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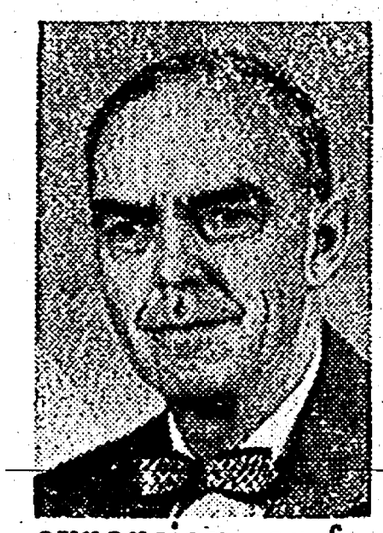
GOSPEL HERALD

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THE NEXT FORTY YEARS

J. C. Bailey



As most readers of the Gospel Herald know, I have recently brought out a book entitled *Forty Years A Canadian Preacher*. Already we are nearing the half way mark in sales of this book. Brother Merritt has suggested that I write for this issue of the Gospel Herald under the above caption.

The future belongs to God. However, business men plan for the future, and prepare for expansion, or for adversity. Mistakes in the past help them to prepare for the future. Surely as members of the church we should be as wise. What should the future be?

In the main I think the future is one for optimism. If the pace of the last ten years can be maintained, and accelerated, then, if the Lord tarries, those who are entering into service today should see wonderful changes. One thing we must never forget. We must neyer overlook the opportunity of the mission meeting in small places. These are the feeders for the large city congregations. We shall soon be having city churches with two hundred members IF we continue to watch the opportunities in the country. If we say these country churches never grow, we shall concentrate our efforts in the large towns and cities, then we shall slow the work down a great deal.

Paul wrote an epistle to the church of the Thessalonians. We need to learn that we are not establishing missions of the church in the United States, or of the church in England, but we are establishing the church in Canada. Churches grow. Missions never do. We want to be in full fellowship with those that love the Lord any place in the world. Canada has come to nationhood. The church in Canada needs to come to maturity. We have something to offer to the church at large, as well as something to receive. Where would you find churches in fellowship with one another as they are in Canada? Could we borrow the confidence and the determination of the pioneers of Tennessee, or Texas, of the generation that has passed.

Churches are learning to give. Support is available where it was not available in the past. Now are we in danger of profession-

(Continued on Page 14)

WHITE UNTO HARVEST

Roy A. Davison, Sarnia, Ontario

Harvest time is a joyful time. We rejoice when we see trees in the orchards hanging full with fruit, or when we see golden grain standing in the fields.

But this great joy of harvest times becomes sadness when we see that same grain shelling out in the field, or that same fruit rotting on the trees in the orchard. How pitiful when an abundant harvest is wasted!

So it is with the harvest of souls.

Two thousand years ago, Christ rejoiced to see a plentiful harvest; yet, He grieved that the laborers were few.

Standing by a well in Samaria as a crowd came to him, Jesus said, "Say not ye, 'there are yet four months and then cometh the harvest?' Behold, I say unto you. lift up your eyes, and look on the fields that they are white already unto harvest."

And another time. moved with compassion because the people were as scattered sheep without a shepherd. He said, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of harvest. that he send forth laborers into his harvest.

And two thousand years ago, that prayer was answered. Within fifty years reapers had gone forth into all the world with the Gospel of Christ.

Today. in the harvest of souls. is it not much the same? Seeing mill-

(Continued on Page 7)

A CHRISTIAN BY NURTURE: NOT BY NATURE

Jerry L. Davidson,
Lachine, Quebec



Two words that are similar in spelling and in sound are *nurture* and *nature*, but they are far from being synonyms. At the same time, men have tried to replace *nurture* with *nature* in regard to spiritual development. In doing so this becomes a matter of God's will being contradicted by the will of man. There is a timely lesson to be learned, seeing the difference between these words as to how they relate to religion.

Nurture

The apostle Paul gives the kindly admonition to fathers to " . . . provoke not your children to wrath: but *nurture* them in the chastening and admonition of the Lord" (Eph. 6:4). According to Webster the word *nurture* means, " to educate; to bring up or train." Thayer in giving the meaning of the Greek word from which the English word *nurture* is translated, goes a bit deeper by saying it is "the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment)." He also shows that it is whatever in adults that "cultivates the soul, especially by correcting mistakes and curbing passions; hence instruction which aims at the increase of virtue: 2 Tim. 3:16" (Thayer's Greek Lexicon). This contradicts the teaching that children should be allowed to do just anything that is within the realm of natural instinct; rather, they are to be trained in Christian morals and doctrine. They are to be corrected when they do wrong. It also opposes the idea that ones religion is simply a matter of natural course. Sound spiritual development comes as a the result of teaching and proper understanding.

The type of education that the Bible upholds begins early in the home and most certainly continues in the teaching programme of the church, as well as in the years of higher education. According to statistics, the Sunday Bible School is one of the greatest contributions to a peaceful and well balanced society. (See Ecc. 12:1) A child's mind should never be underestimated, but at the earliest possible age he should be given the advantage of Bible School. Also, this writer firmly believes that the Christian College is equipped to serve as a tool in helping to "nurture" our young people in the way of the Lord.

One becomes a Christian only after he is instructed or taught from the Word of God; not because of any natural forces within him. This point is made because "naturalism" is becoming a popular trend in the denominational pulpit. The Unitarians put it this way:

"The religious man is he who, through the stimulation and help of a group and a tradition, arrives at a belief as to the nature of God and who, on the basis of this belief, adopts a definite discipline which will insure growth" (Unitarians Face a New Age, P. 202).

As opposed to mere human experience the Bible says, " . . . they shall all be TAUGHT OF GOD" (Jno. 6:45). The apostle Paul asked, " . . . do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). Truly, " . . . the foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor. 1:25). To please God, His word must be taught as revealed in the Scriptures. (See Tim. 3:-16, 17). Therefore, a person is able to become a Christian by *nurture* and not by *nature*.

Nurture vs. Naturalism

Naturalism is a concept that allows most anything in regard to morals and religion; a concept detrimental to society and the souls of men. Webster says it is, "(1) Action, inclination, or thoughts based on instincts alone; (2) The denial of the miraculous and supernatural in religion, and the rejection of revelation as a means of attaining truth." The evolutionists are quick to uphold this doctrine. Professor Wm. E. Ritter of the University of California declares:

"Any future evolutionary progress of mankind in philosophy, morality, or religion, is possible only on the basis of a knowledge of, and confidence in, the natural that will not have room for one jot or title of belief in the supernatural" (Evoltionism, G. C. Brewer, p. 13).

Think of what this teaching would do to our society if it were really believed! There would be no standard or norm either in morality or religion. There would be no positive approach in teaching our children to follow the right course in life. Delinquency would overrun the land. The world would be in utter chaos. In dealing with problems a man would be expected to exercise his natural instincts, rather than to apply Bible principles that appeal to the proper understanding and good judgement of a man. Which would you rather have as your next door neighbour, the man that has been raised by "nature" or the one who has been "nurtured" in the admonition of the Lord?"

After reading the false theories of men it is refreshing to pick up the Bible which is a "lamp unto our feet, and a light unto our pathway." This book, which has withstood the test of time and the criticisms of men, shows man's need for God as his Saviour and the inability of man to save himself. The prophet Jeremiah wrote: "Oh, Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). Jesus said. "I am the way, the truth, and the life: no one cometh unto the Father, but by me" Jno. 14:6).

Vacation Bible School time will soon be upon us. Send for descriptive literature and samples to the Gospel Herald, Box 94, Beamsville.

DAILY LIVING WITH CHRIST

W. F. Cox,
Stoney Creek, Ontario



"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Christian parents should provide for their children a daily period of Bible study. We are all conscious of the fact that we are living in a skeptical age of the world. I advise that young people, as well as older ones, should become grounded in the truth. Christians need association with Christ. This is impossible without constant and prayerful Bible study. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

It is a fact that the rising generation are lacking in the knowledge of God's message to the peoples of the world. The basic cause of this ignorance is busy fathers and mothers. They have become so busy securing dollars that many have lost their boys and girls. Satan is always anxious and waiting to take the advantage of this neglect of parents. The Bible says, "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. (Eph. 6:4).

Why is this daily living with Christ so important? Because, in the first place, of the human make-up. Man was made in the image of God, giving him dominion over the lower creation. Unfortunately, sin was committed in Eden, marring that divine image. God wisely established Christianity to restore man's original purity. Secondly, we need the divine touch - "According as His divine power hath given unto us all things that pertain unto life and godliness,. through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: *that by these ye might be partakers of the divine nature,* having escaped the corruption that is in the world through lust" (2 Peter 1:3, 4). Thirdly, the soul requires communion with the Divine. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Hemself for me" (Gal. 2:20; Phil. 1:21).

Today great problems are facing the church of our Lord. One of these is indifference to the Bible study upon the part of the members. Are we all conscious of the fact that the Bible is God's Book and is a textbook of life? Not only is it a textbook of life here on earth, but it is absolutely essential to building a character worthy of heaven after this life is ended, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). The essentials of daily living with Christ are a constant and prayerful study of the Bible; learning and practicing the things therein revealed. Let us consider a warning from the apostle James, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).

It is my pleasure to call your attention to the testimony of a few brainy and talented statesman:

Abraham Lincoln: "I am profitably engaged in reading the Bible. Take all of this book upon reason that ye can and the balance by faith and you will live and die a better man."

John Quincy Adams: "The first and almost the only book deserving of universal distinction is the Bible. I speak as a man of the world to the men of the world and I say unto you, 'Search the Scriptures'."

Theodore Roosevelt: "Almost every man who has by his life work added to the sum of human achievement of which the race is proud, almost exery such man has based his life largely upon the teachings of the Bible."

Wocdrow Wilson: "A man has deprived himself of the best the e is in the world who has deprived himself of a knowledge of the Bible."

Now back to the Bible again, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

The success of every Christian is based upon daily living with Christ. At the end of his ea thly journey, Paul could sav. "I have fought a good fight. I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but onto all them also that love His appearing" (2 Tim. 4:7, 8).

What a record! Friend, where do you stand?

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THE NEW ENGLISH BIBLE



Last year a new translation of the New Testament came off the press. It was ushered in with good press releases and had excellent sales during the first few months of its existence. Some have asked for an appraisal of this New Testament section of the NBE. It is the logical successor to the King James Version in the hands and hearts of Bible-reading people or is it just another in a long list of modern speech translations?

It should be noted, first of all, that this translation was prepared with the private reader in mind rather than the reader in public worship. Its purpose is to appeal especially to that class of persons who are not attracted to the reading of the Bible because of the archaic language in which it is usually presented.

Modern speech versions in general seek to speak to the average man in language which he finds fresh and stimulating. Sometimes this gives to words or phrases a richness of expression never before experienced. At other times, the informed reader winces at discovering that the translator(s) is acting like a commentator by choosing words arbitrarily or interpolating extra words to convey his own theological presuppositions. What is gained by the freshness of the language is often lost by the arbitrary choice of doubtful meanings in certain difficult passages.

The statement of purpose in the introduction is a commendable one. It reads as follows: "This translation of the New Testament . . . was undertaken with the object of providing English readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek text into the current speech of our own time, and a rendering which should harvest the gains of recent biblical scholarship." To the degree to which this is achieved the NBE will prove to be an asset to New Testament study.

There is, however, always a question concerning the necessity of a host of modern language testaments. F. F. Bruce in his book, The English Bible, p. 200, goes to the heart of the matter with two questions. He asks: "Is the proper inference (from the inability of normally intelligent persons to understand this or that version of Scripture) that a more idiomatic (common speech R.D.M.) translation would be more intelligible and remove difficulties? Or may the trouble not lie in a certain inability to understand some of the things the Bible deals with, no matter how up-to-date the idiom may be in which they are expressed?"

It would have thrilled this editor and many lovers of Bible truth, if the translators could have shown more courage in certain areas where scholars are in substantial agreement and less boldness where their choice of meanings is doubtful to say the least. Any novice in linguistics can soon learn from a study of lexicons that baptism in N.T. times meant immersion. Historians and commentators of major religious bodies are almost of one voice in their agreement on immersion as the original practice of Christians in the first centuries. Why must modern speech versions continue to transliterate the Greek word, rather than to translate its obvious meaning? The NBE in this does not "harvest the gains of recent biblical scholarship", but perpetuates an error for the sake of theological sanction.

One of the most glaring examples of an unhappy rendering is found in Matthew 16:18. It would be interesting to know why the translators inserted the term "the Rock" after Peter's name, when neither the noun nor the definite article are in the Greek. Furthermore, on what basis did they find authority for capitalizing the word Rock? This passage has been a battle ground for centuries in discussion between Roman and Protestant commentators. It is doubtful if this translation is a true rendering of the Greek text. To read into the verse possible Aramic backgrounds is outside their scope as translators.

In a like manner, they have failed to do justice to the perfect passive

(Continued on page 16)

TEACHING GOD'S WORD

MISSIONARY EMPHASIS No. 2 (Continued)

H. Ralph Perry,
London, Ontario

Ideas for Mission Emphasis

4. *Missionary Bulletin Boards.* In a conspicuous place in the church building have a bulletin board especially devoted to missionary emphasis. It would seem to me that a colourful map of the world should find its place on this. Pictures of workers supported by the church with ribbons leading to map tacks locating their location of labour will be needed, new pictures, and statistics of progress can be used to inform the church of activities being carried on.

I believe a missionary bulletin board should be used to inform of interesting progress in world mission fields not especially supported by the local church. One country might be featured at a time.

This will educate and enlarge the church's vision. Missionary reports and pictures from religious periodicals, colourful pictures of life in other countries, miniature flags and other items can be collected and used to make attractive missionary displays. Along with these can be table displays of items from foreign countries to create interest. A file of materials could be kept for this (See request below).

All these materials should be arranged attractively and with colour where possible. The most interesting portions of letters and reports should be underlined in colour. Colourful eye-catching captions should draw attention to the various items. Change the material on the bulletin board frequently. Someone should be in charge of this. Here is something for the young people to do under interested and helpful supervision. This could cause some of our talented young people to decide to become missionaries.

5. *Church Bulletins.* Brief reports on the activities of men and women the church supports as well as work in other areas should appear in the church bulletin.

6. *Write to Missionaries.* Encourage Christians to write to workers away from home. This will encourage the worker and it will also increase your interest, enthusiasm, support, and prayer for the spread of the gospel.

7. *A Missionary Barrel.* There is a constant need for good used clothing of all types and sizes on the mission fields of Asia, Central and South America and Africa as well as closer to home. Food might also be needed. Place a barrel or large box some place in the church building for the deposit of such items. Have it properly labelled. Inform the members of specific needs and of what has been done. Here is something for the ladies to do. Children of the Bible School can be told. They will bring clothes and become interested in spreading the message of Christ. If you do not know of any need, write to the author or some missionaries.

8. *Support A Missionary.* Actually supporting a worker in some foreign field and keeping the church properly informed as to progress and needs will do much to interest and educate Christian people in mission work. You might feel that you are not large enough to support someone. If this is really so, you can partially support a missionary.

It might be easier than you think to support a worker on foreign soil. To support a native worker in Nigeria requires only about $25.00 a month. The same would likely be true in other fields. This would take only one dollar a month from each member of a congregation of twenty-five. It would only be twenty-five cents a month from each member of a congregation of one hundred. At one dollar a month, the latter could support four full-time native preachers. These men are going out into the villages to establish the cause of Christ. Most of us waste more than this on pop, candy, gum and entertainment. Let us support workers in Canada and also abroad. It will do us much good and spread the gospel.

9. *Films and Recordings.* One method of keeping in contact with missionaries is through movies and slides picturing buildings, new converts, needs and various activities accompanied with a tape recorded narrative by the missionary. This isn't quite as good as a message delivered in person, but it is the next thing to it and can do much to stimulate a church to respond to the great need.

We understand that Fred Casmir of George Pepperdine College has spear-headed a project to produce movie film on present day missionary activities in various parts of the world. This is available for use for the asking or a very nominal charge.

10. *Prayer.* What do we pray about when we meet for prayer meeting and worship? Paul prayed for his fellow workers. If the church is informed concerning the activities and needs of missionaries throughout the world those who lead in prayer will pray for them. In private and home devotions we need to pray for these self-sacrificing men and woman on the field.

Christ said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the Harvest, that he will send forth labourers into the harvest" (Matt. 9: 37-38). May we educate the church concerning the harvest field of the Lord - the world. May we pray for the labourers. May we send labourers forth. May we go.

(*Request:* The author is preparing a file of materials to be used on bulletin board displays of missionany work. It is hoped that these might be used by Omagh Bible School, and churches to create enthusiasm for missionary work. Please do not throw away your Christian Chronicle, Firm Foundation, and other pamphlets and periodicals containing missionary pictures and information. Send them to H. R. Perry, 53 Tewksbury Crescent, London, Ontario, or use them yourself. Old isues would also be appreciated. We need more than one of each issue. Any information desired about any of the ideas in this article will gladly be sent to you.

HERE AND THERE

Nanaimo, B.C.: J. C. Bailey has accepted an invitation to preach in a meeting at this point in July.

CONCERNING BLOOD TRANSFUSIONS

by Elmer Whitehead
Sault Ste. Marie, Ontario

The administering of blood transfusions as a medical treatment has become a widely-discussed subject among some religious bodies. While transfusions are common, the objection to them is becoming more common. What is the reason for the objection, and what and where can the answer be found?

Since those who insist that such transfusions are sinful claim to base their objections on the scriptures, then we must go to the scriptures for the answer.

First, let us analyze the word itself and then consider two things which God said concerning the use of blood. The prefix "trans" means simply "across"; "fusion" refers to the uniting or blending together of two like objects. Hence the word "transfusion", when used in reference to the medical treatment involving blood, means simply the removal of blood from the veins of one person and fusing or blending it with the blood in the veins of another. It is a scientific fact that many human lives have been saved by means of this treatment.

It is true that several times God warned His people against eating blood. The transfusing of blood differs considerably from the consumption of it, such as some were possibly guilty of when God talked to them about it. God placed restrictions upon what man could rightfully eat when He said to Noah: "Every moving thing that liveth shall be food for you; as the green herb have I given you all. But flesh with the life thereof, which is the blood thereof, shall ye not eat" (Genesis 9:3-4). God made the restrictions plain and reasonable: Every moving thing that moved would be food for man, but not until the meat, or flesh, and the blood, or life, were separated. The blood had to be taken from the flesh before it could be eaten for food.

In talking to Moses concerning the laws which would govern the children of Israel, God spoke again concerning the purpose of blood and why it was not to be eaten, but rather to be separated from the flesh before the flesh could be used for food: "And whatsoever man there be of the house of Israel or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from his people. **For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.** Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, who taketh in hunting any beast or bird that may be eaten; he shall pour out the blood thereof, and cover it with dust.

"For as to the life of all flesh, the blood thereof is all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off" (Lev. 17:10-14).

There are other scriptures concerning the eating of meat. Flesh was to be offered upon the altar as a burnt offering, along with the blood of the sacrifice, but the two were to be separated: the flesh to be eaten but the blood poured upon the altar (Deut. 12:27). Here we easily can see the different purposes of flesh, or meat, and blood.

The New Testament says little about the forbidding of blood except as a law to the newly-converted Gentiles (Acts 15:19-20; 28-29). The Gentiles who previously had not been under the law could have indulged in the practice. Various historians and commentators tell us that they did. The elders of the church in Jerusalem wrote to Gentile brethren in Antioch that there were "necessary things" from which they were to abstain, and among the four restrictions, as laid down in verse 29, was the eating of blood.

After consideration of these things, we note in the "Watchtower" publication, page 251, April 15, 1961, these words: "Inasmuch as the prohibition covered the drinking of animal blood, even more so did it outlaw practices such as rushing into the Roman arena to suck out the blood of vanquished gladiators, as was done in those days. And since the prohibition is of equal force in the lives of Christians today, not only does it involve such practices as drinking the blood of freshly slaughtered animals and eating blood puddings and blood sausages, **but it also makes it unlawful to appropriate the lifeblood of another human to sustain one's own life.**"

Dear reader, we ask: do you see any possible connection between the transfusing of blood as a medical treatment with the scriptures here mentioned? Or do the scriptures here mentioned give any intimation as to its being "unlawful to appropriate the lifeblood of another human to sustain one's own life"?

The process of eating, physiologists tells us, involves the taking of the subject eaten into the alimentary system, and the digestion of the food in the parts of the body designed for that purpose. The useful parts of the food are then assimilated into the body; the other parts discharged as waste.

Does the administering of blood transfusions in any way involve the digestive process, and does it in any way minimize or change God's purpose for the use of blood?

Preacher Wanted

to work with the congregations at Port Colborne and Fenwick, Ont., Canada about one half hours drive apart. Please write to:

G. C. BECK, 172 Alexandra St., Port Colborne,, Ont.

WHITE UNTO HARVEST

(*Continued from Page 1*)

ions scattered as sheep without a shepherd, the body of Christ can say, "The harvest indeed is plenteous, but the laborers are few."

White Fields Throughout the World

A man living on an island in the South Pacific read a magazine article about the church. He wrote to say that he was interested in learning more about the church of Christ, and asked if a preacher could be sent to him.

Would you have enjoyed answering that letter when it would be necessary for you to say, "I am sorry but there is no preacher on your island or on any island near you. But I will try to find someone to visit you." Then how much more would you have enjoyed answering again, after looking for someone to go for several months, and it being necessary for you to say, "I am terribly sorry, but I have not yet been able to find anyone to come to you."

You would not enjoy having to answer in this way. Neither did the brother who actually had to write such letters enjoy it. The harvest is plenteous but the laborers are few.

There are about 135 countries in the world today. This is not an overwhelming number. Yet, as far as is known, the pure gospel of Christ is being preached in less than half of these countries.

And countries are more than little red, brown and green patches on a map. Countries contain people - hundreds, thousands, and millions of people. And each of these has a soul worth more than all the world. The harvest indeed is plenteous, but the laborers are few.

White Fields in Canada

Did you know that you could be in a Canadian city of almost 100,000 people; be unable to find a church in that city; and then have to drive 400 miles to the nearest congregation in Canada? This would be true if you were in Port Arthur-Fort William: twin cities on Lake Superior. (Fortunately, a group from A.C.C. is planning to go in the spring of 1964 to begin work in these cities' Let us pray the Lord of harvest that more such workers be sent into other fields in Canada).

Throughout Canada the workers are few.

The 170,000 people of Quebec City need to hear the gospel. And where are the workers for Verdun, Qubeec, with its 80,000 people? Two other cities have more than 50,000 people, but no workers.

Even Ontario has, in addition to the Lakehead, two cities (Kitchener and Oshawa) with more than 50,000 people, but no workers.

There are several cities in the Maritimes. In the west we find the Okanagan Valley in B.C. and the Peace River District in Alberta without workers. The harvest is plenteous, but the labourers are few.

White Fields in the States

Workers are urgently needed in New York State. It has a population about the same as Canada, with just as few workers.

And even in Nashville, Tennessee with its 100 congregations, and in Abilene, Texas with it's 7,000 Christians, there is found a shortage of people who are really willing to tell others the good news of Christ. Thus, we see that no place or country has a monopoly on white fields or scarcity of workers. The harvest is plentiful, but the laborers are few.

What Is Our Responsibility

We in Canada, of course, must get busy and evangelize Canada.

But some would tell us that, because we lack workers, we have no responsibility beyond our borders. If this be true, then neither do our U.S. brethren have any responsibility in Canada; for within their borders is New York State with just as great a need for workers as Canada. But we know that there are no national borders in the church. All Chrisians share collectively the responsibility to preach the gospel to all the world. Thus, we in Canada must bear our share of that responsibility.

How Much Are We Doing Now?

Did you know that Canadian churches have more workers overseas than U.S. churches? This is true on a per capita basis. Presently, nine Canadians are overseas (not counting the Bells on furlough from Rhodesia). This is one worker overseas for every 350 Christians in Canada. If this same ratio were true of the 1½ million Christians in the States, they would have 4,285 workers overseas. Therefore, let no one say that we are doing nothing! But neither let us be satisfied with what we have.

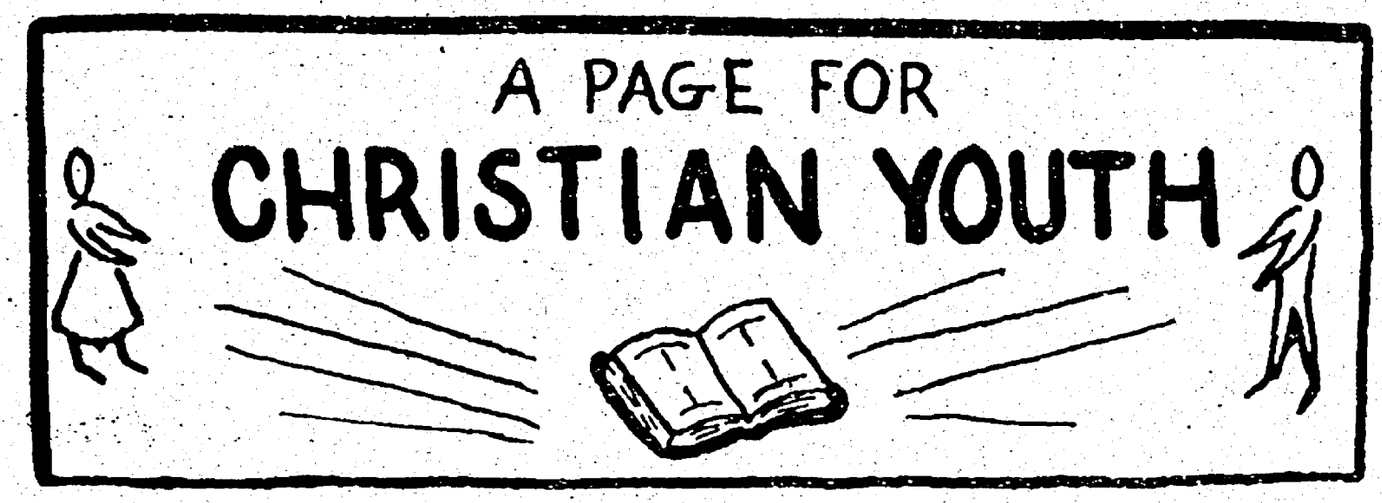
What More Can We Do?

We can more diligently build the church in Canada that more workers may sooner be sent to other fields.

We can have vision for the future, increasing, as time goes on, the number of Canadian workers in other lands. Then it will not happen here, as has happened before, that we should have a million Christians in Canada, but only 400 workers overseas.

But most of all, we can lift up our eyes and look on the fields white unto harvest, better learn the world's need for the gospel, and then fervently pray the Lord of harvest that reapers be sent into His harvest.

MARK YOUR CALENDARS
APRIL 6 AND 7
SPRING FESTIVAL
Great Lakes Christian College



by Ray L. Miller

WHY STUDY THE BIBLE?

Sometimes it seems that all we do is study. By far the greater part of the year is spent in school, and school means study. We all must agree with Solomon, who said, "much study is a weariness of the flesh." (Ecc. 12:12). There is, therefore, a limit to the amount of studying a person can do. It always seems a shame, however, that we often become so wrapped up in our studies and activities at school that no time is left for the study of God's Word. For this reason, we would like to discuss the question, "Why study the Bible?"

As a rule, people today are all too little aware of the sacrifices that had to be made by men and women of the past, to make it possible for you and I to possess a Bible. Did you know that for centuries all of the Bibles in the world were copied by hand? Did you know that many men and women were tortured and put to death because they refused to surrender their copy of the Bible to those who wanted to destroy it? Were you aware that there were men, such as Tyndale, who were burned at the stake for translating the Bible into a language that the people could read? Only our Father in heaven knows how many people willingly gave up their lives to help preserve the Word of God down through the ages.

The fact that many died to make it possible for you and I to have our own copies of the Bible is by no means the only reason we should want to study it. Suppose you had a personal letter from Winston Churchill, would you read it? Many of you are hockey fans. Just suppose that Rocket Richard or Gordie Howe sent you a personal letter telling their sure fire secrets of hockey success, would you study and follow it? The answer is obvious. Have you ever stopped to think that the Bible is God's letter to you and me? Think of it, a letter from Almightly God, and sadly enough we are usually so busy that we just can't seem to find time to read it. Let us all make an effort to read the letter that God has written to us.

In order to be approved of God, we must know the will of God. Paul told the young man Timothy, "Study to show thyself approved unto God . . ." (II Tim. 2:15). Paul also told Timothy that the holy scriptures are "able to make thee wise unto salvation" (II Tim. 3:15), and exhorted him to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16). David said, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 109:105). The Bible, then, is our guide to lead us from the darkness of this world to the eternal glory of the world which is to come.

We certainly do not want to discourage anyone from studying their school lessons, on the contrary; what we do want to do however, is to encourage all of us to have more respect for the Word of God, and to study it diligently.

BIBLE WINNER

We are happy to announce that Miss Susan Barnard, of Sarnia, Ontario is the winner of the Bible offered in last months issue to the first persons to send in material for our page. Susan sent in four good poems, one of which is found in this issue. We will be happy to include the others on our page sometime in the future. Her contribution to this issue is entitled,

A MELODY RECIPE

"A Melody Recipe".
"Said a little black note on a musical staff,
I am lonesome and sad as can be,
I can't make a melody all by myself,
Now, what is the matter with me?
Now the truth of the matter, this little black note
Was surely impatient and cross,
Whenever he played with the rest of the notes,
He thought he had to be boss.
Then one day, grandmother note said to him,
I think I can tell you what is wrong.
If you improve on your manners, my child,
You can soon harmonize in a song.
So he laughed and laughed, forgot how to fuss,
And soon other notes came around,
Then the music they made as they ran up the scale
Made a very melodious sound.
By playing together, as good children should,
Each added his own little tone,
And found it much better to join in song,
Than try to make music alone."

—Author unkown

A BIBLE QUESTION

Who am I? I am found in the New Testament, and am known because I was a close follower of Christ. I wrote part of the New Testament, and people say I wrote a great deal about love. I said, "Even so, come, Lord Jesus." (answer next month)

WEDDINGS

WALKER - SALMOND

On the afternoon of December 30th, it was our privilege to unite in marriage Bro. Harold Walker and Sis. Isabella Salmond. The wedding took place at the home of her daughter, Sis. Isabel Taylor, in Mount Hamilton. Brother and Sister Walker have long been faithful members at Sanford Ave. and Bro. Walker has taken his share of the responsibility for many years, especially in the song service. Together with their many friends we join in wishing them many years of joy and service.

C. G. McPhee



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

Monser's Topical Index and Digest of the Bible, Harold E. Monser, Editor-in-Chief. Baker Book House. Grand Rapids, Michigan. 681 pp. $5.95.

This valuable book contains the topical analyses found in the famous Monser's Cross-Reference Bible. Here is how the book works. If one looks up the word "Baptism" he finds (1) BAPTISM, JOHN'S — A PREPARATION: Where administered — Mt. 3:6, 13, 16; Mk. 1:5, 9, 10; John 1:28; 3:23. Its Character (each statement is followed by a series of references as following "where administered"). Its Reception. Jesus sets the example.

(2) BAPTISM - HOLY SPIRIT - POWER: To whom promised. How administered. Its Phenomena.

(3) BAPTISM - WATER - IN THE NAME OF THE TRINITY. Commanded. To whom administered. Its character.

(4) BAPTISM - SUFFERING. Proof of patience.

(5) BAPTISM - FIRE: To whom promised.

Be sure to notice that each of these statements is followed by the Scripture references. We have left them out due to lack of space.

140 pages in the book are devoted to "Outline Studies in the Books of the Bible." This gives the reader a clear bird's eye view of the entire Bible.

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed" — 10 marks for each.
50% "A babe"
30% A workman ashamed.

MESSIANIC PROPHECIES

1. To whom was the following prophecy: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"?
2. To whom was the following promise made: "In thee shall all families of the earth be blessed"?
3. Who made the following prediction: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until shiloh come"?
4. Who foretold the following concerning Christ's crucifixion: "He keepeth all his bones: Not one of them is broken"?
5. Who predicted the purpose of Christ's death: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed"?
6. The place of Christ's birth was given by whom: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting"?
7. Who predicted that Christ would have a forerunner: "Behold, I will send my messenger, and he shall prepare the way before me"?
8. Who gave the following prophecy concerning Christ's triumphant coming: "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just and having salvation; lowly and riding upon a colt the foal of an ass"?
9. Who foretold of the permanence of his kingdom: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it will break in pieces and consume all these kingdoms, and it shall stand forever."?
10. Who prophecied that his kingdom would begin with the coming of the Holy Spirit: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."?

ANSWERS: 1. Satan, Gen. 3:15. 2. Abraham, Gen 12:3. 3. Jacob Gen. 49:10. 4. David, Psa. 34:20. 5. Isaiah, Isa. 53:5. 6. Micah, Mic. 5:3. 7. Malachi, Mal. 3:1. 8. Zechariah, Zech. 9:9. 9. Daniel, Dan. 2:44. 10. Joel, Joel 2:28.

The Truth Defined

". . . . the church of the living God, the pillar and ground of the truth." - 1 Tim. 3:15.

The truth defined: (1) BY EXCLUSION. What *truth* is referred to by the apostle? What truth is supported by the church?

(a) It is not a POLITICAL truth. The church should have no political connections. Church and state should forever remain separate and apart from each other, Matt. 22:21. Most certainly the church is not the pillar and ground of ever-shifting political theories.

(b) It is not PHILOSOPHY. Philosophy has been defined as "the search of a blind man in a dark cellar for a black cat that isn't there." Philosophy is shifting; it has no fixed values. What may be good philosophy today may be considered bad philosophy tomorrow.

(Continued on page 17,



HERE AND THERE

by Eugene C. Perry

An excellent lectureship is now in progress at **Great Lakes Christian College** with very good attendance, and exceptionally fine spirit of fellowship and informative and inspiring lectures and discussions.

HERE AND THERE

Halifax, N.S.: "The year 1961 saw much activity for the church in **Nova Scotia.** The **Mill Village** church has had two gospel meetings, teacher training classes, and a vacation Bible school, besides the regular services and classes of the church. The **Halifax** church has had, in addition to regular activities, three gospel meetings, teacher training classes, a vacation Bible school, and singing classes.

The membership of the **Halifax** church now stands at sixteen, and there are around eighteen members at **Mill Village** . . . We continue to have a good number of Bible correspondence students.

Although land in the area is very rugged, our building will be wood frame, and so designed that the cost of blasting or fill will be kept to a minimum. It will contain six classrooms, two restrooms, and a furnace room on the lower floor; and on the upper floor there will be an auditorium to seat about 150, with baptistry, mothers' room, coat room and study. Planning is such that the auditorium can be easily expanded by future construction to twice the presently planned size, and a classroom addition may be easily added to the other end of the building in the future.

You may help by purchasing church bonds. See advertisement on the back page. An individual in Texas has promised $5 per month leaving brother Hart only $10 per month short of the needed amount.

HERE AND THERE

Montreal, Que.: 1961 was a banner year for the church in **Montreal.** The congregation was able to move their meetings from the Y.M.C.A. building to their own modest meeting house in the excellent suburb of **Lachine.** This has brought many new opportunities to the work . . . Two precious souls were baptized into Christ, and four members moved into the area, to begin worshipping with us.

The **Lakwire** congregation in **Lakeland, Florida,** recently advised us that they would no longer be able to continue their $100.00 per month support, due to local building expansion. We hope that another church will be able to assume this.

January 3: "The church in **Montreal** has gotten off to an encouraging start into the New Year with a young man being baptized, and another from **St. Catharines, Ontario** placing membership. A family of five is expected to move here from **Trenton, Ontario** within two weeks. With these new workers we thank God and take courage. A preaching campaign is being planned for the summer.

HERE AND THERE

Encouraging facts: Twenty years ago there were only two congregations north and west from **Meaford** and **Toronto.** Today we have eight congregations dotted throughout this area. At that time there would not be more than ninety members throughout this area. Presently, there are approximately two hundred and sixty. Considering the vastness of the area we certainly cannot rest on past accomplishments. But it does signify that the church is on the move. What will we do in the next twenty years? . . . We are better equipped to grow now than we were at the beginning of the past twenty years." — **B. Bailey**

Kingston, Ont. and Massena, N.Y.: Kingston brenthren are taking turns every two weeks in preaching for the church in Massena, N.Y. until someone is found to replace **Jamie Hemphill** who has moved to Texas.

Toronto, Bayview Ave., Dec. 10: "Last Lord's day morning Mrs. J. Raymer responded to Jesus Christ's invitation, confessed Him before men, and was buried with Him in baptism. Dec. 24: "Last Lord's day morning, we were happy and inspired to see **Mr. Ian Cuthbertson** come forward during the last hymn in answer to Christ's Gospel call to confess His name and to be immersed into Him."

"**Brother F. Smart,** who has served this congregation as a bishop forsome twelve years, read his resignation to the church last Sunday." He felt this is order since he is now living in **Beamsville,** 60 miles away. A tea was held in honour of the **Smarts.**

St. Catharines, Ont.: "The church in **St. Catharines** has scheduled a gospel meeting for next spring. We are fortunate to secure the services of **Bro. Arnold Watson, of Memphis, Tennessee.** He is quite well known in these parts. The meeting will continue from **May 7th through the 17th.**

Our services are being well attended, and the year 1961 has seen progress in more than one way. One married woman was baptized on Dec. 17th, and since then there has been a confession of wrong, and we look for more additions in the near future. While no lot has been purchased for our new building, it is under consideration, and we hope to be able to announce something shortly."

Beamsville, Ont.: Dan Wieb, President of Western Christian College, Weyburn, Sask., visited the area and spoke to churches in **Beamsville, Hamilton** and **Toronto.** The **Beamsville** church donated another $500 to help with the building planned at **Niagara Falls,** bringing to $1,000 the total amount given for this purpose.

Niagara Falls, Ont.: "Received for Building fund — a cheque for $3,500 from the **East Main St.** congregation in **Murfreesboro, Tenn.** This is the result of a special collection taken for the purpose on Dec. 10. Another special collection taken for the same purpose by the **North Blvd.** church in the same city is reported to be approximately $2,200.

Tintern, Ont.: Partitions have been installed to make three more classrooms and the teaching program of the church is being increased by the addition of more classes both on Lord's days and on Wednes-

(Continued on Page 17)

GLEANINGS FROM FOREIGN FIELDS

JAPAN

The coming of winter usually marks the end of the gospel meeting season in Japan, due largely to the lack of heating in public buildings. But this year the Tsuchiura church decided to try to hold a meeting in December. Attendance was better than usual with as many as 22 non-Christians present for one meeting. Six were baptized into Christ four of them adult men, a significant blessing in that very few adult men are baptized in Japan.

The native church in Hachinohe, a city of 200,000 on the northern tip of Honshu Island, has moved the past month into a new house of worship, made possible for them by the American church in Misawa.

THAILAND

Brother and Sister Dorsey Traw left the United States by air December 14 and are now at work in Thailand. They will be joined as soon as possible by Bro. Harrison Slaughter, now preaching in Buffalo, New York. The Traws are being supported in their work by the Mayfair church in Huntsville, Alabama.

HUNGARY

Two American couples now working in Vienna, Austria, were allowed a six-day visit with New Testament Christians in Budapest early in November. They report that the Communist government has recently greatly intensified its efforts to suppress religious life in Hungary. Religious bodies in the country are passing through a critical period. The former head of the government agency which controls all churches has been replaced by a secretary of the Communist party, who has been given much wider authority than the former director held.

The government forbids any congregation with fewer than 200 members to have a preacher. There are about 300 members of the group visited by the brethren from Austria, but they make up several different congregations. Teaching in their assemblies is done by the elders who also must have a permit from the government before they are allowed to speak. Permission to meet in a Baptist building to baptize a person had recently been denied the church (by the government(not the denomination), the first time this had happened. Permission to meet with other brethren in another city to discuss their work was also denied the elders of the Budapest assemblies.

Despite the oppression, the Hungarian brethren are not discouraged and continue working in every way that they can.

GREECE

Although there are no churches of Christ after the New Testament order in Greece today, or at least none known to brethren outside the country, there is a growing list of persons living in Greece who have had contact with Christians in other lands, and who are interested in the church.

Three young Greek students are studying in Wurzburg, Germany, and attend worship services of the German church there.

One young man from Salonika was baptized several years ago while attending university in Berlin, and is now back in Greece after having obtained his Doctor's degree in Germany. He is presently serving 30 months, in the army, compulsory training which was postponed until he finished his university work. He expects to be living in Athens and teaching at the Technical University when his required military service is completed.

One of his brothers, still studying in Germany, has also become a Christian. Their father is a member of a protestant group in Salonika.

Still two other young Greeks are studying at Harding College in Searcy, Arkansas.

Brother Richard Walker who preaches in Berlin is getting together a list of contacts preparatory to trying to restore New Testament Christianity in this country where it was first taken by the Apostle Paul. Anyone with any contacts there are asked to send them to:

Richard Walker,
Berlin-Lichter-feld Ost,
Silzer Weg 29,
Germany.

ETHIOPIA

A marvelous opportunity has opened for the newly-established church in Ethiopia. The missionaries there, Brethren Bobb Gowen and Carl Thompson, were asked if they could organize a school for the deaf, a personal project of the Emperor since there are at present no such schools in the country.

Brother Gary Blake of Faribault, Minnesota, has answered the call and is preparing to go to work in Ghana - both to establish the school and preach the gospel. Brother Blake is extremely well-qualified on both accounts - he has his university degrees in education for the deaf and has been teaching in the Minnesota State School, and also preaches for the deaf church.

The Blakes still need financial support before they can go. Information can be had by writing the Ethiopian Mission Fund, Box 62, El Segundo, California.

LEBANON

Brother Carl P. Matheny, sent by the Lynn Street Church of Christ in Parkersburg, West Virginia, is now at work preaching the gospel in the city of Beirut, Lebanon. His is the only family of New Testament Christians known to be in the city, and his work will necesarily be with the English speaking people only until he has learned the Arabic language and is able to work with native population. He has enrolled in the American University of Beirut to study Arabic.

(Editor's Note: Many of our reports from mission fields are obtained through the "Christian Chronicle," a very fine newspaper dedicated to the publication of news from churches of Christ throughout the world. Other reports are sent to us first-hand. We would appreciate being added to the mailing list of foreign misionaries where possible.)

Glasgow, Scotland: "The new efforts in England have caused an unsurge in enthusiasm all round, and I believe that there is a great interest today in finding the best methods to use in the spread of the Lord's Kingdom in this country. **—A. Gardiner**

BETTY BAILEY TO ACCOMPANY BELLS TO AFRICA

Dear Brethren:

Our bookings from Montreal to Cape Town (via England) are definite now. On the 19th of Dec. we made the deposit necessary to hold these bookings.

We are scheduled to leave Montreal on the 6th of July aboard the 'Invernia" of the Cunard Line. On the second of Aug. we should get into Cape Town. From there it is about four days journey by train to Northern Rhodesia.

The way in which the brethren have built up our Travel Fund has made us very thankful. Travelling with this size of a family requires quite a bit beyond the actual boat and train fare. We'll need help in getting started housekeeping again in Rhodesia and also hope that we'll have some left over for a used car or truck, when we arrive back at Livingstone, N. Rhodesia.

Our promised monthly support is only $145.00 so far. Of this, $135.00 per month is promised by churches and individual brethren in Canada. The other $10.00 per month is promised by two Christians from the United States.

Having this much support promised has encouraged us, but we do need a good deal more. If we had $350.00 per month, I think that we could manage fairly well. The minimum on which we could get along, for a period of time, would seem to be about $300.00 per month. We have a family of five, and food and clothing seem to cost about the same in Rhodesia as here. If any church or individual feels able to help with our support, it would certainly be encouraging to hear from you. Helping to support the of the Gospel in Africa is a good way of investing the Lord's money, I believe.

Sis. Betty Bailey (daughter of Bro. and Sis. Cecil Bailey of Yellow Grass, Sask.) has decided to come over to Africa with us in July. There is a real need for dedicated Christians (who are also teachers) to help in the work at Namwianga, and Betty has answered the call. From what we know of Betty, she would seem to be exactly the type of person needed just now in the work there. Edna and I were very glad, when we heard of her decision. Her work would be teaching Bible and secular subjects. As well as children, she would probably be teaching Bible classes to some of the African women. Sis. Shewmaker wrote to say how the news of Betty's plans had encouraged the workers at Namwianga.

We understand that the church in Weyburn, Sask. is planning on sponsoring Betty. We surely hope that they do.

As yet, we (the Bell family) have no sponsoring church. Last time, the church at Moose Jaw sponsored us. Part of our support was forwarded to us by them. When it was time for us to come home from Rhodesia, the brethren at Moose Jaw saw about raising the fund, and then made the arrangements for our return. But the church at Moose Jaw is planning and saving for a new meeting house now, and will not be able to give us any financial assistance themselves. For this reason, they felt it better that some other church sponsor us this time. We certainly do appreciate the help that the church at Moose Jaw gave us. Even though they are not sponsoring us this time, they have given us help with our preparations.

We realize that sponsoring missionaries means a lot of extra work for the brethren who take on the job.. I haven't had nerve enough to put any other congregation on the spot. If any of the churches who will be helping to support us, would like to assume this responsibility, we would be very thankful.

Conditions in N. Rhodesia seem fairly settled as yet. We ask for your prayers for the work and workers over there.

Allan and Edna Bell
3438 Harvey St., Regina

HERE AND THERE

Hamilton, Ont.: Al Hartwigsen of Niagara Falls, N.Y. is scheduled to hold a meeting at Fennell Ave., April 8-15. Another meeting is planned by the church for October. The work which grew into this church was begun 10 years ago this month.

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A REPORT FROM EDINBURGH

The work in Edinburgh began in 1956 when the church in La Marque, Texas sent Bro. C. P. Findlay (now of Waco) to Scotland to establish a congregation in the capital city. Bro. Findlay returned to U.S.A. in 1958. During the two years he was here, six were baptized, a fine church building was erected and Bible classes were organized on a large scale for children. In 1959, Bro. Earle McMillan from Austin, Texas, was sent by the La Marque church to work with this congregation while completing his education at New College, Edinburgh. Since the spring of 1957 Andrew Gardiner, a Scottish evangelist, has been devoting the major part of his time to the work of this congregation. He is supported by the Edgefield church in Dallas, Texas. Two outstanding Scottish brethren who have been associated with this work throughout its growth are Will Steele and Robert Strang. Bro. Steele is a mining executive with the government owned coal industry, and Bro. Strang is manager of one of the largest laundries in the city. These brethren both come from families which have been associated with the Lord's church in Scotland through several generations.

Since the beginning of the work here, 39 have been baptized. 12 of these were baptized during 1961. In addition one has been restored and five have placed membership during this year. The Kirknewton U.S.A.F. Base is about 10 miles out of the city of Edinburgh, and this congregation has been 'home' to about 12 members of U.S.A.F. during their service in Scotland. The present membership of the congregation is about 43.

Among the many activities of the church, the outstanding feature has been its work among young people. In classes on Sunday morning an average of about 100 children from non-Christian homes are being taught the Bible. In addition classes are conducted on Thursday evening for children of all ages, and at a later hour for young teenagers. Attendances at these classes have been averaging about 80 at the first and about 16 at the second. Through the past year, four of the members of this teenage class have obeyed the Gospel.

The brethren here have been much encouraged by visits from brethren from other countries who have been touring in Europe and Great Britain. Edinburgh is a great tourist centre, and is very well known for its historical and literary associations. Brethren on tour who visit Edinburgh and desire to worship with the congregation here should contact: Andrew Gardiner, 20 Hyvet Grove, Edinburgh 9, Scotland. Telephone number LIBerton 3740.

Order your copy of J. C. Bailey's book, Forty Years A Canadian Preacher from the Gospel Herald at $2.75.

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THE NEXT FORTY YEARS

(*Continued from Page 1*)

alism? We have seen the folly of *Mutual Edification*. Are we losing mutual edification? Churches of Christ are not bound to a system but to a *person. If thou believest thou mayest.*

In the past forty years we have seen churches starve to death because they were being taught by men that had no capabilities along that line. Shall, we now go to the other extreme and find ourselves incapable of carrying on our own work when we send our evangelist out into the field to harvest the fields white unto harvest. We cannot set down any hard and fast rules for any congregations as talents within each congregation differ, but we need to "steer a straight course through the word of truth." Truth lies between extremes as a **rule.**

As formal education increases we shall lose some who make education a god instead of a servant but we must be able to meet all the arguments of the sciences falsely so-called. Hobbies will be largely forgotten in the years that are ahead, but will they give place to a tolerance that is broader than the New Testament permits?

Opposition to Christian schools will almost entirely disappear in the years ahead. It will become apparent to people that the private school, where the word of God is taught, was the kind of a school that existed when Christ was on earth. Whatever schooling the apostles had was in such a school. (Paul had considerable). State schools are a rather modern innovation and there is not one syllable of proof in all the New Testament for the idea that it is preferrable to turn the educaion of our children over to the state. Members of the church will be sensible enough to know, as industry already knows, that the private school turns out a superior product to the large state school.

Will this lack of serious opposition be altogether a blessing? Shall the schools forget their place? Will they be *Christian Schools* or will they be Christian schools? Will they seek to be supported by the churches? Would not the next legitimate step be to usurp some of the work of the church? As they excel the state school in their morality and spirituality will they think that a certain form of government is the only government that is compatible with Christianity.

There are two other possibilities in the next forty years. In that time Christ may come and the door of service will be forever closed. Christians are urged to be ever ready for this event. We must make every plan with this possibility in mind.

There is also this possibility that the civilization that we know will disappear. A few well placed atomic bombs and for a generation those that survive would go back to the primitive state of a hundred years ago. The large cities will lie in rubble. Just a part of the rural population will remain. Denominational machinery would be no more. What an opportunity it would be for New Testament Christianity with its simplicity. What would we do with it? Would we walk? Would we ride horseback? Would we go? Are we well enough posted to carry on? For years the religious press would all but have disappeared. How we would need to preserve the Bibles that we had. We would treasure our few hymn books, and people would again, in the main, have to learn the hymn by memory or make a handwritten copy. Even this might be hard as paper making would not be possible for years to come.

Christianity, said Paul, is all things to all men. How well are we imbibing it that whatever the future holds we can demonstrate the wisdom of the *way of God*? Men cut off from their denominational headquarters could spout new and fantastic ideas religiously. Would we be so versed in the Word of God that we could meet and overcome this new opposition?

Forty years ago the church had expired in New Brunswick, it was breathing its last in Nova Scotia. There were only two churches in Manitoba and no work on any more. There were five or six small churches in Saskatchewan. There was one church in Alberta and no prospects for any more. There were two churches in British Columbia and little prospect for anything different. Several hobbies beset the church in Canada to sap what life blood there was. Space forbids to speak of these things severally.

Today hobbies have largely disappeared. New congregations are springing up every year. The number of disciples is growing. We can face the future with prayerful optimism.

Brave soldiers of the cross have fought long and well. We cannot feel right without mentioning the old pioneer, of all that remains, Brother W F Cox. As he looks back

(*Continued on Page 16*)

REMEMBER

OMAGH BIBLE SCHOOL

July 8 to August 5

1962

OUR DEPARTED

CARL FREDERICK JOSEPHSON

Brother C. F. Josephson was born on August 19, 1877 in Sweden. He was married there on December 26, 1899. He came to the United States with his wife and two children in 1902. While living in South Dakota, two more children were born.

The family moved to Saskatchewan in 1906. Brother Josephson homesteaded north of what is now the town of Radville. In 1917 they settled in the Brooking district and there Brother and Sister Josephson obeyed the gospel under the preaching of Brother H. A. Rogers in 1927.

Sister Josephson was called to her reward in 1943. Brother Josephson followed her on January 10th, 1962. Both of them were faithful unto death.

The funeral service was conducted from the church building in Radville. It was a stormy day but the building was filled with relatives and friends. To his children and children's children we can commend his faith and love for truth. He will long be missed in the assembly of the saints.

He leaves to mourn his departure three sons, Evert, Bertil and Algot. There are also 13 grandchildren and 22 great-grandchildren.

God's blessing rests on those who die in the Lord.

J. C. Bailey

* * *

MERRITT

On Christmas day, 1961, the spirit of the late Mary D. Merritt, passed to the great unseen. While in her 94th year, she enjoyed good health until a short time before her death, when she was taken to the St. Catharines General Hospital, where she passed away after a brief illness.

She was born in Wainfleet Township, and was baptized at Smithville, long before the turn of the century. In 1891 she was married to Jason Merritt who predeceased her in 1940. Today she leaves to mourn her departure, two sons: Rolland and Spencer of Grimsby, and one daughter, Mrs. Nellie Johnson, Ridgville.

The funeral service was conducted from the Merritt Funeral Home, Smithville. The Merritt cousins sang "The Sands of Time Are Falling". Burial was in the Merritt Cemetery.

C. G. McPhee

* * *

RACHEL WRIGHT

In the early hours of Dec 8th, the spirit of Sis. Rachel Wright left its frail habitation of clay to be with God.

The years of her pilgrimage were more than four score. For many of these years she was a faithful member of the Ice Lake congregation. A loving wife for more than sixty years, she will surely be missed by her husband and children.

The floral display, and the number that gathered to show their respect speaks well of her standing in the community in which she lived for so many years.

The funeral was held in the Ice Lake church building. From there her frail remains were taken to the Gordon Cemetery, and the body was laid to rest.

The writer endeavoured to speak words of comfort, but at the same time point out that, 'this is not our abiding place.'

Bethel W. Bailey

OTTAWA REPORT

This year has begun with great promise of success. Since the first of the year there have been three baptisms. One of these saw a son of two of our members render obedience on the first Lord's Day of the new year. The following Wednesday a fine couple were baptized after the mid-week service. This fine couple have four children in our Bible School and are likely to be permanent residents of the city.

Since then a young man who had been unfaithful because of opposition from his Roman Catholic family has been restored to faithfulness. He has admitted that he made a mistake in letting his family deter him from true worship and fellowship.

A young lady has moved to the city from the west to seek employment with the Civil Service. If she is successful in locating here our membership will stand at 25. We need such active Christians to help sound out the Gospel in this important city.

Roy Merritt

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TAIWAN MEETING

The church in Taipei, Taiwan, has just completed its first city-wide evangelistic meeting. Brother Willard Collins of Nashville, Tennesee, did the preaching. The meeting lasted three nights, December 9, 10, 11. The attendance was 400, 418, 333 respectively. The meeting was held in the International House Auditorium which is located very near the two Chinese and one American congregations of the city. These three congregations co-operated together in the meeting.

The messages were designed to reach both believers and non-believers and were presented in a very ofrceful manner. The interpreting was by Brother Frank Hsu of the 9ntung Street Church and Jimmy Tou of the Hsin Yi Lu Church. The songs were led by E. B. Thweatt, Jr., of the Antung Street congregation. The members of the Hsin Yi Road congregation served as ushers.

Many new contacts were made and several old ones were re-established and the Lord's name was put before the public. Over 8,000 small handbills and 2,000 large posters were used plus newspaper ads on the front pages of the leading Chinese and English language newspapers.

There were many kind remarks made about the meeting but one of the most significant was made by a man who had attended for the first time. He said, "I like this church because you never asked us for money."

There was a total of 176 persons signing slips to show their interest in learning about Christianity, the New Testament Church, or becoming a Christian. Sixty-five persons also registered for a Bible correspondence course in Chinese, which was offered to the public for the first time by Roy Munninax, of the Hsin Yi Road congregation.

The world wide mission and scope of the Church of Christ was emphasized by the prescence of foreign workers from many lands who were present in Taipei for the Southeast Asia Workshop. Thos attending the meeting were brethren Ira and Vada Rice, Kuola Lumpur, Malaya; Kenneth Rideout and his mother, Mabel Rideout, Ching Mai, Thailand; Gordon Hogan, Lahore, West Pakistan; Haskell Chesshir, Seoul, Korea; Melvin and Ruth Harbison, Hong Kong; Elizabeth Bernaard, Hong Kong.

In addition two families from Taichung, Taiwan spent three days in Taipei and helped in the meeting. These families were the Ralph Keetons and the Jerry Jensons.

The harvest of the seed planted during this meeting will not be seen immediately but much good has been accomplished in the strengthening of the members of the church in Taipei. They were shown a good example by the work of the visiting evangelists, who took a very active part in the meeting by going out on the streets and inviting people to come in and hear the Gospel. In Taiwan it is easy to do this since every street is a constant stream of people, walking and riding bicycles and most do not have any definite place to go. After aech night's meeting many people stayed to talk with the members and American visitors.

Another opportunity to sow the seed of the Gospel was realized by having all the Chinese language tracts available in the rear of the auditorium. Several hundreds of these tracts wer given out in the three nights.

The congregation of American servicemen in Taipei paid the fare for Brother and Sister Collins from Hong Kong to Taipei.

Roy Williams, P.O. Box 1364
Taipei, Taiwan, China

THE NEW ENGLISH BIBLE

(Continued from Page 4)

participles in the next verse. J. B. Phillips, translator of the New Testament in Modern English, has summed up the significance of the perfect particples in this verse, in a note at the back of his translation. He writes: "There is a very curious Greek construction here, viz. a simple future followed by a perfect participle passive. If Jesus had meant to say quite simply. 'Whatever you forbid on earth will be forbidden in Heaven', can anyone explain why the simple future passive is not used. It seems to me that if the words of Jesus are accurately reported here, and I have no reason to doubt it, then the force of these sayings is that Jesus' true disciples will be so led by the Spirit that they will be following the heavenly pattern. In other words what they 'forbid' or 'permit' on earth will be consonant with the Divine rules."

It is not our intention to deal at this time with other passages where we find that liberties have been taken in an unhealthy manner. Perhaps we shall return to this subject in the near future if interest seems to warrant such an effort.

In summary, it can be said that the translators have produced a book of uneven value. It rises to heights of fine scholarship and language in many places. In a considerable number of instances, it seems to sacrifice scholarship for euphony or for theological compromise. It would make a valuable brief commentary to be read with the King James Version or the American Standard Version. Since individual verses are not numbered, it would make a difficult text from which to memorize proof texts for later usage.

It is easier to criticize translators than to translate. Time and usage will prove whether this new translation will make God's Word burn in the hearts of the multitude.

RDM

THE NEXT FORTY YEARS

(Continued from page 14)

over the years he must feel a certain joy in the work as it now stands as compared to the days that are past. As older men go on, may there be dedicated young men stand up to take each of their places.

Truth is divine. We must realize that the Bible came from God and that the more we learn, the more here is to learn. We shall grow if we labour for the truth. We must put aside the sectarian spirit entirely. If we are secarians we have no right to exist. There are far too many sects already.

Christianity works whenever it is used. It is truth. It fails whenever it is mixed with error. How well will we succeed in the next forty years? How prayerful will we be? How well will we learn the truth? How well will we teach the truth?

FREDERICTON BUILDING PLANS

The new year brings to us a greater challenge than ever before. Yesterday we received a letter from a lady who has completed half the Bible Course by mail. This lady lives on Grand Manan Island off the southern shore of New Brunswick. This lady sent in the names of five young ladies, all over 17 years of age requesting that we send them the Bible course. One of these young ladies attends Teacher's College in Fredericton. We consider this a great opportunity, and typical of other opportunities we have for teaching people. This congregation is becoming known throughout the province. We received a letter lately addressed to Church of Christ, New Brunswick.

We are very grateful to those who have responded to the announcement for a building fund for Fredericton. This need becomes more urgent each day, and we have confidence in this work, and in our brethren that we are willing to make this suggestion. Perhaps it has never been tried in Canada! Fredericton could have a building if thirty congregations could budget for $1,000.00 over a period of three years. Starting with a down payment of $300.00 the first year, $400.00 the second and $300.00 the third year. This would permit construction plans to begin at an early date, which is important while lots are available, and before other groups get ahead of us. We do not wish to dictate for others, yet we believe it is a plan that is not unreasonable but workable, scriptural and possible. This congregation is small, but the Lord willing, we will promise to raise at least $1,000 ourselves in the same manner. This will be over and above the present amount of $2,100.00 in the building fund. We feel that we ought to do at least what we suggest can be done. We will be grateful to hear from individuals and congregations. Pray for this work. This link must be strengthened as soon as possible.

L. Pauls

THE TRUTH DEFINED

(*Continued from Page 9*)

Philosophy is largely guess work; it is always changing. Truth, on the contrary, is fixed; it is the same yesterday, today and forever.

(c) It is not SCIENCE, though one might be led to think so judging from the utterances of the modern pulpit. Surely the church was never intended to be a scientific assembly. It is not an institution for the development of sociology, biology, physiology, psychology, or any other "ology." Though the Bible has always anticipated the latest science, it does not pretend to be a text-book on science. Science is just as shifting and uncertain as philosophy; it changes with every decade. Therefore the church is not the pillar and ground of scientific truth, nor is the church obligated in any way to listen to the wild theories of so-called scientists.

(d) It is not THEOLOGY. Theology is at best nothing more than the Word of God diluted by human opinion; divine truth strained through the porous substance of man's intelligence. Theology is "skimmed milk." Theology has cursed the church for many centuries; it has divided Christendom into warring sects. It sent the true church into the wilderness and in her place established the apostate church upon the seven-hilled city. It has always engendered creed-making, speculation and sectarianism.

(2) BY INCLUSION. What then, is the truth, or system of truth, supported by the church?

(a) It is the WORD OF CHRIST as epitomized in the FACTS, COMMANDS and PROMISES of the gospel. The gospel is the POWER of God unto salvation because it is the revelation of the TRUTH of God.

(b) The gospel has THREE FACTS: the death, burial and resurrection of Christ. 1 Cor. 15:1-4. It has three COMMANDS: believe, repent, and be baptized, 2 Thess. 1:8, Acts 16:31, 2: 38. It has three PROMISES: remission of sins, the indwelling of the Holy Spirit. and eternal life, Acts 2:38; 1 Cor. 6:19; Rom. 6:23.

(c) The gospel has one supreme TRUTH, that "Jesus is the Christ, the Son of the living God," Matt. 16:16, which rests upon the supreme FACT that he rose from the dead, 1 Cor. 15:20. It has one supreme COMMAND, "Hear ye Him," Matt. 17:5. It has one supreme REWARD, eternal life, John 3:16.

— Quoted from the sermon "The Pillar and Ground of the Truth" by C. C. Crawford, Sermon Outlines on The Restoration Plea.

HERE AND THERE

(*Continued from Page 10*)

day nights.

The contribution for the year was some $1500 greater than the year before, representing a sizeable increase in average donations per member and a weekly increase to $139 from $106.

Jordan, Ont.: Dec. 24: Harry Cosby was immersed into Christ last Thursday morning at 8 o'clock, before leaving on a trip. Two more were baptized on January 23rd.

Huntsville, Ont.: "At a recent elders and deacons meeting here at Jordan, it was decided to move the radio program, which is presently being conducted at North Bay, down to Huntsville . . . Starting the first of February, it will be on the air for ten minutes every day. The daily program will cost no more than the weekly program in North Bay.

We regret the mistake in last month's column when we reported the starting of a men's training class at Sundridge when it should have been at Huntsville.

Glencoe, Ont.: "A new development in the work at Glencoe is the new mid-week Bible class. There has not been such a meeting in several years. Bro. Eaton, who recently moved with his family to Glencoe from Meaford, is the teacher of the class.

Collingwood, Ont.: "Brother Jim Hunt baptized Aubrey Pierce, a young married man of this town, one evening, recently. His wife and two young sons have been attending Sunday morning Bible classes, also, quite regularly. Remember our efforts in your prayers as we labour on in this area for the cause of Christ." Frank Kneeshaw

Meaford, Ont.: "Ken McNally

(Continued on page 19)

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., 4 York St. Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8:00 p.m. Friday, Young Peoples, 7:30 p.m. Malcom Porter, Sec., Brooklin, R.R. 1. L. Grant, ev.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m. 7 p.m.; Wed. 7.30 p.m. H. O. Slaughter; Office, Phone TF 4-3588; Home, 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-5969, Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Ronald E. Bailey, sec., Delacour, Alta.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec. Jim Hunt. ev.

CONCORD, Ontario
Meets in Public School 7 p.m., Gospel Service 8 p.m. Breaking of Bread. For young peoples and midweek services call R. Witty, sec. AV 5-4008.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., 10:30, 11:15 a.m., 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, box 464, Dauphin, Man. Meeting in home — 308, 2nd St. S.W. Sunday 10:30 a.m.

EDMONTON, Alberta
13015 116th Ave., 10:15, 11, 6 p.m. Sunday, 7:30 p.m. Wed. Dial GL 51049 or GL 5-3730. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday, 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec. Phone 42919

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Reginald Cann, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 435 Windsor St., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wednesday; 8 p.m. Friday. Max Craddock, ev., 218 Park St. W., Dundas, Ont.; Robert Hunter, sec., 67 Ray St., S.

Ivon Ave., at Roxborough. 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev. 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, E. off No. 11 Hwy., just N. of No. 60 Jct. Lord's day 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon, Gordon Arnill, Blind River, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. G. A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10 a.m. M.S.T., Municipal Hall; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Civic Center, Room 15, 11th St. S. 10:15 11:15 a.m., 7:30 p.m. Sun. O. A. Nerland, sec., 918 8th Ave. S.; Phone FA 9-1042, FA 7-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Ahoghill Orange Hall, 866 Adelaide St., N., Sun. 10, 11 a.m.; Homes 7 p.m. Sun., 8 p.m. Wed. Contact H. Ralph Perry, 316 Kiwanis Pk-Dr., - GL 1-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. Sun., 8 p.m. Thurs., A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:30, 11 a.m., Fri. 8:30 p.m. Murray Smith, ev., Arnold McDuffie, sec-treas., Box 219, Milton, Ont.; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry. Punnichy

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a m Harry Brammer. sec., Cedar Valley, Ont

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck. sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. CKBI 9:15 p.m. Sun. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 11 a.m. 7:30 p.m. Sun., 7:30 p.m. Friday—H. E. Peterson. sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision. 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderley, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 344 Baird St. Corunna, phone TO 2-1769; Fred Whitfield, 126 Martin St., phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab. 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Lloyd Hotchkiss, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd.; R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Standon School, (6½ mi. S. of Shamrock) 10:30 a.m. Walter Bell sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J. O'Neal, ev.

ST. JOHN'S Newfoundland
Contact George Thomas, Site 61, Box 13 Portugal Cove Rd, phone 90271.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John McKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869, Murray F. Hammond, ev. HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10. 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Oakridge Church of Christ — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday. 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

HERE AND THERE

(Continued from page 17)

was baptized on Sunday evening, November 26. **Wesley Jones of Bowling Green, Ky.** will be with this church in a meeting in the spring. Then it is planned for him to move with his family to **Barrie, Ont.** in the summer and to endeavour to establish a work there. Men are being considered for appointment as elders and deacons at **Meaford.**

HERE AND THERE

Victoria, B.C.: "The Word of Life" will be broadcast from radio station **CFAX** (810 kc) at 8.45 a.m. beginning Sunday, December 17. This is **Victoria's** newest and fastest growing radio station. The program will be a weekly 15 minute program. **David Carr** and **Lance Lingren** were baptized into Christ on November 12th. **Lynn Anderson of Salmon Arm, B.C.,** will be holding a gospel meeting in **Victoria** Feb. 21 to March 2.

HERE AND THERE

Niagara Falls, N.Y.: "We can look back on our two years of association and thank God for His blessings. We have had 80 additions to the church, 37 of which have been by baptism. However, 40 members moved away from Niagara Falls during the same period. Our membership increased from 77 to 117 during this period. — **Al Hartwigsen.**

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

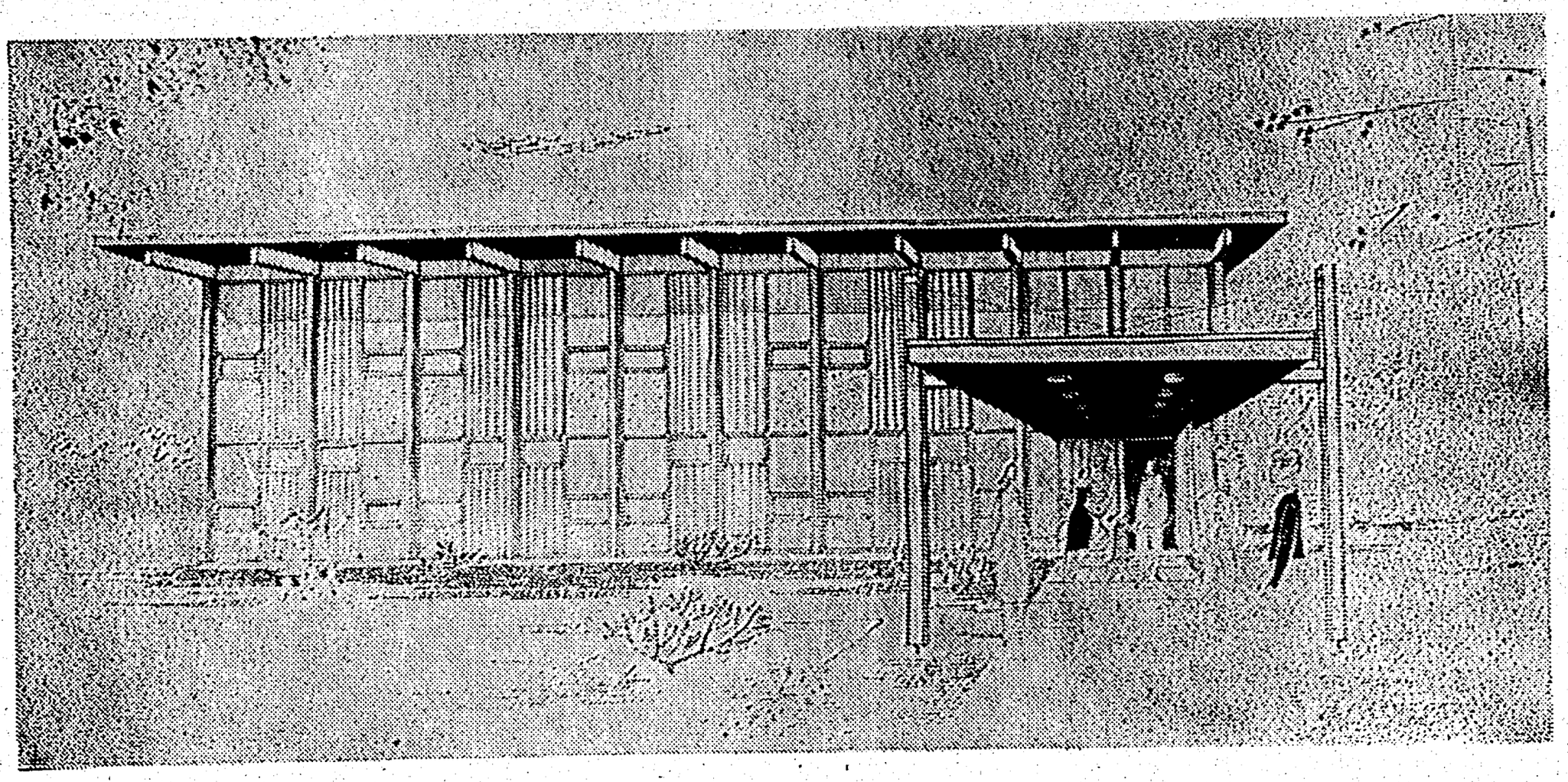
WEYBURN, Saskatchewan
Roger's Chapel-W.C.C. 10, 10:45 a.m. Sun., 8 Wed., Ernest Andreas, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Mulrhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. J. Gibson, sec., 236 Crawford. CLearwater 3-3964. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 6 p.m. Wed. 8 p.m. A. H. Beamish, sec., 1002 Banning St., Ph. SP 4-6601, 3 Wpg. Harold Parker, ev., Ph. GR 5-6905.



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GOSPEL HERALD

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THE SAFE, SURE WAY

By Ed Bryant, Toronto, Ontario

Most of us recognize the need for caution in our every-day pursuits. When we pay a bill we insist upon a receipt, because it is just good business. We wouldn't think of buying a farm or a home without demanding an abstract deed. Thus do we seek to make secure our secular affairs. However, where spiritual matters are concerned, many are perfectly content to rely upon the silliest of half-measures.

It is not at all uncommon to hear those about us excuse their religious stand with the words, "We're all headed for the same place, only by different roads." This utter indifference over the eternal destiny of the soul does not make sense, in the light of the extreme care we lavish upon temporal matters.

It is not enough to rely upon our feelings to direct our religious thinking and shape our obedience. Worse than that, it is dangerously foolish. We would not trust a grocer who merely dropped a few potatoes into a bag and handed them to us, saying, "That's ten pounds!" We would inquire of him how he KNOWS it is ten pounds: If he then placed his hand over his heart and said, "I know it is because I FEEL it - right here!" we would walk out without buying from him. Yet many people in this enlightened age are found practicing this method to guide them in their religion.

It is not necessary to depend upon such foolish methods when there is a safe, sure way, the guide to which is found in the holy Bible, the word of God. The Psalmist wrote, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." (Psalm 19:7).

Since the law of the Lord is perfect, what need have we of any other guide to a safe haven? Away, then, with creeds, manuals, disciplines and other man-made additions to what God has already said. Paul recognized the sufficiency of the Scriptures when he wrote, in 2 Timothy 3:16,17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Then Peter lends the

(Continued on Page 6)

THE ROMAN LETTER

(First in a series on the main lessons of Romans by E. D. Wieb, Weyburn, Sask. We welcome this series on a most important N.T. Epistle by the president of Western Christian College. RDM)

For several years, it has been the desire of the writer to reach deep into the heart of Romans and bring out the great themes expressed by Paul therein. It was the letter to Rome that stirred the heart of Martin Luther and prompted the Protestant Reformation. It is fair to say that Protestantism finds the source of its strength in the powerful epistle to Rome. No other book of the New Testament deals so thoroughly with the great themes of Christianity as does this. God, Christ and man are its themes. The nature of sin and the announcement of redemption are its message. The gospel is in the heart of Paul and Paul puts the gospel into the heart of Romans.

Rome - "The Eternal City" - the Capital of the World, centre of apostacy, murderer of Christians, stronghold of Paganism, Rome is the recipient of this letter. The church in Rome could not meet publicly for Christianity was not yet accepted as a religious faith. The Christians in Rome were isolated and it is likely that the church in the city of Rome had not been established by an apostle or even by one of the great evangelists of the time. It is likely that the congregations in Rome were the product of the Dispersions. Thus, the Chris-

(Please turn to Page 6)

Is It Scriptural To Use Instrumental Music In Worship?

J. C. Bailey



In the last one hundred years much has been written on this subject. However, there are many members of the church who only became members in recent years. Children are growing up that are not aquainted with the discussions of yesteryear. Our minds dim with the passing of time. It is right to stir up your sincere minds by way of remembrance.

Some would dismiss the subject as relatively unimportant. I suppose Cain thought it was relatively unimportant what kind of sacrifice he brought to God: God thought otherwise. Nabab and Abihu thought it was unimportant what kind of fire they used but God thought otherwise. We could multiply such examples. If the use of instrumental music is Scriptural, then it is very important that we follow the Scriptures. There is a curse upon those who take from the things written in this book of God (Revelation 22:18; II John 9).

What can we think of a man that will say the use of the instrument is Scriptural, but I will not say anything about it? What would you think of the preacher that would say, "I believe that Jesus Christ is the Son of God" but as you people, do not believe that, I will just refrain from saying anything about it? When we reject the word of Christ, we reject Christ. Jesus said: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48). If the use of instrumental music in worship is Scriptural, then those who do not use it, and refuse to use it, are sinning. No man should agree to hold his tongue if he believes it is Scriptural to use instrumental music.

Many times sincere people have asked me why I think instrumental music is wrong. I do not think instrumental music is wrong. An instrument is an inanimate thing. In itself it is not capable of being right or wrong. Let me illustrate: I do not think there is anything wrong with beefsteak. In fact I would enjoy beefsteak if I could afford to buy it. If it were placed on the Lord's table together with the bread and the fruit of the vine then I would believe its use would be sinful. Instrumental music is not wrong, but its use in the worship of God is wrong unless it is authorized by God.

Jesus said: ". . . the true worshippers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshippers" (John 4:23). The Holy Spirit said: "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I Corinthians 14:15). God seeks those who worship in spirit and in truth to be His worshippers. By faith I can pray in the spirit. By faith I can sing in the spirit, but where does it say that we PLAY AN INSTRUMENT IN THE SPIRIT? Echo answers where?

Jesus said that the true worshippers shall worship in truth. What is truth? Jesus said: ". . . thy word is truth" (John 17:17). Where does it say that any church of Christ under divine command used a mechanical instrument in worship to God? Even those who have but a smattering knowledge of the New Testament know that the New Testament is as silent as the grave about instrumental music in worship of God. Jesus said that God seeks as worshippers those that worship in spirit and in truth. The use of instrumental music is not in spirit and it is not in truth.

When Is An Act Scriptural

Anything is scriptural for which there is a direct command. The Lord's Supper is Scriptural because Jesus said: "this do" (I Corinthians 11:23,24). We have a direct command. A thing may be scriptural because we have an inspired example. We meet upon the first day of the week (Acts 20.7). Not only was an inspired apostle present, but the Holy Spirit recorded the event. We may conclude that a thing is Scriptural if there is a necessary inference. The use of instrumental music in worship is not commanded. We have no approved example of its use. There is no necessary inference that it was used in New Testament times. Even those who use it today freely admit that it was not used in he New Testament church.

What About Psallo?

There are those who contend that the use of this word in the New Testament makes instrumental music Scriptural. If the word means to play an instrument, why is it not so translated in the King James Version, the American Revised Version, Revised Version and many others? If the word "psallo" means to play an instrument, why did not the churches in New Testament times use an instrument? Can you conceive that the churches lived, as far as the record shows, in absolute disobedience to this command and were not reproved?

As I write, I have the Greek-English lexicon of Henry Thayer before me. He describes this word: (a) "to pluck off, pull out." Now this is the first meaning, and would those who contend that this word justifies the use of the instrument suggest that it would be Scriptural to pluck out the hair or beard? (b) "to cause to vibrate by touching, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate; to sing to the music of the harp." Look at this carefully. How would all this justify the use of an organ or a piano? But we are not through with Mr. Thayer, listen: "In the N.T. to sing a hymn, to celebrate the praises of God in song." Shall we take the classical meaning of this word or the New Testament meaning of the word?

I think we would be unjust to this study if we did not introduce one more witness at this point. Sophocles was a native Greek and

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INSTRUMENTAL MUSIC

(*Continued from Page 2*)

for 38 years, Professor of the Greek language in Harvard University. He has this to say: "to chant, sing religious hymns." After he had examined, by actual count, 146 secular and 77 ecclesiastical authors of the Roman period, and 109 secular and 262 ecclesiastical authors of the Byzantine period (this covers 1200 years from 146 B.C. to 1100 A.D.) he says that there is not a single example of psallo implying or involving the use of the instrument. I want to rewrite that for emphasis. From 146 B.C. until 1100 A.D. there is not one scholar that defines the word "psallo" as other than to sing, to chant. No, you cannot make mechanical instruments Scriptural by the use of the "psallo". Such evidence is by no means isolated. Psallo, as used in the New Testament, does not mean to play an instrument.

I want to interject here the statement made by John W. McGarvey, one of the best Greek scholars of the past generation. Listen to Brother McGarvey: "It is manifest that we cannot adopt the practice (referring to instrumental music in worship) without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished, or on which plea it can be maintained." Let me say I believe this with all my heart. So universal is the scholarship of the world on this point that this illustrious scholar says further: "It is universally admitted by those competent to judge that there is not the slightest indication in the New Testament of divine authority for the use of instrumental music in Christian worship."

The Psalms Are Not The Law?

It is contended that instrumental music is scriptural because it is mentioned in the Psalms. Those who so contend admit that the law was done away at the Cross, but, so they claim, the Psalms were not part of the law, and therefore we are authorized to use the instruments mentioned there. If this be true then we are free to do as CHRISTIANS all the things that are mentioned there. David said: "Purify me with hyssop and I shall be clean: Wash me and I shall be whiter than snow" Psalms 51:7. Is the use of hyssop scriptural under the New Testament?

Let us make a more extended reading from the 149th Psalm: "Let the saints exalt in glory:
Let them sing for joy upon their beds.
Let the high praises of God be in their mouth.
And a two edged sword in their hand:
To execute vengeance upon the nations,
And punishments upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them judgment written;
This honor has all his saints.
Praise ye Jehovah" (5:9).

Jesus said that his kingdom was not of this world. If it had been of this world then his servants would fight (John 18:36). Jesus said the Psalms were part of the law. "Jesus answered them, Is it not written in your law, I said, Ye are gods" (John 10:34). This is a quotation from Psalms 82:6. Jesus said the Psalms were part of the law of the Jews. "We became dead to law through the body of Christ" (Romans 7:4).

To try to justify the use of the mechanical instruments by the law is a rather serious thing, for the Holy Spirit said: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Galatians 5:4). Jesus said the Psalms were the law.

Once more we let Jesus testify as to whether the law included the Psalms: "But this is come to pass, that the word may be fulfilled that is written in their law, They hated me without a cause" (John 15:25). This is a quotation from Psalms 35:19. The use of instrumental music, because it is contained in the Psalms, means that we have severed ourselves from Christ just as surely a Paul spoke by inspiration.

Is Singing Part of The Worship?

A friend with whom I have contended over the issue of instrumental music, as well as other things on and off through the years, claims that the whole thing is a matter of option whether we sing or not. The use of the instrument can accompany the singing as it is not necessary anyway.

Let us look carefully at this. Jesus said true worship was "in spirit". The Holy Spirit said that "I will sing with the spirit". The very thing that God requires is present in singing. Nothing then can be more essentially a part of worship than singing. WHERE DO WE SING? " . . . I will declare thy name unto my brethren; in the midst of the congregation will I sing thy praises" (Hebrews 2:12).

One reason that I believe the Bible to be the inspired word of God is the fact that I have never found a doctrine advanced by man that was not answered in the word of God. So God in His divine wisdom showed that both these premises were false long before they were ever advocated by men who wanted to justify an unscriptural practice.

Nor can we claim that the use of the instrument is a matter of indifference. Jesus said: "But in vain do they worship me, teaching as their doctrines the precepts of men" (Matthew 15:9). How did the use of instrumental music get into the worship? It was taught in. Who taught it in? Men taught it. Jesus said, and I believe it, that such a thing constitutes vain worship.

Its First Use Among Churches of Christ

This was written in 1860. The organ had been introduced one year earlier. "So far as known to me, or I presume, to you, I am the only preacher in Kentucky of our brotherhood who has publicly advocated the propriety of employing instrumental music in some churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it." This statement was made by Dr. L. L. Pinkerton. This man also believed that the unimmersed could be fellowshipped in the church. This latter information is taken from the current issue of the Mission Messenger. A stream can rise no higher than its fountain. Instrumental music entered the church hand in hand with modernism. The present effort of some brethren to use the instrument and

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RED, DEAD OR MISLED



Themonuclear warfare! One can scarcely spell the word, let alone understand it. One can, however, realize that there is in the hands of a few men the killing potential of all the armies that the world has even known.

A recent publication suggests: "One 100-megaton nuclear missile can destroy any Canadian province." Who would suggest that the enemy would stop with one bomb when its stockpile is known to contain hundreds.

Can such a war actually happen and if so, what great cause would rtigger it? Experts all seem to agree that it can come. They also seem to feel that its outbreak might very easily be the result of a mistake rather than a plan.

One of the most outspoken proponents of nuclear danger is Norman Z Alcock. He is quoted in the Financial Post, January 20, 1962: "Because time is running out, we have probably 15 years in which to save mankind or let ourselves be blown to dust." His estimate of available time is optomistic compared to that of others who feel the danger is immediate.

Many people feel that the threat of war is all from one side. They summarize their apparent alternative with the question, "Would you rather be Red than dead?" The implication is that nuclear war would bring death to most; that it is inevitable unless the West gives in, and that we need to make up our minds whether it is preferable to be "Red or dead".

The Christian sees other alternatives. He believes that the God whose wondrous power is abused in the hydrogen bomb is not an absentee God of the universe. "All things work together for good to them that love the Lord" is more than a pretty platitude. It is a fact; howbeit, a fact based on faith. It says in effect that the God who frustrated the Egyptians at the Red Sea, who shrivelled into nothingness the army of Sennacherib outside Jerusalem, and delivered the handwriting on the wall to Belshazzar is still able to cope with any world power. The problem as we see it now is the difficulty in believing that God would want to save Canada as a nation. The national morality and zeal for God do not seem to rate much divine protection.

Perhaps by the grace and forbearance of God we shall be spared what seems to many to be the inevitable nuclear holocaust. What then? Will greed, graft, and gluttony continue in a world of need? Will selfishness dictate our foreign policies instead of a true acceptance of the responsibility of world brotherhood or at least of a world neighbourhood? We talk glibly of future ability to speed men to the moon, but we are less enthusiastic at the present to speed help to needy earth men.

There is another facet to this discussion that needs to be aired. When one remembers that Krushchev has stated his intention to "bury the States" - and one presumes the Western world along with them - one is correct in assuming that the Communist leader means it. What a man, an institution, or a nation gives out for public consumption as their intentions, should be accepted as their intentions until repudiated. Any other approach to official statements reflects on the integrity, the ability, or the seriousness of the spokesman.

The Roman Catholic church is directly opposed to the view that freedom and tolerance should prevail toward those of different faiths. This is not a matter of conjecture, but of official policy, which has been stated by its most authoritative spokesman. Scores of quotations to support this charge could be produced with little effort (e.g. Papal Encyclical Quanta Curia, Dec. 8, 1864).

If popes, cardinals, bishops and other members of the hierarchy have spoken truth, the only factor that prevents open persecution and coercion in this land is the fact that the church of Rome lacks control. Many of her adherents boast, not without reason, that she will

(Please turn to Page 8)

TEACHING GOD'S WORD

MAKE THEM MISSION-MINDED

H. Ralph Perry,
London, Ontario

"We Can Evangelize the World", is the title of a recent book authored by Bro. Ira Rice of Malaya. How can this be accomplished when we know that we do not have a fraction of the needed evangelists and workers in the mission field to do the work? Generally we at home are not doing what must be done to send more workers. Nor are we really seeking the lost at home as we ought to do. In spite of these facts it is possible that there could be enough dedicated men and women to spread the gospel to the whole world in the coming generation.

For this to be a reality we must make the younger generation MISSION-MINDED. One of the best places for missionary emphasis is in our Sunday morning Bible classes for all ages. Here little tots, children and young people along with adults can be so impressed with the great need of spreading the gospel and so thrilled with the possibilities that they will early dedicate their lives to this global task. This is because they are being taught at their level of understanding.

We now present some ideas for teachers and church leaders to make students mission-minded. It is hoped that some of these will be used to place the great challenge of world evangelism before YOUR pupils.

I. Put Missions in the Bible School Curriculum

We believe that the missionary theme should have a special place in the curriculum of the Bible school . . . Each teacher can, through his or her own initiative, put missions into the Bible school curriculum. The theme can be woven into lessons dealing with varied topics without having to digress from the subject under discussion, because it is part of the foundation of all Bible teaching." (Christian Bible Teacher, March 1961, Weldon Bennett, former missionary to Germany).

In order that this great theme might not be neglected Bro. Bennett proposed that a lesson on world evangelism be incorporated into the curriculum once each quarter. Each class will have the same Bible lesson which each teacher will adapt to the understanding of the age level he teaches. A specific present-day mission field will be studied as a part of the lesson.

The great missionary stories of the Bible should form the texts for these lessons. Along with these, by way of present-day application, should be presented the experiences and needs of our missionaries today. A lesson on the courage and work of Paul as a prisoner in Rome furnishes opportunity to present the thrilling experiences of our workers in Italy in recent years. The hardships of the church in Jerusalem today can be related to a lesson on the persecution of the Jerusalem church in the first century. Present work, opportunities and needs in Ethiopia will naturally fit into a lesson on the conversion of the Ethiopian treasurer.

Bro. Bennett presents seven important items to be included in lessons on missions (1) Decide on the general and specific aims. (2) Let the lesson be Bible centered. (3) Use songs with the mission theme. (4) Pray for world evangelism and a specific mission work. (5) Study one particular country in which our brethren are working. (6) Make use of visual aids (maps, pictures and slides, charts and posters). (There are flannelgraph materials and pictures available. H.R.P.) (7) Use personal letters from missionaries.

Much planning and work will be needed to put the mission theme into the Bible school curriculum but it will be worth the effort. "There is power in doing things as a corporate group. If every class on the same Lord's Day morning is studying a common text and discussing the same mission field and getting acquainted with the same missionary families, the impact will be far greater than if each class worked separately. Families and groups of children and adults will be discussing the things studied long after the lesson hour has ended". (Bennett)

II. Use Missionary Speakers

Missionaries are usually used to report to the church. It would be well to have them speak in an informal way to the classes of young people. Questions relating to being missionaries could be asked and answered so as to help young people decide to devote their lives to this work.

Teachers of children's classes could easily have the missionary's wife teach their classes. She could tell of the conditions, needs and work amongst children and adults of other lands. They would learn to share their plenty with the needy far away. Thus the seed that might later produce a missionary could be planted.

III. Write to Missionaries

Personal letters showing interest in and providing encouragement for the missionary are very helpful to those separated from home and conveniences to spread the gospel. Those who write will become more interested in the work being done. Prayers will be made on their behalf. There will be a willingness to sacrifice to help supply their needs.

Have your class write to the workers supported by the church where you meet, as well as to other missionaries. This could lead to such a personal interest on the part of some students that they would want to go to help. They might just prepare themselves and go because you have encouraged them to write to some missionary. Teachers will have to help the little ones write. This can be done as a class.

C. G. McPHEE ILL

Early Friday morning, February 23, C. G. McPhee suffered a rather severe heart attack. He had been out calling in the afternoon and evening. At this writing, (Feb 28), he is reported resting well, but the results of tests to determine the seriousness of the damage are not yet available. Pray for him and write to 4 Fawell Ave., St. Catharines. **E.C.P.**

THE SAFE, SURE WAY

(Continued from Page 1)

weight of his inspired pen by writing: "According as his divine power hath given unto us all things that pertain to life and godliness through the knowledge of him that hath called us unto glory and virtue." 2 Peter 1:3.

In the recent news, the religious world made token and pathetic overtures toward the unity for which Christ prayed in the garden of Gethsemane. World religious leaders made guarded predictions as to the outcome of the effort, but no one put into words the one thing that must be obvious to even the most casual observer - that unity cannot and will not be achieved until all men everywhere "teach the same things" from the perfect law of God and stop trying to twist that law to fit their own selfish desires. To be perfectly joined together, in the same mind and in the same judgment" requires that man subject himself to the will of God, forgetting his own. Unfortunately, the vast majority of men are unwilling to do this.

Nearly everyone will agree that any religion without God is useless and vain. Too many fail to see, however, that when man begins to substitute his own wisdom for that of God, he makes God's wisdom of none effect in his life. Yet, the Bible plainly states that "Whosoever transgresseth and abideth not in the doctrines of Christ hath not God." (2 John 9). When we turn to our own substitutions and introduce man's innovations into the worship of God, we no longer abide in the doctrine of Christ, and no longer have God. They that are wise will take heed.

In this world of religious confusion, the light still shines for those who have eyes to see and the clarion call comes still to those who have ears to hear. The blood of Christ was expended to purchase only one church, and he is the Saviour of that body (Eph. 5:23). Since "there is none other name under heaven, given among men, whereby ye must be saved" (Acts 4:12), let us enter that body in the only way authorized by the word of God by being baptized into a likeness of his death. (Gal. 3:26,27). This should come as the final step in our obedience after having repented of all past sin and confessed Jesus as the Son of God in whom we have our hope of life eternal. Then, being raised to walk in "newness of life", let our lives be guided by God's will alone, continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2:42). If our delight be in the law of the Lord, and if in this law we meditate day and night as did the psalmist of old, there will be no time for expounding or hearing any other doctrine and division will cease to exist.

Jesus tells us, in John 4:24: God is a spirit, and they that worship him must worship him in spirit and in truth." He said also that the word of God is truth (John 17:17). This should narrow the matter down so that it comes within the grasp of everyone. Why complicate things by reaching into "outer space" for some revelation which isn't going to come, anyway? (Jude 3). After all, the gospel is for every person, of whatever level of intelligence, and the blood of Christ, which is the only means of obtaining remission of sins, was shed for "the whole world".

Let all men everywhere, therefore, unite upon the Bible, in full assurance of its precepts, and in full obedience to its commands. "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16). It is the only way to heaven that God has given unto man, and when we forsake it for some other road map, devised by man, we can be sure that we shall not reach the safe confines of the heavenly city when this life is over. Let us not, then, place our confidence in our own wisdom. Rather let us turn our lives over to God, who created us, and follow His guide as the only safe, sure way.

HERE AND THERE

Montreal, Que.: Fifteen persons have just recently enrolled in the Bible correspondence course. **Bro. and Sis. Lawrence Burt,** formerly of Thornton, Ont. have stated their desire to be identified with this congregation.

THE ROMAN LETTER

(Continued from Page 1)

tians in Rome, both Jewish and Gentile had not previously had the blessings of Apostolic teachings and Paul is anxious to go to them (Romans 1:11). As Paul visited Corinth on his final missionary journey, he looks westward to Rome and his heart goes out to them. So in the year 55 or 56 A.D., from the city of Corinth, Paul writes this stirring letter.

There are two parts to this letter. First, there is the thesis - the argument - the doctrine; then we have the admonition or practical section. In the first section, chapters 1-11, we have one of the finest examples of argumentation to be found anywhere. Paul's thesis is briefly stated in Romans 1:16,17 - "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek. For therein is revealed the righteousness of God from faith unto faith . . .". "The righteousness of God." When Luther felt that he understood this phrase he said; "Then I suddenly felt that I was born again and entered into open doors to paradise." To Luther it was a breath of fresh air for he felt that the meaning of this phrase had lain buried under an alien human tradition of religion for hundreds of years. So out of this discovery, the Reformation of Christendom was born. (Emil Brunner, "Romans")

While we cannot completely agree with Luther's conclusions on parts of Romans and certainly do not stand with Protestantism on the formation of creeds, we can be grateful for the Truth discovered by Luther as he studied himself out of Romanism into Romans.

In the next in this series, we shall begin a study of Romans itself. You, the reader, can come along on this adventurous study. Read Romans and study along with us.

HERE AND THERE

Sault Ste. Marie, Ont.: "Our private chart lessons paid off again Sunday night when another lady was baptized." A sister.

DAUPHIN, MANITOBA

A recent letter from Sister Johnson of this place indicates a great need for a worker or workers in this area. She writes, "We are endeavoring to get a laborer here to work," and then after mentioning the good attendance and encouraging results of the meeting and V.B.S. of last summer and expressing appreciation to those who participated, she contines, "This year we hope for these people to return. It was the first well advertised effort we have ever had in Dauphin. A young couple were baptized, but since have moved to the Pas, Manitoba.

"We are asking help for support and someone to come here to stay permanently. I think if we could realize support we could get someone to work. We have helped other mission work some, although there are only two members of the church here. We have carried our load and we feel confident that if a family moved here and work was on a permanent basis we could soon see results. As it is we cannot meet publicly because we have no one to speak or conduct public meetings.

IRISH CHRISTIAN SEEKS EMPLOYMENT IN CANADA

John Justin and his wife and little girl would like to migrate from Belfast. Ireland to Canada to take up work at a place where they will have opportunity to grow more useful in the church. He has some experience preaching and teaching in the church and his wife has taught children's and women's classes and done personal work. He would like to come in May.

A Joiner/Carpenter by trade and experience, he has also had experience in the wholesale grocery business and would be pleased to accept employment outside his trade. Anyone in a position to be of assistance should either contact the Gospel Herald or write directly to John C. Justin, 11 Woodvale St. Woodvale Road, Belfast 13, N. Ireland.

INSTRUMENTAL MUSIC

(*Continued from Page 3*)

stop there is doomed to failure. The effort of these brethren wherever I have gone shows that this idea is neither Scriptural nor logical.

Is It An Expedient?

This is the argument of most. There is no scriptural justification for it but we use it as an expedient. DO THEY? Those who do not use instrumental music in their worship in Saskatchewan are growing much faster than those who do. Those who do not use the instrument in their worship are growing faster in Manitoba than those who do. So the truth of the matter is, it is not expedient and these brethren can not use it as an expedient.

I think this word "expedient" is much misunderstood. Before a thing can be expedient it must be lawful. It is lawful to "go". It may be expedient to "fly". More times it is "expedient" to go by car. Sometimes it is expedient to go by train. We have shown it is lawful to "sing". It is excellent to use hymn books. It is lawful to sing. It is expedient for some women to sing alto.

Instrumental music is not an expedient of anything for it is a distinct act within itself. If the use of the instrument was lawful, then we might say that the organ was "expedient", or the piano. Instrumental music is not lawful, it has no scriptural basis, therefore it cannot be an expedient.

Let me illustrate again. It is lawful to "teach". It is expedient to do it by word of mouth. It may be expedient to use the radio etc. Playing an instrument is not an expedient way to sing but an *act* that is added thereto. Many times it is not added to the singing. The last time I attended one of these churches that have corrupted the worship by the use of the instrument, they spent as much time playing the instrument without any singing as they did to play it in connection with their singing. Let me ask the question, it is expedient for what?

Conclusion

Some years ago we had a discussion with some of these brethren. Various ones had spoken in connection with the subject but finally one person said: "I like it, and to me it is worship". I am afraid that there the matter stands. I love these brethren and I would like to be in fellowship with them but they would rather have an instrument of music in their worship than the fellowship of their brethren.

The instrument is the sign of a disease. To remove the instrument without removing the condition of heart that makes its use in worship possible would not avail a thing. The disease would only break out in some other way.

Brethren, let us return to the New Testament way. Let us be joined together in the same mind and in the same judgment.

MALLORY'S CELEBRATE SIXTIETH ANNIVERSARY

On January 1, of this new year, a very happy occasion was celebrated by two members of the South Burnaby congregation of the church of our Lord.

John and Bertha Mallory were united in marriage sixty years ago on this day in Carman, Manitoba, and have spent these many years together faithful to the Lord's church and witnessing much growth in it.

Many of their friends and relatives were with them on this day to share the happiness of the occasion and to wish them well. An "open house" was held by their nephew and niece, Brother and Sister Meredith Saunders of Oakridge congregation, in their home, and whose children ably helped them serve a delightful tea.

A telegram of congratulation was received by them from the Queen, and a letter also from the Prime Minister of Canada, Mr. Diefenbaker. Brother and Sister Mallory looked wonderfully happy and are in good health. It was a very special occasion indeed — in that they have had so many good years together in the Lord. We, their brothers and sisters do wish them God's rich blessings and many more fruitful years together.

Other messages were received by them and also gifts and floral tributes.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

The Doctrine of Evolution and the Antiquity of Man, by J. D. Thomas Biblical Research Press, Abilene, Texas. 64 pp. 95c.

The faith of many Christians has been disturbed by the suggestion that evolution is a proven fact and that it proves the Bible to be false. A great many people are overwhelmed by the positiveness with which some scientists and others speak regarding the doctrine of evolution. This little paper-back by our scholarly brother J. D. Thomas of Abilene Christian College will prove of great benefit to anyone interested in the question of evolution. By quoting from the works of leading evolutionists today; the author shows conclusively that evolution is a "faith" and has never been established as a fact. Many of his quotations are from the works of the 1959 Darwin Centennial Celebration at the University of Chicago. This celebration was in honor of the one hundredeth anniversary of the publication of the Origin of Species by Charles Darwin.

This significant volume will be especially valuable to those who have been confronted with the evolutionary theory on the college campus. We agree with brother Frank Pack who wrote concerning this book: "It is the best work I have seen dealing with this vital problem and I can wholeheartedly recommend it to all who desire guidance in this area of study."

* * *

Sermon Outlines on First Principles by C. C. Crawford, Dehoff Publications, Murfreesboro, Tennessee, 209 p.p. $3.50.

Those familiar with the previous volumes of C. C. Crawford will be anxious to obtain this new one. De Hoff Publications have previously issued "Sermon Outlines on Acts"; "Sermon Outlines on the Restoration Plea" and "Sermon Outlines on the Cross of Christ." All of these are still available in beautiful maroon bindings.

Although each sermon is clearly outlined, it is not merely an outline in the usual sense of the term. The sermons are given in full. A variety of basic doctrines are considered. There are twenty five sermons in all. Some of the topics are: "News Too Good To Keep"; "What Must One Believe To Be Saved?"; "The Like Precious Faith"; "Into the Far Country"; "Back from the Far Country"; "What Baptism is Not"; "Theological Magic" and "The Three Phases of Salvation."

The author is a close student of Restoration literature and makes frequent references to the same. His sermons are clear, straight to the point and forceful. The great "first principles" of the gospel are positively presented and the errors of men are completely refuted. While preachers will find this a good "pump primer" it can be read with profit by anyone.

HERE AND THERE

Lloydminster, Alta.: Three people were baptized earlier in the winter. Contributions, attendance and interest are good. The new building was to have been ready to use for services by February.

Medicine Hat, Alta.: "Our building is nearing completion, and we thank everyone who has helped us in any way."

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed.

10 marks for each.

THE LIFE OF PETER

1. Name Peter's father.
2. Name Peter's brother.
3. How was he called before Jesus named him Peter?
4. Who, close to Peter, was healed of a fever by Jesus?
5. What great statement did Peter make at Caesarea Philippi?
6. What suggestion did Peter make on Mount Tranfiguration?
7. What refusal did Peter make to Jesus on the night of the last passover?
8. What act of violence did Peter do against Malchus?
9. What miracle did Peter perform in Lydda?
10. What miracle did Peter perform in Joppa?

ANSWERS: 1. Jona (Bar—meaning "son of") Jn. 1:40. 2. Andrew, Jn. 1:40. 3. Simon, Jn. 1:40. 4. His mother-in-law, Mt. 8:14. 5. The Good Confession, Mt. 16:16. 6. "Let us build three tabernacles," Mt. 17:1-4. 7. Christ couldn't wash his feet, Jn. 13:6-11. 8. Cut off his ear, Mt. 26:51. 9. Healed Aeneas of Palsy, Acts 9:32-34. 10. Raised Dorcas from the grave, Acts 9:36-43.



HERE AND THERE

by Eugene C. Perry

Fredericton, N.B.: This city which serves the entire central area of the province comprising about 60,000 people has one congregation of six members. The building fund which has been started now amounts to $2100 and **Brother Pauls** suggests as follows, "If thirty congregations will undertake to do what this small congregation has already undertaken, namely; $300.00 this year, $400.00 next year and $300.00 the following year, **Fredericton can build in 1963**

Walter Rogers of Lubbock, Texas plans to return for a meeting in August.

HERE AND THERE

Ottawa, Ont.: "The congregation in Ottawa has recently had a 25% increase in membership." **Lachine Monitor, Feb. 4.**

"As a congregation we have had much cause for rejoicing during this past week as we heard their confession of faith in Christ and witnessed the baptism of three souls into Him. **Greg Fisher,** oldest son of Brother and Sister **Victor Fisher** expressed his desire to become a Christian at the close of the worship service last Sunday morning, and was baptized the same hour. Then following the Wednesday evening service **Martin** and **Luise Schlarb** were added to the church of the Lord upon their obedience to His command to put Him on in baptism."

"Eight were present for the first meeting of the men's training class this past Tuesday."

Ajax, Ont., Jan. 21: "Last Sunday we had just six empty chairs. Weekly average contribution for December was $121 which represents a gain above expenses." A contribution goal of $130 per week has been set.

"Our meeting was confirmed to be from May 2 through May 13 with **Bro. Jack Gladwell of Wadsworth, Ohio,** formerly of **Hamilton.**

"August 13-17 is the tentative date for Vacation Bible School.

Toronto, Ont., January 28: "On February 4th, God willing, the brethren at **Maplewood Ave.** are installing one new elder, **Bro. A. E. Bennetts,** and one new deacon, **Bro. William MacKay,** at the 11 a.m. service. We trust that this step will enable the work here to go forward.

In place of **Bro. Bennetts,** who has acted as treasurer for this congregation for a number of years, **Bro. Arthur Jackson** has been appointed to fill this office.

Plans for a protracted meeting early in the Spring are announced elsewhere in this issue; pray for us. **John D. MacKay,** sec.

Strathmore Blvd., Jan. 28: "We have been very fortunate in getting **Bro. Roy Merritt** to speak to us in our gospel meeting this fall. Date is Oct. 14-21. Feb. 4: "**Sis. Emily B. Whitaker** made known to us last Sunday her wish to be identified as a member of this congregation."

Hamilton, Ont., Fennell Ave.: "A Gospel Meeting is planned for April with **Bro. Al Hartwigsen of Niagara Falls, N.Y.** Plans are also being made for a Vacation Bible School in early July.

"**Bro. Robert Davison,** after over six years of preaching in **Hamilton,** has announced his resignation to the **Fennell Ave.** congregation. His future plans at this point are indefinite. A move will be made sometime this summer."

January 28: "Ten years ago yesterday (Jan. 27, 1952) the church of Christ at **Sanford Avenue** opened a new meeting house at the corner of **Fennell and East 27th.** The preaching was done Lord's Day mornings by **Bro. Roy Merritt,** then employed by the Sanford congregation, and by **Bro. Art Walker** Sunday evenings. There were 17 "charter" members of the new congregation, most of whom still worship here.

"Actually the work began in September of 1951 with afternoon Bible classes on Sundays and a service Sunday evening at 7.00 p.m. Tuesday evening studies were also conducted at this time.

"Only two full time gospel preachers have served this congregation. **Bro. Roy Merritt** moved to the mountain area after his work at Sanford, and preached here for somewhat over five years. **Bro. Davison,** the present evangelist, began work here in 1959. (January)

The buildings occupied by the church here changed considerably. The first structure, opened in 1952 was a small brick building only 20' by 30' in size. Within a short time it was expanded to 20' by 50'. This too, began to overflow, and plans were undertaken by future minded men to erect the present auditorium with 280 seating capacity. This building was opened in 1956.

"Membership has slowly grown to a present active membership just over 80.

"A lighted sign to read 'Church of Christ' has been approved for the corner of the building.'

Ivon Ave.: "Our average attendance at Bible school in 1961 was 70. Several of our students have moved away . . . Happy birthday to **Bro. W. F. Cox** who will be 85 years old (January 27).

On February 9th, 15 years ago, the church was established at **Ivon Ave.** During this time the Lord has blest us with a comfortable building to worship in, which was completed in December, 1959."

Beamsville, Ont.: "Sunday morning attendance averaged 128 in 1960 and 142 in 1961. Sunday evening attendance averaged 68 in 1960 and 76 in 1961. Mid-week attendance averaged 47 in 1960 and 68 in 1961.

The financial report revealed an average contribution of $220 per week which is $10 higher than the previous year. The budget for 1962 requires $240 per week.

"**Bro. Thompson** was asked to continue until August, 1963.

Jordan, Ont.: "There were 80 in attendance at the Bible study last Tuesday night . . . Our radio program begins on a five day a week basis in **Huntsville** tomorrow. It will begin every day at 9.30 a.m . . . This congregation continues to underwrite the cost of the **Owen Sound** radio broadcast . . . weekly."

Average weekly contribution in January was $234.34.

(Continued on page 15)

GLEANINGS FROM FOREIGN FIELDS

NEW ZEALAND

Bro. and Sis. Don Oelze of Murray, Kentucky, left California January 23 for New Zealand where they will spend at least the next four years helping the churches in that island country. The College St. church in Murray will act as sponsoring church for the family, according to requirements of the New Zealand government, but they are being assisted by a number of smaller Kentucky congregations. The churches are supplying round-trip travel funds, living expenses, and a substantial working fund for the Oelzes.

NIGERIA

Bro. and Sis. Glenn Martin and family of Old Hickory, Tennessee, left the United States January 8 to return to the Nigerian mission field after six months leave. The Lawrence Avenue church in Nashville supports the Martins as they did on their previous tour of duty there. The family plans to stay another 2½ years, the limit advised for white people working in the climate.

LIBYA

The Libyan Government has reversed its recent decision to cancel the visa of Brother Bob Douglas, who has been preaching for the church in Benghazi, and has granted him a permanent resident visa which will allow him to continue his missionary work there.

MALAYA

Recent reports from Malaya tell of the baptism of seven persons in Singapore, two at Muar, two at Kluang, and one at Kuala Lumpur.

FRANCE

Brother Jacques Marchal, who was forced to leave his home and coffee plantation in the Congo 18 months ago, has again left his job — managing a moving company in Toulouse, France, but this time for a different reason. Brother Marchal, who was converted to Christ after coming to Toulouse from the Congo, is now giving his full time to preaching the gospel.

CHILE

The church in Santiago is making plans for a gospel meeting this month to mark the third anniversary of its establishment. Brother Ruben Casanga will be the speaker. Plans are also underway for a summer encampment and meeting to be held at El Tabo, and a South American Bible Lectureship to be held in August. Brother Avart Pickhartz reports that 34 persons were baptized in Santiago during 1961, and that two families went out from the Santiago church to work with churches in other countries: the Oscar Aguilars to Lima, Peru, and the Atilio Pintas to Caracas, Venezuela.

PPERU

The Aguilars, mentioned above, arrived in Lima in June, 1961, to begin work with the small nucleus of Christians already meeting there. The congregation now numbers 13, including 3 Peruvians, 3 Chileans, and 7 North Americans. The work is supported by churches in Toquepala and Talara, Peru.

URUGUAY

During 1961 there were 13 baptisms in Montevideo, the only South American church which does not have North American members. Also, one was restored to fellowship who had been baptized by an American missionary in 1953. Bro. Juan Urriola preaches full-time for the church in Montevideo.

BOLIVIA

At present there is no known church after the New Testament order meeting in this South American country, except for one American couple transferred to La Paz in September from Guayaquil, Ecuador, who worship in their own home. The church in Fayetteville, Arkansas, plans to support an extended effort to increase the church in Bolivia beginning in March when a native preacher will move there from Santiago, Chile.

BRAZIL

Four more have been baptized recently in Sao Paulo.

NYASALAND

Brother and Sister Presnell Higginbotham and their four children left New York by air January 15 and are now at work with the nine congregations which have been established in recent months in the area around Lilongwe, Nyasaland. They will be joined June 1 by the Doyle Gilliam family who are returning for their second tour of duty there after a vacation in the States.

Brother Higginbotham has been preaching for the past ten years in Pennsylvania, and will be under the oversight of the elders of the Harris and Irving Streets church in San Angelo, Texas. A number of small congregations in Indiana, his home state, also plan to send support to him.

SOUTHERN RHODESIA

The Loy Mitchell family left Nhowe Mission February 15 to return to the States on furlough after four years in Southern Rhodesia. It is their plan to return after Bro. Mitchell has completed his graduate studies at Abilene Christian College.

ENGLAND

New Testament Christianity, in varying degrees, has been in England for many years. Although several individuals have fought hard for a restoration of the New Testament faith, the way has been hard; and there remain only a few faithful congregations.

Against this background, however, 1961 may prove to have been a comparatively eventful year. While much work has been done during the past year, only the following highlights are given:

1. The Ince-in-Makefield (Lancashire) congregation moved into a new building which was constructed at great sacrifice to the Christians there. Frank Worgan, an English Evangelist recently back from work in the Netherlands, is working with this congregation.

2. The Melton (Suffolk) congregation was given impetus in the coming of Robert Wingfield to work with it. Servicemen from the Bentwaters air base worship at Melton, and a good work is now going there.

3. The King's Lynn (Norfolk) congregation began in 1961 in a more concrete way. Peter Wilson of Bellflower, California, came to live and work in King's Lynn, a move long desired and worked for by several

(Continued on Page 14)

THERE ARE NO FAILURES . .

M. Norvel Young

There are no failures in gospel meetings if the gospel is preached and even if only one person hears it. The gospel is the power of God. It will bless the one who preaches it and the one who hears it.

Some brethren have failed to prepare for a gospel meeting and have been disappointed in the interest shown. They compare this interest to former meetings and conclude that the day of great gospel meetings is over. I do not believe that the gospel has lost any of its power nor that there is not a dire need for more preaching of it. In the last few years the gospel has been preached to larger crowds than attended twenty years ago. It is true that more work is required to get attention of people than it did in the days before TV, automobiles, radio and movies. There are more distractions, but we have more workers available than the churches had fifty years ago. We have better buildings and more cars to use to bring friends. There are more people living near most of our church buildings.

What we lack is faith and hope and love. Faith in God and Christ and the Holy Spirit. Hope in heaven. Love of God and the lost sheep God loves.

Remember, there are no failures in gospel meetings if the gospel is preached and only one person hears it. A gospel meeting is a time for sowing the marvelous divine seed in immortal hearts. Results may be slow in coming but the word will not return void if it is preached in humility and power and love.

A gospel meeting is also a wonderful occasion for harvesting the seed sown in previous sermons whether those sermons have been from the pulpit or in the home or by example of dedicated Christians. Satan has a better opportunity to steal the seed when a week passes between sermons. When sinners hear a number of moving sermons in one week, the pull of Christ is greater & the gravitational pull of the world is less. The intensification of spiritual effort in one week may serve to win some soul who has been postponing action for years. We must not forget the fact that the gospel appeals to the heat as well as to the mind and the will.

In the third place, a gospel meeting is a wonderful time for building up the saints in the most holy faith. We need to exhort one another. The strongest Christians need to be stirred up by the way of remembrance. An intensive week of preaching Christ, singing praises of God, praying and having fellowship with the brethren strengthens the church. Let us never think that older Christians do not need to be encouraged, reproved, instructed, yet, and even rebuked by the Word of God faithfully proclaimed.

From where I sit the churches which are growing the most spiritually as well as numerically are churches which are continuing to give much time and prayer and effort to gospel meetings.

Many of them are having two meetings a year as the Broadway Church in Lubbock has done for two decades. Some meetings are designed especially to edify the church but most of them are aimed at converting the sinner and reclaiming the Christian out of duty.

Let us have more and better gospel meetings. There are no failures when the gospel of Christ is preached.

HERE AND THERE

Saskatoon: Gospel meeting with J. C. Bailey about April 22-May 4.

PORTAGE CHURCH PROGRAM ANNOUNCED

We begin a 10 day meeting with Bro. Stephen Ennis, Estevan, Sask. doing the preaching, Feb. 25th. This is an exchange meeting with Bro. Vidler going to Estevan for a meeting in May.

Dates for our Vacation Bible Camp at Lake Manitoba has been set for July 9th to 16th. We expect Bro. and Sis. Dale Smith of Eau Claire, Wis. to be with us again for the 3rd year. We need teachers and counsellors. Why not plan your vacation then and help us?

Plans are being made for the official opening of our building and a city-wide campaign for the week of August 13th to 20th. Accommodations for 35 workers have been reserved at a private camp on the lake. If you are interested in helping in a campaign, we would be glad to hear from you.

Attendance reached 30 last Sunday. With warmer weather we hope to have 50 in our classes by June. If we do we will be having teacher problems. Four of seven members here are now teaching classes, and two more will be soon. Bro. Vidler has three cottage meetings in progress now. A survey is also being made of all the area near the meeting house and a card file system has been set up in order to keep records of those interested.

—W. McCutcheon

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About two years ago a young French Canadian said to me, during a visit to Quebec City, "What we need in this province is a religion that preaches Christ". When we come to realize how far the people of Quebec are removed from Christ, this statement becomes so meaningful. Surely, this should be our challenge to make every effort to preach Christ to the 5,000,000 souls in Canada's largest province.

Although the work of the Master has had a relatively small beginning in Montreal, His providential care over the past five years has given the brethren much optimism and courage for the future.

Looking Over 1961

1961 was a banner year for the church in Montreal. The congregation was able to move their meetings from the YMCA building to their own modest, yet commodious, meeting house in the excellent suburb of Lachine. This move brought many new opportunities to the work. A Bible lectureship, a gospel meeting, and a very successful vacation Bible school gave strength and encouragement to the Cause. Two precious souls were baptized into Christ, and four members moved into the area, to begin worshipping with us. Financial support was promised for the year by several congregations and individuals. The many out-of-town visitors and new local contacts for teaching have been greatly encouraging. A local newspaper and a prominent radio station gave free announcements of our services each week.

So Far In 1962

The congregation begins the new year with about 15 members. Already, one has been added through baptism, and four Christians have moved into the area. The morning attendance has reached 29, with a contribution of $73.00 (the local brethren are assuming more financial responsibility, which is always a good sign). There are hopes of other members moving in later this year. Brother B. F. Haynie of Huntingdon, Tenn. is spear-heading a gospel campaign with 20-30 workers for the later part of June.

Why Not Move Here?

You, as a Christian, could be of tremendous assistance to the work, by securing employment in Montreal. School teachers, nurses, office workers, engineers, and accountants are always in demand. More Americans than ever before are moving to Montreal. Think it over God needs you in this part of His Vineyard. Contact the Church of Christ, 760 - 44th Ave., Lachine, Quebec.

—Jerry L. Davidson



Roy D. Merritt

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(INCLUDING SATURDAY, MAY 5th)

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ENJOY: CHRISTIAN FELLOWSHIP AND GOOD GOSPEL SINGING

EVERYONE WELCOME

GLEANINGS

(Continued from Page 11)

of the American servicemen on the near-by bases. A fine work is now under way in King's Lynn.

4. The Weathersfield (Essex) congregation has taken some significant steps in '61. As a result of hard work and diligent planning, Ralph Limb, an English Evangelist, is to begin work with them in early '62.

5. The Wembley (Middlesex) congregation was begun in '61, and a three-week campaign resulted in some 20 additions. The Hillsboro (Nashville, Tenn.) congregation is supporting E. P. Lake and C. Philip Slate to work as evangelists in Wembley, an area in the Northwestern part of greater London.

Plans are underway to broadcast the Herald of Truth program over Radio Luxemberg this year. Since many of the English people listen to the programs on this station we hope to reap some benefit from the effort. Robert Wingfield is to handle the correspondence for the British Isles, and any contact will be sent to the nearest congregation.

The Aylesbury (Buckinghamshire) congregation, long hampered by grossly inadequate meeting places, is scheduled to get into its new building in '62. This will mean much not only to the congregation at Aylesbury, but to the work in England. The Aylesbury congregation, with Len Channing as an evangelist, was most helpful in starting the Wembley congregation. Several congregations are planning gospel meetings (here called "missions") and other sessions for training purposes. — by Philip Slate in the Christian Chronicle.

RECORD CROWDS ATTEND G.L.C.C. BIBLE LECTURESHIP

The 1962 Great Lakes Lectureship Program, held January 23-26 was attended by the largest crowds in the nine year history of this activity. The weather was crisp, clear and sunny. Also, encouraging a good attendance were the ample facilities of the Beamsville Church building where all the lectures were held. The meeting house was filled three times each day. In the evening it was filled to capacity, building up to a packed house of 315 the last evening. During the day, special classes and discussions were held. The numbers attending these lectures were more than double those any previous year.

Several new activities made the lectures more memorable for those who attended. A special series was conducted for women, with the speakers being Sister Otis Gatewood, Louise Hartwigsen, and Frances Merritt. Nearly 50 ladies were present each day. Time was scheduled for a "Reports from the Field" period for the various evangelists working in mission points in the area. This proved highly stimulating and informative. A special series designed for preachers was conducted each morning for between 20 and 30 preachers in addition to other brethren present.

The theme of the lectures was, "The Restoration of New Testament Christianity." Emphasis was placed upon the need for applying the restoration principles to the problems of the 20th century. Thus, the morning lecture series, which included as speakers Ramon Mendez, Michigan Christian College; John Whitfield, Owen Sound; William Nichols, Bradford, Pennsylvania, and Wesley Jones, Bowling Green, Kentucky, dealt with the topic "Early Christian Faith in Action Today." The afternoon lecture series consisted of studies of Restoration leaders in the 19th century by Eugene Perry, G.L.C.C.; Earle West, Cleveland, Ohio; Wesley Jones and Carroll Ellis. The evening lectures developed the major theme, "The Restoration of New Testament Christianity." The leading speakers for this series were Max T. Neel, evangelist from Utica, New York and Carroll B. Ellis, Director of Speech Department, David Lipscomb College. Others who conducted studies were Walter Dale and Geoffrey Ellis of G.L.C.C. and Bob Scott of Syracuse, New York.

Visitors came from as far as 500 miles, from Quebec, and the U.S.A. The warm fellowship and inspiration present was especially appreciated by brethren who work and worship in the small and scattered congregations of the mission field of the North East U.S. and Eastern Canada.

OUR DEPARTED

MRS. GEORGE CAMPBELL

Sister Campbell was born Catharine Boyd on May 21, 1884, at Listowel, Ontario. She married George Campbell in 1904 and to this union seven children were born. They all survive their mother along with the bereaved husband.

The Campbells moved to Saskatchewan in 1910 and resided on farms in several districts up till 1950 when they moved into Moose Jaw.

Sister Campbell passed to her reward on February 13, 1962 and was buried on Saturday, February 17th. Beside her husband and seven children she left to mourn her demise 15 grandchildren, 25 great grandchildren, and one sister in Neepawa, Manitoba.

Our sister obeyed the gospel under the ministry of D. A. Sinclair in 1934. In her loving, kind, quiet way she served her Master until the call came to come up higher. She loved her family and she loved her God. — J. C. Bailey

MARK YOUR CALENDARS
APRIL 6 AND 7
SPRING FESTIVAL
Great Lakes Christian College

HERE AND THERE

(*Continued from Page 10*)

"The church at **Brownsfield, Tex.** and the church at **Stanford, Tex.**, have engaged **Bro. David Johnson** for their spring meetings. The meeting at **Brownsfield** begins Feb. 25. The **Stamford** meeting ends March 11. Both of these meetings require two preaching services a day, including a Saturday night service.

St. Catharines, Ont.: "Last Sunday evening **Marie Bolus** was baptized. She has been attending G.L.C.C." **L. A. Watson** holds a meeting here May 7-17.

Niagara Falls, Ont.: Recent donations from churches in Tennessee have brought the building funds close to the $7,000 goal set last Fall as a minimum cash objective to be raised before being able to finance the remainder of the cost. This church is grateful to those who have helped to purchase the site and make up this fund.

London, Ont.: "The church of Christ in **London** has been greatly blessed during 1961. Some have been added to our small number. During the year we moved from the Y.M.C.A. to the Orange Hall so that we could start Sunday morning Bible classes for the children. The radio Broadcast from St. Thomas was started in 1961.

Churches and individuals from near and far have contributed to our land and building fund so that it looks like we will be able to go ahead with a building project in 1962. The radio contract has been signed for another year meaning that the program will be heard through May, 1963.

Meaford, Ont., Jan. 25: "The first cottage meeting held with the new equipment was successful. One man, age 24, was baptized and a girl, age 20.

There is a possibility that the **Fogarty** evangelistc team which has been joined by **Ermon Bain,** will be able to come to **Meaford** with their big tent sometime this summer.

Sundridge, Ont.: "We have a most interesting study in progress with some folks 23 miles east of **North Bay.** We are praying that we may convert this couple along with their son and his family.

Sudbury, Ont.: "Of the more than seventy-six thousand people in Sudbury, there are only ten members of the church . . . We are approximately one hundred and twenty miles from three congregations in as many different directions.

HERE AND THERE

Portage La Prairie, Man.: Plans are being made for a V.B.S. at **Jubilee Camp** early in July . . . Since the first of the year, linoleum and tile have been laid, a pulpit built, doors and door casings sanded and then varnished . . . The baptistry is also under construction as are cloak hangers, etc.

Financially, we owe about $2,200. We have received $8,647 from churches and a further $670 from individuals. $7,824 came from brethren in the U.S.A., $1493 from Canadian churches and individuals.

Winnipeg, Windsor Park: Besides expanding the personal work this church will be working to raise money and, if possible, build a new building on lots at the corner of **Westmount Road** and **Cottonwood Crescent. James LeFan** of **Temple, Texas** will preach a meeting in the fall. . . . Recently **Frank Wiebe** has been baptized into Christ.

Brandon, Man.: Membership is now 21. A problem has arisen in that the city after requiring a down payment of 1/3 for option to the property has refused to extend the option unless the church can commit itself to build in the spring. The church is unable to do more than make final payment on the lots and build a basement without considerable outside help.

HERE AND THERE

Estevan, Sask.: "Last year we averaged $159.00 weekly in contributions . . . This year because of our building program, it has been necessary to set our budget at $175. weekly. A meeting is planned for May with **Richard Dacus.** An all day meeting on May 6 will mark the official opening of the new building. One cottage meeting is in progress and two more are about to start.

Swift Current, Sask.: Three cottage meetings are in process with opportunities for more. A lot has

(Continued on page 16)

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LETTERS

Feb. 17, 1962

Brethren:

Our plans for going back to work in Africa are coming along fairly well. Our residence permits came along recently, giving us permission to enter Rhodesia.

The Regina congregation is planning on sponsoring us. We were very pleased to have them decide this. It seems easier to plan on starting out again with a church to handle our correspondence.

Our promised support is still just $145.00 per month. The Travel Fund is growing fairly steadily, but more is needed.

It is only four months till we'll have to get the trunks packed. The boat leaves Montreal on the 6th of July. Thanks for all help.

Sincerely in Christ,
Allan and Edna Bell
321 College Ave.,
Regina, Sask.

* * *

Feb. 7, 1962

Dear Brethren:

We would like to call your attention to an error in your recent article concerning the Harrison O Slaughters and their proposed entry into Thailand.

The Slaughters will be under the oversight of the elders at Mayfair church of Christ in Huntsville, Alabama. However, *monthly* support for the Slaughters is being raised in Lincoln and Giles counties, Tennsesee, by two part-time preachers, and the Slaughters working fund will be raised at large.

Would you like to print the stories of these two devoted part-time preachers? Both have spent several years in and around these two counties, preaching in the small congregations where their work was sorely needed.

A few months ago these two men approached the elders at Mayfair with a challenge. If the elders at Mayfair would find, sponsor, and oversee a man to go to Thailand, they, the two, would raise the necessary support.

They are to raise the money in the small congregations where they were working.

Isn't this a marvelous example of what can be done in small places if they work together? These congregations are not able to hire a full-time preacher, but they are raising the money to support a man in Thailand!

Sincerely yours,
The Elders,
Mayfair Church of Christ,
Huntsville, Alabama

HERE AND THERE

(*Continued from Page 15*)

been purchased and plans are to begin building in May. It will be necessary to seek help from the brethren for this program. **Brother Jacobs** still lacks support and must work at secular work. **North Weyburn** church is considering regular help for this work.

LaFleche: This young church has purchased a large house which was opened as a meeting house on December 10.

Lake Alma: This church has secured its own building having purchased the school building in which it had been meeting. It has been remodeled and painted and two classrooms constructed besides the construction of furniture.

North Weyburn: A gospel meeting is planned for April 1-8 with **Jim Hawkins of Victoria, B.C.** A second meeting is planned for October.

Weyburn: A two week meeting began on January 7th. **Brother Sinclair** has been doing some personal work and preaching in the **Kisbey** area with some encouragement.

HERE AND THERE

... Salmon Arm, B.C.: "Our average attendance is double that of a year ago.

"**Brother Gerald Fruzia, of Edmonton, Alta.** is to work with brethren from **Salmon Arm,** in a mission meeting at **Grindod, B.C.,** March 18-25. **Grindod** is 12 miles from **Salmon Arm.** There is one family of members there, and a good building. We have been conducting Tuesday evening services there with good interest.

"Our Vacation Bible School for Salmon Arm is planned for July 9-14, and a series of meetings July 8-15 with **Charles Coll of West Memphis, Ark.** Plan your vacation for the scenic **Shuswap-Okanagan area,** July 8-15.

We have a number of cottage meetings planned — four are in process at present.

Vancouver, B.C.: "**Clifford Morton of Nanaimo** was baptized into Christ December 31st. **Fred Gladwell of Burnaby** was baptized last Sunday.

Bill Patterson, editor of the **Bible Teacher,** and now educational director for the church in **San Leandro, Calif.** will be with us in a training series March 25th to 30th.

(Continued on page 19)

E. D. Wieb, president of Western Christian College is interested in corresponding with persons who would be interested in teaching high school subjects at Western commencing in September, 1962. Preference will be given to person holding a College degree and/or having teaching experience. Interested persons should contact Brother Wieb at Box 39, North Weyburn, Sask.

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MORMONS DECLINE TO HOLD A PUBLIC DISCUSSION IN TORONTO

Keith T. Thompson

At the invitation of Bro. John MacKay of the Maplewood congregation, Bro. Keith Wallace and I went to Toronto to engage in a discussion with two Mormon "elders" on the evening of January 29. Several other brethren from Maplewood were also present.

The Mormons were prepared to present one of their customary lessons and we said we would like to ask a question first. We stated that we had heard several of their representatives make the claim that the Book of Mormon has never been changed since the original edition, with the exception of division into chapters and verses. We asked if this was their view. They strongly affirmed that it was.

We then produced the lithographic reprint of the original edition of the Book of Mormon, which has recently been produced. Reprinted under the title, **Joseph Smith Begins His Work**, the new edition is an exact photographic reproduction of the original 1830 edition. (This reprint is available from the **Gospel Herald** at $5.95 per copy.) We asked them to look up several passages in their copies of the **Book of Mormon** and compare them with those in the original edition. Attention was called to the title-page of the book. The original states "By Joseph Smith, Junior, **Author And Proprietor.**" The current edition says "**Translated** by Joseph Smith, Jun." We also noted that a smiilar change in terminology had been made in "The Testimony of Eight Witnesses." It was pointed out that any change in a testimony makes that testimony null and void. Next, page 25 of the original edition was referred to where the words are found as follows: "Behold, the virgin which thou seest, is the mother of God . . ." The edition possessed by the Mormons read " . . . mother of the Son of God . . ." (1 Nephi 11:18). On the same page we read "behold the Lamb of God, yea, even the Eternal Father!" Their edition inserted the words "the Son of" in between "yea" and "even". Following are some other changes we referred to. First (a) we list the reading in the original edition and the page number; then (b) the reading in the current edition and the reference.

(a) "that the Lamb of God is the Eternal Father" p. 32. (b) "that the Lamb of God is the Son of the Eternal Father" 1 Nephi 13:40.

(a) "yea decreath unto them decrees which are unalterable" p. 303. (b) omitted in later editions. Alma 29:4.

(a) "king Benjamin" p. 200. (b) Changed to "king Mosiah". Mosiah 21:28.

(a) "Jesus Christ . . . the Son of the only begotten of the Father" p. 236. (b) "the Son, the only begotten of the Father" Alma 5:48.

These are just a few of the changes that have been made from the original edition of the **Book of Mormon**. In an excellent series of articles on "A Review of the Reprint of the Original Book of Mormon" in the **Firm Foundation**, Hal Hougey wrote that one man had found 12,349 changes. How ridiculous then is this claim that no changes have been made.

The Mormon "elders" did not know what to say regarding these changes. They could only assert that the whole thing was something gotten up by anti-Mormons. But we showed them that the reprint was an exact photographic reproduction of the original 1830 edition. Further, we showed them that it was printed by the Deseret News Press, a Mormon publishing house of Salt Lake City, Utah.

After a discussion of several other issues we suggested that a public discussion be arranged. Both the young men were enthusiastically in favour of such a thing. They were sure it could be arranged. They were even willing for it to run several nights. But they wanted us to leave "that book out of it" (the reprint of the original Book of Mormon).

However, we have since had word that they are unwilling to engage in a public discussion because it "might defame the church".

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BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

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Church Bldg., 350 Kenmore Ave. 10, 11 a.m. 7 p.m.; Wed. 7.30 p.m. H. O. Slaughter; Office, Phone TF 4-3588; Home, 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-5969, Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Ronald E. Bailey, sec., Delacour, Alta.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
Meets in Public School 7 p.m., Gospel Service 8 p.m. Breaking of Bread. For young peoples and midweek services call R. Witty, sec. AV 5-4008.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., 10:30, 11:15 a.m., 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, box 464, Dauphin, Man. Meeting in home — 308, 2nd St. S.W. Sunday 10.30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec. Phone 42918

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 435 Windsor St., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wednesday; 8 p.m. Friday. Max Craddock, ev., 218 Park St. W., Dundas, Ont.; Robert Hunter, sec., 67 Ray St., S.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, E. off No. 11 Hwy., just N. of No. 60 Jct. Lord's day 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon, Gordon Arnill, Blind River, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. G. A. Corbett, R.R. 1; sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

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Civic Center, Room 15, 11th St. S. 10:15 11.15 a.m., 7.30 p.m. Sun. E. R. Roark, ev., 1032 17th A St. S., Phone 327-6145 or O. A. Nerland, sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m 11 a.m. 7 p.m. Phone PL 4-4015

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Ahoghill Orange Hall, 866 Adelaide St., N., Sun. 9.45, 11 a.m.; Homes 7 p.m. Sun. 7.30 p.m. Wed. Contact H. Ralph Perry, 53 Tewskbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m., Sun.; 8 p.m. Thurs., A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m.; 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec.-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10:30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. CKBI 9:15 p.m. Sun. Contact Walt Straker, 264-23rd St. W., RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision. 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderley, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 344 Baird St. Corunna, phone TO 2-1769; Fred Whitfield, 126 Martin St., phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs George Hotchkiss, sec., 548 Lake St. Lloyd Hotchkiss, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Standon School, (6½ mi. S. of Shamrock) 10:30 a.m. Walter Bell sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3650.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J. O'Neal, ev.

ST. JOHN'S Newfoundland
Contact George Thomas, Site 61, Box 13 Portugal Cove Rd, phone 90271.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869, Murray F. Hammond, ev. HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Oakridge Church of Christ — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies, D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m., Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

HERE AND THERE

(*Continued from Page 16*)

Edinburgh, Scotland: "I have wondered if there are brethren with contacts in the Edinburgh area. I am sure that this could very well be so. Bro. Paterson put us in touch with his cousin while he was here, and while owing to her health she has been unable to attend church we have kept up a program of visiting in her home and her interest in the church has been renewed. I am sure that this could also be true of other brethren in Canada. We would be glad to have the names and addresses of any people who might have some contact with the church no matter how remote.

"This week end we are to have a visit from Bro. and Sis. E. P. Lake from Wembley. We are looking forward to his ministry of the word in our midst, and also to a time of rich fellowship together.

Brownfield, Tex.: "Our attendance has been very consistent and we have now more families attending and taking part in the work of the church. The results of our working together can be seen in that we had 91 responses to the invitation.

Our new classroom section was completed and is now in use. We are again taxing our facilities because we are at full capacity . . . The budget calls for a weekly contribution of $503.54. **Herman Johnson**

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. 10, 10.45 a.m. Sun., 8 Wed., Ernest Andreas, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. J. Gibson, sec., 236 Crawford. CLearwater 3-3964. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 6 p.m. Wed. 8 p.m. A. H. Beamish, sec., 1002 Banning St., Ph. SP 4-6601, 3 Wpg. Harold Parker, ev., Ph. GR 5-6905.

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GOSPEL HERALD

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GOSPEL HERALD

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The Promotion Of
NEW
TESTAMENT
CHRISTIANITY

Vol. 28, No. 3 BEAMSVILLE, ONT. April, 1962

"GOSPEL MEETINGS ARE USELESS!"

Jim Hawkins, Victoria, B.C.

Have you heard that statement before? I have, and I imagine that you have heard it too. Maybe you have made it yourself. But I don't agree with it, and I want to tell you why.

Many of you can remember the time between the turn of the century and the 1930's, when fantastic results were obtained in Gospel meeting work. We remember, either personally or by hearing others tell of it, how our older and pioneer Canadian preachers would go into an area that had never heard the Gospel. They would get there in the afternoon; stop at the General Store and tell a few people about the meeting to be held in such-and-such a schoolhouse, or Joe Brown's barn. Then they would get on the telephone (if they had them), ring the fire alarm, tell everyone: "Big meeting over at such-and-such - begins tonight". The advertising was finished.

The first night there would be maybe 20 or 30 people there. The next night there would be twice that many. The meeting would continue for two, three, four or more weeks, until the interest began to dwindle. When the preacher would leave town, he would leave behind a congregation of two or three dozen or more members of Christ's body.

But, we will all admit, that things have changed now. We are living, in many respects, in a drastically different age. Now, if we tried to go into an area and hold a series of meetings like the one I just mentoned, it would be an A-1 flop. It has been tried, and they were failures. And so too many of us have been prone to sit back, yawn, and say: "Gospel meetings are useless". And the feeling is generally the same about all of our preaching: "We do it because the Lord told us to, but it really doesn't do much good."

I mentioned that we are living in a different age. True, the people are the same now as then. They are sinners just like they were then. They need the Gospel now just like they did then. But on the other hand, transportation and communication are faster and quicker than ever before. Every form of diversion and entertainment imagineable are appealing for men and women's time. Even when they are home for a few minutes, radio, television, and a barrage

(Continued on Page 12)

FROM DEATH UNTO LIFE

Lynn Anderson,
Salmon Arm, B.C.



Hiding her shame behind the dark garments of the mourning heavens, earth trembled then began to quake violently. A wail of agony rose through the gloom beyond the city wall. Against the lightnings on Golgotha's brow a silhouetted cross displayed its tragic burden — the body of Jesus. To the scattered remnant of the Lord's followers, the Crucifixion appeared to be the personification of crushing, hollow defeat. Yet, scarcely three days later, God showed that it was actually the birth pang of the world's greatest triumph. Life stirred within a rock-hewn tomb and the same Jesus burst into the world more alive than he had been before. On a bright Sunday morning two thousand years ago the cry rang out, "He is risen". With such enthusiasm was this news received that it has echoed down through the centuries and falls audibly upon our ears today.

Christianity hinges upon the fact of our Lord's return from the dead. You ask, "Why?" The answer is at least two-fold.

First: LIVING FAITH is based upon the divinity of Jesus. If not divine, He was a cruel hoax. The

(Please Turn to Page 7)

MORE ON MISSION WORK

Bethel W. Bailey
Sudbury, Ontario

"They went everywhere preaching the word." A wonderful expression of dedication and loyalty to the command of Christ, but possibly not as voluntary as it would seem. The commission of Christ was to: "Go into all the world and preach the gospel." The early Christians, however, hesitated to leave the association of other Christians to take the Gospel beyond the confines of Jerusalem. "And there arose on that day a great persecution against the church at Jerusalem; and they were scattered abroad throughout the regions of Judea and Samaria." God moves in a mysterious way His wonders to perform. Persecution is far from being desirable, but if it could accomplish something of the same divine purpose, then we should pray for a little persecution.

Through the Church

The Church is divinely appointed to mission work. 'To the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God." In contrast, we have a few dedicated workers attempting to plant the Church in new places. Such efforts are doomed to a long, and difficult struggle, because of insufficient members to set up a workable program. Enough male members are needed to establish a consistent pattern of worship.

It is almost impossible to convince the religious world that instrumental music is not necessary in the worship, without a sufficient number to sing and make melody. The preacher needs the stimulation that can only be obtained from other Christians. Sunday School teachers are needed and personal workers. To those who have membership with an established congregation, I ask you to imagine yourself: directing the Sunday School, selecting the hymns, and leading them, occasionally waiting on the Lord's Table, always the speaker, whether sick or not. During the week: Doing all of the personal work, visiting the sick, taking care of all the correspondence, and in some cases making constant pleas for support. I ask you, is it any wonder that progress is often negligible?

Should Be Encouraged To Move

For a number of months we have tried in vain to encourage others to move to Sudbury. In many cases we have met with disapproval. It has been suggested that it is pointless to weaken one congregation, to establish another. Begetting may have a temporary weakening affect, but new life always more than compensates for the difficulty involved. Active congregations should soon replace vacancies. If they are evangelizing their own community, migrations will be necessary to make room for new members. As Bro. Ralph Perry suggested in a recent article, every congregation should have an active mission-program.

Kill or Cure

It is not suggested, that delinquent Christians make a good foundation for a new congregation, but sometimes it has encouraging results. Weak Christians will either improve or die spiritually, when associated with a young congregation. I personally know of some cases where this proved to be so. If for no other purpose, this would be sufficient reason why the Church should be interested in expansion, but of course there is a much greater reason, one, that should we neglect it, should cause us to tremble at the thought of judgement. "Go ye into all the world, and preach the gospel to every creature." Millions, still live in the darkness of sin or denominational error. Dare we suggest that we are free from obligation?

No words could better express the seriousness of our responsibility than those used by the hymn writer when he wrote:

When in a better land,
Before the Lord I stand
How deeply grieved our souls would be;
If any lost one there,
Should cry in deep despair
You never mentioned Him to me.

It Is Our Responsibility

It is past time that we awaken to the personal nature of evangelism. It is YOUR responsibility. We lament that there are so few engaged in mission work, but what else can we expect? The adequate wage offered by secular employment or "located preaching" cannot be passed up easily. Surely preachers should be willing to make sacrifices, but why more than anyone else? We place an improper valuation on mission work, when we allow insufficient support to characterize most of our efforts. Taking the gospel to the lost is the most important task in the world.

HERE AND THERE

Vancouver, B.C.: Vance Carruth will be here in June and July. V.B.S. dates are set for July 3rd to 14th.

Great Lakes Christian College
"SPRING FESTIVAL"
Mixed Chorus - Directed by Arthur Walker
"Our Miss Brooks" - Three-Act Comedy
Men's Octet - Directed by Harold Tabor
Beamsville High School Auditorium
8.00 p.m.
Friday, April 6 Saturday, April 7

VALUABLE CRITICS

In our search for the ancient order we can be greatly aided by our critics — both friendly and otherwise.

We must not presume, of course, to have correctly solved all problems of Biblical interpretation. Nor have we completely restored — or better said, established in our own lives and congregations the Divine Pattern once and for all delivered to the saints.

Considering this, we know that we as individuals, and as a group, sometimes fall into certain ruts of shallow and incorrect teaching and living. We are sometimes blind to certain points of doctrine and manner of life for the simple reason that the light was never dawned to us on these points.

Our critics can help us to overcome these shortcomings. Solomon said, "Reprove a wise man, and he will love thee." And in another place, "He that refuseth correction despiseth his own soul; But he that hearkeneth to reproof getteth understanding." If we are wise our critics will help us grow. Let us be wise — always ready to learn greater truth from whatever source, even from the taunts of our accusers.

This article was inspired by a critic. He is a man who searches the scriptures to find the Word of Life. He believes that men should be simply Christians, followers of Christ,, not followers of some denomination to the exclusion of Christ.

I sincerely believe that on a number of points he has not yet reached the truth. However, it is also true that on a number of points he has reached a measure of truth which many (if not most) of us have not yet reached.

When he learned of "The Church of Christ" he wanted to examine it to learn whether it was "the Church of Christ" or just another denomination. These are a few questions and criticisms which came into his mind.

One of his criticisms ran something like this:

"When I first attended your worship services I was disappointed in the manner the communion was served to me. No one had taken the trouble to ask whether I was a Christian or not. Thus, the man who passed the communion had no way at all of knowing whether I was or wasn't one of the saints. Yet, his manner made it obvious that he didn't quite know whether he should pass me the emblems. He finally did pass the bread, but all the while he watched me with an eagle eye.

"I didn't partake of the bread because I didn't yet know enough about the group to know if I could be of one mind with them. Therefore, he didn't pass me the fruit of the vine when the time came for it. (And this was all right since I had refused the bread.) However, he did make sure to pass the collection basket to me when time came for that. I questioned whether these proceedings were Christian.

"I could not help but wonder if Christ himself, had He dropped in on that service, would not have been given that same eagle eye treatment, and received that same hesitant offer of communion. I doubted from this man's action that you were truly the church of Christ."

And these are a few questions he has asked regarding the church:

"Well, is this group of people actually any different from the world around them? Have they crucified self? Or are they engaged in the same rat race to exalt themselves by material gain in which those of the world are engaged?

"Are they good stewards of the money God gives them, using it all in His service? Or do they (like people of the world) get so far in debt to keep up with the Jones' or for the sake of their own fleshly comfort, ease, and vanity that they are actually servants of the mortgage company instead of servants of the Lord? Do they put the Lord first in their pocket book? Or do they give him "what is left" from "their money"?

"When a member of your congregation is sick or in need, do the others give freely of their time and money to relieve the need? Do those who have been given greater blessings help to relieve the burden of those who must always live just at the edge of want? In other words, are these people really Christian? Do they follow Christ in their earnest love for one another?

"Do they, with enthusiasm and zeal, tell all who will listen the good news about Jesus? Or, do they keep quiet about Christ, fearful of seeming odd, or afraid of being considered a fanatic? Are they truly not ashamed of the gospel?"

These are some of the questions this man asked about this little group of people who have been over in the corner of town for thirty years; who claim to be, and call themselves, Christians and the church of Christ.

How I was made to see the truth of Jesus' statement: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted?"

Let us all be wise and learn from this rebuke. We must let our light so shine before men that they may see our good works and glorify the Father.

And also, may we ever listen with a humble heart to criticisms of truth, whatever the source, whether from friend or from foe.

B. A. Christian

(Editor's Note: The author of this article wished to remain anonymous in that, though these incidents occured in a definite locality, the principles involved are quite universal and should not be confined to that locality. R.D.M.).

HERE AND THERE

Ottawa, Ont.: "We also have a Friday night young peoples' class (10 years and up) which is also a success at this early stage. Last Friday night we had 15 out with only two being from Christian homes. The Lord surely has blessed the work here.

We anticipate a real busy summer with the group from Abilene coming. — **D. Whitfield.**

Ajax, Ont.: "The new pews are an excellent addition to our meeting house and if we had about 10 more the building would look more like a meeting place for church."

GOSPEL HERALD

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— FOUNDED BY ROBERT SINCLAIR, 1936 —

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FAILURE BY DEFAULT

How many people do you know who seem vitally interested in Christianity?



One reason you do not know more of them is that you yourself do not speak more about it to your neighbours. On the other hand, it is true that most of your neighbours would rather not discuss the subject. Talk about the weather, sports, politics and education to the men; discuss homemaking, children, gardening and recipes with the women. These are all food for conversation in polite society. But the greatest prize that one can aspire to and work for is an embarassing subject to most. Through all society there runs a conspiracy of silence as far as one's religion is concerned.

The man who refuses to speak about his hope of heaven because of social pressure is a coward. Physical cowards we can tolerate but never admire; moral cowards we detest. How often all of us are guilty of such weakness! What is cowardice in the other fellow we consider practicality in ourselves!

When Peter, under pressure, denied his relationship with the Lord, it no doubt seemed practical to him to do so. When Pilate washed his hands to denote his neutrality in the judgement of the Galilean peasant before him, he desired to be practical. Often the difference between cowardice and common sense seems to be balanced to the weight of a hair. It is so easy in such cases to be silent and to rationalize our action by the consideration that we are just being practical.

If the 3,000 or more Christians in Canada were all courageous enough to speak of their faith daily, what a powerful witness for truth that would be! We spend thousands of dollars yearly for newspaper space and radio time, and these are powerful media for the propogation of the gospel. But the effects of such efforts can not compare with the potential effect of great truths spoken with conviction from humble lips. Peter summed up our responsibility very neatly when he wrote: "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (I Peter 3.15). Here the sanctified heart, the prepared intellect, and the ready tongue are all to be combined for an effective witness.

In many cases, Christians do not sound out their convictions to their friends because they have no real convictions. They hold to Christianity on the basis that it may be true after all and hence is good "fire insurance". It has not captivated their whole allegiance. Their thoughts and even their prayers are clouded with doubt. It is a representative of this class whom James denounces as "a double-minded man, unstable in all his ways" (James 1:8). Such are not raw material for martyrs.

In the Sermon on the Mount, Jesus uttered a great thought concerning anxiety for the future: "Be not therefore anxious for the morrow: for the morrow will be anxious for itself" (Matt. 6:34). He meant simply that we should live one day at a time without worry. Many have seen fit to substitute for this principle a concept that seems similar but is carnal in its origin and its fruits. The Epicureans had an expression, "carpe diem," which meant "sieze the day", or in fuller expression, "Eat, drink, and be merry, for tomorrow you may die." Persons holding this view of life may be nominal Christians, but they will not be concerned with warning others concerning the need for salvation.

We are impressed with the number of people in Canada who do not know that the church of Christ is in existence. Many people seem surprised when they hear what we teach. It is a little embarrassing when we answer their questions as to how long the church has been in the country. One hundred and forty years - or more - have not produced spectacular numbers. We are convinced that one of our weaknesses has been the reluctance or inability on the part of many to

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TEACHING GOD'S WORD

MAKE THEM MISSION-MINDED

H. Ralph Perry,
London, Ontario

A continuation from last month of ideas to place the great challenge of world evangelism before your pupils.

IV Use Your Bulletin Board

Teachers should use their bulletin boards for attractive missionary displays. Maps, pictures of workers, buildings, native congregations and life, flage and letters can be used very effectively to interest children and young people in mission work. Where possible pupils should be used to help in this by collecting materials and writing to missionaries for information and photos.

V. Prepare Table Top Displays

Prepare a missionary interest center in your classroom. Articles from foreign lands, such as oriental hats, jungle machetes, native baskets and carvings can be used to interest pupils in foreign evangelism. Today there are many plastic models of foreign peoples, animals, and articles to be assembled and painted. (I have a Nigerian Ibo mask and a Dutch boy. There are many churches among the Ibo people). Some students could take this kind of work up as an interesting hobby and furnish colourful items for display.

Teachers and students can work together to make three-dimensional scenes of African village, Eskimo and Indian life, and Oriental scenes. All of these can be used to keep the challenge of missions before your class.

VI Charts and Posters

Bible teachers interested in missionary emphasis have made many attractive and impressive posters and charts to help them. In one a poor starving boy in Hong Kong is pictured beside an American boy with all his plenty. Another located the church on a map and footsteps led out in four directions to an African village, a native Japanese by Mt. Fuji, an Eskimo by his igloo, and an Indian by his teepee. Still another pictured eyes, hands, ears, lips, and feet with the caption that Jesus has no eyes to see the need but ours, etc. These were for primary children.

One teacher in Toronto had a class of Junior girls who had come from different countries of Europe. She put a picture of the girls around a map. A ribbon reached from each to her native country. Emphasis was placed on spreading the gospel in these areas.

VII Plan A Missionary Project

Already we have suggested bulletin board and table displays to emphasize missions. These could well be class projects.

Other projects could be collecting for the church good used clothing and teaching materials to be sent to missionaries.

Young people's classes could easily collect materials and make bulletin board displays of the church's work for the whole church. This could deal just with the local churches mission work or the work of God's people throughout the world. This would take much time and planning but it has been done in an impressive manner.

Some churches have co-operated with a class of children to send their contributions to care for orphans in Italy and Hong Kong. Pictures of the orphan are posted and a real thrill is experienced by the children as they give to help the needy.

VIII Sing And Pray

There are some excellent songs with missionary emphasis as the theme. These could be sung in the classrooms by the little tots and young people. Songs help to inspire us to greater loyalty and action. The children love, "Jesus Loves The Children of the World". For young people and adults there is: "We've A Story To Tell To The Nations."

Teachers and pupils alike should learn to pray for missionaries and the success of the work they are engaged in.

We could present other thoughts but conclude by saying, "Let us use all means to make our pupils (2 years to 100) mission-minded." Teach mission emphasis from the Bible. Use visual-aids. Have your class write to missionaries and pray for them. Sing missionary songs in your class. This missionary emphasis in the Bible school will go a long way towards preparing the needed missionaries to evangelize the world for Christ. It will also prepare those at home to send them.

HERE AND THERE

Jordan, Ont.: A meeting with **Jere Frost** will be held May 20 to 30.

St. Catharines: L. A. Watson holds a meeting here May 7-17.

— NOW READY —

BOUND VOLUME No. 27

Many readers will want to obtain the Gospel Herald in this neat and permanent form. A limited number have been prepared to sell at $2.00 each which is actually less than cost.

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GOSPEL HERALD

Box 94 Beamsville Ontario Canada

LIFE AND DEATH

Lloyd G. Snure, Hamilton, Ontario

(Bro. Snure is an elder of the Fennel Avenue congregation in Hamilton, Ontario. He has long been a source of strength and zeal to the Lord's work in that city. RDM)

This is a brief review of some of the teaching in the United Church publication "A Study of Life and Death." The booklet under review is 126 pages in length and was written at the instruction of the sixteenth General Council of the United Church. This council met in Sackville, N.B, in September, 1954. The committee was composed of 43 preachers and educators of the United Church. Their study was published in 1959.

The book is not written with the degree of confidence or sureness which one would expect on the subjects dealt with. The following expressions are found repeatedly in the arguments set forth:

"It is not conceivable?"

"These passages do not exclude such a possibility."

"It is in harmony with basic Christian principles."

"Is any other view really consistent."

"It is difficult to see how Paul can mean anything by these words except . . . "

Let us notice some passages from the book that show the attitude of its writers toward the New Testament.

"It is possible to hold therefore that the picture of the resurrection in 1 Thess. 4:13-17 belongs to Paul's early days and that he appears to have discarded it at a later date in favour of a more mature view of the resurrection." Martin Luther came up with the idea of justification by faith only, but because the book of James taught differently, he rejected it. The United Church finds difficulty with their ideas of the resurrection in the First Epistle to the Thessalonians, hence seek to discredit the authority of Paul's teaching in this book.

"We are faced with the fact that there are passages which seem to contradict each other." "The Bible does not clearly and explicitly reconcile these views. Paul was using the thought-forms of his day to say two things concerning what happens at death." These statements are examples of the methods that modernisic teachers use to explain away the force of plain statements in the New Testament.

What are the ideas of life and dea.h set forth in the book? "The idea that man consists of two separable parts, soul and body, does not come from the Bible: It comes from the Greek philosophers." "Man, as created by God is a body Spirit person." The following passages of the Bible make the error of the foregoing opinion very evident:

"Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it." (Eccl. 12:17).

"Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward." (Eccl. 3:21).

"Father, into thy hands I commend my spirit." (Luke 23:46).

"Lord Jesus, receive my spirit." (Acts 7:59).

"As the body without the spirit is dead, so faith apart from works is dead." (James 2:26).

"I saw the souls *of them* that had been beheaded for the testimony of Jesus." (Rev. 20:4). If this meant the whole individual, it would have read, "I saw *those* who had been beheaded."

The booklet under review sets forth the likelihood of a universal salvation. It does so, however, in a way that suggests that all of the members of the committee were not in agreement on this teaching. Two quotations on this subject follow:

"It is the ultimate purpose of God that at last his glory shall be fully manifested in the universe, and acknowledged by every creature." "How can God be God if even one soul is lost?" Whether or not this is a true picture of what is to be we cannot be certain, *but some of us* hold this hope because we believe in this kind of a God."

Now we shall see what the Bible says on this subject:

"For if the word spoken by the angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation." (Heb. 2:2,3).

"If so be that it is a righteous thing with God to recompense affliction to them that afflict you." (2 Thess. 1:6).

"Knowing therefore the terror of the Lord, we persuade men." (2 Cor. 5:11).

"If the righteous is scarcely saved, where shall the ungodly and the sinner appear." (1 Peter 4:18).

"He that believeth and is baptized shall be saved. He that believeth not shall be condemned." (Mark 16:16).

"Blessed are they that do his commandment that they may have a right to enter in through the gates into the city." (Rev. 22:14).

What are the views of this committee concerning heaven and hell?

"Heaven is best described as the dwelling place of God and is the place or state after death of fellowship with God and with one another of those who have been raised to eternal life."

"Hell is best described as separation from God and is the place or state after death of final loss of fellowship with God and with his redeemed. To find oneself separated from God with its accompanying sense of loss and torture of remorse is Hell, while to be in heaven is to be with God and with his redeemed."

What does the Bible say on this subject? Here are a few passages that deal with it:

"And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25:-46).

"And if I go and prepare a place for you, I come again and will receive you unto myself, that where I am, there ye may be also." (John 14.3).

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him even as he is." (I John 3:2).

HERE AND THERE

Toronto, Bayview Ave.: A gospel meeting is announced for May 6-13 with Earle H. West of Cleveland, Ohio as speaker. One newly baptized believer will be attending here now.

THE LETTER TO ROME

(2nd in a series)

E. D. Wieb, Weyburn, Sask.

The writer of the letter to Rome, Paul, introduces the theme of his entire epistle in the first chapter verses sixteen and seventeen. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek. For therein is revealed the righteousness of God from faith unto faith: as it is written, 'But the righteous shall live by faith'."

From this point on the plan of the apostle is to prove this sweeping statement. The reader will do well to stop just here and read again the stirring message of chapters one and two which will be the subject of this article.

Let us realize that at the time of this letter the Jewish people knew only two divisions in humanity. There was the Jew and the Gentile (Greek). All of the human race could be classified under these two headings. To the Jew, this meant that there were two classes under God, the circumcised and the uncircumcised, the people of God and those who were no people. We recall the difficulty which the apostles experienced in convincing the Jews that Christianity was an international faith and not a national religion (see Acts 15).

Now then, Paul has stated that both Jews and Greeks need saving and that the Gospel is for all. Can he establish his thesis?

The writer's first concern is with the Gentiles. Are they unrighteous? If so, on what basis. Can those who do not have the law be judged guilty? Here, then, is the age old question of the pagan in the jungle. Is he responsible before God? If so, of what is he guilty?

The apostle first teaches that God has revealed and does reveal himself to all men (v. 20). This coincides with David's psalm: "The heavens declare the glory of God and the firmament showeth his handiwork." Thus mankind shares the common privilige of divine self-revelation. Man, however, continues the apostle, does not choose to honour the creator but rather chooses to worship the creature. Thus pagan idolatry is in itself a condemnation of man. This perversion of worship by man leads him to live a Godless existence and the natural consequence is a perversion of human relationships. Thus does man add at least fifteen manners of evil which are listed by Paul. Paganism is then a result of man's unwillingness to know God and as a result man is separated from Him and is in dire need of a Saviour.

From a blanket description of the "lostness" of the Gentiles, the writer turns to the Jew. The fact that some men may not have gone into idolatrous paganism but have continued to know God's will does not give them the privilege of self-righteousness. A persons knowledge of God's will does not make him righteous. One cannot confuse the knowledge of good with the doing of good. It is a case of Pharisaism and hypocrisy which leaves Jews (and Christians) without excuse.

God's standard of judgement is to be the same for pagan and Jew. The pagan will not be judged by the law for he never had it. He will be judged according to the standard of right and wrong under which he lived. He will, however, be found guilty for "there is none righteous no not one." He will be guilty by his own conscience and his own law and will need the redemptive power of Christ.

The Jew on the other hand will be tried and found guilty by the law of God for "not the hearers of the law are just before God, but the doers of the law." (2:13)

To be continued

FAILURE BY DEFAULT

(*Continued from Page 4*)

voice their convictions.

Someone has said, "It does not take much of a man to make a Christian, but it takes all of him there is." When *all* of us give our *all* to Christ *all* of the time in *all* circumstances, then we shall begin to reap a harvest of souls beyond our wildest dreams. May God hasten that day. — R.D.M.

FROM DEATH UNTO LIFE

(*Continued from Page 1*)

resurrection of Christ declares unwaveringly that Jesus of Nazareth was God incarnate. Many men have spent their lives as itinerant preachers of unpopular philosophies. Thousands, besides this young Jew, met death on the Roman cross. But only one burst the shackles of the grim reaper, never to die again. "Truly this was the Son of God."

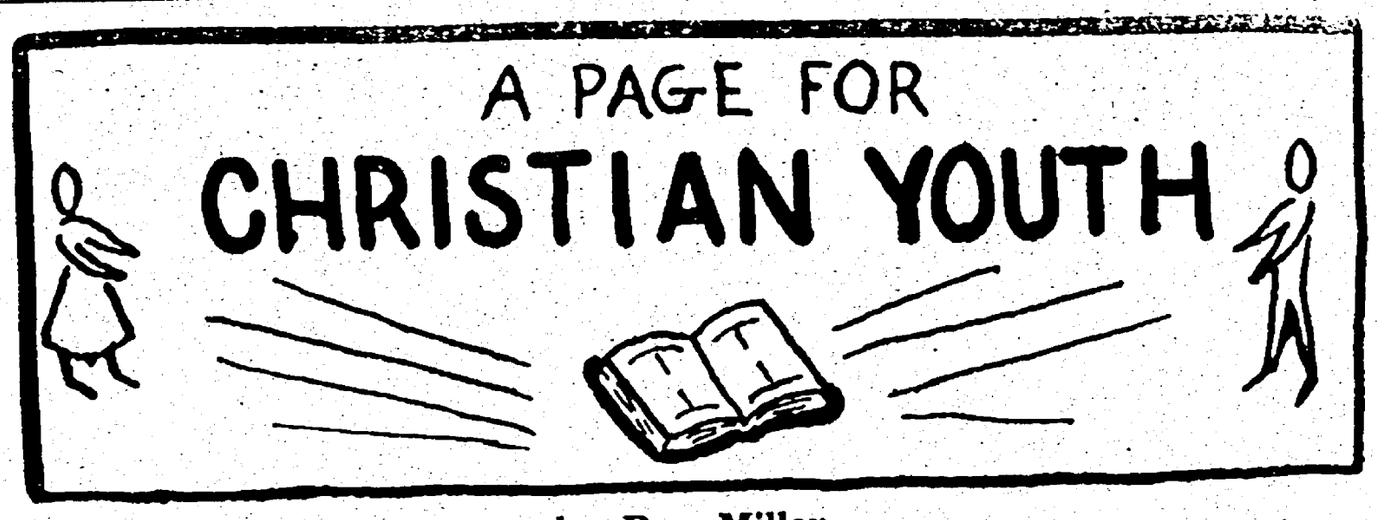
Second: LIVING HOPE is based upon God's power to give life after death. When Christ emerged from the grave, He thereby demonstrated God's power over death. Time bears away all her sons, and sadly, their memory also. Life's shadows would be unbearably dark if the cold, lonely confines of a forgotten tomb were all to which one could look forward beyond the pale of human existence. Because God raised up Christ, we rest with the warm assurance that He can one day call us from death unto life. "God hath granted unto us a living hope by the resurrection of Jesus Christ from the dead".

To the early church, the resurrection was not just the occasion for a yearly celebration. It was much more. They remembered the passion in a weekly communion service and the ressurrection was equally vital. All new converts were figuratively "raised with Christ" from the literal waters of baptism. The resurrection was the BASIS for the FAITH which gave meaning to their "todays". It was also the REASON for the HOPE which made bright their "tomorrows." God grant that we also, who ache from the stress of the 1960's, may realize how indispensable is this risen Christ.

How much more effectual our religion would be if Christ received every Lord's Day the concentrated attention that shall be focused upon Him the Sunday of April 22.

HERE AND THERE

Radville, Sask.: "We have been having a good meeting here. There have been as many as 12 visitors at the meeting. Some have been there every meeting. — J. C. Bailey



by Ray Miller

PRAYER

If you and I were asked to state what we believed to be the greatest privilege we have as Christians, no doubt there would be a great variety of answers. Most of us, I am sure, would agree that one of our greatest blessings is prayer. Through prayer God gives comfort to the sorrowful, strength to those in temptation, and wisdom in time of decision. If we have faced these and other situations and have not been the victor, perhaps it is because we have failed to see the value of believing prayer. Although we are blessed through prayer, we should not come to think of it as a welfare depot. That is to say, we should not think to pray only when we are in need. for there is yet another side to prayer.

We must not overlook the fact that through prayer we not only take our requests and petitions to God, but that we should also use prayer as a means of thanksgiving. Why not pause for an hour or so and jot down all the blessings from God that you can think of? Then consider, "Of this number, how many have I thanked God for?" When we have taken the trouble to count our blessings, we will recognize how very much we have to be thankful for, and will want to express gratitude to our Heavenly Father. Not only will we find ourselves expressing our thanks at mealtimes, but more and more frequently will we avail ourselves of prayer. Not only will this be so, but our very lives will become demonstrations of thankfulness.

There is one other aspect of prayer that we want to notice. Have we considered the wonderful privilege that we have in talking with God through prayer? We should never cease to be thankful for the fact that our Heavenly father has provided a means by which we may approach him with our petitions and thoughts of gratitude and appreciation. In order for us to see the seriousness of prayer, let us always keep in mind that praying is much more than having a conversation with an earthly friend; it is (or at least it should be) an expression of the heart to our Creator and Father in heaven. When we consider that the one to whom we are speaking is our all wise, all powerful and all knowing Father, we come to recognize the wonders and blessings of prayer.

WHO AM I?

In our last issue we had a Bible question concerning a New Testament character. The individual we were hoping you would think of is John. The Apostle John is a wonderful Bible character for young people to study. One of the things that instantly comes to our minds as we consider the life of John is his closeness with Jesus. He was one of the three chosen to witness the glories of the Transfiguration, and the agonies of Gethsemane. He was the first to reach the empty tomb after the resurrection of Jesus, and he was the first to recognize the risen Lord. From the word of God, we know that he remained faithful to the Lord, even in exile. While banished to the Isle of Patmos, he wrote the book of Revelation. History tells us that he was eventually released from exile and lived to die a natural death at a very old age.

The life of the Apostle John should prompt us to live in close fellowship with the Lord Jesus. The writings of John should motivate us to be filled with love for one another, and to constantly enjoy the sweet fellowship that is to be characteristic of Christians. The purpose of John's writing is, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20.31).

MISCELLANEA

The above word simply means a collection of miscellaneous matters, which is exactly what this section will be. We welcome to our page another poem contributed by Miss Susan Barnard, of Sarnia, Ontario. It is entitled:

THIS DAY I HAVE

This day is mine to pass along
A cheery word, a smile, a song;
To do for those I find in need
Some friendly act, some helpful deed.
Last week and yesterday have gone,
As went the floating mists of dawn;
Next week is an uncertain date,
When everything may be too late;
This day I have — may I employ
Each hour to scatter seeds of joy.

—Author Unknown

We would like to remind each of you of the invitation extended to contribute to our page. We certainly would be happy to hear from you. Is Ontario the only province that will contribute.

Who can find me the name of the first musician in the Bible? Just a little research on your part will do the trick! A small prize awaits the first person to send me the correct answer.

Why not use the coming of Spring to stir us to build up our young peoples groups? Soon it will be Summer and there are so many wonderful activities we can engage in to our physical and spiritual welfare. Let's see if we can grow physically, spiritually and numerically this year.

EVANGELIST WANTED

The Bayview Avenue congregation is seeking an evangelist, duties to commence in July. Six roomed house is provided close to the church building. State experience and qualifications.

Reply through secretary:
E. S. TRUSSLER,
73 Divadale Drive,
Toronto 17, Ontario



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

All The Miracles of the Bible by Herbert Lockyer. Zondervan Publishing house, Grand Rapids, Mich. 480 pages, $5.95.

In this scientific age Christians are constantly confronted by those who deny the miracles of the Bible. For example, at the special convocation of Chicago University commemorating the centenary of Darwin's theory of evolution, Sir Julian Huxley rejected the first miracle, namely the creation of the universe and of man. He says that "there is no longer either need or room for supernatural beings capable of affecting the course of events in the evolutionary pattern of thought."

At such a time a new, comprehensive work on the miracles of the Bible is a welcome addition to our literature. Most volumes on the miracles deal with those found in the gospels, particularly those worked by Jesus. But, as this book reveals, there are more than 100 miracles in the Old Testament, and another 60 or more in the New Testament, apart from the 40 or so connected with Christ.

The valuable introduction discusses in order the Definition, Design, Description, Doers, Distribution, Division, Disappearance, Denial and the Defence of Miracles. Another helpful chapter deals with "The Miracle Book", showing the miracle of the Bible's inspiration, antiquity, accuracy, harmony, preservation, preparation, abiding power, and circulation.

Each of the miracles is not only described but the author also brings out spiritual applications wherever evident. These devotional expositions make this an excellent source for the speaker.

This is a book that you will want to keep handy for frequent use.

Also Recommended

—*Gus Nichols' Sermon Outlines*, Nichols Bros. Publishing Co., Midland, Texas, 211 pages, $3.50.

A volume of outlines by a well known gospel preacher. A variety of subjects are covered. Some are suitable for non-Christians, others for Christians. Highly recommended by Ira North.

—*Evangelistic Illustrations for Pulpit and Platform*, compiled and edited by G. Franklin Allee, Moody Press, Chicago, 400 pages, $5.95.

The use of good illustrations often makes the difference between a dull and an interesting sermon. Many preachers would do well to liven up their lessons with some illuminating stories. While we may not be able to use all the illustrations in this book, we will find many that we can employ.

HERE AND THERE

Sudbury: "On the 15th, of February, Bill Sloan obeyed the command to be baptized, and thus added to the body of Christ.

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed.

10 marks for each.

THE APOSTLE JOHN

1. What was the name of John's father?
2. Who was John's brother?
3. What nick-name did Jesus give to John and his brother? What did it mean?
4. What did John's mother request of Jesus for him and his brother?
5. John has been referred to as one of "the inner circle apostles." Name one instance where Jesus took the three with him when he went out to a place to pray.
6. The reference, in John's Gospel, to "the disciple whom Jesus loved," is thought to refer to John. If this be true, what privileged position did John have at the last feast of the passover celebrated by Jesus?
7. What great responsibility did Jesus, while on the cross, give John?
8. What distinction did John have with respect to the empty tomb?
9. Why did the other apostles send him, with Peter, to Samaria?
10. Name the New Testament books written by John.

ANSWERS — 1. Zebedee, Mt. 4:21. 2. James, Mk. 1:19. 3. Boanerges, "Sons of Thunder", Mk. 3:17. 4. That they sit on either side of Jesus when he came into his kingdom. Mt. 20:20-22. 5. Mt. of Transfiguration, Mt. 17; Garden of Gethsemene. Mt. 26. 6. He sat next to Jesus, "reclining on his bosom," John 13:23. 7. The responsibility for the care of Mary, his mother, John 19: 26, 27. 8. He was the first apostle to see it empty, Jn. 20:4. 9. So that by the laying on their hands they might impart the Holy Spirit to the Samaritan converts, Acts 8:15. 10. The Gospel, 1st, 2nd, and 3rd John, Revelation.



HERE AND THERE

by Eugene C. Perry

Halifax, N.S.: "The month of July should see much activity in **Halifax** and in **Mill Village.** July 8-15 will find brother **David Lidbury** of **Western Christian College, Weyburn, Sask.,** and brother **Jimmie Hargrove** of **Port Arthur, Texas,** sharing the preaching duties in a meeting in **Halifax.** A five day vacation Bible school is also planned during the same period. Following these efforts, brother **Lidbury** will speak at **Mill Village** each evening July 22-29, and assist with the vacation Bible school there July 23-27. With the exception of brother **Lidbury's** travel expenses, these two fine young preachers are providing their own support for these efforts . . . After the meeting and vacation Bible school in **Halifax,** brother **Hargrove** will go to **Fredericton, N.B.,** for similar efforts with the small group there.

It is hoped that construction on the new building will begin in April. Brethren are urged to purchase bonds and save the expense of a bond selling trip on the part of brother **Hart.** This church is doing what it can as is indicated by a 23% increase in contribution during 1961.

The **Overton Road Church of Christ** in **Dallas** has informed them that the $50 a month they have sent to this work for several years will have to be withdrawn in March.

Fredericton, N.B., March 13: "We are studying **Jule Miller's Filmstrips** with two university students each Sunday night now . . . **Brother Betts** is still unable to attend services due to his heart attack over a month ago. This really imposes extra responsibility on us, and our need for Christian workers increases.

— L. Pauls

HERE AND THERE

Newmarket, Ont.: March 4 was the date of the beginning of an effort on the part of **Dennis and Sheila Bromley** to establish a Sunday Bible school in this city. Classes are announced to be held in the **East Gwillimbury Heights Public School.** Help from brethren nearby is needed. There is a report that there were 50 out on March 11.

Toronto, Strathmore Blvd.: One woman acknowledged faults and sought prayers on February 4.

"Our vacation Bible school begins this year on August 27 and runs through the 31st.

Hamilton, Fennell Ave.: A meeting with **Al Hartwigsen** of **Niagara Falls, N.Y.** is announced for April 8-15.

Beamsville, Ont.: Mrs. Cecil Culley was baptized on February 28. He does much of the public work for the small congregation meeting at Preston.

A **Great Lakes Christian College** student from **Detroit** was baptized on March 6. A meeting is planned for May.

Tintern, Ont.: "The average contribution for February was $133.51 with an average of 55 present for 10 a.m. Bible study, 62 for worship on Sunday morning, 50 for Sunday evening worship and 43 present on Wednesday evening." These averages show an increase over January.

Niagara Falls, Ont.: Harold Tate, formerly of **Tintern,** came seeking restoration and membership.

An agreement to loan money has been secured from a loan company and prospects are good for a building soon.

London, Ont.: 1962 holds much in store for the work here. An evangelistic - personal work campaign is planned with about 15 young people, students at **Abilene Christian College,** coming to help us. Perhaps others will want to come to help in this five week effort in June and July. Pray for its success.

It seems fairly definite that we will be able to purchase land soon in **Huron Heights,** a new northeastern **London** subdivision. If this goes through by the end of March it is possible that we might be able to erect a building by June in which to conduct a meeting and V.B.S. This would be a first unit building which we hope will not cost over $20,000. We have close to $12,000 available or promised. It will likely take $7,000 of this for land.

"We appeal to all churches and individuals to consider our building programme and assist us financially, if possible.

Windsor, Ont., March 16: "We at present, have 85 members with an approximate Lord's Day school attendance of 100. We are hiring a bus to bring the children to the meeting house on Lord's Day and we hope that this will also increase attendance.

The men of the congregation have been working on the classrooms in the basement and when completed, we will have 10 classrooms there. This will be in addition to two classes conducted for adults.

Owen Sound, Ont., March 4: Last Sunday was a day of rejoicing for the congregation here when we listened to the confession of belief in Christ at the morning service and later in the day witnessed the baptism at **Meaford** of **Mrs. Esther Smith** and **Mr. Tom Coontz.** Both are elderly. **Mr. Coontz** passed his 92 birthday in January.

"Our gospel meeting with brother **Connie Adams** of **Newbern, Tenn.** is scheduled to begin the first Sunday in May.

Meaford, Ont.: Jim Ford has been appointed an elder and **Milford Boyle** a deacon. **Donna Bumstead** was baptized on February 11. Plans are going forward for the tent meeting and brother **Lansdell** will likely be making a tour to tell the churches about the purpose of this meeting and to encourage attendance.

Huntsville, Ont.: Mrs. Yocum was baptized on February 5. **Gordon Dennis** is doing a live 10 minute radio program five days a week since February 5 since there has been some difficulty in regard to the tapes by Jere Frost which were to have been used.

Sault Ste. Marie: "**Sister Barbara Watson** was immersed February 11. A men's training class has recently been started for better speech and more efficiency in the services of the Lord.

(Continued on Page 17)

GLEANINGS FROM FOREIGN FIELDS

SOUTHERN RHODESIA

Brother Alex Claassen, who preached for the church at Gwanda, Southern Rhodesia, and also worked with a number of small congregations in the surrounding area, was killed in an automobile accident while returning from a visit to an African village Sunday afternoon, January 28.

Brother Claassen was well-known to a number of Canadian preachers who attended Abilene Christian College in Texas from 1948 to 1952, when Brother Claassen was also a student there. A native of the Union of South Africa, he was one of the few Christians from that country who were working as missionaries in other countries. He had gone to Southern Rhodesia in 1958 after having preached in the city of Durban in his native country.

Funeral services were held first in Bulawayo where his parents live, and another service was held February 1 at Nhowe Mission where his body was buried beside that of his little son who died while the Claassens were working at Nhowe.

Brother Dick Clark reports that six persons were baptized in the city of Salisbury during a gospel meeting in January in which Brother Loy S. Mitchell of Nhowe Mission preached. Among those baptized was an 81-year-old woman whose first contact with the church came through gospel broadcasts over the radio station in Lourenco Marques, Mozambique, some years ago.

At that time, though she and her son were interested in the church, there was no congregation in Salisbury, and they had no opportunity to learn more about the gospel. Then the son became acquainted with a young native Christian who had been taught the gospel at Nhowe Mission. They had many discussions about the Bible and Christianity. In 1961 when a preacher came from Nhowe to preach the gospel and establish a church in Salisbury, the son heard about it, attended the meetings, and was baptized. His mother began to attend the regular services shortly after. And now, at the age of 81, she has become a "babe in Christ".

PUERTO RICO

Brother James V. Owen, formerly of Florence, Kentucky, is now preaching the gospel in Puerto Rico, having been sent there by the Shamrock Shores church in Dallas, Tex. He will return to the United States late in May to fulfill some preaching appointments in Cincinnati, Ohio, and then return to Puerto Rico with his family in June.

Brother Owen has preached the gospel for some years while working as an engineer. He has spent much time in Latin American countries as a representative of his company and is well acquainted with the customs and the language. His work in those countries caused him to decide to give up secular work in order to preach the gospel there, having realized through his travels how badly the word of Christ was needed.

Brother Owen will be working in the city of San Juan with Brother Harlan Overton. He will be fully supported by the Shamrock Shore church.

PAKISTAN

It has now been just over a year since Brother Gordon Hogan arrived in Lahore, Pakistan, to preach the gospel. In that time two congregations have been established and there are 53 faithful native Christians, 34 men and 19 women. The first convert in the country, Brother Zubair Rasul, a young university graduate, has given up his secular work in order to devote full time to church work. He is being supported entirely by the members of the Lahore churches.

The Hogans will be joined very shortly by Brother and Sister J. C. Choate, formerly of Winona, Mississippi, who, after working for some months in an attempt to get visas for mission work in India, and being persistently refused them, decided to go instead to Pakistan, where the need for additional workers is very great.

The Choates left the United States February 19, and will be permitted to spend some time visiting Christians in Assam Province, India, though they will not be allowed to remain there. Afterwards they will go to Lahore to work for a while with the Hogans, and then go to Karachi, the capital of Pakistan, to establish a new work.

NIGERIA

Brother and Sister Van Tate of Colcord, Oklahoma, are completing plans to go to the Nigerian mission field.

Brother and Sister Jim Massey have completed 26 months work in Nigeria, which is longer than white persons are usually able to labor in the climate, and are returning to the United States for a six months furlough. They will then return to Nigeria.

GREECE

The hoped-for opportunity to re-establish Christ's church in Greece where it was first established early in the first century, now seems to have come. Brother Rene Cheneaux-Repond, a young German Christian who was converted in Frankfurt several years ago, is being sent to Athens for three years by the company for which he works. He is a faithful worker and is anxious that the Lord should use him in re-establshing the work in Athens. He has recently returned from Australia where he was very active with the church while working there. When he is at home in Frankfurt he preaches often for the Sachsenhausen church.

Brother Constantine Garagunis, a native Christian who was converted while a student in Berlin, will soon complete his required military service and expects to be teaching school in Athens. Another young Greek Christian, Mike Siniapiades, expects to return home as soon as he has completed his college work in the United States. The prospects look very bright as these three workers are all very zealous.

Brother Richard Walker in Berlin. is compiling a list of possible contacts in Greece for these men to begin work on. Anyone having names of friends or relatives in Greece which they would like added to the list are asked to send them to: Richard Walker, Berlin-Lichter-

(Continued on page 16)

GOSPEL MEETINGS

(*Continued from Page 1*)

of worldly literature are waiting to consume those few minutes, so that they neither have time to attend a Gospel meeting or to read their Bibles.

But, because these facts are true, does it nullify the fact that "the GOSPEL is God's power to salvation"? NO! The Gospel is still God's power to salvation just as it was in the apostle Paul's day. True, many times today, it seems like our meetings are just a big failure. And so we put the blame everywhere except where it belongs. We say: "I told you a meeting wouldn't do any good. Gospel meetings are useless." Or we say: "People just don't want to hear the Gospel anymore." And so we shove the blame off on the Gospel and the people who won't hear, when it actually belongs squarely upon US.

In answering these objections, I say that Gospel meetings are NOT useless. Some examples: Bro. J. C. Bailey went down to LaFleche, Sask., and held a Gospel meeting. During and shortly after the meeting, at least ten were baptized, and two restored. The church in Lloydminster, Sask., exists today because of three or four Gospel meetings in which at least a dozen or more obeyed the Gospel in each one. Brother Lynn Anderson just completed a Gospel meeting here in Victoria in which, during and immediately after the meeting, eight obeyed the Gospel. During the summer months we often see Gospel meetings held in connection with our Bible schools in which eight or twelve or more will obey the Gospel. Does that sound to you like Gospel meetings are useless?

In answering the second objection: "People just won't come", I must admit that it is half true. People won't come if they see no reason in coming! There must be some incentive. That is what the personal visit, the home study, the cottage meeting provides. It provides the incentive. Then the Gospel meeting strengthens the things taught in the home, and provides public encouragement to obey the Gospel.

Now may I make some suggestions relative to our Gospel meetings.

First - PLAN them. Sorry to say, too many of our congregations have felt that if you write the preacher a few months in advance and he agrees to come and hold the meeting, that your planning is finished. This is wrong - your planning has just begun. Thoroughly plan your advertising and method of procedure for appealing to the people, well in advance of the meeting.

Second - PREPARE. I know that many of our congregations will begin preparing the last day of June for their meeting that begins the first day of July. But, if you haven't started preparing already for that meeting that begins July 1st, you are too late. You should have begun preparing last July 1st for that meeting this summer. But, at the least, start now. Encourage every member to WORK for the meeting - not just "invite" someone to come a day or so before the meeting begins. But encourage every member to TEACH someone the Gospel during the year before the meeting. And if they don't know how, teach them how. When that is done, we will begin to see some real Gospel meetings.

Third - PRAY. You would think the way we work in our meetings that it is the preacher that does the saving. We do the preaching, but God does the saving. And so we should pray about it. How often have we had some real good "heartfelt" prayer meetings in behalf of our Gospel meetings? Seldom, I am afraid. But I am persuaded that if we would, that then God might realize that we are beginning to really mean business with His Gospel. Ephesians 3:20 is the answer to our Gospel meetings. Let's pray about them.

And fourth - GET EXCITED. The Gospel is exciting. Let's get excited and enthusiastic about the Gospel and Gospel meetings. The Gospel saves. We have been asleep in our doldrums for too long. The sad part of this is that we have even convinced our young preachers that Gospel meetings won't work. We aren't giving them the proper incentive to develop into powerful pulpit preachers. And we are going to reap the result of this - souls lost in hell. "But we will never get excited about sowing the seed, if we don't really get excited about seeing the need."*

The Gospel is powerful. We have just been pretending to use it. Let's love it, live it, and tell it. We have a big job ahead of us in Canada. "But we will never have any faith in the mission before us, if we don't have more faith in the Master behind us."*

* Quotations by George Bailey

DAUPHIN, MANITOBA

Again we come to you readers bringing the burden of our great need in Dauphin of some family, if there should be such, that could help the church work in Dauphin. As it is now, we have no men to do any speaking, and are curtailed because of this to having meetings and Sunday School in our home. Bro. Walter Hovind has been driving 220 miles every second Friday evening for Bible study. We appreciate so much his effort, not only because of the great distance, but because he has plenty to do in Brandon as it is also a mission point.

We are anticipating a tent meeting and workers from Okla. again this summer; also a vacation school. Come and help this effort.

If anyone should be interested in this work, or knows of anyone whom we might contact, please let us know, and feel free to call on us. You will find a welcome at our homes, and we need your help in our worship service. We will give dates and further announcements when we know them.

Ethel Johnson, Sec.

HERE AND THERE

"An all out campaign, similar to the one conducted last year in London, England is being planned for Glasgow, Scotland. Bro. Fred Walker will spearhead the drive which is being conducted under the oversight of the Joywood Church of Christ in Nashville, Tenn. The dates are set for June 10 to July 1. — The Fennel Visitor.

M. J. KNUTSON TO RETURN

A Homeward Look

Needless to say, we are looking forward to greeting relatives and friends in Canada again. Our sailing date has been set for June 20th from Oslo aboard the Fred Olsen lines to England. Then from there we sail out from Southhampton aboard the Ivernia (Cunnard Lines) to arrive in Montreal on July 4th.

As most of you know, the Estevan Church of Christ have kindly consented to lead the raising of travel fund. They have in no way assumed the responsibility of bringing us home, only to help, and for this we are most grateful. This arrangement has become necessary since we do not have any church responsible for bringing us home. In a recent letter from them, they reported that $500.00 had come in so far, an estimated $2,000 is needed.

Time is swiftly passing and soon we must pay for our tickets or loose our reservations. If you have not sent your contribution may we humbly ask you to do so to-day. Send to Estevan Church of Christ, c/o Ivar Kristianson, Estevan, Sask., Canada.

M. J. Knutson

An Urgent Appeal

The Church at Estevan has undertaken to raise the return travel fund for the Knutson family in Norway. As you will recall, the Estevan congregation was in charge of raising their original travel fund and with the help of many sister congregations in Canada this was easily accomplished.

To date, we have sent out two letters to all congregations in Canada, but have heard from only a very small number of them, in a period of about seven months. The time for sailing is coming near (June 20) and to date we have about $700 of the needed $2,500 — at the present rate of contributions it will take another 18 months to raise the needed amount! Are we going to tell this family that we were happy to send them over to Norway, but we don't want them back?

Most families who are overseas in missionary work return to their homeland about every three years. The Knutson family will have been in Norway five years this summer. Their visas will expire at that time, as will their support, so you see it is a matter of necessity to return; not just a rest or a holiday, although that is well deserved as well.

Brethren, lets not procrastinate any longer, this money is needed NOW, and it is up to us to supply it. Send your generous contribution to: Church of Christ, Estevan, Box 592 — and DO IT NOW!

Returning from Norway

M. J. Knutson and family who have been engaged in mission work in Oslo, Norway since 1957 are due to return to Canada in July of this year. He will be available for work in Canada (preferably), northern States and other points will be considered. Bro. Knutson is well known to many of the churches and brethren in Canada; he has more than twenty years experience in mission field work. Why not write him NOW about your plans and needs.

Until June 10th he can be reached at Postboks 5008. Oslo. N V. Oslo. Norway. Then after that - In c/o Estevan Church of Christ, Estevan, Sask., Canada.

GOSPEL MEETING IN PORTAGE LA PRAIRIE, MAN.

By Stephen Ennis

I just finished a Gospel meeting in Portage La Prairie, Man. The meeting was from Feb. 25 through March 6th. The attendance was good considering the terrible cold with snow. There were about twelve outsiders who attended the meeting. Some attended several nights. There were no responses but some good leads were obtained.

The brethren there are doing a wonderful job. They just about have their building finished. There are only two families of the church there. Brother Floyd Vidler is the preacher at Portage and he has four in his family. The McCutcheon family has eight in it, which gives them 12 in all. They now have a Bible study attendance of 31. Brother Vidler is holding cottage classes six nights a week and is booked up for two months.

Brother Vidler is being supported by the Church of Christ in Tipton, Oklahoma. They have only been in Portage for six months.

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LONDON AND OTTAWA CALLING

Canada is indeed a harvest field — ripe and ready for the reaping. All across the nation people are responding to the advertisements about the Lord's church, and begging to be taught the Gospel. All across the nation small churches are struggling valiantly to secure a foothold in rapidly growing communities. Such is the situation in the cities of Ottawa and London, Ontario.

The city of Ottawa, with a population of some 420,000, is Canada's capital. The church there is three years old, and has twenty members. Last year they completed a functional, yet beautiful building, which has been designed to facilitate later additions. The preacher is Roy Merritt, who received his Bachelor's degree from ACC.

London, with a population of approximately 165,000, is a rapidly expanding industrial centre. The church there has been meeting for about four years, and is presently composed of eleven members. As yet they do not have a building, and are worshiping in a rented hall. However, negotiations are being made for the purchase of a piece of property in one of the new subdivisions. The preacher is H. Ralph Perry, a graduate of David Lipscomb College.

Last summer a group of seven ACC students worked in Western Canada with two churches much like those in London and Ottawa. These were the churches in Salmon Arm, B.C., and in Edmonton, Alberta. The group held Vacation Bible Schools and gospel meetings, and did extensive door-to-door canvassing, as well as advertising on the local radio stations and in the newspapers. The highlight of the summer's work was the VBS in Edmonton — the largest, we believe, ever held in Canada, with an average daily attendance of 201.

This summer we hope to do much the same thing in London and Ottawa. At present we have a group composed of eleven ACC students and two adults who plan to participate in these campaigns. The students are: Mr and Mrs Ray Lock, Saskatoon, Sask.; Nancy Cunningham, London, Ont.; Cecilia Hadaway, Memphis, Texas; Catherine Hoover, Selkirk, Ont.; Mary Morren, Barrie, Ont.; Diane Willard, Keller, Texas; Charles Burns, Valley Mills, Texas; Dale Dennis, Amarillo, Texas; Melvin Evans, Marshall, Mo.; and Warren Woodward, Woodson, Texas. The other adults are Mrs. L. Graham, Putnam, Texas; and Mrs V Lock, Edmonton, Alberta. We plan to spend five weeks in each city, being in London from June 9 to July 15, and in Ottawa from July 22 to August 26. The week between the two campaigns will be used for resting and travelling.

The London campaign will be planned primarily to attract adults. Our basic purpose will be to set up cottage meetings in private homes, teach these lessons, and arouse enough interest that the individuals will attend the gospel meeting, and eventually obey the gospel. The gospel meetings in both London and Ottawa will be conducted by a visiting preacher unconnected with the group.

In Ottawa we hope to do this same type of thing, as well as conduct a Vacation Bible School. Last year the church had a very successful VBS, and we think that with the added impetus of a dozen trained workers, we can have the largest VBS in Canada, outdistancing by far the Edmonton record set during the campaign last summer.

These are our plans as they stand at present. Our biggest task now is to prepare ourselves for the work ahead; to train ourselves so that we can effectively teach adults in cottage meetings, and children in Vacation Bible School. Our next biggest task is to raise the support that we must have if our plans are to become a reality. Already we have been given or promised over $1900 of the $5000 that we will need. This will be used for transportation and personal support for the eleven students, VBS supplies, tracts and advertising on radio and in newspapers. If six hundred Christians would each give five dollars, adequate finances for the summer's work would be assured.

We need the help of every Christian — we need YOUR help — without it we can do nothing. First, we need your prayers that all we do may be to the glory of God and salvation of souls. Secondly, we need your help on the actual campaign. Several Christians from Toronto are planning to spend a week or two in London working with us. Why don't YOU plan to spend part of OUR vacation this way? Thirdly, we need your financial help.

The elders of the Hillcrest church of Christ, Church Street and Bacon Drive, here in Abilene, are again overseeing our work and receiving funds for our support. They would be happy to answer any questions which might be sent to them.

Will YOU answer the call? Will YOU help us to sow the seed and reap the harvest in Canada?

OPENING DAY AND GOSPEL MEETING AT ESTEVAN, SASKATCHEWAN

The church in Estevan have just completed the construction of a new auditorium and full basement for class rooms. The church had outgrown its old building and needed more classroom space. There will be an All Day meeting on Lord's day, May 6th. Brother Richard Dacus of Sidney, Montana will be the speaker that day.

A gospel meeting starts on May 3rd and continues through May 13th. Brother Floyd Vidler of Portage La Prairie will do the preaching in the meetings.

We have set a goal to have 150 in Bible school by May 6th. We set a goal not too long ago for 90 and we went over our goal. There are 52 members of the Lord's church in Estevan.

We want all the brethren that possibly can to come and be with us on Sunday, May 6th. Also come to every night of the meeting that you possibly can.

Brother Vidler will be bringing special lessons to the young people on Saturday mornings of May 4th and 11th. Pray for the speakers and the meetings that souls may be won to Christ.

In His service, Stephen Ennis

LETTERS

Box 673
Regina, Saskatchewan
March 8, 1962

Dear Brethren:

We are making an appeal for support for the Allan Bell family. They are returning to Africa in July to continue their mission work.



The Bell family and Betty Bailey will be leaving Regina on the 2nd of July. There is not much time left. May we urge you to give this your immediate attention. Are there among us those who are willing to give up certain personal pleasures that we may help in this soul saving work and have eternal treasures in heaven? All correspondence should be sent to:

Church of Christ, Seventh Ave and Pasqua Street, Re: Allan Bell, Regina, Saskatchewan, Canada.

The church in Regina has undertaken the sponsorship (collecting of funds) for this work which was formerly sponsored by the church in Moose Jaw, Saskatchewan.

The area where the Bells served and are returning to is the southern part of North Rhodesia in Central Africa.

Bro. and Sis. Bell grew up on farms, they have learned to work hard and how to make the best use of money. They have five children aged 10 years and under, the oldest one is a member of the church.

The Bells will need $350.00 per month support. We need more help to make this work possible. Our help will be limited because of large payments toward our church building, etc.

* * *

321 College Ave.,
Regina, Sask.,
March 16, 1962

Dear Brethren:

Thanks for your continued help as we get ready for returning to work in Africa. Our fund for travel, and for getting settled at Namwianga again, is growing, but we'll need several hundred dollars more. It seems to take a lot of money to get started housekeeping in Africa as it does in Canada.

In spite of rather tense conditions in N. Rhodesia, the Gospel is still winning souls to Christ. Judging by the letters from brethren in that area, about 87 persons were baptized in that corner of Rhodesia during he latter half of 1961. I believe that the number baptized during the same period in 1960 was 157 persons. Many of those baptized are young people who move to other areas when their education is completed, or, to further their education. Even with so many going to other parts of the Federation, that part of Rhodesia (the Kalomo-Livingston area) had about fourteen hundred members of the church over one year ago.

Of the missionaries in that area, one family is already back home in the States (came in Dec.), another is on the way home now, and two other families have their plans made for leaving this December. At least some of these brethren plan on returning to N. Rhodesia eventually.

Our work at Namwianga will be much the same as when we worked there before. For myself, Bible teaching and secular subjects in the mornings, Bible classes afternoon and evenings, Bible classes and preaching on Sunday (preaching is in our Church's school building at Kalomo, at Namwianga, or in other neighbouring areas). Edna's work will be Bible classes with the girls and young women on Sunday, and various supervising duties with the African girls who board on the mission, probably Bible classes during the week, too. As well as the Bible teaching, etc. Both Edna and I plan on helping with whatever other phases of the work time, and our abilities allow.

We still have the promise of only $145.00 per month. This does not seem to be nearly adequate for our needs. If I had stayed with the Regina Public School Board here in Sask., I would have expected to receive more than three times that much in September, as well as the Child Allowance, plus protection given by our Group Medical, Teachers' Life Insurance Plan, Sask. Hospitalization, and the Teachers' Superannuation Plan. We are willing to give up this "security," being near our families, our comfortable home, etc., because we feel that it is for the sake of the Gospel that we are doing it. But, we will need more than $145.00 per month to even "get by" on, for any length of time. It might take care of the grocery bill and kerosene, for a few months.

We are scheduled to leave Montreal on the 6th of July. We ask for your prayers.

Sincerely in Christ,
Allan and Edna Bell

A GOOD IDEA FOR LECTURESHIPS

James O. Baird, President
Oklahoma Christian College

For the past year at one of the evening sessions of the Oklahoma Christian College Lectureships, special attention has been paid to the important role of such Christian periodicals as the *Gospel Herald*.

In addition to a brief talk encouraging each Christian family to subsribe to good religious magazines, sheets of paper listing the names and subscriptions price of several good journals were passed through the audience. To subscribe one only had to check the periodicals he wanted and give his name and address.

GLEANINGS

(Continued from Page 11)

felde Ost, Silzer Weg 29, Germany.

OKINAWA

A native Okinawan preacher, Brother Tokuichi Uza, will complete three years of study at Freed-Hardeman College, Searcy, Arkansas, in June, and will return as an evangelist to his own people. The Southside Church of Christ, Amarillo, Texas, plans to support him fully so that he can devote all his time to preaching the gospel.

LIBYA

The Lawrence E. Taylor family has arrived back in Tripoli, Libya, for a third two-and-one-half year stay, the only other congregation of the church of Christ in the country is at Benghazi, where Brother Bob Douglas has recently had his visa renewed after having been advised by the government that it would be cancelled. Many prayers were offered in his behalf, and they were answered when permission to continue his mission work was granted.

SOUTH AFRICA

Brother Lowell Worthington is now working with the church in Johannesburg after having been sent there by the church in Paris, Texas, assisted by other congregations in Canton, Ohio; Costa Mesa, Calif., and Longview and Winnsboro, Texas.

HOLLAND

Brother and Sister Gary Adams, presently in Eastland, Texas, will return to Holland as missionaries in June. They were there previously for seven years, and established the church in Utrecht. They will move this time to the Hague.

The Adams family will be accompanied by Brother and Sister Thomas Schulz and their three children, who will work in Amsterdam. Brother Schulz, a native of Nebraska, was converted in France in 1953 while serving with the United States Air Force. Since his discharge from the military, he has studied for his B.A. and M.A. degrees and has preached for various congregations in Nebraska, Kansas and Texas. He will be supported in his work by the Eastside church in Phoenix, Arizona.

MALAYA

The church in Kuala Lumpur, capital city of Malaya, is now meeting in a new hall on the fourth floor of the Hui Hong Building, 123D Ipoh Road. Previously services had been conducted in a private home, which had been a hinderance to the work as non-members were reluctant to attend religious services in a home. At the first service in the new location, 34 were present, and the missionaries were greatly encouraged. They are now able to have two worship and preaching services on Sunday as well as four Bible classes for various ages.

JAPAN

Brother and Sister Joseph Cannon, formerly of Toronto, recently observed the 14th anniversary of their arrival in Japan to work for the church.

TURKEY

The Government of Turkey has recenty withdrawn the permission they had previously granted to missionaries to work in the city of Adana. An appeal against the ruling has been made and it is not known just what the result will be. Remember these brethren in your prayers.

VIET-NAM

Regular worship services are being conducted by members of the church who are attached to the United States Embassy in Saigon, and an attendance of 10 to 15 Vietnamese and 10 to 15 Americans is reported each Sunday. The Embassy personnel are not permitted to engage in active mission work and they would like very much to have a French-speaking evangelist come to the city to work full-time with the nucleus which has been gathered together.

CAMBODIA

Brother Moul Pheng, who was converted to Christianity while training as an aeronautical engineer in Dallas, Texas, has returned to Cambodia and is now living in the city of Phnom Penh. As far as is known, he is the only New Testament Christian in that country.

In December, Brother Ira Rice, Jr., of Kuala Lumpur, Malaya, and Brother Kenneth Rideout of Bangkok, Thailand, were able to visit him, and conducted gospel services in their hotel room. This was the first service held since 1958 when Brethren Floyd Dunn and Charles Olree, then teaching in Thailand, visited Phnom Penh and held one service.

JAMAICA

A group of some 15 to 20 Christians, several of them now students at Harding College, are planning to move in a body to Jamaica to do mission work. They will make a trip there this summer to engage in evangelistic work and lay preliminary plans for their move. In the meantime, Brother Roy H. Lanier, Jr., of Norman, Oklahoma, spent the month of March on the island where he held short gospel meetings for eight small congregations, and helped to strengthen by further teaching seven native preachers working in Jamaica.

KOREA

April 20 to 22 is the new and correct date set for the "retreat" for military personnel stationed in Korea who are members of the church of Christ. This is an Army-approved period of religious study and fellowship for which any service man stationed in the country will be granted time off to attend. It is an event to which both missionaries and military personnel have come to look forward in recent years. Brother Malcolm Parsley, a missionary in Seoul, has been appointed Retreat Master in charge of arrangements by the government.

ETHIOPIA

Brother Lennie L. Darden, Jr., of Berkeley, California, is the first Negro to go outside the United States, as a missionary, except a few who have made short trips to hold meetings in other countries. Brother Darden is going to Ethiopia to help both with preaching the gospel and with the establishment of a school for the deaf, a project which the missionaries now in that country have been asked by the daughter of Emperor Haile Selassie to organize.

Brother Darden is not only an excellent gospel preacher, but is well-qualified for work with the deaf. He was on the staff of the California School for the Deaf after having obtained degrees in social science from San Francisco State and Oakland State Colleges. After deciding

(Continued on page 17)

HELP BUILD IN EASTERN CANADA

Two congregations in Nova Scotia; one in New Brunswick. This is the picture in Eastern Canada, in the 80 miles east of Montreal, Quebec. Fredericton, capital city of New Brunswick, where Louis Pauls preaches, hopes to build this year. Cottage meetings, three gospel meetings (44 high attendance) in 1961, Vacation Bible School (62 high attendance), correspondence course, 6 days at the Exhibition (like the state fair); fine plans for such in 1962. $2,100 in building funds; $30,000 needed for building; instead of selling bonds, this is the plan of Fredericton—to appeal to 30 congregations to send $1,000 over a three year period ($300, $400 the second year, then $300). Fredericton itself, with only 6 members, is setting the example, and they are the first of the 30 congregations. Only 29 more needed! For further information contact gospel preacher, Walter Rogers, 3034—57th St., Lubbock, Texas, or Air Force Captain C. B. Locke, Box 6232, Austin, Texas, or Louis Pauls, 276 Edinburgh, Fredericton, New Brunswick.

Halifax, the capital of Nova Scotia, has about 16 members. They had three gospel meetings, teacher training series, VBS, and singing school in 1961. They gained 3 members, but lost 3 others (they moved away). Good Bible correspondence course with a number of non-members taking it. Nova Scotians are slow changing, but there are good prospects. Building plans for Halifax: 6% bonds are being sold in $100, $250 and $500 denominations. Write Walter Hart (preacher at Halifax), Apt. 4, 25 Titus St., Fairview, Halifax County, Nova Scotia, or Richard Pectol, c/o Azle Avenue Church of Christ, Ft. Worth, (or 2617 N. W. 25th St., Ft. Worth, Texas), or to me.

Individuals and congregations: please consider these two fine works. This will help both these places go forward for the Lord.—Murray Marshall, 2242 Overton Rd., Dallas 16, Texas. (Copied from Firm Foundation)

HERE AND THERE

(Continued from Page 10)

We also have personal work classes each Thursday evening. It is a study which gives both the teacher and the student a chance to learn how to teach and also provides a spiritual experience from the word of God. —**Lloyd Hotchkiss**

HERE AND THERE

Estevan, Sask.: Weekly average contribution for January $185.50.

Prince Albert, Sask.: Three souls were added in December. These unite one family in the Lord and bring in another family. During the December meeting with **James Burns of Regina,** nine outsiders attended at least once. Two completely new families were introduced to the church.

In 1961 we had a V.B.S. and two meetings, converted four souls, and met many new people. We took part in two other V.B.S. and a camp and attended the preachers' workshop in **Winnipeg,** as well as making two trips south as far as **Texas.** Twelve members were transferred or moved to the southern part of the province.

Plans are for a V.B.S. in July and a meeting in August with **Neil Lightfoot of Abilene, Texas.**

On February 10 and 11 **J. C. Bailey** spoke. There were 11 different adult visitors, four for the first time. February 12-15 was spent visiting in **Big River,** population 1000, 90 miles north of **Prince Albert.** A meeting with brother **Bailey** is planned for April — **W. Straker**

HERE AND THERE

Victoria, B.C., March 12: "Bro. **Lynn Anderson of Salmon Arm,** B.C. just concluded a very powerfully presented series of Bible lectures here at **Victoria.** During the process of the meeting good interest was manifested by those not members of the church. Six obeyed the gospel also during the process of that meeting. Since the conclusion of the meeting, three more have obeyed the gospel, bringing the total to nine who have become new Christians in the last two weeks. We thank God for the growth and progress of the church here in **Victoria.** Its membership has doubled during the last eighteen months. — **Jim Hawkins.**

Brother Hawkins will be returning to the Prairies from April 1 through the 18 for two series of meetings. The first will be with the congregation meeting on the **W.C.C.** campus in **Weyburn,** and the second with the **Regina** congregation.

W. R. SMITHS PLAN MORE WORK WITH CHURCHES

ABILENE, Texas — W. R. Smith will retire from his position as Vice President of Abilene Christan College on June 1, 1962. But retirement means to Bro. Smith and his wife the opportunity to do more work for the Lord.

Brother and Sister Smith have for some years served as a team in working with churches in many places. In their classroom teaching he generally takes the men and boys, and she the women and girls.

Their services are offered to the brotherhood without cost, but they hope the churches that use them will send an extra contribution to one of the brotherhood homes or to a mission point. They will accept, but will not request an offer to share the costs of transportation, lodging, and meals wherever they may be invited.

Anyone desiring their services may contact W. R. Smith at 526 College Drive, Abilene, Texas.

Their overall objective is "to find our places and do our work in the Lord's vineyard."

Brother Smith emphasizes how the leaders should go about their task of "tending the flock" by training, assigning, and overseeing every member to produce fruits according to each's God-given capabilities.

Sister Smith concentrates upon "Women's work in the Church — what it is and how best to do it."

GLEANINGS

(Continued from Page 16)

to go to Ethiopia, he has enrolled for advanced studies in methods of helping the deaf.

Those who would like to help Brother Darden are asked to write him at 3045½ Tremont Street, Berkeley, Calif.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., 4 York St. Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8:00 p.m. Friday, Young Peoples, 7:30 p.m. Malcom Porter. Sec., Brooklin, R.R. 1. L. Grant, ev.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 7:00 p.m. Thurs. Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m. 7 p.m.; Wed. 7.30 p.m. H. O. Slaughter; Office, Phone TF 4-3588; Home, 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-5969, Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Ronald E. Bailey, sec., Delacour, Alta.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
23 Concord Ave, 7 p.m., Gospel Service 8 p.m. Breaking of Bread. For young peoples and midweek services call R. Witty, sec. Phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday; 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00; 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 435 Windsor St., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m.; 7 p.m. 8 p.m. Wednesday; 8 p.m. Friday. Max Craddock, ev., 218 Park St. W., Dundas, Ont.; Robert Hunter, sec., 67 Ray St., S.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, E. off No. 11 Hwy., just N. of No. 60 Jct. Lord's day 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon, Gordon Arnill, Blind River, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10 a.m. M.S.T., Municipal Hall; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Civic Center, Room 15, 11th St. S. 10:15 11.15 a.m., 7.30 p.m. Sun. E. R. Roark, ev., Rideau Court S., Phone 327-6145 or O. A. Nerland, sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PI. 4-4015

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Ahoghill Orange Hall, 866 Adelaide St., N., Sun. 9.45, 11 a.m.; Homes 7 p.m. Sun. 7.30 p.m. Wed. Contact H. Ralph Perry, 53 Tewskbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. Sun., 8 p.m. Thurs., A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. CKBI 9:15 p.m. Sun. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev.; 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderbey, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Lloyd Hotchkiss, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Standon School, (6½ mi. S. of Shamrock) 10:30 a.m. Walter Bell sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J. O'Neal, ev.

ST. JOHN'S Newfoundland
Contact George Thomas, Site 61, Box 13 Portugal Cove Rd, phone 90271.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869. Murray F. Hammond, ev. HU 9-7751, HU 9-7405.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec.., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Oakridge Church of Christ — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

PEPPERDINE COLLEGE REFUSES TO PLAY BENEFIT GAME

By J. P. Sanders

Recently Pepperdine College was asked to play a special benefit basketball game to assist the rebuilding of a Catholic college which lost some buildings in the brush fires of last fall. Pepperdine College declined to do this.

Later Loyola University, which is a member of the West Coast Athletic Conference, decided to apply her net proceeds from a regularly scheduled conference game with Pepperdine to the Catholic school which had suffered the fire damage. This decision was theirs and did not cost Pepperdine College one cent. Pepperdine College would be just as free to announce that the proceeds of one of its home games with Loyola would go to Magic Valley or York College. We simply live up to our conference obligation to play a regularly scheduled game.

Incidentally, our basketball team has won the West Coast Athletic Conference championship. We appreciate the enthusiastic support of so many friends.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Mulrhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 1002 Banning St., Ph. SP 4-6601, 3 Wpg. Harold Parker, ev., Ph. GR 5-6905.



Roy D. Merritt

YOU ARE INVITED
TO
GOSPEL MEETINGS
CHURCH OF CHRIST
MAPLEWOOD AT VAUGHAN ROAD — TORONTO

APRIL 29th THROUGH MAY 6th - 8 P.M.

(INCLUDING SATURDAY, MAY 5th)

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EVERYONE WELCOME

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Dates: July 8 - August 5.

Enrollment: Young People! Plans for 1962 are well under way. Because of an expected heavy enrollment this year, you are asked to send your application early.

Pre-enrollment: To improve the efficiency of the school and to make sure there is room for everybody, the directors have set a new policy, that all students have their applications in at least two weeks before the commencement.

Applications: Application forms will be in the mail almost immediately.

Camp Director: The directors are pleased to announce that they have secured the services of Brother Bob Adams as camp director again this year.

Volunteers: Omagh needs cooks, counsellors, nurses and qualified life guards.

Christian Fellowship Week: Plan now for the rich experience of Christian Fellowship Week, August 6-10th.

Address all correspondence to

Miss Margaret Carnegie, 95 Garfield Ave S., Hamilton, Ontario

GOSPEL HERALD

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HOW BAPTISM SAVES

Roy A. Davison, Sarnia, Ontario

The Apostle Paul clearly states (1 Pet. 3:21) that baptism saves. This presents a problem to many people today. But it presents a problem only because they do not understand HOW baptism saves.

Peter, of course, does not mean that baptism can save one who disbelieves in Christ, or who refuses to repent. Baptism will not save the disbeliever, or the non-penitent, any more than the flood waters saved those who disbelieved Noah. Peter is speaking of baptism only with regard to those who repent, having believed in Christ.

The question, then, is: How does baptism save the penitent believer in Christ?

The sacrifice and resurrection of Jesus are essential to the salvation of man. And, it is through baptism that the penitent believer takes part in this sacrifice and resurrecton. This is how baptism saves.

The SACRIFICE of Christ is essential to the salvation of man: "We have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10).

God's justice demands that those who sin must die: "The wages of sin is death" (Rom. 6:23). And, all men sin: "All have sinned, and fall short of the glory of God;" (Rom. 3:23). Therefore, God' justice demands that all men die.

However, God's mercy desires that all men might have opportunity to overcome this condemnation of death: "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezk. 33:11).

God's justice demands that all must die because of sin. Yet, God's mercy desires that all might live. To resolve this conflict, a sacrifice was essential: "Apart from shedding of blood there is no remission." (Heb. 9:22).

And only Jesus of Nazareth, the son of man and of God, could fulfill the requirements of this sacrifice.

The sacrifice must be of the same nature as the accused: "For it is impossible that the blood of bulls and goats should take away sins." (Heb. 10:4). And Jesus was the son of man.

(Please turn to Page 6)

THE LETTER TO ROME

(3)

E. D. Wieb, Weyburn, Sask.

In our previous study we learned that Paul establishes the guilt of all men under God due to their unwillingness to "retain God in their knowledge," or because they were "transgressors of the law." Now, then, he turns to the divine scheme of redemption.

The first paragraph of chapter three establishes a point to which the Jews had not yet submitted. It also establishes, by the way, a point which all present day Christians must come to acknowledge. This is the statement, "by the works of the law shall no flesh be justified in his sight." No amount of religious or moral exertion can lift a man out of the quicksand of sin once he is mired therein. The law certainly can make an individual aware of his responsibilities - it might make him realize his lost condition - but it certainly cannot justify. There is a danger today of feeling that moralism can justify - that the man who is encumbered with sin can unburden himself through a rigid adherance to the law of God or by simply obeying God's command. This is untrue. We, today, who proclaim the Gospel of Christ must seriously endeavor to present the subject of obedience in such a way that there can be no doubt that we are not justified by "works of the law".

In Romans 3:23, Paul restates his original contention and asserts that, "all have sinned and fallen short of the glory of God." Having

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WHAT IS A CHRISTIAN?

J. C. Bailey, Moose Jaw, Sask.



C. S. Lewis in his book "Mere Christianity" states that the name "Christian like the word "gentleman" has no real meaning today. Mr. Lewis states that several hundred years ago everyone knew what a "gentleman" was. He was a man that wore a title. Today it is rather an indefinite term without real meaning. So he argued that the word "Christian" had no meaning in the world of today but that in the New Testament it did have a definite meaning.

I am sure that Mr Lewis is right. I am not interested in perusing farther the matter of being a "gentleman" but I am interested in being a Christian. Who is a Christian? Some one may be very liberal in his ministration to the poor and some one exclaims, "There is a Christian". Another man is given to hospitality. This leads some one to say, "That man is a Christian if I ever saw one". Another man never touches liquor and there is some one ready to declare that that man is certainly a Christian. Then there is a man that lives a careful, moral life, and there will be those that are ready to vouch that that man is a Christian. But could a man not be an infidel and be any one of the things mentioned above? Could he not be a follower of Mohammed?

There are those who are very faithful about attending religious services. Some one is ready to vouch that these people who get up early in the morning and faithfully attend church services are Christians. Could not a man be a Hindu and be faithful about attending the religious services of Hinduism? I am sure that none of these things mentioned above prove that a man is a Christian, nor that doing these things will make a man a Christian.

It might help to make this plain by asking this question: What is a Canadian? You will note that the word "Christian" ends with "ian". The word "Canadian" ends with an "ian". The first part of the word "Christian" is "Christ". The first part of the word "Canadian" is "Canada". What makes a man a Canadian? Does keeping the laws of Canada make a man a Canadian?

Here is man that is very careful NEVER to violate the speed law. Does that make him a Canadian? Here is another man that is careful to always pay every cent of his income tax. Does that make him a Canadian? A man may be a German living in Canada and do these things that I have mentioned. He may continue to do them for forty years and he will be no nearer a Canadian at the end of forty years than he was when he first drove a car legally down the highway. The only Canadians there are, are those who have been born Canadians or have become naturalized. So we are Christians because we have been born into the family of God. Did not Jesus say, "Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God" (John 3:3).

How are we born anew? Jesus answered that too: "Jesus answered, Verily, verily, I say unto you, except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5).

The German named above must renounce his allegiance to Germany, and all other governments, before he can become a Canadian. You can give allegiance to two governments at the same time. For many years my wife had a duel citizenship. United States recognized her as a citizen and Canada recognized her as a citizen. What was the result? She did not dare exercise her right as a citizen of either country. The day came when she would exercise her right as a Canadian. Now she has no more rights as an American citizen. She is no longer an American citizen. She named her allegiance.

Thus we read: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love" (Col. 1:13). Thus we see that a definite act was performed. A definite change in status takes place. We are (1) delivered out of the power of darkness", and (2) "we are translated into the kingdom of the Son of his love".

"Christian" is a name. It is a divine name. Peter, by inspiration says," But if man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (I Peter 4:16). Let us trace the history of this divine name.

Isaiah said: "And ye shall leave your name for a curse unto my chosen; and the Lord will slay thee; and he will call his servants by another name" (Isa. 65:15). Again we read from Isaiah, "And the nations shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of Jehovah shall name" (Isaiah 62:2). Let us sum up what the prophecy calls for: Jehovah's annointed would be slain. God's people would have another NAME. This would not only be another name but it would be a NEW name. The new name would not be given until after the Gentiles had seen God's righteousness.

We turn to the New Testament. We learn there of the death of Christ. The gospel was preached. Thounsands became followers of Him. They are referred to as brethren. They are referred to as disciples. Neither one of these are new names. Then in Acts 10 we learn the Gentiles received the righteousness of God. Finally in Acts 11 (this is the right time now) we have a new name, "and that the disciples were called Christians first at Antioch" (Acts 11:26). Here is a name for God's people. It is a new name. It has never been used before.

Who were called Christians? The disciples were called Christians. This is the next pertinent question: What is a disciple? Jesus in giving the Great Commission said: "Go ye therefore and make disciples of all the nations baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). The word disciple means a learner. Listen to Jesus: "Take my yoke upon you and learn of me: for I am meek and lowly of heart: and ye shall find rest unto your souls" (Matthew 11:29). So a disciple is one that has learned of Christ.

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PHILOSOPHY OF CHRISTIANITY

W. F. Cox, Stoney Creek, Ont.



According to Webster's Dictionary, the word philosophy means the branch of advanced learning or practical wisdom. The word Christianity means the doctrines or precepts taught by Christ, faith in Christ and His teaching. I add Christ's life firmly established in the human heart. "Christ in you the hope of glory."

There Is A Wrong Philosophy

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ" (Colossians 2:8). To increase the money in the bag, Judas Iscariot betrayed his Lord and Master for a small sum of thirty pieces of silver. The professional bank robber who admits he loves money, "practices what is yours is mine and I'm going to have it."

Thinking he might not receive his share of his father's inheritance, a brother said to Christ, "Master, speak to my brother, that he divide the inheritance with me'. And he said unto him, 'man, who made me a judge or a divider over you?' And He said unto them, 'Take heed, and beware of *covetousness*, for a man's life consisteth not in the abundance of the things which he possesseth." To impress the seriousness of the lesson Christ refers to the following parable: a rich man planned on destroying his barns and building greater, to take care of his added goods. God said unto him, "thou fool, this night thy soul shall be required of thee, then whose shall those things be"? So is he that layeth up treasure for himself, and is not rich toward God". (Luke 12:13-21).

Christ Jesus taught a different philosophy — His disposition was to share with others. "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). I am very sorry to say there is a disposition on the part of some of setting up their own standards of right and wrong I say, be careful, listen, "There is a way which seemeth right unto a man; but the end thereof are the ways of death" (Proverbs 14:12). Again, "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

Christianity Demands Unity Of Purpose

When people began to multiply in the earth, God gave them one language so they could converse with one another and with God, their maker It was His purpose for them to preserve and perpetuate this one tongue through the ages. He said to them, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Unfortunately, they disobeyed the Divine command; built a city so they wouldn't be separated and were in the act of building a tower reaching up to heaven At this point God stepped in and confused their language as punishment for their disobedience. Now the peoples of the world suffer the inconvenience of not being able to converse with people of another language without studying that language. As a result the unity of purpose has been destroyed.

Christianity Demands Unity Of Thought

In the beginning of the Christian era God gave man a simple, complete, perfect and Divine revelation to guide man from earth to heaven. Paul recognizes that fact when he said, "But I certify you, brethren, that the gospel which was preached of me is not after man. I neither received it of man, neither was I taught it, but by the *revelation* of Jesus Christ" (Gal. 1:11,12). To accomplish this Divine objective, winning precious souls for Christ, all believers in Christ should be one in heart and one in soul. Luke writes, "And the multitude of them that believed were of one heart and one soul: neither said any of them ought of the things which he possessed was his own; but they had all things common" (Acts 4:-32, 33). They were in a state of the most perfect friendship and affection. In all the 5000 there appeared to be one heart and one soul; so perfectly did they agree in all their views, religious opinions, and holy affection

The success of the church today is based upon unity of heart and soul. Paul writes, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement" (I Corinthians 1:10).

At this point I certify you brethren, gospel preachers are purchased servants of the Lord; remember you are working on the Lord's time being supported by the Lord's money. This being true, can you afford to be self-centred idling away the Lord's precious time, ashamed to knock on doors, to spread the gospel. Honour your calling by a faithful life.

Christianity Demands Unity Of Practice

In the beginning of the Christian era God gave his apostles a simple teachable command to preach the gospel of Christ, the power of God unto salvation He said, "Go ye into all the world, and preach the gospel to every creature" (creation); He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:15, 16). Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4). At this point religious teachers have introduced infant sprinkling and pouring in the place of Scriptural immersion, a burial, causng much confusion in the world. Thousands will be lost as a result of the unscriptural act.

It is very important when God speaks. People should listen with deep interest and reverence When the Lord commands men to hear, it means that they should close their ears to all other voices There

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AS THE CUSTOM OF SOME IS



Winter's snow has melted and the spring breezes are wafting the warmth of the sun over the dormant earth. Soon this land of ours will be alive with people hurrying to and fro among the picnic spots, the parks, the gardens, the golf links, the lakes, and all those places where men find recreation and enjoyment.

Most of us look forward to the coming of spring because we feel the need of some recreation in the outdoors, whether it be gardening or speed-boating. Perhaps at no other time do we need so badly the warning found in Hebrews 10:25 to be sounded clearly and emphatically: "Not forsaking out own assembling together as the custom of some is . . . "

There is not a word in the New Testament which would interfere with a man's recreation if such is of the right sort and carried out at the right time. Christians need to learn that the custom of assembling for worship on the first day of the week is not *just* a custom. It is a definite responsibility which man can reject or accept.

When it is rejected, the individual *rejects* the Lord's Supper shared in the assembly; he *rejects* this opportunity to receive teaching: he *rejects* this opportunity to contribute as instructed; he *fails* to lend his voice to praise the strength which comes from associating himself with others of like faith and hopes. Above all, he has told God by his actions that he counts some earthly pleasure more important than a divine appointment.

In the passage found in the Epistle to the Hebrews, there is no indication of the reason for absenteeism. There is, however, the statement of its existence and the warning. Surely this warning is still valid and still necessary. In every congregation there will be some who will flout God's mandate for selfish reasons. We believe that with some it is a custom or habit about which they have given little thought. A word of warning, "exhorting one another", is all that is necessary to bring these individuals to more godly habits.

There is another class of individuals, as there was in New Testament times, who continue to ignore God's Word when it conflicts with their selfish desires. They love a pleasant picnic, a day at the beach, a good golf score, or a mess of fish more than they love their Lord. This they would deny, but their use of the Lord's Day indicates where their strongest affections lie.

We are convinced that there is a direct connection in thought between verse 25 and the following verses of the 10th chapter of Hebrews. The writer, having stated the prevalence of absenteeism from the assembly, pointed out that such, if persisted in after warning, constituted a deliberate sin against Christ. Such willful sin denies the Lordship of Christ, the efficacy of His blood, and the authority of the Holy Spirit. In short, it says to Christ "I have more important things to consider." It says to the world, "I who am a Christian am still governed by fleshly lusts." It says to the Holy Spirit, "The inspired Word is not my law, but I am a rebel."

We teach that the only Sabbath remaining to the people of God is that which is referred to in Hebrews 4:9. This is clearly the rest promised after a life of faithful activity. While we do not feel bound by any sabbath laws we do need to be aware of our responsibility on the Lord's Day. The day which is commonly called Sunday has become "fun day."

In New Testament times this day was already being designated "the Lord's Day", as in Revelation 1:10. It was the day in which the followers of Christ met to break bread (Acts 20:7), and to give of their means (1 Cor. 16:1-2). Some of the earliest writings from other than Bible sources picture a similar respect for this day in the first century of the church's existence (e.g., Pliny: Epistle to Trajan XCVI; Justin: Apology I, pp. 65-67).

Sin is not so much a roaring lion as it is a stealthy virus. It creeps

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TEACHING GOD'S WORD

A CALL FOR TEACHERS

H. Ralph Perry,
London, Ontario

A call for teachers is being made throughout the land. At this time of year many daily newspapers carry large ads, placed by Boards of Education, requesting the services of teachers. Those applying must meet certain qualifications. Large salaries, benefits and large annual increases are offered in some cases. In last night's London Free Press an ad, placed by the Chatham Board of Education, states the need of a Public School Principal. The applicant must have a BA degree. Minimum salary offered is $7,000.00 and the maximum is $10,000.00. Cumulative sick leave, retirement gratuity and an annual increment of $500.00 are some of the benefits offered. If I were a teacher, this would interest me very much.

We also make a call for teachers. The qualifications are that you be dedicated to a certain cause and willing to sacrifice. The allurements are not material nor monetary, but an opportunity to teach that which is more important to man than science, history, mathematics, grammar, composition, and languages. The benefits relate not to time but eternity.

The call is for teachers for Christ. To apply, you need to be dedicated to the cause of saving souls and willing to sacrifice certain comforts and leave familiar surroundings. The allurement is the opportunity given to you to teach the gospel, God's power to save, to those who are unfamiliar with this priceless message. In so doing you will be storing up for yourself treasures in heaven for eternal security and enjoyment.

The small churches in new areas of labour are in need of dedicated Christians to help teach God's word. In London we feel that right now we could increase our Sunday morning Bible school enrollment if we had more teachers and better facilities. When we are able to have our own meeting place, we are confident that God will present us with an opportunity in a new community that will require more teachers. With faith we envision a Bible school enrollment of one hundred or more. Some of you are needed to help.

The call is to young people, young families and others who are willing to take up new jobs away from home to help in the spread of the gospel. We expect our preachers and their families to leave loved ones and the security of working with well established churches in order to spread the gospel. This often means the disruption of their children's education and leaving certain comforts. They are without pensions.

Young people, before you are settled down in jobs and comforts hard to leave, consider the challenge of taking up residence in new centers of labour for Christ. You are vitally needed. You will grow because responsibility and work will be placed on your shoulders. You are needed for more than teaching. Those with ability to lead singing, preach, do personal work, conduct home study classes, act as secretary, deliver announcements and many other things are needed. Those not attending a Christian school should consider fruthering your education in cities where the church is small so that they can help.

A few converted and dedicated young or middle-aged couples to form the backbone of new churches are sorely needed. There are some of you who would like to do more for the spread of the gospel. Here is your opportunity. Some are tired of their jobs. Have courage, move to a new job, and find happiness in serving Christ in a new work.

Older folks who are retiring from jobs will find great joy in working with and encouraging new churches. Your maturity in Christ is needed to help make wise decisions and to keep the church loyal to the "faith which was once for all delivered unto the saints." Space doesn't permit giving examples of retired persons who have helped tremendously in the spread of the gospel by moving to new areas.

Secular teachers are often required to leave home and friends to take up their work. A scattering of dedicated Christians is needed today. When the early church was scattered abroad they "went about preaching the word" (Acts 8:4). They were scattered from Jerusalem and went into Judea, Samaria, and some went "as far as Phoenicia, Cyprus, and Antioch speaking the word" (Acts 11:19).

The Mormons are scattering their young people all over the world. As a result they have new buildings and congregations in almost every city or town of size. An Anglican bishop in England has become alarmed at the "great strides forward" made by the Mormons in England. The clean-cut young men and women of the Mormon church have been scattered abroad to spread a perverted and dangerous message. Let us scatter abroad to spread the truth before it is too late.

Leaders of the churches might become alarmed at this appeal, thinking that too many might move away and deplete the churches of workers. This will not happen if the churches are working and praying. New converts will be made, and those not so active now will be called on to step in to work. This means that they, as well as those going to new works, will grow more spiritually. Thus instead of some drifting away because of inactivity more will reman faithful to the end.

Churches in Halifax, Montreal, Fredericton (my heart goes out to Bro. Pauls in the need there), Kingston, Sudbury, London, Cornwall, Barrie, and others in the East and many in the West could use workers now. There are many cities where no churches exist where a group could move to establish the cause of Christ. We are hearing of good progress in Ottawa and Niagara Falls. Dedicated Christians have moved to these centers.

The need is great. You are needed now. Please pray the Lord's direction regarding this right now. He will lead you.

HERE AND THERE

London: "We are having a good cottage meeting at Tillsonburg. Interest seems to be increasing." — Ralph Perry

HOW BAPTISM SAVES

(*Continued from Page 1*)

However, the sacrifice must not be under the same condemnation as the accused, else he would have to die for his own sin. And Jesus, the Son of God, met this requirement: "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21).

Therefore, the sacrifice of Christ is essential to the salvation of man. We deserve to die. But He died in our stead: "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." (1 Pet. 2:24).

But just as Christ's sacrifice is esential, so is Christ's RESURRECTION essential to the saving of man.

The sacrifice of Christ, without His resurrection, would leave Christ dead, and those for whom He died would still be dead in sin: "And if Christ had not been raised, your faith is vain; ye are yet in your sins." (1 Cor. 15:17).

But Jesus did arise from the dead. And those who die with Him can also rise with Him to walk in a new and glorious Spiritual life. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his spirit that dwelleth in you." (Rom. 8:-11).

Hence, we see that both the SACRIFICE and RESURRECTION of Christ are essential to salvation.

And, it is through baptism (immersion) that the penitent believer takes part in the death, burial, and resurrection of Christ.

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5).

This is how baptism saves. The sacrifice and resurrection of Christ are necessary for salvation. And the penitent believer through baptism takes part in this sacrifice and resurrection.

Baptism, then is essential to salvation because Christ's death and resurrection are essential. To emphasize baptism is only to emphasize the death, burial, and resurrection of Christ.

It is on this basis that Paul tells us the EXACT NUMBER of those who have put on Christ: "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:-27).

Peter says baptism saves (I Pet. 3:21) on this same basis. And Jesus himself said, "He that believeth and is baptized shall be saved" (Mk. 16:16). Through baptism the penitent believer participates in the death and resurrection of Christ.

Those who say baptism is not necessary for salvation, are simply saying that one need not have a part in the death, burial, and resurrection of Christ to be saved. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6:3).

This is how baptism saves.

AS THE CUSTOM

(*Continued from Page 4*)

into the hearts of men and takes control quietly. It numbs their perception with an anesthesia of rationalism. A desire for spiritual food is diminshed. Healthy spiritual exercise is discouraged and unhealthy actions are substituted. The customs of the faithful are replaced by the customs of the willful.

We live in a land where many denominational churches close down for the summer. Others simply curtail their Lord's Day activities, and either meet with a skeleton congregation or unite with one or two other church in order to have enough people to carry on. It would be a shameful thing if the Lord's church was so neglected. If each member fullfils his own apointment for worship and then exhorts his brethren, Christ will be found with His people on His day. Where will you be when He is there? R.D.M.

THE LETTER TO ROME

(*Continued from Page 1*)

established the lost condition of humanity, he now turns to the common panacea, the only cure for sin and its terrfible consequences.

God has burst forth in all of His glory to shed light in the world of darkness. Therefore is the righteousness of God revealed unto men in the person of Jesus Christ. Redemption, righteousness, justification, atonement and grace become real. They are the opposite of sin, guilt, and unrighteousness. The entire picture of man is transformed by the life of Christ. Now men can share in his righteousness through faith in His son. Now God removes the barrier that separates man from the divine presence and allows the sinner to become a saint.

Here then in the contrast between righteousness through the Law and righteousness by Faith. "In the Law it is self-activity, man as the producer of righteousness; in faith it is pure receptivity, man receives the divine gift." (Branner)

Since this is true, then what about the Law? "Do we then make the law of none effect?" God forbid! Jesus said, "For I tell you, unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5:20). The righteousness of Faith must through its working establish and prove the real meaning of the law. The Jews had lost that meaning but the Christian must rediscover it. The question here, however, is whether a man can become righteous by himself or through the gift of God. In the next article we shall discuss this point in connection with Abraham, Father of the Faithful.

Preacher Wanted

to work with the congregations at Port Colborne and Fenwick, Ont., Canada about one half hours drive apart. Please write to:

G. C. BECK, 172 Alexandra St., Port Colborne, Ont.

LET'S IMPROVE VACATION BIBLE SCHOOLS

Alan M. Bryan

Each year more and more congregations are realizing the values to be gained from conducting a Vacation Bible School. In fact, many congregations are now conducting two different Vacation Bible Schools during the summer months. Usually one school is held during the morning hours at one time during the summer months and the other school is held possibly at night later in the summer.

We rejoice in the fact that more and more congregations are having Vacation Bible Schools. Such schools offer valuable teaching opportunities that ought to be used by every congregation if at all possible. There is a great need, however, in improving the various schools now being conducted. Better teaching must come from these schools and such improved teaching will only come if a conscious effort is made to improve all phases of the Vacation Bible School.

Many suggestions to improve our schools might be given, but we list only a few that might be easily carried out. Check your school and see if these suggestions can apply to the school conducted by the congregation where you worship.

1. *Select the teaching staff early!* If the VBS is conducted in June the complete faculty including teachers, necessary supervisors and other workers should be selected in January and no later than February. It is best usually to allow those teaching in the regular teaching program to teach in the same age or grade level during the VBS.

2. *Train the teachers!* March is an ideal mon'h to give each VBS teacher a quick intensive teacher training course. As part of this training a congregation should have one all-day VBS meeting, involving every teacher if possible, to launch other phases of the training program. In addition at least three or four more teacher meetings for the entire VBS staff should be held to thoroughly orient'ate all concerned on records to be kept, teaching methods to be used, handwork, and other supplies to be used.

3. *Publicize the VBS thoroughly!* This can be done in many ways - all means of publicity should be utilized if at all possible. News stories should be taken to all local newspapers and radio stations. If possible, pictures of teachers preparing materials should accompany newspaper stories. Some congregations are using the windows of department stores to display an effective appeal for the school. Cards and letters should be mailed to several times to as many prospects as could be expected to respond. The church bulletin and public announcement will do much to assist in publicizing the school but these means should not be depended on entirely.

Some congregations map off the town or community served by the congregation and actually knock on each house to p r e - e n r o l l pupils. To assist in this pre-enrollment campaign every person in the regular Bible school should be given four or five enrollment cards and asked to enroll those available among their aquaintances or neighborhood.

4. *Provide transportation.* Every available car should be enlisted to pick up those who need a ride. If possible buses should be rented and routed in order to pick up every available student. Wide publicity should be given to parents that free transportation will be provided for any student and great care will be taken for the safety of all who come.

5. *Order sufficient literature and* supplies. Most Vacation Bible Schools will have at least as many pupils as the total number in the regular Bible school. Of course, many adults who ordinarily attend Bible School are not present in the VBS, but this number should be more than replaced by children that will be reached if sufficient planning and preparation is made. These supplies should be ordered at least a month or six weeks before the actual time for the school.

6. *Plan an actual time schedule.* After consulting teachers and supervisors a time schedule should be worked out. It will help the school if this schedule is mimeographed and handed out to the congregation a week or two before the school is to start.

7. *Conserve all materials and supplies.* After the school is over, all left over supplies and materials should be collected and sorted carefully. Many items can be used immediately in the regular teaching program. Some materials may be sent back to the supplier and other materials need to be packed and stored until the school next year.

8. *Conserve all results!* The enrollment and attendance cards of all students should be quickly collected, sorted, classified and studied when the school is over. A letter should be sent to all parents who are not members of the church but who have allowed their children to attend. Appreciation should be expressed and an invitation to allow these children to attend the Bible school regularly should be extended. Bible school teachers, personal workers, as well as the elders and deacons should study the cards very carefully to find families or prospects that need to be visited.

9. *Expect problems and plan for their solution.* Most difficulties arise because of failure to properly plan. This is a reflection on those who conduct the school. This is part of the Lord's work and should be done efficiently and effectively! When properly done tremendous results come. When poorly planned many opportunities are lost.

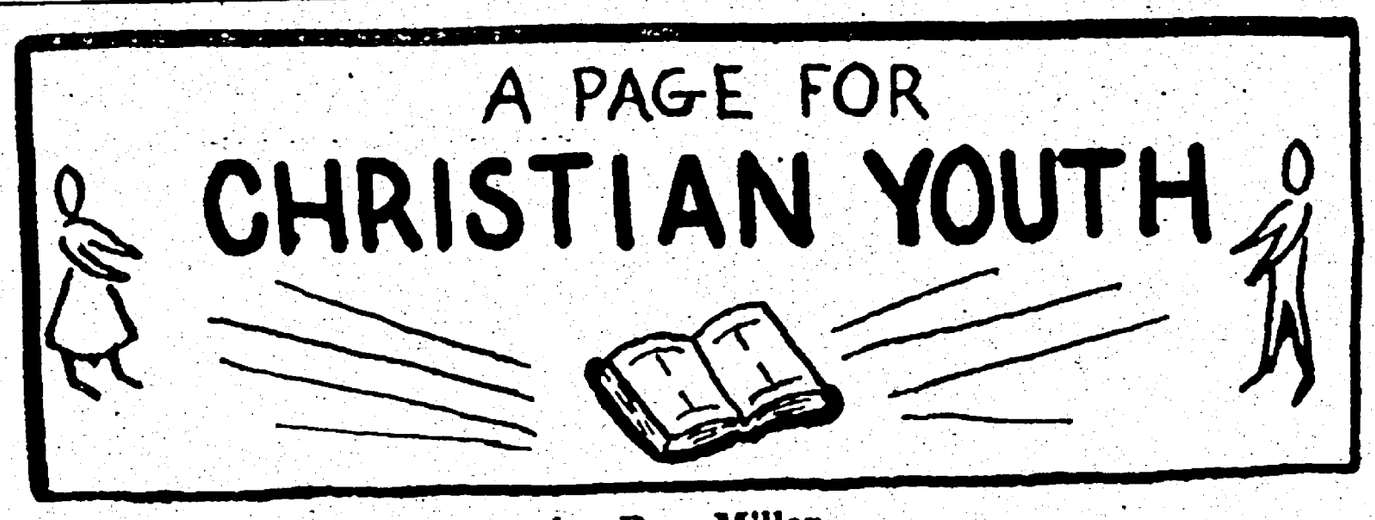
10. *Ask God's help in prayer.* As each phase of the school is planned or conducted many prayers should be expressed asking the Lord's blessings. Each teacher should pray earnestly for the Lord's help and for his blessings after the job is done. Each pupil should be prayed for and great results will come! No Vacation Bible School should ever be held without fervent and frequent prayers!

GOSPEL MEETING

The church meeting at Raymond and Beecher in St Catharines, invite you to visit us during our coming meeting, from May 7th to May 17th. Bro. L. Arnold Watson, of Memphis, Tenn. will be the speaker. You will find a welcome.

HERE AND THERE

Beamsville, Ont.: T h e meeting with **Bob Scott** will be May 13-20.



by Ray Miller

IT DOESN'T BELONG TO YOU

by Ed Bryant
Toronto, Ontario

Life is a sheet of paper white
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin! Though thou hast time
But for a line, be that sublime.
Not failure, but low aim is crime.
—James Russell Lowell

There is not a young person under the age of eighteen reading this paper who does not long for the day when he can stand on his own two feet. Everyone wants the freedom that comes with being "grown". It is a day of pride and also sadness for our parents, who have nourished us through babyhood and the young, formative years, giving of themselves without complaint because they love us and want to see us reach our maturity.

When we reach this magical age, there is a natural tendency to feel that the world is our oyster. There is also the urge to depart from the tight circle of responsibility our parents have drawn about us, and be our own "boss". To be able to select our own activities, and to decide on our own what we will do, where we will go, and with whom; ah, there is freedom, indeed!

The thing that seldoms dawns on us then is that our lives have been bought and paid for already, and do not belong to us. Though we have control over our comings and goings, and can make decisions for ourselves in many matters, the ransom price for our souls was paid a long time ago, at Calvary.

As we grow further into life, we find that there is more to this freedom business than at first met the eye. We learn that, to every privilege we have given to us, there is a tag attached. The tag reads, "Responsibility". For every decision we make, we find that we must be responsible. When we reached the magic age of maturity, we forever left behind the privilege of having our parents take the responsibility for what we did. When choice is given us, blamelessness is taken away.

In the words of the poet, quoted above, "Greatly begin!" Don't wait until you have learned the "hard way" that God is not pleased with half-measures. You may not have time for more than a line, but make that line a really good one! Aim high! You may not always hit the mark, but you will surely hit a mark higher than if you took no aim at all.

(Ed. Note. Our thanks to Brother Bryant for this thought provoking article. We hope that this is the very happy beginning of many fine contributions from him and others as well.)

PRIZE WINNER!

Congratulations to John Bell, of Regina, Saskatchewan, for sending us the first correct answer to last month's question. You'll remember that our question went something like this, "Who was the first musician mentioned in the Bible?" Did you find the answer? Well, John did, and here it is, Jubal (Gen. 4:21). Hope all of you enjoy these little questions from time to time, because we plan to have lots more in the future. Say, perhaps you have a Bible question that you think is pretty good. If so, send it in and we'll try to put it in next month's issue, and see if anyone can answer your question! Please send all "contributions" to me at RR 5, Milton, Ontario.

BIBLE QUIZ

Here is a quiz on Bible young people that we hope you will find interesting. These questions are probably phrased a little differently than usual, but exeryone should get a good score.

1. Name three Hebrew youths that refused to bow down and worship an idol.
2. Name the young person to whom an epistle was written, who was taught the Scriptures by his mother and grandmother.
3. Name the young girl that talked to a princess about her baby brother.
4. Name the shepherd boy that was more than a giant could handle.
5. Name the young lad who was called by God while he was sleeping.
6. Name the girl that Jesus raised from the dead.
7. Name the boy who was almost sacrificed.
8. Name the Hebrew baby that was raised in an Egyptian palace.
9. Name the young widow that left her own people to dwell with those of her mother-in-law.
10. Name the first boy ever born.

ANSWERS - 1. Shadrach, Meshac, Abednego (Dan. 3) 2. Timothy, (II Tim. 1:5; 3:15) 3. Miriam (Ex. 2:7; Num. 26:59) 4. David (I Sam. 17) 5. Samuel (I Sam. 3) 6. Jairus' daughter (Lk 8:41 ff) 7. Isaac (Gen. 22) 8. Moses (Ex. 2:10) 9. Ruth (Ruth 1:16) 10. Cain (Gen 4:1).

YOUTH GATHERING

On Friday evening, March 16 a good group of young people gathered at the Beamsville meeting house for an area wide meeting with the Beamsville and Great Lakes Christian College young people. The feature of the program, aside from the fellowship and fun, was a film about our faith in God as opposed to evolution. We certainly were happy to be a part of the crowd, not only because of the things already mentioned, but also because of the dozens and dozens of do-nuts served later!

Regina: Jim Hawkins completes a meeting here on April 18.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

The Maze of Mormonism by Walter R. Martin, Zondevan Publishing House, Grand Rapids, Mich. 186 pages, $2.95.

Readers of the **Gospel Herald** are well aware of our recent encounters with Mormon missionaries. More than likely a great many of you have had discussions with members of this zealous cult. Possibly you have been put "in a corner" by their skilful manipulation of scripture. If you have never met with any of them, don't be surprised if one day you find two well dressed young men at your door anxious to acquaint you with their doctrines. No matter what your experience has been in this respect, a study of this book will better prepare you for dealing with the problem in the future. Certainly those who possess any of Mr. Martin's previous books (**Jehovah of the Watchtower, The Christian Science Myth,** etc.) will be anxious to obtain this one.

Much of the material in this book can be found elsewhere. But one would have to have a good library on Mormonism to have access to it. Nowhere is this material as well organized and as clearly presented as here. This is indeed "a concise handbook of Mormon theology and history for Christian workers."

After a chapter on "Mormonism and The Verdict of History" the author discusses the basic issue of "A New Revelation — The Mormon Bible." As members of this cult lay great stress on being the only ones possessing the true priesthood the chapter on "The Mormon Priesthood" is invaluable. Their missionaries usually begin their discussions with a lesson on the nature of God. The chapter "Mormonism's Doctrine of God — Theism or Polytheism" will prove helpful here. Other key doctrines in the dialogue with Mormonism are discussed in other chapters. The final chapter heading speaks for itself: "Meeting Mormon Missionaries — Some Helpful Suggestions". Finally there is an appendix on "The Reorganized Mormon Church." We are indebted to Mr. Martin for this excellent work.

* * *

VBS Directors Handbook by Joe Hacker and Don Sime, Gospel Teachers Publications, Inc. 89 pages, paper, $1.00.

More and more congregations in Canada are conducting Vacation Bible Schools. Sometimes they are carried on without much planning and in hit-or-miss fashion. It is good to learn by experience. But it is often better to learn by the experience of others. The authors of this VBS Directors Handbook are both on the Bible Department of Harding College and have had experience in religious and educational work. They have provided a book that will be of great help to those responsible for directing Vacation Bible Schools. In addition to discussing the planning, conducting and following up of a VBS, they give a number of useful charts and forms.

HERE AND THERE

Ladysmith: "At the morning service at **Ladysmith** on March 18, **Donald Kemp** obeyed his Lord.

Salmon Arm: "A school teacher, mother of two, was baptized here Sunday, March 11. That makes two additions this month."

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed.

10 marks for each.

THE APOSTLES

1. Two apostles had the name James. One was the son of Zebedee. The other was the son of whom?
2. Another apostle had a father with the same name. Who was this apostle whose other name was Levi?
3. Simon was called the Canaanite. What else was he called?
4. Lebbaeus was usually known as whom?
5. Luke's account refers to Lebbaeus in what manner?
6. Which apostle was known as Didymus?
7. Who was the first apostle to die?
8. Who was the first apostle to be martyred?
9. Who was the last apostle to die?
10. Who was the first apostle to be named in the Gospel of John?

ANSWERS — 1. James, son of Alphaeus, Mt. 10:4. 2. Levi, son of Alphaeus, Mk. 2:14. 3. Simon the Zealot, Lk. 6:12. 4. Thaddaeus, Mt. 10:4. 5. Judas, son of James, Lk. 6:16. 6. Thomas, Jn. 20:24. 7. Judas Iscariot, Mt. 5:5. 8. James, brother of John, Acts 12:2. 9. John, brother of James, Jn. 21:23. 10. Peter, Jn. 1:41.



HERE AND THERE

by Eugene C. Perry

Halifax, N.S., March 28: Eighteen new Bible correspondence students have been enrolled recently. **Brother W. Hart** is making a trip to **Texas** in April to sell bonds. There is $21,000 of 6% bonds that need to be sold in order that construction on the meeting house not be held up. The population of metropolitan **Halifax** is now given as 225,000.

HERE AND THERE

Fredericton, N.B.: Brother Betts, the only male member besides **Louis Pauls** has been ill with a heart ailment since last fall. The rest of the congregation is four sisters. A V.B.S. is scheduled for July 23-27. **Jimmie Hargrove** of **Port Arthur, Texas** will assist.

HERE AND THERE

Ottawa, Ont.: One young lady rededicated her life to Christ recently. Two young men have assisted with the services in **Montreal** in the temporary absence of **Brother Jerry Davidson.**

"Attendance at all our services has increased lately. Attendance at the Lord's Day morning service for the first three Sundays in April has been 50, 53, and 55, respectively. Last Sunday (April 15), there were 53 present for Bible school. We are having visitors from the community regularly.

"The Friday night young people's Bible class, for those aged ten and up, averages around 15 in attendance. Only two of these are from church homes. Brethren **Blake Gieg, Warren Hoover,** and **Ronald Zavitz** work with this group regularly. Brother **Don Whitfield** has been conducting song practice and singing instruction on Wednesday nights to improve our congregational singing. The ladies' Bible class which meets every other Tuesday night also averages about 15 in attendance.

"We are working now toward the coming of the group from Abilene to help us this summer. The exact dates are indefinite, but we likely will have the Vacation Bible School first, followed by a gospel meeting. We hope that brethren from across Canada who plan to visit **Ottawa** this summer will coincide their visit with our meeting."

Kingston, Ont., Mar. 13, 1962: "We are in the middle of replacing our basement floor before completing our classrooms. The congregation at **Strathmore** recently sent $500 to be used for this purpose. Brother **Thompson's** younger daughter was baptized on March 11. Due to difficulty in finding suitable facilities it was necessary to use a bathtub.

"**Bro. Dean Clutter** of the **Dearborn** congregation is to be our speaker during our spring meeting May 7-13th.

Smithville church sent $120 to this work. The sale of debentures in order to complete the auditorium within and put brick on the outside and a portico on the front is being considered.

Ajax, Ont.: Brother L. Grant preached in a meeting in **Wadsworth, Ohio** in April. He writes, "Good attendance each night and the last day, Sunday, we had three baptized into Christ. Four responses during the meeting altogether.

Mar. 25: "They had 50 out at Newmarket a week back." **Ajax** bulletin.

Toronto, Bayview: Brother Murray Hammond resigned from this work in February. He has since been admitted to the hospital for surgery and all are encouraged to pray for him. **Earle H. West** of **Cleveland, Ohio** will preach in a meeting here May 6-13. Saturday, May 12 will be especially for young people, and sister congregations are also encouraged to support a service of song following the last meeting on May 13.

Maplewood: "Remember April 29 to May 6 with **Bro. Roy Merritt** doing the preaching. — "We hear . . . That **Bro. Warren Whitelaw** will be labouring with the **Fern Ave.** congregation, the Lord willing, starting with them in July. **Maplewood Messenger**

Strathmore Blvd.: A troubled young man, just the day before released from the **Kingston** penitentiary, visited the services on March 11 and after some discussion with Brother **Bryant,** was baptized for the remission of sins. He is from **Timmins, Ontario** and went on his way at peace with his Lord.

Another man, husband of one of the members had been baptized here the previous Lord's Day.

Omagh, Ont.: "Our attendance and contribution continue to climb in a wonderful way. On April 8, we almost reached the eighty mark for our morning worship. At that same service, **Mr. Ed Taylor** answered the invitation, and was baptized into Christ. Our meeting is to be May 20-27. Bro. **Jeff Ellis** will open the meeting May 20, then I will do the rest of the speaking. Pray for us. **Ray L. Miller.**

Hamilton, Ont., Ivon Ave.: Plans are to hold a V..B.S. August 20th to 24th with **H. Tabor** as director.

Fennel Ave.: The meeting was attended quite well. There was one restoration of an erring Christian. **Al Hartwigsen** of **Niagara Falls, N.Y.** did the preaching.

Jordan, Ont.: The meeting with **Jere Frost** of **Birmingham, Ala.** will be May 20-30. V.B.S. is planned for July 9-13. The weekly contribution goal has been raised to $284. The March average was $257.

St. Catharines: The meeting with **L. Arnold Watson, Highland Street Church, Memphis, Tenn.** will be May 7-18.

Niagara Falls, Ont.: "The gospel meeting with **Bro. Bradford** of **Murfreesboro** and the V.B.S. will be from August 19 to August 26. Work is beginning on the building. It is hoped that it can be completed in time for the meeting and V.B.S. **Barbara Oliver** was baptized on April 8 uniting another family in Christ.

Windsor, Ont.: We are pleased to have **Bro. John Randall** of **Ajax** meeting with this congregation since being transferred here by the C.P.R.

Bro. Tom Hamilton will be taking over as church treasurer the end of this month. **Bro. Mel Horrocks,** after serving fifteen years

(Continued on page 16)

GLEANINGS FROM FOREIGN FIELDS

GREECE

Mention has been made in earlier issues of the Gospel Herald of plans to re-establish the church of Christ in Greece, where the Apostle Paul carried the gospel in the first century. Now we have word that the first public worship services of the church in hundreds of years were conducted in Athens on Sunday, March 25. Attempts by Bro. Richard Walker of Berlin, Germany to find possible contacts in Greece resulted in the location of nine Christians in the American community of Athens, plus names of 20 others who are interested in studying the pure gospel. The nine, who apparently had no known that any of the others were there, were anxious to begin public worship services.

Brother Walker and Brother Barton Davis of Wiesbaden, Germany, were to have been in Athens the week of March 25 through April 1, to help the few brethren begin services. Brother Rene Chenaux Repond, a native of Germany who attended Abilene Christian College in the United States and has been transferred to Athens by the chemical company for which he works, will preach for the group and take the lead in establishing a permanent work.

JAMAICA

Five were baptized recently by the church in Kingston, Jamaica. Brother Otis Gatewood preached in Kingston one night while he was en route to Brazil for a meeting.

SOUTHERN RHODESIA

Brother Clayton Waller, a native of Marlow, Oklahoma, will be sent to Nhowe Mission, Southern Rhodesia, this summer by the Hillcrest church in Abilene, Texas. The Marlow congregation will help with his work also.

Brother Waller, who worked his way through Oklahoma State College and Abilene Christian College as an auto mechanic, and has been part-owner of a service station, will be prepared to teach both the gospel of Christ and his trade to students on the mission. He will take his own equipment with him, and plans to help with his own support by working as a mechanic when possible as well as taking care of the machinery on the mission.

Brother Waller was influenced to go to Africa by the late Alex Claassen, whom he met while a student at Oklahoma State in 1954, and by Brother Roy Palmer, who taught at Nhowe until two years ago.

SOUTH AFRICA

Twelve persons were baptized into Christ during a recently - concluded eight-day gospel meeting at the church in Durban, and four more have been baptized since the close of the meeting. A total of 162 persons attended Bible school the first Sunday, and at least 75 persons who had never attended before visited services during the meeting. Brother Tex Williams of the Pietrermaritzburg congregation preached for the meeting and Bro. John Maples preaches regularly for the Durban church.

AUSTRIA

Despite very bad late winter weather and deep snow, an average of slightly over 100 persons attended each night of a week's gospel meeting held late in February in Vienna. Brother Ludwig Hoepfl of Munich, Germany preached. Five were baptized during the meeting, and one immediately afterwards. Among those baptized were the parents of the young doctor who became a Christian in Vienna last November. A total of 117 different visitors attended during the meeting.

FRANCE

Brother and Sister Ray Nelson of Cincinnati, Ohio, are making plans to go to France this summer to work with the churches there. They will be sent by the congregation in Lafayette, Indiana, where Brother Nelson worked while attending Purdue University.

Brother Nelson taught high school in Indiana for three years, and has been working as a chemist for Proctor and Gamble Company for the last five years while preaching for the church in Sunman, Indiana. The Nelsons plan to leave in June and go first to Paris where they will work with the English - speaking church until such time as they are proficient enough in the French language to go out and establish a congregation in one of the great French cities where none exists today.

MEXICO

Though the church has been meeting in the city of Tijuana, Baja California, Mexico, for more than three years, recognition by the Federal Government has just recently been obtained. In the meantime Brother Ruben Chavez, who for over a year supported himself by working nights in an aircraft plant in San Diego, has baptized over 1,000 persons into Christ. With the help of a number of individual Christians, a lot was purchased and a building seating 600 was built.

In recent months a number of congregations, and especially the one in Chula Vista, California, have raised support for Brother Chavez and his work. In addition, thousands of pounds of food and clothing purchased and sent by American Christians, have been distributed to the needy. Many from Tijuana have gone back to their homes in the interior of Mexico and carried the gospel with them. There is now another preacher, Brother Samuel Vasquez, helping Brother Chavez, and new works have been begun by the Tijuana church in surrounding communities; in Mexicali, capital of Baja California; in Ensenada; and in Rosarito Beach.

Brother Lloyd E. Ellis has given up his fulltime work with the Chula Vista church in order to devote his time to the Mexican work. He continues to serve as an elder and teach Bible classes in Chula Vista, while Sister Ellis teaches school for the personal support.

The March 1st bulletin reported 22 baptized at the Tijuana church this year and a new building under construction on donated land on the south side. The next report lists six baptized in March and two the first Sunday in April. Also another piece of land, worth $5,000 has been donated, for erection of a church building west of Tijuana's business section.

(Continued on Page 12)

A PERSONAL WORK CAMPAIGN FOR PORTAGE LA PRAIRIE, MANITOBA

August 13 through 20th, 1962

Are you interested in helping a young congregation with a personal work campaign? Here are our plans:

Portage La Prairie, Manitoba, Canada, is a growing city of some 12,500 souls. There are somewhat over 3,000 homes. It is our hope to undertake a city wide campaign of personal work the week of August 13-20th. By that time we hope to have our new building completed. The official opening is planned for August 12th. A gospel meeting will begin that day and continue each evening through the week.

We intend to divide the city into some 6 zones, and hope to have 6 teams of workers of 6 each. This will mean every home will be covered at least twice during the week. Here is what we hope to accomplish.

1. Contact people who may be interested in the church.
2. Encourage people to attend the meetings nightly.
3. Discuss personal problems - show how Christ can help them.
4. Leave literature.
5. Enroll students for a Bible class on Sunday and VBS.
6. Enroll in correspondence Bible courses.

We have reserved the facilities of Camp Jubilee on Lake Manitoba, 15 miles north of the city to house those who come to help us. We hope to make this a time you will remember — a real vacation as well as an opportunity to work for the Master. Workers will sleep at the camp and have breakfast and lunch there. There will be 2 classes each morning with well known and capable teachers. These will deal with personal work and personal problems. Following lunch, we will come into town and make calls until the night meetings. Workers will be on their own for supper. Following the evening service, we will return to camp. There is an excellent beach for swimming, and we are looking forward to some good Camp Fire programs. The camp has 7 cabins, with beds, bunks, and mattresses. There is a kitchen-dining room also. Meals and lodging will cost about $1.50 per person per day at the camp. We have used this camp for our VBS the past 2 years and while it is not like a hotel or motel, we feel you will enjoy it.

If you are interested, we would be glad to give you more information, such as: What should you bring, etc. Possibly too, you might be able to help with supplying tracts etc. There are just 8 members in Portage La Prairie, so any support you can give us in the campaign will be gratefully received.

Address inquiries to:
Floyd E. Vidler
227 - 6th Ave. NE
Portage La Prairie, Manitoba, Canada.

or

Walter E. McCutcheon
27 - 2nd St. NW
Portage La Prairie, Manitoba, Canada.

GLEANINGS

(Continued from Page 11)

CAMEROON REPUBLIC

Two very promising Christian men from the Cameroon Republic, formerly a part of Nigeria, but now independent, are attending the Bible Training School in Nigeria. Both plan to return to preach the gospel in their native land. One is a former headmaster in a Government school, but he relinquished his position and his salary in order to devote his full time to studying the Bible in preparation for preaching.

NIGERIA

There are 63 students in the Bible Training School in Nigeria this year, 32 in the first year class, 23 in the second year, and eight in the third. These young men will be the preachers, teachers and leaders who will guide the growing church in Nigeria into spiritual maturity. The first and second year students have 20 periods of Bible study each week and the third year students have 16. There are four teachers: Brethren Dan Gibson; John Beckloff, who manages the Christian Schools for the Government; and Glenn Martin, all Americans, and D. M. Anako, a native Nigerian.

Now in Ontario:

IF YOU DON'T DRINK

. . . pay less for your auto insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike . . . and the premium rates are set accordingly.

If you qualify

MAIL THIS COUPON

No obligation

17-14

Please send full information on Auto Insurance for total abstainers.

A7

Name.....

Address.....

.....

Age.....Occupation.....

Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

.....

My Present Insurance Expires.....

ABSTAINERS' INSURANCE COMPANY

[illegible] Street, Box 444 Simcoe, Ontario

IMMEDIATE services of established independent adjusters available to policyholders

OAKRIDGE CHURCH HELPS LADYSMITH TO BUILD

The one-hundred member Oakridge congregation in Vancouver, B.C. has just concluded an interesting effort to help a small sister congregation in a building program. On March 11th, the contribution was taken up in two parts, the first to meet the $245.00 weekly budget for the congregation. From this $236.54 was received, slightly under the budget. The second part gave each member an opportunity to give to the work in Naniamo, B.C. and $310.41 was received to which was added $100.00 from the church treasury.

Again on April 8th this was repeated with $255.67 being given for Vancouver, slightly over the budget, and $703.00 for Naniamo to which another $100.00 was added from the treasury. Thus a total of $1213.41 was given in a one month period to help this sister congregation. The church now meeting in Ladysmith, has a lot cleared and ready in Naniamo with construction to begin in April.

This effort was also good for the Vancouver church to encourage them in what they could accomplish by concerted efforts. There were 134 present Sunday morning April 8th, and the total of the contribution was $958.67.

The work in Vancouver is looking very promising. Brother Bill Patterson, Editor of the Christian Bible Teacher has just completed a one week training period for the Bible School work. Good results are already being shown in this area. Two men have just been baptized into Christ.

Daniel C. Marshall

PHILOSOPHY

(Continued from page 3)

is a confusion of tongues in the religious world and it is not always easy to discern the voice of the Lord. The disciples carried out the simple instructions of the Lord. "And they continued stedfastly in the apos'les doctrine and fellowship, and breaking of bread, and prayers" (Acts 2:42). They concluded their worship by singing a hymn and went out. Those who have unwisely added to the simple items of worship instrumental music, are responsible for causing religious confusion Friends, follow the pattern given to us by God.

WHAT IS A CHRISTIAN?

(Continued from Page 2)

This learning of Christ is predicated on two great fundamentals. Before Jesus said, "To make disciples of all the nations", he said, " . . . . All authority hath been given unto me in heaven and on earth" (Matthew 28:18). So the disciple of Christ recognizes that only Christ has authority. Christ is the hand of the church. Mark said that the Gospel was to be preached to every creature (Mark 16:16). The Holy Spirit through Paul said: The gospel is the power of God unto salvation. (Romans 1:16). So the disciple, who becomes a Christian, is one that recognizes Christ as the supreme ruler and that the gospel is His power to save.

What is a Christian? He is one who is so called of God. Who does God so call? The disciple. The disciple is a learner. What has he learned? First, that all authority is given to Christ in heaven and on earth and that the gospel is the power of God unto salvation.

I am not insulting you when I ask you if your are a Christian. I do not mean to suggest that you are not a good person. I do not mean to suggest that you are grossly immoral. I meet a man and I ask him if he is a Canadian. Either he has been born here, he has been naturalized or he is not a Canadian. He may be a good man. He may do many things that a Canadian should do but he is only a Canadian by virtue of birth or naturalization.

Are you a Christian? Have you been born into the family of God? Have you become a disciple of Christ? Do you give your allegiance only to Him. Do you accept the gospel as God's power to save?

(Next month we shall deal with this question: Are there Christians in the denominations?)

GREETINGS

To my many friends and brethren in Canada and the United States, I wish to express my most sincere appreciation and love for their remembrance during my recent illness and confinement in the hospital It was a matter of comfort and encouragement to know that churches and individuals were praying for me. Since I cannot answer the more than 400 cards and letters I received, I am using this means to thank you and trusting that I can render you some service, when I return to work about the first of May.

Charles G. McPhee

Gospel Meeting

AJAX, ONT.

ENDS MAY 13

JACK GLADWELL

of Wadsworth, Ohio

(formerly of Hamilton)

SPECIAL

SINGING

MAY 13

3.00 P.M.

WESTERN JUNE MEETING

To the Readers of the
Gospel Herald:

For many decades there has been what has been called a *June Meeting* in Ontario. There is no question this fellowship has been a blessing to the brethren there. Moose Jaw is taking the lead this year in what we hope will be a similar effort and annual affair.

Moose Jaw is ideally located for such a meeting. It is central to most of the churches in Saskatchewan and will be central for brethren from Alberta and Manitoba to attend.

At one time everyone knew everyone, almost, in the work here in Saskatchewan. New work is springing up and has sprung up. The purpose of this meeting is to get acquainted. Know your brethren. When we know each other better, fellowship in the work will be easier.

We want to make JUNE 10 a RED LETTER DAY in our lives. Can we not make it a foretaste of heaven as we gather with so many brethren?

So RESERVE JUNE 10 for the meeting in Moose Jaw.

GOSPEL MEETING AT MANSON, MAN.

Meetings were held by the church at Manson from March 25 - April 1. There were several outsiders there and some attended most every night. There was no visible results, but we know that we do not sow in vain.

The work that was done there last summer by two boys from Oklahoma was very good. They traveled all over that area and talked to people about Christ and His church and they were well received. They are to be commended on the work they did.

The brethren at Manson are remodeling an old school building that they moved in beside their meeting house. They put four class rooms into it and will soon build a new entrance on the building.

There are meetings to be planned at Macally by the church at Manson in the future.

Brethren we can see what the Lord meant as we look about us and see "the fields white unto harvest." Stephen E. Ennis

WEDDINGS

VINE - FARREL

On the evening of February 3rd, 1962, the meeting place of the Church of Christ at North Livingston, Ontario, opened its doors to receive many guests to witness the marriage of Sister Judith Ardith Farrel of Sault Ste. Marie, Ontario to Brother Leslie Richard Vine of Thessalon.

Judith is the daughter of Mr. and Mrs. Farrel of Echo Bay, Ontario. Leslie is the second son of Brother and Sister Bethel Vine of the North Livingston congregation.

After the ceremony a reception was held at the home of the groom's parents. Many beautiful and useful gifts were received by the young couple.

They will reside in the North Livingston area and will continue to be a service to the congregation there. We pray that God will richly bless them and grant them many useful and happy years together.

The writer officiated.

Lloyd F. Bailey

* * *

SIXTIETH WEDDING ANNIVERSARY

Humphrey Moot and Jenny Johnson, now of Fonthill, Ontario, were married in Gainsboro township by W. D. Campbell on April 9, 1902. Members of the church of Christ at Fenwick gave a dinner at the home of Brother and Sister George Hipwell in honour of this occasion. Among the 60 guests were 6 who were present at the wedding in 1902. A large mirror and a number of other gifts were presented. Also on display was a framed scroll from the Province of Ontario and congratulatory telegrams from Queen Elizabeth, Prime Minister Diefenbaker, Premier Robarts and others.

Both were born in 1877 and are in fine health. He recently passed a test for his driver's license which enables them to continue their faithful attendance at the meetings of the Fenwick church.

E. C. Perry

HERE AND THERE

Calgary, Alta.: "We wish to express our congratulations and joy in that Leona Truhn was baptized into Christ recently.

Joe Corley of Medicine Hat will preach in a meeting beginning April 22.

YOU ARE INVITED TO

A GREAT FELLOWSHIP MEETING AT MOOSE JAW, SASK.

JUNE 10, 1962

THREE SERVICES 11 a.m. 3 p.m. 7 p.m.

Someone said of the church in Saskatchewan some years ago: "It is just like a big family." Come and get acquainted with your brethren. Let's make it the greatest gathering of the church in the history of the west.

Bring your lunch - Tea and coffee will be provided

The place: High School Auditorium, Ross at 1st N.E.

Here are the three subjects for the day:
Unity - Fellowship - Faithfulness

BE SURE TO COME - DON'T WISH YOU HAD

OUR DEPARTED

MRS. STANLEY COMFORT

Sister Ida Mae Comfort, wife of Stanley Comfort, R.R. 4, Fenwick, died on April 11 at the home of her daughter, sister Ernie Morse, Stoney Creek, Ontario. In her 58th year she has been in ill health since she suffered a stroke some 12 years ago. She had lived in the same neighbourhood all her life.

Besides her husband she is survived by two sons, Edward at home and Harold of R.R. 1, Fenwick; two daughters, sister Ernie Morse (Mary) of Stoney Creek and sister Peter Martinak (Evelyn) of Fenwick; her mother, Mrs. Edward Cook; and a sister, Mrs. George Hipwell, both of R.R. 3, Fenwick. Also surviving are six grandsons.

Interment was in Pleasantview Memorial Gardens. The writer conducted the service at Lampman Funeral Home.

E. C. Perry

* * *

DONALD McKENZIE

On March the 29th the spirit of Bro. Donald McKenzie left the habitation of clay and took its flight to the eternal realm. Born on April 6th, 1883, he did not quite reach his seventy-ninth birthday. Oliver Tallman of Tintern and Ora Ellis of Smithville attended the funeral on March 31 at Little Current. Brother McKenzie had been occupied during his life as a guide in the North Channel area.

He is survived by his wife, the former Gertie Tallman; two sons, George of Hamilton, and Donald of Camp Borden; two daughters by a previous marriage, Mrs Frank Miller (Ethel) of Fort Erie, and Mrs. Grace Archie of Elliott Lake and a brother, of Manitoulin Island.

* * *

MABEL TALLMAN

Yesterday I received word of the passing of Sister Ozro E. Tallman, who was born in Upper Rawdon, Nova Scotia, July 30th, 1880. Memory takes me back to the days when:

"Many friends were gathered around us,
In the bright days of the past;
But the grave has closed above them,
And I linger here the last."

The old house where Mabel Wallace was born still stands: but only one sister remains to tell the story of joy and sorrow, toil and triumph. There in the home of Christian parents together with brothers and sisters she was raised in the Faith, and early in life became a Christian. The building where she first heard the gospel preached, stands by the side of the road, but no messenger of the cross has sounded out the "Good News" therein for years. She belonged to the "United Empire Loyalist" stock. Her family may have suffered many trials, but the greatest calamity of all came to her parents, when the two family home was smitten by diphtheria and they buried eleven children, six brothers and sisters, the remainder being cousins.

She was first married to Jack Covey, who lived but a few years after their marriage. They had one son Harold who died in 1919 as a result of the flu.

In 1911 she was married to Ozro E. Tallman, a well-known preacher, who predeceased her in 1930. Being left largely with the responsibility of

(Continued on Page 16)

BIG TENT MEETING

COMING TO MEAFORD - JULY 7 - 29

Evangelists Jack Fogarty and Ermon Bain

TENT SEATS 5,000

CONGREGATIONAL SINGING PLENTY OF FREE PARKING

EVERYONE WELCOME

(Since this is a good vacation area, brethren are encouraged to plan vacations so as to have a part in these meetings)

Further information next month or write to:

CHURCH OF CHRIST, BOX 577, MEAFORD

OUR DEPARTED

(*Continued from Page 15*)

a growing family, she struggled on till they were grown and married. In 1931 she was stricken with arthritis which continued to increase until she was confined to her bed, where she has been a great sufferer for years. While blind and almost deaf her mind was clear to the very end. Sister Tallman was highly respected in the church and among her many friends outside the church. She leaves behind an influence for good and a family that could not ask her back to suffer the torments which she so steadfastly endured. If all children would look after their parents as hers ministered to her for years there would be little need of government help. They are to be remembered and commended for their love and patience.

While Sister Tallman had not been able to take an active part in church work in recent times, her interest had not diminished nor her faith waned. Her interest also was in the home, that divine institution which has marked the progress of man from Eden to the present hour, and which if permitted to decline will seal the doom of human achievement. There are three beautiful words in our language: Mother, Home and Heaven. In a true mother there is doubtless less of earth and more of heaven than any other being. Her life was filled with sacrifice, service and love and that does more than eloquent sermons. The influence of a Christ-like mother reaches far beyond the realm of her domain. She helps mould the thoughts and shape the destiny of her family. Like many a mother she traced out paths in unknown fields because her influence to purify was paramount where her feet had never trod.

For her the race of life has finished and she has gone to join the blood washed host, "Where the wicked cease from troubling and the weary are at rest."

Sister Tallman passed away in the hospital in St. Catharines April 16th, and the funeral service was conducted in the Tallman Funeral Home in Vineland by Bro. Geoffrey Ellis, assisted by Bros. Eugene Perry and Bruce Merritt. Her frail body was then conveyed to the Jordan Cemetery, where it was laid to rest beside that of her husband and son.

As a final tribute to Sister Tallman I quote these words:

"Folded they lie upon her tranquil breast,
My mother's tired hands, their labour done,
Knotted and scarred in battles they have won,
Worn to the quick by love's unkind behest,
Pulseless they lie, while from the crimson West
A flood of glory from the setting sun
Shines on her face, I hear the deep well done,
God's angelus that calls her to rest
Found is the Holy Grail of Knightly quest,
In the home where such brave deeds were done
As knight ne'er saw since chivalry begun.
She suffered, toiled and died; God knows the rest
And if Christ's crown shines not above her cross,
Then all is loss, immeasurable loss."

Charles G. McPhee

* * *

MRS. L. R. WOOD

On Thursday, April 19, Mrs. Lyle R. (Mary Ivadell) Wood, of Fergus, passed away in Groves Memorial Community Hospital in her 45th year.

Daughter of William and the late Mrs. Yeates, of Sarnia, she is survived by her father, her husband, a daughter, Kathren, a son, Richard and four sisters, Mrs. Alex Oleniuk, Beamsville; Mrs. David McBryan and Mrs. Jacob Vandeide, Sarnia, Mrs Lloyd Vanderburg, Petrolia, and a brother, Walter Yeates, Sarnia.

Estevan, Sask.: Richard Dacus will preach in the three services on May 6, at the official opening of the new building. Classrooms and a new auditorium have been added. Average contribution for February was $194.50. **Floyd Vidler of Portage La Prairie** will be the speaker in a meeting May 3-13.

HERE AND THERE

(*Continued from Page 10*)

in this position, is forced to resign due to poor health. We rejoice with **Bro. and Sis. John C. Bailey Jr.** on the arrival of **John C. Bailey III** on April 8th in Abilene, Texas. **Bro. Bailey** worked with us before going to Abilene. **Barbara Autterson.**

Meaford, Ont.: "I am going out to **Markdale** every week to help **Morgan Petch** with cottage meetings he has started . . . We are showing films three nights a week and there are about three families on the waiting list . . . **Betty Bucton** was baptized last Sunday evening after service . . . **Jack Fogarty** was here on April 15. He gave wonderful lessons. We are looking forward to the tent meeting July 7-29." — **Clyde Lansdell**

Two went forward at **Griersville** to confess wrong and ask for the prayers of the church.

Sault Ste. Marie, Ont., March 26: "We are happy to announce that two more have obeyed the gospel call. **Lloyd Renolds** and **Bruce Forfar,** March 11.

April 16: "We again rejoice at the response of one, **Mrs. Dee Clark** who obeyed her Lord through baptism. Most of these recent baptisms have been the direct response from personal work using charts and slides." **Lloyd Hotchkiss.**

HERE AND THERE

Portage La Prairie, Man., April 18: The interest continues to grow here at **Portage.** Morning services and the Bible Class attendance is coming near the 40 mark. One young man was baptized last month, the first fruits of the work here. **Bro. Vidler** is studying with some 10 families in home meetings, and a number more are scheduled. Good interest is being shown in the proposed camp at the lake, to be held July 9-16. We expect 40-50 children to attend. Difficulty in financing the money to complete our building is holding up work, though work is being done on classrooms in the basement, and the ministers study. A loan of about $5,000 is urgently needed, to finish the exterior and put in seating, also

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HERE AND THERE

(*Continued from Page 16*)

pay off the balance owing on materials.

Bro. Vidler leaves May 3rd to begin a meeting with the church at **Estevan.** This is an exchange meeting, **Estevan** having sent **Bro. Steve Ennis** to us in late Feb. for a meeting. We appreciated the fine lessons brought by **Bro. Ennis,** and trust the meeting in **Estevan** with **Bro. Vidler** will be equally successful.

Bro. Phillip Vance, who has been worshipping with us since 1959, has taken a position in **Winnipeg.** He will be worshipping with the **Erin St.** congregation. We know his faithfulness will be appreciated by them. **W. E. McCutcheon.**

HERE AND THERE

Weyburn, Sask., April 9: "We have just concluded a gospel meeting with **Brother Jim Hawkins** of **Victoria, B.C.** doing the preaching. During this time ten young people confessed their faith in Christ and were baptized. This brings the total for this year to 17. Of the ten, eight were students of Western Christian College and two were children of staff members. In addition some 25 others asked for the prayers of the congregation, and expressed a desire to rededicate their lives to Christ.

"The lessons presented were excellent and the congregation has been greatly strengthened. On Sunday, April 8 an all-day meeting was held with a goodly number of visitors present from other congregations. We feel that all in all a tremendous amount of good was accomplished in this effort."

—**Roger Peterson**

Moose Jaw: Lots are paid for and plans ready for the new building. The building program can begin as soon as sale of the present building is consumated. $5,000 has been raised for this project to date.

A prairie June meeting is planned here for June 10. **Brother Owen** of **Lloydminster,** brother **Dacus** of **Sydney, Mont.** and brother **Wilfred Orr** of **Saskatoon** will likely be the speakers. The meeting will be in the **Technical High School** which will seat hundreds.

LETTERS

Dear Brother Perry:

We though you might be interested in knowing that during July and August, we plan to assist in 6 vacation Bible Schools, 4 of which will be in Ontario, Canada. The first two will be in Minot, N.D., then to Nelson, Wisconsin, and from there to Sault Ste. Marie, Sundridge, Huntsville, and Sarnia, Ontario.

We enjoy reading the Gospel Herald very much.

Mr. and Mrs. Charles Davison
566 E. N. 22nd
Abilene, Texas

P.S. — As you may remember, we enjoyed a very successful work last summer in Fredericton, N.B. Some of the children we met there are now taking correspondence courses from us. C.D.

V.B.S. is planned for the first two weeks of July. **Albert Kleppe** of **Saskatoon** will assist and preach at night.

Saskatoon: J. C. Bailey began a two week meeting in **Saskatoon** on **April 26.**

Big River: "I am just home from a meeting at **Big River, Sask.** There are a few Christian church members there. They were glad to refrain from the instrument and I was surprised not to have a single question asked as to why it was not used although we had as high as 40 people attend the meeting. A denominational preacher attended 6 or 7 times. Walter Straker led the singing and did personal work.

"There are some 8 or 10 members of the church in **Nipawin-Tisdale** area. **Brother Straker** and I hope to arrange a meeting in June somewhere there and bring these members together into a congregation. — **J. C. Bailey**

HERE AND THERE

Edmonton, Alta.: "The **Edmonton** church had six baptisms, three restorations, and eight place membership the last eight months of 1961. In January of 1962 Brother **Lynn Anderson** of **Salmon Arm, B.C.** preached in a meeting, acclaimed by the congregation as the **best in its history.** One was restored and one placed membership in January. Membership stands at 50.

HERE AND THERE

Vancouver, B.C.: "It was our great privilege Sunday evening to hear **Al Sokalofsky** confess the name of Jesus and to see him buried in baptism for the remission of sins . . . It was approved for June 10th to have a special contribution for the Bells to assist them in their return to **Africa.**" — **The Oak Leaf.**

COLLEGE NEWS

Western and Great Lakes at A.C.C. Lectures

A display illustrating "Christian Education in Canada was entered jointly by Great Lakes and Western Christian College in the display tent at the Abilene Christian College Lectures, April 17-20. The display included a large map of Canada showing the relative locations of the two schools and photographs illustrating the respective campuses. The theme of the display was repeated in a special brochure prepared for the occasion telling the story of the growth of the two schools. Dan Wieb, president of Western, was in Abilene to speak on the "Opportunities in New Fields" program of the Lectures on the progress of the Church and the growth of Christian Education in Canada. A number of A.C.C. students, formerly of Great Lakes, were on hand to supervise the display. Plans are being made to enter the materials in the Lipscomb lectures in June.

WAVES District Established In Nashville

A city-wide meeting of Nashville ladies resulted in the establishing of the Nashville District WAVES in April. The gathering took the form of a luncheon held at the Richland Country Club in Nashville and some 80 ladies attended. Brother Jim Bill McInteer of the West End Church of Christ acted as Master of Ceremonies. President Geoffrey Ellis of Great Lakes spoke on the subject of "Canada Calls" and showed slides of the College. The meeting resulted in a contribution of approx-

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"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., 4 York St. Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8:00 p.m. Friday, Young Peoples, 7:30 p.m. Malcom Porter. Sec., Brooklin, R.R. 1, L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 7:00 p.m. Thurs. Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-5969, Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Ronald E. Bailey, sec., Delacour, Alta.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt, ev.

CONCORD, Ontario
23 Concord Ave, 7 p.m., Gospel Service 8 p.m. Breaking of Bread. For young peoples and midweek services call R. Witty, sec. Phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 435 Windsor St., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wednesday; 8 p.m. Friday. Max Craddock, ev., 218 Park St. W., Dundas, Ont.; Robert Hunter, sec., 67 Ray St., S.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon, Gordon Amill, Blind River, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10 a.m. M.S.T., Municipal Hall; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Civic Center, Room 15, 11th St. S. 10:15 11.15 a.m., 7.30 p.m. Sun. E. R. Roark, ev., Rideau Court S., Phone 327-6145 or O. A. Nerland, sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Ahoghill Orange Hall, 866 Adelaide St., N., Sun. 9.45, 11 a.m.; Homes 7 p.m. Sun. 7.30 p.m. Wed. Contact H. Ralph Perry, 53 Tewskbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. Sun., 8 p.m. Thurs., A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

RESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wiasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab. 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Lloyd Hotchkiss, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Standon School, (6½ mi. S. of Shamrock) 10:30 a.m. Walter Bell sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

ST. JOHN'S Newfoundland
Contact George Thomas, Site 61, Box 13 Portugal Cove Rd, phone 90271.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869. Murray F. Hammond, ev. HU 9-7751, HU 9-7405.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec.,, 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3067 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

COLLEGE NEWS

(Continued from page 17)

imately $1,000.00 in cash and pledges, and in the establishing of the Nashville "District" of the WAVES organization.

The WAVES, which means "Women's Association for Vital Educational Support," has just completed its first year of activities. During the first year it raised approximately $4,000.00 for Great Lakes Christian College. In addition to the Nashville District, the other districts presently organized are the Niagara Frontier, St. Catharines, Beamsville, Hamilton, Tintern - Smithville, and Toronto. Attending the Ladies Luncheon in Nashville were the members of the Eastern Christian Foundation. This Foundation, formerly Great Lakes Christian College Foundation, exists for the purpose of securing American support for the Eastern Canadian school.

Area Wide Young Peoples Meeting Sponsored By Great Lakes Students

The Student Executive of the Great Lakes student body hosted an Area Wide Young Peoples gathering March 16th. Some 200 young people from the Toronto, Niagara Peninsula, and Niagara Frontier areas, were on hand to see a film on the errors of "Evolution", and to enjoy a period of fellowship and refreshments.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

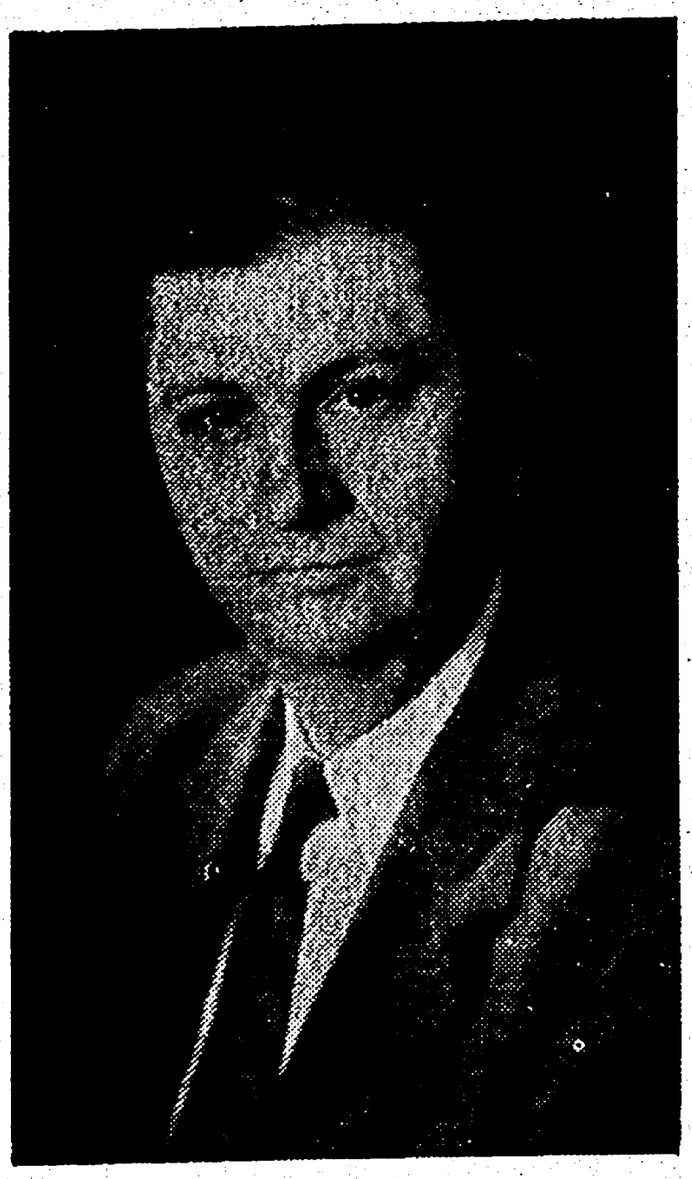
WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

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GOSPEL HERALD

Published For The Promotion Of NEW TESTAMENT CHRISTIANITY

Vol. 28, No. 5 BEAMSVILLE, ONT. June, 1962

PERSONAL EVANGELISM

Allison Parker, Weyburn, Sask.

What is personal evangelism? I believe many people have the idea you must be a missionary or at least spend most of your time at this particular work. What is your conception? I believe it means leading people to Christ through a personal effort. We surely put forth an awful effort in the work-a-day world in order to keep up to the Jones', but when it comes to spiritual things we certainly fail or at least the majority of us do.

Let us ask ourselves this personal question, "In the last six months what have I done to help lead one soul to Christ?" We read where Andrew led Peter, and Philip led Nathaniel, but what is the person's name that you have talked to about his or her soul's condition? Have we reasons for not doing so or are they only excuses? God might accept a reason, but no, not an excuse.

There are those who say you have to have special qualifications to be a personal worker. I don't believe so. You need a fair working knowledge of the Bible, but most of all a burning desire within you to save souls. You recall the Samaritan woman at the well talking to the stranger. When she found out it was Jesus, she returned to Sychar and bid the Samaritans to come and hear this new teacher. This is the attitude we need.

I believe the church all across Canada is suffering because not enough personal work is carried out by individual Christians. We have our Bible study and preaching on Sundays, our mid-week study, our protracted meetings twice a year, and when there are no visible results we wonder why. The word of God is the seed, but if the ground is not properly worked, we cannot expect good results. I believe it is a 52-week job getting ready for a protracted meeting and not a two week one. I believe there are those people, who when approached by a preacher or an elder, feel inferior and their reaction is not what it would be if some one of their own rank or level were to talk to them about their soul. Probably they would ask more questions and become interested in spiritual matters. I believe there are those people in every walk of life who resent a preacher talking to them about their souls' welfare, therefore they purposely avoid him or make excuses when contacted by him. Here is where the personal worker should take advantage of the situation. Probably

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THE LETTER TO ROME

(4)

E. D. Wieb, Weyburn, Sask.

Previously, we have learned of the universal nature of sin as it applies to all men. We must remember the circumstances under which early Cristianity was born. The worship of Jehovah was primarily restricted to one race of people - the Jews. God's plan of salvation and, indeed, the whole history of redemption is interwoven with this people.

The Old Tesament, the Bible of the Jews, is but the history in which the scheme is prophetically and typically hidden (I Peter 1:10-12). Therefore, it is no wonder that the problem of racial background and heredity should enter the discussion at this point.

Paul has just concluded that "a man is justified by faith apart from works of the law." Furthermore, he has seriously questioned the validity of the covenant of circumcision by bringing the Gentiles - by faith - into the cherished relationship (3:30).

This conclusion then poses the question of racial selection as promised by God to Abraham (Gen. 12). To the Jew, it seemed obvious that acceptance by God rested upon two things in particular - circumcision (relationship to Abraham) and observance of the law (relationship to Moses). Paul has previously shown that the Jews could not claim acceptance by works, for, in the first place, he had failed to keep the law and, secondly, man is jus-

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A SEARCH AND A TREASURE

by Arthur B. Cornwall
Woodstock, Ont.

We of the church of Christ are called Christians. Many are sincere, hardworking, honest people. They attend services and love the word of God. But is this enough?

I think not. To be a real Christian is a full-time job. It is not easy, and is not always pleasant. As humans we have much from which we must refrain, much to remember, and always much to do in service.

Many, it seems, cannot find the time to do service. We have our work, our home, and outside interests. But we always have time to accept blessings. We may acknowledge them with a hasty word of prayer. But too often, we seem to forget the debt we owe to our Maker.

Becoming a Christian is easy and pleasant. Remaining a Christian is hard. Sinning is always easy, always pleasant. How many Christian brethren take time out to examine themselves?

Many of us show dislike for others. But we are told in Matthew 5:44 to love our enemies, and in John 13:34, to love one another.

We also must not judge our fellow men. We are advised in Matthew 7:1 to judge not. Why? Many of us judge a man by the color of his skin, the slant of his eyes, or the tongue he speaks. Are not all men made in the image of Christ (I Corinthians 11:3)? If this is so, then to judge and condemn is to do the same to Christ and his works.

To prove ourselves Christians, we must serve our Maker as loving, God-fearing men and women. We must speak and teach the truth, and live it daily.

To those who are not Christians, or who have fallen away; to those who have not accepted, but feel the desire for Christ; to those who have not learned to believe, who do not understand the Word of God, who often say: "How can you be sure there is a God?", let me explain my personal experience without Christianity.

In 1951, I was taken ill without warning, and was left paralyzed. After many days of pain and fear, tests and more tests, I was told that I would never walk again. For two and a half years, I sat alone in a wheel chair, fighting fear and despair, tears and pain. My only friend was the Salvation Army. Should you ask why my minister never called, I could only answer that the church to which I belonged at that time represents big business. I was a poor man, and useless.

I talked to God when I could not overcome despair, and He eased my suffering. I began to read of faith healers, and gave them much thought. If God would give me a chance, would I serve Him in return? I changed my way of thinking, of doing, and I prayed and prayed. After a year or two, I began walking with a crutch, then canes. Then I walked without a cane, with no pain.

I was no longer satisified with my church. I felt that somewhere there was a Christian fellowship where men are equal and brotherly love travelled hand in hand with God!

Then I read an article in the United Church Observer, concerning colored people outside of Halifax, N.S. The paper went on to say that while conditions were very bad for them, and many needed care, the United Church could do nothing for them because these people were of other faiths.

To me, this was most unjust. Why should any man suffer because he was not of a certain faith? The more I thought about it, the more disgusted I became.

I voiced my own opinions through the pages of this United Church paper, and they were noted by Bro. Carl Johnson of Estevan, Sask. He wrote to me, and we became pen pals. Shortly after this, I went to work at Sault Ste. Marie. Brother Johnson wrote to the ministers of his faith at Sault Ste. Marie in Canada and Michigan.

Thus there came into my life two young men of the church of Christ, Tom Bunting and Jim Krumrei. The more we talked, the more I heard, and the more I heard, the more I liked and wanted to hear. Then I went to the little red building on Highway 17 at Sault Ste. Marie, Ont., and liked the people I met there. This liking became brotherly love, and on February 13, 1961, I was baptized into Christ, and experienced a wonderful blessing.

Four months later I suffered a heart attack, and spent two months in the hospital. Then I returned to my home, and my 93-year old mother broke her hip. Since then there has been much heartbreak, and a broken home, but God and I grow closer daily. I love Him more every day. Each passing hour I realize our great need of His love. I am so thankful that I became a Christian. I hope one day that I will meet my Lord, my Master. I pray I may serve Him faithfully as long as breath is mine.

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WHAT IS SIN?

Mervyn Whitfield

The word sin itself means: any thought, word, action, omission, or desire, contrary to the law of God.

God is not the author of sin, but he permits it. He has permitted it, because the revelation of his infinite perfection is the highest conceivable good and the ultimate end of all his works, and there could be no manifestation of certain of his attributes if sin were not permitted. Were there no misery, there could be no mercy shown by God; and there could be no revelation of his grace and justice, if there were no sin (refer to Rom. 9:22,23).

Sin is permitted that God's justice may be known in its punishment, and his mercy in its forgiveness. Holiness and sin may be nearly balanced on earth; but in the universe, sin is very limited in comparison with holiness, and the number of lost men and angels is doubtless small compared with the whole number of the rational creatures of God.

God spoke to the men of old, "My spirit shall not always strive with man", (Gen 6:3) "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen 6:5). But God's infinite mercy is shown, "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing," (I Peter 3:20).

God has never condoned sin, in that He "spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (II Peter 2:5). The Bible describes many examples of God's grace and justice, then climaxed His love for the world, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16,17).

Jesus began his mission on earth by demonstrating his power, by professing to forgive sins, the prerogative not of man, but of God. If Jesus were but a man, as the scribes imagined, they would have been right, but when they saw a helpless paralytic, unable even to walk, arise and walk, they marvelled, and glorified God (Matt. 9:1-9). Furthermore Matthew says that these learned men asked Jesus' disciples, "Why eateth your Master with publicans and sinners?" (ibid verse 11). The strict Jews would not eat with Gentiles, and these classes were regarded by them as on a level with the heathen. "But when Jesus heard that, he said, 'they that be whole need not a physician, but they that are sick" (ibid verse 12).

But the Pharisees had never learned the meaning of this passage, which teaches that kind hearts and helpful deeds are more pleasing to God than outward ceremonial. Sacrifice is right, but mercy is first in importance, "For I am not come to call the righteous, but sinners to repentance" (ibid verse 13). Even at that time the learned were too high minded to understand God's plan of salvation, neither did they recognize sin and its destruction.

On another occasion Jesus demonstrated His mission on earth, and that men might understand, that He was the light of the world, in that they might see and recognize sin. "And His disciples asked Him saying, Master hath this man sinned, or his parents, that he was born blind" (John 9:2). The disciples wanted to know, if this blindness is a judgement, if not, whose sin caused it?

Jesus plainly states, "neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him" (ibid verse 3). Jesus does not affirm that they were sinless, but that their sins were not the cause of the calamity. We are not justified in asserting that the sufferer is a sinner. The works of God are to be made manifest in the blind man; "The Father chasteneth every son whom he loveth." Jesus must work those works while the short day of life lasteth.

Then Jesus "spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam," (John 9:6,7). The blind being obedient to the command received his sight. But it seems the Pharisees only recognized a violation of the day, since the miracle was performed on the Sabbath.

Here we have traditions of men, put forth by learned men, rather than receiving and seeing the true Light of the world. Thus in the blind eyes of the Pharisees, Jesus was a condemned sinner.

The man having his eyes opened, declares it to be a marvellous thing, because "We know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). Truly, without the power of God no man could open the eyes of one born blind. The man had lost the world, but had found Jesus, and when the Pharisees found they could not answer his arguments they could excommunicate him, so they cast him out.

When Jesus found him, "he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgement I am come into this world, that they which see not might see, and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:35 to the end of Ch.). Had they been without opportunity, they would have no moral responsibility, but as they had opportunity to see and claimed to see, their sin remained.

The two kingdoms of Satan and of Christ are opposed, because the Bible teaches us that Jesus "Did no sin, neither was guile found in his mouth" (I Peter 2:22). "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John

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BRINGING OUR BOYS BACK HOME



Good food and good fellowship were combined in a recent luncheon which this editor enjoyed while in Toronto. Five of us gathered around a table to visit through a pleasant lunch hour. Four of us were preachers and the fifth was a man who has been very active in the program of one of our best congregations.

Talk soon got around to the need for more preachers with the Canadian churches. Next we were attempting to answer the question of why so many Canadians are serving with congregations in the United States. Some of the thoughts and suggestions of that hour seemed worthy of reproduction here.

The church in Canada is blessed today with some of the finest evangelists on the face of the earth. Some of these are Canadians by birth. Others have come to us from the States. With but very few exceptions in recent years the quality has been high. The main concern at the moment seems to be the difficulty of obtaining enough men to fill the pulpits that are open at present. Several congregations have asked this writer for suggestions of available preachers. Unfortunately, we could give little help in this matter.

In our conversation, there was mention of the difference in support for full-time evangelists between the States and Canada. It was pointed out, and I believe correctly, that almost any of the men on the Canadian scene could increase their personal support by fifty per cent, or more, by moving across the border. This is a temptation to many. Especially is this attractive to a young man with debts for a college education to pay off. It is attractive also to a man with a large family to support. In some cases the extra financial advantage may be the reason for young men refusing to return to Canada or for their failure to remain after returning.

Some may denounce these brethren with cries of "mercenary" and "professional," but we find it difficult to be critical. It is likely that those who are loudest in their accusations would be the first to act similarly under similar conditions. Each individual is free under God to live and to labor where his judgement leads him. When a man makes money matters the largest factor in his choice of fields, he is walking a dangerous path. On the other hand, the brethren who could support him adequately and will not are guilty of selfishness and lack of consideration for one who deserves better treatment.

We write these words with no axe to grind. In most instances in local work and protracted meetings since returning to Canada we have received as much as we were worth, and in some cases more. Our family is not large and college debts were non-existent. Many wonderful brethren have expressed interest in our physical welfare and comfort. We would to God that all our returning brethren had been as financially solvent as we. If they had been, more of them would be in Canada today.

It would be a mistake, however, and a serious one, to think that money is the only consideration that attracts and holds men south of the border. Canadians, and this writer is proud to be one, are a phlegmatic, undemonstrative lot. They do not praise people easily. Our brethren in the south are a little more enthusiastic by nature. They tend to express far more freely their appreciation of a job well done. In other words, a preacher is made to feel that his efforts are appreciated.

A man who would preach simply for the praise of men is a selfish egotist. Any honest man, on the other hand, will admit that he finds stimulation in the occasional expressions of praise and thanks from his brethren. Such attention is both cheap and effectual. Why not bestow it on true servants of the Lord?

The day that we achieve a level of education in our two Christian colleges that will give college graduation in a Christian environment, we shall see part of our problem removed. Young people who are

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TEACHING GOD'S WORD

VISITATION PAYS

H. Ralph Perry,
London, Ontario

A certain fellow once met a girl. She was very sweet and lovely, so he decided to do some heavy courting. He bought 365 post cards, one for each day of the year. For twelve long months he sent her a love-note each day. Everyday for 365 days she received a sweet message on one of his post cards. At the end of the year she got married — to the Postman! VISITATION PAID OFF!

Constant visitation counts. Post cards, letters, and other literature are fine and do good, but it is constantly repeated visiting that brings the results. If the widow in Christ's story in Luke 18: 1-8 had approached the judge only once her desire would have gone unrealized. "She came oft unto him" with her plea. At first he would not grant her wish, but afterward said, "because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming."

For best results, Bible school teachers should visit regularly in the homes represented in their classes. There are three good reasons for such visitation.

1. *To improve teaching.* A teacher must know his pupils well to do a good job in teaching. He should know the desires, needs, problems and knowledge of each student. Then he can apply most effectively Bible lessons to their spiritual nurture. A friendly visit in the home will usually reveal more about a pupil than anything else.

2. *To witness for Christ.* Every faithful teacher of God's word will want to win his or her pupils to Christ. In the case of teaching little tots the teacher will be part of the process to plant the seed which one day will reap a harvest. In some cases teachers will want to visit in the home to talk with the student about obeying the gospel.

Home visitation affords a much wider area of witnessing than just to pupils. Often parents and other members of the family are not Christian. Teachers should realize that God has furnished them an open door of opportunity to do personal work in these homes. This should not be neglected.

3. *To show Christian concern.* A Christian is one who genuinely cares for the mental, physical, emotional, and spiritual welfare of others. A teacher should be deeply concerned about the total welfare of each of his pupils. A visit in the home to discuss such will reveal, to Christian and unchristian parents alike, this Christ-like concern. This surely can be light to lead men to God (Matt. 5:14-16).

It is recommended that teachers and assistants should visit in the homes of their pupils at least once every three months. Some denominational churches will not allow one who neglects this to teach. Visitation Pays!

One in charge of a large and active Bible school program in Ontario revealed to me in a recent conversation that he wondered if it was worth the effort to increase attendance. Many of the students drop out at a certain age and the parents show no interest. I wonder also. Is it that regular visitation is neglected? It seems quite definite that this is part of the problem.

Not only should teachers visit regularly but they should also seek absent students through visitation. We end the article with a suggestive poem.

THE ABSENTEE

"Someone is absent," the Shepherd said,
As over my classbook He bent His head;
"For several Sundays absent, too,
So tell me teacher, what did you *Do*?"

"I didn't call, as perhaps I should;
I wrote some cards, but they did no good;
I've never heard, and she never came,
So, I decided to drop her name."

He answered gravely, "A flock *was* mine,
A hundred? No. there were 90 and 9,
For *ONE* was lost in the dark and cold,
So I sought the sheep who had left the fold.

The path was stony and edged with thorns,
My feet were wounded and bruised and torn,
But I kept on seeking not counting the cost
And oh, the *joy* when I found the lost."

— Selected

THE BIBLE CORRESPONDENCE COURSE

Is Destined To Reach Thousands!

By Jule Miller

(Article Number One)

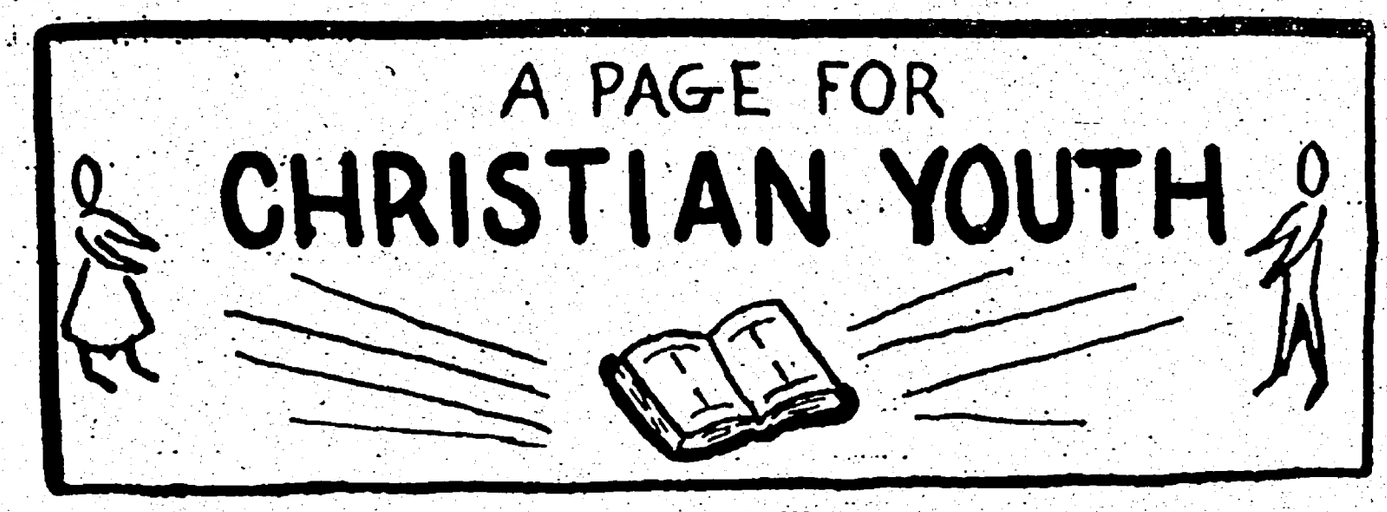
The Bible Correspondence course is one of the most effective methods for reaching those outside the church. The Catholics have monopolized this field for years by sending out millions of their courses entitled "Father Smith Instructs Jackson," a six-lesson course. While studying in the Catholic course, students are treated royally and given considerable personal attention. This treatment has gone a long way in converting thousands to Catholicism. The churches of Christ now have available a new and beautiful five-lesson course entitled "Visualized Bible Correspondence Course" which contains over 400 half-tone pictures. It is prepared with a professional appearance that churches will be proud to offer.

There are several decided advantages to such an attractive course. First, through this private "mail-channel" it is possible to enter many homes closed to other teaching methods. Denominational people are taught who would never have made the initial step to attend a service of the church.

Second, there are hundreds and thousands of elderly people, crippled, shut-ins and others, who delight in spending their time studying the Bible. The new "Visualized Correspondence Course" will be especially helpful in reaching these.

Third, busy people can study a Bible correspondence course in their leisure time or at odd hours. Thus, many will study the Bible by correspondence who will never

(Please Turn to Page 7)



by Ray Miller

"VISION vs FISSION"

By Lynn Anderson
Salmon Arm, B.C.

If a 50 megaton bomb were discharged here today, it's blast would completely demolish an area dozens of miles wide. It's indirect effects would be felt hundreds of miles away. It's shock wave would be detected by sismograph experts around the globe. Most horrible of all, it's deadly radioactive fallout would rain death for weeks, possibly months to come.

Tomorrow, responsibility for this power will be balanced on the shoulders of today's youth. Shudder with me all young men. Doubtless our future depends upon the use to which we put this monster of destruction that our fathers have given us. We will answer to God for it.

But there is a force far more explosive with which we must reckon; a responsiblity far greater than any physical weapon of destruction.

The gospel was 'discharged' 2000 years ago. It's power transformed the whole world. It's indirect effects have been felt by every nation in every generation since the first sermon was preached. It's 'shock wave' is being detected in heaven and in hell. Wonder of all wonders, it's regenerating powers shall "radiate' abundant life until the end of time, yea, shall preserve it in eternity. Terrific explosion! Tremendous good news.

This makes young Christians happy. It should also make us tremble. Definitely our tomorrows depend upon this dynamic 'power to save,' given us by our Father. Our eternal destiny pivots on the way we use this gospel. We must answer to God for it.

One man has said, "we must quit wringing our hands over 'what the world has come to' and start shouting from the roof-tops, 'look what has come to the world'." Rather than *nightmares* over thermo-nuclear heat and *western destruction,* we need *visions* that set us on fire with zeal for *world-evangelism.* Tis' true; *nuclear fission* and war-words could wreck our cilivization shortly. BUT *'new clear vision'* and the gospel of the Prince of peace can save our souls forever.

What fearful and wonderful responsibilities face young people today!

TORONTO YOUTH

Young people from Toronto and the surrounding area were treated to a period of worship and fellowship at the Bayview congregation, Saturday, May 12. The speaker at the worship service was Brother Earl West, of Cleveland, Ohio, who had been holding a gospel meeting at Bayview. At the conclusion of the service, a period of fellowship (with refreshments) was enjoyed in the basement.

The lesson Brother West delivered was so fine, it might be a good idea to give a very brief summary of it here. "Two Challenges to Young Christians" was the title of the lesson. The two challenges were: the challenge of Faith, and that of personal commitment. Faith in God was discussed first, and could well be considered the backbone of all, for without strong faith in the Heavenly Father, all else is lost. Next, we need faith in the Bible as the word of God, and thus, our guide. Although in some instances scientists have tried to disprove the Bible, new discoveries are constantly being made that bolster or strengthen our faith in the Bible. True belief in the moral standards revealed in the Bible is also badly needed in the world today. Several instances were cited that proved how sadly our standards have sagged, and how morally corrupt our nations are becoming. Faith in God, the Bible, and moral purity is the way to true happiness.

Brother West suggested that the next challenge was that of going beyond faith to committing ourselves personally to the service of God. In other words, even in choosing our occupations, we can make our decision for purely selfish reasons, or we can give ourselves wholly to God and use our field of work as a sideline, or means of service to our fellowman, and God. The world today badly needs young men and women that are not afraid to sacrifice to serve the Lord in a place where they are needed most.

Those that attended this meeting, I am sure, are grateful to the Bayview congregation for their hospitality, and to Brother Earl West for his challenging message.

FOUL WEATHER CHRISTIANS

No doubt you have heard of "fair weather friends". These are folks that are our friends when all is well, but when trouble comes they are nowhere to be found. Often, sadly enough, many people are foul weather Christians. By **that** we mean when the weather is not too nice they are fairly faithful in attending worship services, **but** — when it warms up **and** the sun brightly shines, they are no where to be found (except perhaps, at the beach). I believe that as young folks, we can do a real service by setting the example of faithfulness to the older people. Let us put God first not only in winter, but also in summer. Don't be a "Foul Weather Christian"!

HERE AND THERE

Fredericton, N.B.: "We rejoice with the church in **Halifax,** as they hope to get started as soon as possible on construction of a new meeting house." The Lord willing, **Louis Pauls** hopes to be able to attend the June meeting in **Hamilton, Ontario.**
—**Glad Tidings**

WHAT IS SIN?

(*Continued from Page 3*)

3:8).

A sinful life is a proof of the devil's power. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (ibid verse 9). The thought that he does not live a life of the spirit born of God, the new man does not sin, and cannot sin. The man God's child, but in him the old nature revives and for a moment exerts its power. "It is no more I that do it but sin that dwelleth in me" (Romans 7:20).

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10). Thus is the distinction clear between God's children and those of the devil. God's children are full of love and live holy lives. Those of the devil are the opposite. Paul says: "O wretched man that I am; who shall deliver me from the body of this death? I thank God through Jesus our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:24,25). The failure of the law to deliver showed the need of Christ.

Again Paul says: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, godliness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another" (Galatians 5:16 to the end of ch.).

Let us conclude that, the lust of the flesh and the betrayal of God's commandments are sin. And "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled, before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:-26,27).

There is a sin that hath no forgiveness, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31,32).

Anyone who would assign the work of the Holy Spirit to Satan, hath no forgiveness. Those who have received the truth, and had opportunity to bring forth good fruit, and do it not, "Shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:-36,37).

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (II Corinthians 6:14).

I thank God through Jesus Christ, our Lord, that my eyes were opened, before it was everlastingly too late. I plead with you, "come ye out from among them, and be ye separate, saith the Lord," (ibid verse 17).

As I bring you this message, I am reminded of the Apostle Paul, when he charged the young preacher Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (II Tim. 4:1-2). It is in this vein that this message is presented to you.

CORRESPONDENCE COURSE

(*Continued from page 5*)

be reached by other methods.

Finally, we must remember that confidential study of the Bible at home gives the interested student an opportunity to seek for himself, to find answers to his own problems and to decide to obey the gospel strictly as a result of his own choice. For these and many other reasons the Bible Correspondence course stands as one of the finest methods known for reaching the unsaved.

The author is aware that hundreds of congregations are currently offering a Bible correspondence course. This is truly commendable. However, those directing and grading such courses are usually picked at random with little consideration for training or other qualifications. It is with this thought in mind that our present series of articles is offered. Those who administer a Bible correspondence course should be carefully trained for this most important work.

A complete sample kit of the new "Visualized Bible Correspondence Course" (Including five 24 page lessons, 5 sets of questions, mailing envelopes and a certificate of completion is available for only $1.00)

SPONSOR NEEDED

Brother Marshall Fletcher of South Wales wishes to migrate with his family to Canada. His home is in Belfast, Ireland but he is presently working in Wales due to poor employment opportunities at home. He has a family of two and would like to move to an area where there is a church of Christ which he might fellowship.

For further details write to him:

MARSHALL FLETCHER
Hut K 1, Cubicle 24
McAlpine's Hostel
Pye Corner; Pash
North Newport, Mon. South Wales

THE LETTER TO ROME

(*Continued from Page 1*)

tified by faith and not by works of the law. Now must be settled the problem of racial descent. Apparently the Jews made much of the genealogies. If it can be shown that Abraham was justified by faith and if, in turn, Christ can be linked to Abraham, then it is true that, "if you are Christ's then are you Abraham's seed and heirs according to the promise." (Gal. 3:29).

Also, if it can be shown that Abraham was justified by faith and not faith plus circumcision, it will forever, open the door of salvation to spiritual Israel which includes all nations.

The argument of Romans four culminates in the statement that Abraham's faith was reckoned to him for righteousness in "uncircumcision" (verse 10). Thus two things become apparent. First, circumcision was a seal of the covenant which was made by God with Abraham because of the latter's faith. Second, the promise given to Abraham was not and was never intended to be predicated upon obedience to the law. Taking into consideration, the statement made in James 2:20-27, we are made to realize that circumcision, the seal of a covenant, is not made the type of which New Testament baptism is the antitype, for baptism is never referred to as a seal or a sign. In fact the seal given to the Christian is rather the gift of the Holy Spirit (2 Cor. 1:22; Eph. 1:13).

Baptism is rather typified in the acts of obedience performed by Abraham as he placed himself entirely in the hands of God. It was Abraham's faith which caused him to offer Isaac (Heb. 11:17) and it is our faith which causes us to offer ourselves in baptism to God. (more of this in Chapter 6). Thus, only faith can partake of the righteousness of God. Jew & Gentile alike can be accepted by God through faith. "The righteous shall live by faith." Why? Because his faith is imputed unto him for righteousness. (Ch. 4:5). This is grace, as David says, "Blessed are they whose iniquities are forgiven and whose sins are covered (verse 7). In our next article we shall endeavour to shed some light on the problem of "universal guilt" and "original sin," as we discuss Romans, Ch. 5.

WEDDINGS

HUNTER - HOLTZMAN

On the afternoon of April 20, at the meeting house of the Church of Christ, Sanford Ave. in Hamilton, family and friends joined together to witness the marriage of Sister Elizabeth Anne Holtzman to Brother Robert T. Hunter Jr., both of Hamilton.

Elizabeth is the daughter of Mr Clayton E. Holtzman of Hamilton. Robert is the son of Brother and Sister Robert Hunter Sr., also of Hamilton.

They will reside in Dundas until the end of the summer when they plan to move to Toronto. May God's richest blessings be upon them throughout their life together.

Max Craddock

HERE AND THERE

Jordan, Ont.: Brother Jere Frost began a meeting of 10 days duration on May 20th.

HAVE YOU HEARD?

STUDENTS FROM ABILENE CHRISTIAN COLLEGE AND OTHER CHRISTIANS ARE JOINING HANDS IN A GREAT CAMPAIGN THIS SUMMER IN

LONDON
June 9 - July 15

OTTAWA
July 22 - Aug. 26

WILL YOU JOIN US? **WILL YOU HELP US?**

CONTACT

H. Ralph Perry
53 Tewksbury Cresc.,
London, Ontario

Roy D. Merritt
838 Hamlet Road,
Ottawa, Ontario



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

The Ten Commandments Yesterday and Today by James Burton Coffman. Fleming H. Revell Company, Westwood, New Jersey. In Canada, G. R. Welch Co., Toronto, Ont. 128 pages, $2.65.

"THOU SHALT . . . thou shalt not!" How these words thunder across the centuries! The Ten Commandments, based upon eternal and unchanging principles, deal with man's basic problems of behavior and form a guide for the course of moral life. In an age of relativism they provide a certain and objective standard of righteousness. By universal consent they stand in a class by themselves, expressing in a few words some basic relationships to God and men.

The preceding words begin the Preface to this book on the Ten Commandments. Later in the preface we read "The Lord Jesus Christ is the fulfillment of the law. He is the judge of it. He is the glory of it. He is that Prophet like unto Moses to whom all men owe allegiance. He is the Redeemer from the curse of the law, life in place of death .He is grace instead of the law, mercy instead of penalty, salvation instead of condemnation, the Author of the law of the Spirit of Life. He is the Sun of Righteousness dispelling the gloomy smoke of Sinai. Let men grope no more, but arise and shine, for their Light is come."

These quotations give you a sample of the contents of this volume. Each of the Ten Commandments is discussed and applied to modern living. Brother Coffman has studied the majority of the books written on the Decalogue during the last fifty years and makes numerous valuable references to these books. As most of our readers are probably aware, the author is minister of the Manhattan church in New York City.

• • •

PAPERBACKS

Jesus and the Ten Commandments by Ralph G. Turnbull, Baker Book House, 79 pages, $1.00.

This is the first release in the "Bible Companion Series for Lesson and Sermon Preparation". While we cannot agree with all the author says, we find this a helpful work on this theme.

Why I Left the Church of God by Bruce R. Curd, J. C. Choate Publication, 68 pages, $1.00.

The author explains why he left the "Church of God" organization (Cleveland Group) to become simply a New Testament Christian. He gives 32 reasons for taking this step. This may be the only book by our brethren on this subject.

Soul - Saving Sermons by John Harris, J. C. Choate Publications, 100 pages, $1.00.

The author is a colored preacher of Corinth, Mississippi. He is active in holding gospel meetings in many states. Many of these sermons appeared in the **Gospel Advocate**. They are simple and to the point.

Lessons From The Bible, Volume 1, by J. C. Choate, published by the author, 32 pages, 50c.

This contains six radio sermons on the theme of "The Bible." They are clear and scriptural.

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed" **10 marks for each.**
50% "A babe"
30% A workman ashamed.

1. Name the city, earlier known as Laish, which was often referred to in indicating the northern-most point in Israel.
2. In what way was David related to Jonathan?
3. Which prophet was also a cupbearer of a king?
4. On what Mount was the temple of Jerusalem built?
5. Name the weapons used by Gideon's 300 when they defeated the Midianites?
6. What King died by falling on his own sword?
7. Who was the first man to handle the harp and the organ?
8. Who was the boy king when Hilkiah found the lost book of the law while the temple was being repaired?
9. What was Moses' occupation at the time that God spoke to him from the burning bush?
10. What was David's occupation at the time that Samuel annointed him to be king?

ANSWERS: 1. Dan, Judges 20:1. 2. Brother-in-law, I Sam. 18:27; 19:2. 3. Nehemiah 1:11. 4. Moriah, II Chron. 3:1. 5. Lamps, pitchers, and trumpets, Judges 7:16-18. 6. Saul, I Sam. 31:4. 7. Jubal, Gen. 4:21. 8. Josiah, II Kings 22:1-8. 9. Shepherding, Ex. 3:1. 10. Shepherding, I Sam. 16:11.



HERE AND THERE

by Eugene C. Perry

Ajax, Ontario: "We look back in retrospect at 12 days spent in the work of the Lord. We certainly thank **Bro. J. Gladwell** for a very fine effort put forth to help proclaim the message of Christ in song and word.

This was the first Gospel Meeting held by this young church. It was well supported by the members with an average attendance of 53.

Toronto, Strathmore Blvd.: One was baptized the last part of April. Three have been identified and one confessed faults in recent weeks.

Specially marked envelopes are being used in the contribution by those wishing to make contributions toward the evangelistic campaign in **London** and **Ottawa.**

Brother Murray Hammond looks a little more on the bright side, and is making progress, according to Joyce. He may be addressed at **Toronto T.B. Sanatorium, Weston, Ont.**

Hamilton: Robert Davison has accepted work with the church in **Lima, Ohio** and begins this challenging work about July 1st. **Lima,** located 100 miles southwest of Toledo has a congregation of about 70 members in a population of 50,000 people. One was recently restored and a fine young man obeyed the gospel on May 13.

Giving has been very close to the weekly budget of $185 so far this year. The dates of the vacation Bible school have been moved to late August.

Beamsville, Ont: Keith Thompson held a meeting in **Niagara Falls, N.Y.** in April with good attendance and one was baptized and one restored. **Clyde Lansdell** of **Meaford** will visit this area the later part of **May** in the interest of the July tent meeting.

Two young men of **Great Lakes Christian College** obeyed the gospel during the meeting held by **Bob Scott** of **Syracuse** in May. Two more obeyed on May 22, when **Joe Cannon** spoke. One confessed fault.

St. Catharines, Ont.: The gospel meeting in **St. Catharines,** continued from May 6th to May 18th. **Bro. Arnold Watson of Memphis, Tenn.** did the preaching. This is the third time that he has been with us, and his messages were of the highest order. He speaks with conviction and bases all his arguments upon the Bible and not the sayings of some great teacher or professor. We feel that the church was greatly helped, and people who never heard the pure gospel were instructed in the way of the Lord. Four young people were baptized.

AN INVITATION

The many brethren and friends of **Bro. and Sis. Charles G. McPhee** are invited to their home, 4 Fawell Ave., St. Catharines, on the afternoon and evening of June 16th. At this time they celebrate the 40th anniversary of their wedding.

Niagara Falls, Ont.: A special contribution for the building fund taken on April 29th when the attendance was 50 amounted to $1699.41. These people mean to do their part in providing a building. There are 31 members.

May 13: The laminated beams were erected last week and the building is now beginning to take shape. It is expected that work on the walls will begin this week. A couple of months should see this construction completed.

A vacation Bible school and meeting planned for August 19-26 will have the assistance of a group from **Murfreesboro, Tennessee. Bro. Bradford** will be the speaker.

Glencoe, Ontario: "The meeting at Glencoe was a great success. **Bro. Claude Wilsford** did an excellent job of the preaching. Though the exact figure is not known, it is estimated that about 25 different outsiders attended the meeting . . . One young man was baptized into Christ. The dates of this meeting were Apr. 22 to May 2.

London, Ont.: Progress has been very slow in securing land for building purposes. The group of workers from **Abilene, Texas** and other places will arrive in **London** during the week of June 3rd. The Gospel meeting with **Keith Thompson** of **Beamsville** preaching will be June 17-27 and a V.B.S. will be held July 9-13. **Evelyn Harrison Public School** will be used.

Meaford, Ont.: There were 134 in Bible classes on April 15. **Clyde Lansdell** has consented to continue with this church for another year. Let us pray for and support the tent meeting they have undertaken for July.

Sudbury, Ont.: On Saturday, May 5th, **Bro. Bethel Bailey** engaged the Mormon elders in a public discussion in which he affirmed "that we have the authority to teach and administer the rites of the Gospel independent of apostolic succession."

An all day fellowship meeting was held on May 20 with **Ed Bryant** of **Strathmore** in **Toronto** as the main speaker.

Barrie, Ont.: Wesley Jones, supported by a congregation in **Bowling Green, Ky.** visited Barrie during May in making preparations for his move to work here in August. An excellent lot for a new meeting house has been purchased. Support is available for a second preacher if he wishes to join the group.

Sault Ste. Marie, Ont., Northern Rd: "We were again thrilled by the response of **Stuart** and **Lucy Johnson,** husband and wife, who were buried with their Lord in baptism on April 30th. **Brother Don Givens** from **Florida Christian College** will be coming to work with the church here in the early part of June.

HERE AND THERE

Carman, Manitoba: "**Brother and Sister Aaron Swart** will be moving to **Carman** to work with the Lord's church beginning May 15. He has been serving as educational director and song leader with the **Colorado and Jackson Streets** congregation in **San Angelo, Texas,** since January, 1961.

Lee Woodward left Carman in order to continue his education at **Abilene Christian College.** A few months ago a nice, new preacher's house was completed at a convenient location on the north side of the meeting house.

The annual spring lectureship,

(Continued on Page 12)

GLEANINGS FROM FOREIGN FIELDS

JAPAN

Miyagi-San, one of the first three elders of the Yoyogi - Hachiman Church of Christ in Tokyo, and also one of the first elders in all Japan, died recently. He had been seriously ill for over a month. Of this Japanese brother, Bob Joliffe, an American missionary in that country, writes: "He was a fine Christian gentleman in every sense."

PANAMA

Brother and Sister Ben Sherfield of Garden City, Michigan, left June 1 for Cristobal, Republic of Panama, where he will work with with Brother Ramon Mendez in spreading the gospel in that country. The Garden City church will support the Sherfield family in Panama.

AUSTRALIA

A group of deaf people in Wynnum, Australia, began meeting as a Bible class about 15 years ago, and have now studied themselves out of denominationalism and into New Testament Christianity.

During the past two years some had been baptized into Christ and had become members of the church in Adelaide. However, these new Christians kept contact with those left in the original Bible class, and began sending them tracts and gospel literature. On their own, they began a weekly observance of the Lord's Supper.

In March two American missionaries in Australia, Duward Lee and Sam Mormino, were invited to come and preach to them with the help of an interpreter. A week later the 20 adults in the group expressed the desire to become simply Christians, and to be known as a part of the church of Christ.

Brother Lee, who has been of great help to the church in Australia for the past three years, returned to the United States in May.

CENTRAL AFRICAN FEDERATION
(Rhodesia and Nyasaland)

Brethren H. E. Pierce and Edwin Crookshank, Americans, and S. G. Ziba and A. A. Ngwira, natives, are conducting a training school for African preachers at Mapepi, near Lusaka, Northern Rhodesia. Some practical training has been given in the past, but now an organized program is in full swing. Those training to preach the gospel go right into the towns and villages with an experienced evangelist and learn how to do the work by actually participating in it.

There are 11 full - time natives preaching in the villages, going from place to place wherever they are called to preach or help in any way. There are nine congregations within the immediate area of Mapepi, and 42 were baptized into Christ in the first two months of this year.

Brother and Sister Alvin Hobby have returned to the United States for a rest after 24 years at Namwianga Mission, Northern Rhodesia. He has served as principal of the African School at Namwianga all that time. He helped with translating the Bible into the Tonga language and has done a great deal of translating gospel literature into the native tongues.

After preparing themselves in the field of nursing, the Hobbys will return to Africa.

The Presnall Higginbothams have arrived in Lilongwe, Nyasaland, where the Doyle Gilliams will be returning to work with them in June. The Andrew Connally family is returning to Nyasaland to begin a new work in the Southern Province.

THAILAND

Brother and Sister Parker Henderson, who have done such an outstanding work in Thailand during the past four years have returned to the United States for a visit. Two new families have arrived in recent months to work in Thailand, and another will be coming later this year.

Since Brother Henderson's return to the United States, he has influenced Brother Bob Davidson, Dean of Students at Pepperdine College in Los Angeles, Calif., to go to Trailand to preach. Brother David son will first spend several months studying the Thai language so that he can be an effective preacher as soon as he arrives.

TURKEY

The tentative recognition extended to the church of Christ by the Government of Turkey has been withdrawn, and Brother Bill McCown, who has worked there for 18 months is having to return home. Many efforts have been made both by Brother McCown and others in Turkey to gain the necessary recognition, but it is not forthcoming.

ITALY

Two young Italian Christians, Gian Luigi Giudici and Otello Pandolfini, were to stand trial on April 28 on charges of "villifying the state religion (Roman Catholicism)". The charges stemmed from gospel sermons preached in the city of Leghorn, and from advertising posted for the meetings.

Though we have not heard the outcome, the lawyers who were to defend the two young preachers, were certain the trial would be postponed for weeks, and possibly for months, because the charges against them are in direct contradiction to their rights under the Italian Constitution.

SCOTLAND

We are indeed grateful for the continued blessings which we have been receiving from the Lord. In the work of the church here in Hyvots Bank Edinburgh, Scotland, eight have been baptized, four have placed membership, and two restored since January 1. Bro. Bill Richardson preached in our spring meeting from March 18 to 25. Bros. Will Steele and Earle McMillan have returned from a tour of the Middle East including Palelstine. Recently I have preached at Coleraine and Glasgow. In the former place Bro. A. A. Gallagher from Canada is doing a fine work in rather difficult circumstances. Here is an outpost for the truth in Northern Ireland which needs much help.

January and February members of the church in Edinburgh helped the old Rose Street congregation in Kirkcaldy Fife, Scotland. This congregation dates back to 1798.

—Andrew Gardiner

POLAND

During March, Henry Ciszek of Warsaw preached in Biskupie-Reszelski, baptized five and thus established the twelfth church in Poland since 1957. Later, in Szczytni 20 persons, including their preacher were converted becoming the thirteenth congregation.

(Continued on page 16)

HERE AND THERE

(*Continued from Page 10*)

April 20-22 featured the theme of **Stewardship.** A V.B.S. is planned for July. Plans are to have **Robert Roland, President of Columbia Christian College of Portland, Oregon** for a meeting in the Fall.

Winnipeg, Manitoba: Members of the church at **Erin St.** have been carrying on with the preaching work during the nine months since **Dan Wieb** left to take up his duties at **Western Christian College. Bill Love of Abilene, Texas** is expected to arrive early in June to work full time with this church.

Bro. Harold Parker, who has laboured with the **Osborne St.** congregation goes to **Laramie, Wyoming,** where he will be in charge of the Bible chair at the **State University.**

Dauphin, Manitoba: We are hindered from having anything public because of no men but we worship and have Bible classes and do what we can. There is need for a family to move there to help with the work or for support that a preacher might come. Plans are being laid for brethren from **Oklahoma** to conduct a campaign similar to last summer.

Brandon, Man.: Clinton Brazle of Anaconda, Montana preached in **Brandon,** April 19-22. Fourteen adult aliens were present on Friday when a slide - illustrated lesson was presented on the subject, "My Kingdom is not of this World." It was good to have Christians present from: **Estevan, Weyburn, Winnipeg, Manson, Rivers, Dauphin, Neepawa, Killarney and Portage La Prairie.**

Portage La Prairie, Manitoba: We rejoice in the obedience of **Bryan Creed** to our Lord's commands. **Philip Vance** has moved to **Winnipeg** and will worship with the **Windsor Park** church there. Vacation Bible camp for ages 8 to 15 July 9-16. It is hoped to visit every home in the city in the campaign, Aug 13-20. Eight to ten couples are reported to be coming from **Wichita, Kansas.** More help will be needed. Among other methods of working this church in **Portage** plans a gospel meeting every three months.

During the past 4 months much work has been done on the building with the help of brethren from **Winnipeg.** Classrooms, kitchen, washrooms and furnace room are coming nicely. The bapistry is ready to be connected. There is still much work to be done outside.

Our financial position has worsened to some extent. We owe about $3,000 for goods and services. We have tried to borrow on long term loan, sufficient to pay this off and complete the building. This would require about $2500 to $2000 for seating, stucco and landscaping. In all we need about $5500 to finish the project. Can anyone help by loaning or giving?

HERE AND THERE

Wawota, Sask.: Clinton Brazle of Anaconda, Montana conducted a meeting April 22-29. Adult aliens attended each night and worthwhile home Bible studies were conducted each day. In the estimation of **Bro. Brazle,** a capable consecrated full time man supported in **Wawota** now could produce fruit sufficient for a good-sized congregation in a short time. A fine new meeting house is in use. Many have shown interest in the way of the Lord.

Estevan, Sask.: "Our new building will seat about 180 in the pews with additional seating possible by chairs. The Bible school has an attendance of 80 but a goal of 150 has been set. V.B.S. is planned for July 9-13 and it is hoped to have a booth at the fair July 5-7.

Saskatoon, Sask.: Gospel meeting with **J. C. Bailey** preaching, April 26 - May 9.

Horse Creek, Sask.: It has been nice to have the classrooms for the children all winter. It is the first year we have been able to have classes continually.

We are making plans for another Bible school the first two weeks of July.

Outlook, Sask.: There is opportunity to buy a well located church building in town if the mobile meeting house presently in use can be sold. An interesting Bible camp meeting is planned for two miles west of Macrorie July 26-29.

Radville, Sask.: Our members now are 17 with about 20 children. We have just furnished our place of worship with new pews.

Regina, Sask.: "Our Sunday morning services have averaged 112 since the first of the year. The Sunday evening services averaged 81. The mid-week services about the same. The budget of $187.50 appears to be within reach and is 20% over last year.

Quarter page ads are being put in the paper. **Johnny Lewis** and family of **Houston, Texas** are to be here July 8-20 to assist with a V.B.S. and meeting. Work on the interior of the building continues. This church has decided to oversee the work of the **Allan Bell's** as they return to **Africa** this summer.

Perryville, Sask.: Bible school and series of meetings will be held July 22-29 with **James Burns of Regina** as principal and preacher.

Prince Albert, Sask.: Walter Straker visited the lectureship in **Abilene** and hoped to bring back a couple to live in **Prince Albert** and a preacher for **Nipawin.** It is also hoped to be able to purchase the meeting house trailer mentioned in the above **Outlook** item. The group in **Big River** have a building.

Swift Current, Sask.: Wilfred Orr held a meeting here. As many as eleven non - members attended. There are more opportunities for cottage meetings than **Bro. Jacobs** can conduct. The **North Weyburn** church is endeavouring to raise support for **Bro. Jacobs** so that he can do full time work.

HERE AND THERE

Medicine Hat, Alta.: "We are all rejoicing greatly here now because of four people who have recently obeyed the Lord in baptism and who we believe endeavour to be faithful. The older couple live in the same part of **Medicine Hat** that we do and their son and daughter-in-law (the older couple) live on a farm 27 miles south of **Bow Island** and about 67 miles from here. They were planning to accept the Mormon teaching but through the **Nerlands at Lethbridge** and through attending discussions between Mormon elders at **Bow Island** and **Bro. Roark of Lethbridge and Bro. Corley** of "the Hat" were directed to the church of Christ and attended the meetings here for about six weeks before their obedience.

We plan a series of meetings with

(*Continued on Page 17*)

BRINGING OUR BOYS BACK

(*Continued from Page 4*)

reared and educated in Canada are more likely to fit themselves into the Canadian scene. Here is a goal for us in the next few years.

It would not be fair to close without mentioning that there is a seemingly unending shortage of trained preachers in the States. New congregations are coming into being at a rate faster than preachers are being trained. Men are leaving evangelistic work to go into business or professions. Do they have a right? Yes, of course! They have as much right as the man who has never given himself to full-time work.

In some instances there will be qualms of conscience with good reason. In other instances, the individuals belong to the secular world by inclination and temperament. A man should be a preacher because he wants to and because he feels he must. None should be full-time preachers because they regard it as a profitable or comfortable mode of existence.

Canadian churches can attract and hold preachers by giving them adequate support, a reasonable amount of genuine appreciation and consideration, and a Christian education in a Canadian environment. These things are both fair and practical. A preacher needs to be supported but not indulged. He needs appreciation without flattery or idolization. When he fails to serve where he is most needed through selfish motives, under such circumstances, he has none but himself to blame.

R.D.M.

PERSONAL EVANGELISM

(*Continued from Page 1*)

the personal worker doesn't know as much Bible as he should but he knows the divisions and how the church began and the requirements of the New Covenant. There will certainly arise questions to which he cannot give a satisfactory answer, but this will lead both into a greater meditation and a deeper study of God's word.

We have so many advantages in this mechanized age, faster travel, the radio, the TV by which we can broadcast God's word to the world, but if we, who call ourselves Christians don't demonstrate in our every day living the life Christ would have us do, we will fail in bringing forth suitable fruit. Let us therefore endeavour to live day by day the way our Master would have us do so that people will enjoy our company and we in return will be able to enlighten them on the greatest possession that has ever been offered to mankind — "The saving of his soul." In 1962 let us speak to the man across the garden fence about his soul's condition.

HERE AND THERE

Massena, N.Y.: Billy Jackson of Marlow, Okla. has moved with his family to serve the church in Massena. He has been Job Superintendent on the construction of a number of buildings in the north east since 1957. He began full time work at Massena in February. His daughter was baptized on March 11. One has been restored. There are now 19 with better interest among the people now that there is a building.

OMAGH BIBLE SCHOOL

Dates: July 8 - August 5.

Enrollment: Young People! Plans for 1962 are well under way. Because of an expected heavy enrollment this year, you are asked to send your application early.

Pre-enrollment: To improve the efficiency of the school and to make sure there is room for everybody, the directors have set a new policy, that all students have their applications in at least two weeks before the commencement.

Applications: Application forms will be in the mail almost immediately.

Camp Director: The directors are pleased to announce that they have secured the services of Brother Bob Adams as camp director again this year.

Volunteers: Omagh needs cooks, counsellors, nurses and qualified life guards.

Christian Fellowship Week: Plan now for the rich experience of Christian Fellowship Week, August 6-10th.

Address all correspondence to:

Miss Margaret Carnegie, 95 Garfield Ave. S., Hamilton, Ontario

HELP KNUTSON FAMILY RETURN FROM NORWAY



The M. J. Knutson family due to arrive in Montreal, Canada on July 14th. From left to right, standing are David, 9, Marion, 13, Betty Ann, 7. Sitting, sister and brother Knutson with eldest daughter Sonja, 15. This family still lack a good deal on their travel fund. You may contact the Estevan Church of Christ, Estevan, Sask.

OMAGH BIBLE SCHOOL - 1962

Through the winter months the board of directors of the Omagh Bible School have been planning in board and committee meetings the activities for the summer. Our board has been increased to eleven so that we have some additional workers. New to the board this year is Bro. John Mackay, Toronto, and Bro. Murray Smith, Bronte (Oakville). We appreciate the interest and willingness of these new servants as board members.

Brother Bob Adams of Sarnia will direct our regular July camp for children and young people. The dates this year are July 8th to August 5th. A teaching, counseling and cooking staff is being lined up for that month of Bible study and recreational activities. Some greater difficulty is being realized in obtaining counselors and teachers this year due to many other worthwhile activities in the province.

The "Fellowship Week" this year is planned to give spiritual refreshment to all who attend. Bro. Ralph Perry is acting as director of this aspect of our program. The general topic is, "The Christians Spiritual Life". The dates are August 6th to 10th. Brother Robert Vance of Nashville, Tennessee is slated to lead the teaching portion of this week's activities. He comes to us well recommended for this work. We urge greater participation in this exceptional opportunity for Christian fellowship and edfication in Christ. Consider a vacation that will really re-create.

Last year a couple of bus loads of young people from the Nashville, Tenn. area spent a week in August at Omagh. They were under the direction of Bro. Ed Cullum. They plan to repeat this visit to Canada this year. They will be at Omagh the week of August 19th. We will have an opportunity to acquaint them with the Lord's work in Canada. Through generous gifts in money raised or donated by this group we have been able to purchase a new gas cook stove for the kitchen at Omagh.

A "Labour Day" week-end for young people will be planned again this year. A number of churches have again requested the use of the grounds at Omagh for their Bible school picnics. We are realizing greater use of the facilities at the Omagh Bible School, but we feel that a full summer program of worthwhile activity is possible. We invite your continued support and interest. Help in liquidating the swimming pool debt will be much appreciated.

D. E. Perry, President

HERE AND THERE

Moose Jaw, Sask.: One has been baptized in recent months. Remember the big "June Meeting" gathering planned for Moose Jaw on June 10th.

COLLEGE NEWS

Great Lakes Chorus Has Bsuy Season

The Great Lakes Christian College Chorus has had a very busy Spring program schedule. During the Spring Vacation, the group made a tour through Michigan and Ohio, singing at Rochester, Michigan on the 1am
Christian College, Flint, East Detroit, and Wyandotte, Michigan, Toledo and Cleveland, Ohio, and Buffalo, N.Y. The first Friday in May was the date of a program given before those assembled for the annual College and Home Association Turkey Dinner in Beamsville. On May 9th the Chorus competed in St. Catharines in the Lincoln County Music Festival placing third. The Victoria Day Holiday week-end took the Chorus on a trip which included programs at Kingston, Montreal, and Ottawa. The final program of the Chorus for the 1961-62 session was presented as part of the Commencement Day ceremonies on June 1st in an impressive and colorful open-air program. Arthur Walker directed the Chorus for his sixth year. He was ably assisted by Harold Tabor, Great Lakes teacher of Bible and History.

Drive For Library Books Begun

Brethren everywhere are asked to gather up unused books from their attics and their libraries and forward them to the Great Lakes Library. A special effort to expand the College's library has marked the moving of the present collection from a restricted area into a special library room. The College and Home devoted the proceeds of its Turkey Supper to improving these facilities, The Student Body presented the College with a film-projector as a beginning of a film library. Several friends of the College have sent special contributions to be used in securing needed reference works. Most urgently needed are books for the Religious Section in order to support adequately the Two Year Bible College Program presently offered by the College. Send money and books in care of Library, GLCC.

OUR DEPARTED

ARTHUR W. STEVENSON

Born over 80 years ago in Bracebridge, Ontario, Brother Arthur W. Stevenson passed away at Doctor's Hospital, Toronto, on April 14. He was a member of the Strathmore Boulevard congregation of the church, which he served for a time as deacon. His faithful children were in almost constant attendance at his bedside as the end neared.

Baptized into Christ at an early age, Bro. Stevenson raised his children in the nurture and admonition of the Lord, with the help of his loyal wife, the late Ada May Secord, who preceded him in death by some ten years. His three children follow in his ways. His son, E. Grant Stevenson, is an elder in the church. His son, Eldon, serves the Harding Avenue congregation well. He leaves six grandchildren, all Christians, and thirteen great-grandchildren, three of whom have already obeyed the gospel of Christ. In addition to these survivors, he leaves a brother, Charles.

Funeral services were at the Trull Funeral Home in Toronto, and on the following day at Ferguson Funeral Home in Meaford. Bro. Ed Bryant spoke at both services, being assisted in Meaford by Bro. Clyde Lansdell. Bro. Stevenson was buried beside his wife in Lakeview Cemetery, Meaford.

Edward L. Bryant

* * *

BERTHA WHITFIELD

Sister Bertha Whitfield, wife of William Whitfield, Thornbury, Ontario passed away April 27, 1962 at the Meaford General Hospital. She had been ill since suffering a stroke about a month before. She was baptized by Brother S. M. Jones in the late 1800's and had remained faithful throughout her life.

She is survived by her husband and one daughter, Mrs. Ray McClure of New Market, Ontario. Also surviving are two grandchildren. She had one son that died in infancy.

Interment was in the Thornbury Cemetery. The writer conducted the service at Davidson's Funeral Home in Thornbury. Brother John Whitfield conducted the interment service. Clyde Lansdell

D. A. SINCLAIR

Word has been received of the passing of brother Sinclair in Weyburn, Saskatchewan. We do not have the details but do know that he was well known throughout the churches in Canada and highly respected for his much labour.

* * *

LEONARD CANNON

Brother Leonard Cannon passed to his reward very suddenly on Tuesday, May 8th in St. Joseph's Hospital, Toronto.

Born in London, England on November 16, 1900, he came to Canada and, having come under the preaching of the gospel at Fern Avenue in Toronto he was baptized in 1944. He was always active in the Master's work.

When the church which now meets at Harding Ave., Toronto was started in July 1955, he was one of the leaders. Later he became an elder and together with fellow-work-men built a strong congregation.

He leaves to mourn his passing, his wife Ivy, one son Joseph, of Japan and one daughter Aileen, Mrs. Don Zimmerman. The family has lost a wonderful companion and the church a valuable servant. We will miss him but are glad that he can "rest from his Labours". Blessed be the Master for the hope of the gospel.

John McKay and G. M. Johnson assisted in laying him to rest.

* * *

WINNIFRED COMFORT

Sister Winnifred Comfort, wife of the late Norman Comfort, passed away May 3rd after a lengthy illness. She was in her 81st year. Sis. Comfort was baptized at Meaford, Ontario in the year 1900 and has remained a loyal follower of Jesus all of her years, even when her health finally began to fail, showing great perseverance to attend worship services and do all she could for her Lord.

She is survived by one brother, Lou Moore of Beamsville, and two sisters, Mrs. Grace Douglas of Vernon, B.C. and Mrs. Mabel Medd of Edmonton, Alta.

Services were conducted by the writer from the Tallman Funeral Home in Vineland. Interment was in Beamsville. — Robert Davison

IF YOU DON'T DRINK

. . . pay less for your auto insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike . . . and the premium rates are set accordingly.

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A7

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*IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

SUMMER CAMPAIGN NEEDS FUNDS



Word has been received from the group that plans to come from Abilene Christian College to London and Ottawa this summer that there is an urgent need for more financial assistance. Only about one third of their objective has been met as yet.

The campaign begins in London in June and then comes to Ottawa through part of July and August. It is hoped that large Vacation Bible Schools can be held in each place followed by protracted meetings. Such efforts will be accompanied by vigorous door-to-door visitation. The work in both of these mission points can be strengthened in a wonderful way with your co-operation.

—Roy Merritt

TENT MEETING IN MEAFORD IN JULY

Friends, how long has it been since you attended an "old fashioned tent meeting with sawdust on the ground?" How long has it been since you have joined hundreds of people in singing the "old fashioned hymns" that you love so well? How long has it been since you listened to the reading of the New Testament (without comment) for 12 hours?

These things are in store for the people of Ontario beginning July 7th and continuing through July 29. There will be a large tent on the Fair grounds in Meaford for 23 nights. Brother Jack Fogarty from Texas and Brother Ermon Bain from Alabama will be the speakers.

More than one million people have already heard the gospel under the big tent. This meeting will be unique in that there will be no false claims of healing or miracles. There will be no collections taken from the audience at any time.

We feel fortunate that we have been able to secure the services of Bro. Harold Tabor of Great Lakes Christian College to lead the singing for all of the meeting.

Meaford on the Georgian Bay, is a pleasant vacation area. If you have not already made plans for your vacation, why not consider spending it in the Georgian Bay area and helping us in this great work for the Lord. Cottages and cabins are available in the area for rent; also tent parks are readily available. If you could come for a few days we will provide bed and breakfast for all who come.

This endeavour will cost around $7,500; $5,000 of this will be paid by our brethren in the States. We are asking the members of the church in Ontario to help us with the remaining $2,500.

This meeting should mean a great deal to the church in all of Ontario. If you can help in attendance, financially, in visitation, or have talents that can be used in any way to better the meeting we solicit all that you can give.

HERE AND THERE

Vancouver, B.C.: On April 8 there were 92 at Bible school, 134 at morning worship and 70 in the evening. One was baptized on April 12. One confessed wrong on April 22. V.B.S. plans are for July 3-14. Work is continuing on the foundation of the new Nanaimo building.

Victoria, B.C.: There are 40 members representing 23 families in this city of 150,000. A long range program is being planned. The present budget of $91 is being surpassed. Jim Hawkins has cottage meetings each evening of the week.

MONTREAL CAMPAIGN TAKING SHAPE

Jerry L. Davidson

Plans are well underway for the evangelistic campaign in Montreal which will be the most concentrated effort ever put forth to preach the gospel in Canada's largest city. Brother B. F. Haynie of Huntingdon, Tennessee(who held a gospel meeting for the church in Montreal in May 1961, plans to return for June 17th through 24th with 25 Christian workers. Activities are to include personal work (cottage Bible meetings, door-to-door calls, etc.) preaching in the city's Dominion Park in the heart of the city, and meetings each evening through the week. About 5,00 meeting invitations, and several thousand tracts are to be distributed.

Each worker in the group is planning to arrange for his own expenses, and many are using their vacation time to come. There will be, at least, four gospel preachers, several elders, song leaders, teachers, and Christian college students to give strength and encouragement to the campaign.

Brother Elvis Huffard and his family, former missionaries to Nigeria will contribute their talents and experience along with brother and sister C. M. Allen of Bruceton, Tennessee. Brother Allen is the preacher for the congregation in that town. Both bro. Allen and bro. Huffard are to speak in the park meetings.

Should anyone desire to help in this cause it is not too late, if either the church in Montreal or the church in Huntingdon, Tennessee is contacted immediately. The addresses are as follows:

Montreal Church of Christ
760 - 44th Ave., Lachine, Quebec
Church of Christ, Box 204,
Huntingdon, Tennessee

GLEANINGS

(Continued from Page 11)

Meanwhile, Jozef Naumiuk, another Polish preacher, was arrested while conducting Sunday services in Poznan. He suffered similar harassment previously in 1959 and 1961.



Winners of Gold Medals in 1962 Lincoln County Music Festival in speech: Great Lakes students (left to right) April Douglas, Public Speaking; Bruce Minter, Bible Reading and Shakespeare; Marilyn Laundry, Public Speaking. April was also a finalist in the 1962 Ontario Public Speaking Contest sponsored by the Ontario Hydro Electric Co.

YOU CAN BE A GOLD MEDAL WINNER IN 1962-63

Not every student at Great Lakes Christian College will win a literal gold medal this coming year, but each can earn the golden satisfaction of outstanding personal achievement. By relating your academic studies and your life's plans to the grander design of God's purpose for you, your education will take on a more meaningful aspect. Proper motivation, careful attention by interested teachers, and your hard work will result in grades worthy of a medal. At Great Lakes, our goal is personal excellence in accordance with personal ability.

Applications are now being received for the 1961-62 session. Apply early. A record enrolment is expected. Dormitory facilities are limited.

GREAT LAKES CHRISTIAN COLLEGE

BEAMSVILLE ONTARIO CANADA

GEOFFREY H. ELLIS, President — EUGENE C. PERRY, Principal — FRED R. SMART, Executive Assistant

WEYBURN CHURCH SENDS BETTY BAILEY TO RHODESIA

The congregation here in Weyburn is very pleased to announce that we have chosen to sponsor Betty Bailey for the next two years in the mission field of Rhodesia. We have every confidence that with God's help Betty is very capable of doing a good work in Rhodesia. Betty has answered the call for help from this land and has now all the necessary papers for her official entry into Rhodesia.

The 10th and Bison congregation has undertaken the sponsorship of Betty. We have set aside $50 per month towards Betty's support. Betty will need at least $100 per month in order to have her needs supplied. If there are others in the brotherhood interested in supporting this work we would ask that contributions be sent to Box 3056, Weyburn, Sask. The congregation here would then mail Betty one check for each month.

Betty will be filling a great need in Rhodesia as some of the teachers already there are planning to return soon. Much good work has been done in Rhodesia by the Allan Bell's and others. Let us support Betty all we can in order that the good work might be carried on.

STATEMENT

"I would like to thank the Weyburn Church for supporting me for the next two years in my endeavour in Northern Rhodesia.

"I am certainly looking forward to this work and am happy that I shall be working with Brother and Sister Allen Bell.

"In general, my work will consist of teaching secular and Bible classes."

Betty Bailey

HERE AND THERE

(Continued from page 12)

Bro. Chas. Littrel of Calgary as speaker, from May 13-20. —Harry Meakes.

Lloydminster, Alta.: "We have moved into our new building. The date of the public opening was set for May 13th. Plans have been made for an eight day preaching meeting from July 1-8 with Idus Ingland of Channelview, Texas, speaking for us. This will be followed by a vacation Bible school from July 29th to August 5th. Helping us with the V.B.S. will be four young men and one of the deacons from Jacinto City, Texas

Calgary, Alta.: Brother Corley of Medicine Hat held an excellent meeting here. There are 74 members. Charles Littrel of Marvel, Arkansas recently arrived to take up the work. New pews were installed in April.

Edmonton, Alta.: Five men rededicated their lives and two women have moved in since last report. From 38 last May, we now have 52 members. The 1961 budget was $70 but giving averaged $96 by the end of the year so the 1962 budget has been set at $110.

The church in Alice, Texas has found it necessary to be relieved of its part of Bro. Fruzia's support but churches in Wichita, Kansas have taken it up. The Edmonton church moves toward self support with the plan to supply $150 of the

(Continued on page 18)

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., 4 York St. Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8:00 p.m. Friday, Young Peoples, 7:30 p.m. Malcom Porter. Sec., Brooklin, R.R. 1. L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 7:00 p.m. Thurs. Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver) 7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
23 Concord Ave, 7 p.m., Gospel Service 8 p.m. Breaking of Bread. For young peoples and midweek services call R. Witty, sec. Phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 435 Windsor St., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wednesday; 8 p.m. Friday. Max Craddock, ev., 218 Park St. W., Dundas, Ont.; Robert Hunter, sec., 67 Ray St., S.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon, Gordon Arnill, Blind River, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10 a.m. M.S.T., Municipal Hall; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Civic Center, Room 15, 11th St. S. 10:15 11.15 a.m., 7.30 p.m. Sun. E. R. Roark, ev., Rideau Court S., Phone 327-6145 or O. A. Nerland, sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PI. 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Ahoghill Orange Hall, 866 Adelaide St., N., Sun. 9.45, 11 a.m.; Homes 7 p.m. Sun. 7.30 p.m. Wed. Contact H. Ralph Perry, 53 Tewskbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision. 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab. 10 15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Lloyd Hotchkiss, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Standon School, (6½ mi. S. of Shamrock) 10:30 a.m. Walter Bell sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs.. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869, Murray F. Hammond, ev. HU 9-7751, HU 9-7405.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec.., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

HERE AND THERE

(Continued from page 17)

preacher's support by next January.

This church has members who live at Whitecourt 120 miles away and meet in their own home on occasion. Also a family of three lives 50 miles north at Westlock. Opportunity to reach out to these other communities seems good. The nearest church is Lloydminster, 150 miles distance. There are 67 members there.

OMAGH FELLOWSHIP

Elsewhere in this issue you will see an advertisement of the special fellowship and spiritual refreshment opportunity at Omagh Bible Camp grounds on August 6 through August 10th. In these busy times we need just such an opportunity to deepen our inner lives.

Robert E Vance of Nashville, Tennessee, after soloing for two symphonies, gave up a concert career to preach. He will teach the classes during these five days. Graduate of music conservatory, he also has a B.A. and M.A. from A.C.C in Bible He has taught Bible, Greek, and Music and comes highly recommended

There will be two hours of meditation and instruction each morning; afternoons are free for relaxation and recreation; and evenings will feature special lectures.

Rates for adults are $12.50 and for children from 5 to 12 - $1 for each year.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

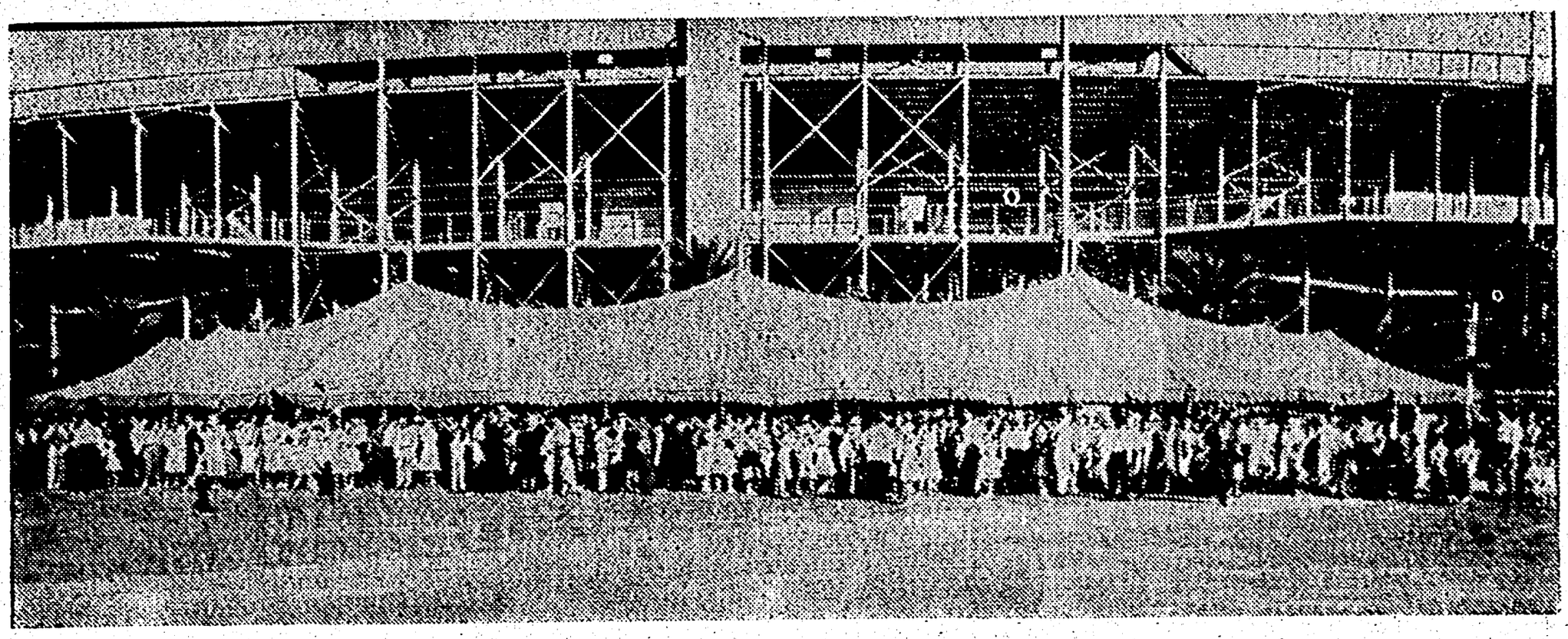
Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 1002 Banning St., Ph. SP 4-6601, 3 Wpg. Harold Parker, ev., Ph. GR 5-6905.

EVERYONE IS INVITED TO ATTEND THE



BIG GOSPEL TENT MEETING

8:30 P.M. Each Evening

JULY 8-29

FAIR GROUNDS - MEAFORD, ONTARIO

Evangelists: John P. Fogarty and Ermon Bain

PRE-MEETING FEATURE SATURDAY ONLY, JULY 7 — CONTINUOUS
READING OF THE NEW TESTAMENT — 9 A.M. - 9.00 P.M.

(Bed and Breakfast will be provided for out-of-town guests.
Phone 368-J in Meaford when you arrive)

See Article Inside

GOSPEL HERALD

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The Promotion Of
NEW
TESTAMENT
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VOL. 28, No. 6 BEAMSVILLE, ONT. July, 1962

STOP STIFLING THE SPIRIT

Jerry L. Davidson, Lachine, Quebec



In the Bible, we read of men who became great in the sight of God, because they submitted their lives to the guidance of the Spirit of God. Philip, the evangelist, obeyed the Spirit and was directed to a man unto whom he was able to preach the saving power of Jesus (Acts 8:29-39). As the result, another soul was added to the family of God. The mind of the apostle Paul was always opened to the guiding influence of the Spirit, enabling him to work with great effectiveness (Acts 16:7; 21:4). The Holy Spirit is still at work through the New Testament (of which he is the author), guiding and teaching men to do the will of God (John 16:13; II Cor. 5:5; I Tim. 4:1; II Tim 3:16,17; Rev. 2:7). Whenever the Word of God is preached and obeyed the Spirit is given free course of action.

Negative Attitudes

The Bible also records the dispositions of men who have taken negative attitudes toward the Spirit. The prophet Isaiah said of the house of Israel that " . . . they rebelled, and grieved his Holy Spirit: Therefore he was turned to be their enemy, and himself fought against them" (Isa. 63:10). When these people refused to hearken to the law of the Spirit and sinned, they quenched or extinguished the Spirit. Of this very thing the apostle Paul warns Christians, as he writes to the church at Ephesus. "And grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, and all malice" (Eph. 4:30,31). What grieves God grieves the Spirit; what pleases God pleases the Spirit. We must make sure our lives are in harmony with the Spirit if we are to please the Father (Rom. 8:16).

In writing to the Thessalonian brethren, Paul admonishes in a short sentence, "Quench not the Spirit" (I Thess. 5:19). William's Translation reads, "Stop stifling the Spirit". But how is it possible for us, today, to stifle or quench the Holy Spirit? Note the various ways this can be done:

(Please turn to Page 5)

THE LETTER TO ROME

E. D. Wieb, Weyburn, Sask.

(No. 5)

One of the most problematical passages in the New Testament I feel certain is the fifth chapter of Paul's let.er to Rome. To illustrate the problem I quote from two separate commentaries which represent the two divergent schools of thought.

> "Nowhere does Paul trace the sin of man back to a hereditary disease." — Brunner
>
> "Wherever there is human nature, since Adam fell, there is sin in its form of guilt."—Moule

Primarily since Augustine, there has been the argument over this passage on the question of "original sin" and human depravity. We ask now that you, the reader, read again and most carefully the fifth and sixth chapters of Romans.

Let us try to clarify this problem as best we can in a short article. The approach to any passage of scripture, of course, can well determine its interpretation and it is obvious that one who approaches this passage with the preconceived belief in "original sin" will likely find fuel for the fire therein. Likewise one who approaches it from a "free will" approach will also be able to find in this passage a source of encouragement. However, let us try to be objective.

There are one or two biblical principles which one must bear in mind as he studies.

First: "The soul that sinneth it

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ARE THERE CHRISTIANS IN ALL DENOMINATIONS?

J. C. Bailey



Last month we wrote an article entitled, "WHAT IS A CHRISTIAN"? It would be well to re-read that article before reading this one. It would be well to have in mind what the scriptures teach that a "Christian" is.

We learned that "Christian" was a name given by God. We learned that it was first given at Antioch in Syria (Acts 11:26). There were no denominations in those days. So the name Christian was used separate and apart from any denominational significance. In the New Testament people were Christians and did not belong to a denomination.

This leads some to exclaim that a man can be a Christian and not a members of any church. I must confess that a person can be a Christian and not a member of any denomination but in the New Testament Christians were members of the church. There is nothing that would distantly suggest that any person was a Chrisian but was not a member of the church. Peter says: "if any speaketh, speaking as it were the oracles of God . . ." (I Peter 4:11). So when a person speaks as the oracles of God he does not say that a man is Christian but not a member of any church. Let us read: "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and the disciples were called Christians first in Antioch" (Acts 11: 26). We have three terms used synonymously here: church - disciples - Christians. Jesus said: "Heaven and earth shall pass away, but my word shall not pass away" (Matthew 24: 35). So the order of Acts 11:26 shall remain forever the same, and in the same order. The church is composed of the disciples. The disciples are called (named of God) Christians.

A disciple is a learner of Christ. The two fundamentals that he learns are: first, that Christ has all authority in heaven and on earth (Matthew 28:18); second, that the gospel is the power of God unto salvation (Mark 16:15,16; Romans 1:-16). If these two principles are recognized how can a person be a member of a denomination? Denominations are ruled by men. The thing that makes a denomination is holding to certain principles that no one else holds to. The distinctive doctrine of each denomination is not found in the Bible. The particular name of each denomination is not found in the Bible.

Every denomination holds to some Bible truth and some denominations hold to much Bible truth, but that does not make them a denomination. Bible truths do not denominate them. It is their particular doctrines that separate them from others. These particular doctrines are of human origin and not divine. Space would forbid to give examples to prove this is true. Denominations exist because men have rebelled against the authority of the one who says: "All authority is given unto me in heaven and on earth". When you have a denomination you have a human head for it. Christ is THE head of the THE church (Ephesians 1:22).

I feel that people think there are Christians in all denominations because there are good sincere people in all of them. Are there not sincere people in the religion of Islam, Buddha etc? Does sincerity make a man a Christian? If it does, then a person could be a Christian and uever have heard of Christ. We have shown that this is not true.

I believe that I only have one wife and only have the right to have one living wife. That does not prove that my wife is the best cook in Moose Jaw. It does not prove that she is better looking than any other woman. It proves that God made a law. The law is that a man shall leave his father and his mother and shall cleave to his wife and the *two* shall beome one flesh (Ephesians 5:31). God's law as to being a Christian is that he names the disciples Christians and they have learned first that ALL AUTHORITY BELONGS TO CHRIST. HE IS THE HEAD OF THE CHURCH. In a denomination some man or men exercise the authority. Some man, or men, are the head of the denomination. I ask you, my reader, in the light of New Testament teaching to tell me how a person can become a member of a human denomination and a member of the divine church at the same time.

Some one might tell me that I am not distinguishing between the visible church and the invisible church. Where in the Bible does it tell about a visible church and an invisible church? Echo answers where? This is just more human jargon that befuddles the issue.

Some one else suggests that the church consists of all the different denominations. Does it? The church existed for hundreds of years before any modern denomination existed. The church was complete before any denomination sprang into being. So the church does not NEED to consist of many denominations. Furthermore, the church is the body (Ephesians 1:22). The body is the church (Colossians 1:-18). There is one body (Ephesians 4:4). In order to have all denominations as part of the church we would have to read the Scriptures like this: There are 300 bodies. The church is three hundred bodies. The three hundred bodies are the church. The answer to this question really is: Is the Bible the Word of God?

Let us suppose that some sincere person has submitted to the authority of Christ, has become a disciple of the Lord Jesus, and then in ignorance of the further teaching of the Word of God has affiliated himself with some denomination, what then? Apollos was a man that knew only part of the truth. Priscilla and Aquila preached unto him the word of the Lord more accurately. He then entered into full fellowship with the church. Paul taught the men more fully who had been baptized with John's baptism and they were baptized into the name of the Lord Jesus (Acts 18:24-28; Acts 19:-

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THE CHURCH AT WORK

by W. F. Cox



"To the intent that now, unto the principalit- the principalities and powers es, might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. 3:10, 11). The mystery of the gospel had been hidden during all the ages, but was now revealed in order that the "manifold wisdom of God" might be made known to ALL as shown in verse 9, "according to the eternal purpose." This is the purpose which God had in all the ages purposed to fulfill through Jesus Christ.

The church, then, was the means through which the gospel was to be taken to the world. Therefore, the preaching of the gosepl to all nations is to be done through the church. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). It is His ordination that we all who believe the gospel and are saved should practice good works. God has graciously quickened us, saved us, made us new creatures, and prepared us unto good works.

The New Testament church is composed of those who have heard, believed, and obeyed the simple conditions of the plan of salvation. They are blood-washed, Spirit-filled, and translated from the power of darkness into the kingdom of our Lord. These members are a growing, active, and progressive group, full of zeal, and devotion, bound together by love, co-operating in sending the Wonderful Message of Salvation to the lost of earth. The apostle Peter refers to the membership as "living stones", "Ye also as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). This group of the saved are "spark-plugged" by love to take the gospel message to all nations. Jesus says, "If you love Me, keep My commandments" (John 14:15). Love motivates service.

Jesus commanded His disciples to "go into all the world and preach the gospel to every creature". One of the essentials of the teachings of Christ is spiritual growth. Grow in numbers, in grace, in faith, in knowledge, and in favour with God. "As new-born babes, desire the sincere milk of the Word, that ye may *grow* thereby" (2 Pet. 2:2). To grow, one must have proper food, exercise and fresh air. The church at Ephesus failed to feed their souls the "Bread of Life", and lost their first love. Jesus rebuked them and told them to repent or He would "Remove thy candlestick out of his place" which meant that he would blot out their names from the "Book of Life". What about you dear brother or you dear sister? Are you starving your soul by dropping out of the Bible study period? Are you attending all of the church services and preparing yourself to be a faithful messenger of the Lord.

The church should be a hive of living Christians, feeling keenly their responsibility of taking the gospel (which is the power of God unto salvaton to everyone that believeth) that the millions who have not heard the story of Jesus in it's purity and simplicity may hear. Before starting out with the gospel one should be "strong in the Lord, and in the power of His might"; fully equipped with the "whole armour of God, adding the different pieces of equipment: "having your loins girt about with truth" — "breastplate of righteousness" — "feet shod with . . . the gospel of peace" — "taking the shield of faith" — "helmet of salvation" and the sword of the Spirit which is the Word of God. "With a fervent, sincere prayer and devotion, God will give us precious souls for our labour.

Remember friends, this preparation is essential in defeating and crushing the influence and power of the "prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Our faithful effort is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

The church of our blessed Lord will succeed if we are on the Lord's side. **Faith is the victory.**

SALMON ARM "SUMMERFUL"

A big "summerful" of work is being planned for Salmon Arm. Bruce and Grace Tetreau and family (now attending Freed-Hardeman College) are to be with us from June 17 through September 1 for a concentrated effort. Plans are for a personal work blitz, VBS and Gospel meetings.

Brother Charles Coil, evangelist for the church in West Memphis, Arkansas is to do the preaching in our Meetings July 8-15. This will be in conjunction with our VBS. The Tetreau family will assist in preparation for the meeting and VBS, teach in the VBS and do much of the follow-up work after the meetings. Bruce will do the preaching, also, while I am absent in meetings through the month of August.

As yet we are still in need of two things. (1) We need another VBS teacher. If anyone could spend a work-vacation in Salmon Arm July 8-15 we need you. (2) We do not have all of the support for the Tetreau's. About $900.00 is needed. As yet we have only $255.00 in hand and another $380.00 promised, totalling $640.00 when all accounted for. Examine your budget to see if there is room in it for a contribution to the support of Bruce and Grace.

We look forward to a busy, yet happy and fruitful summer in the Lord's work. Why not plan your vacation for the scenic Shuswap-Okanagan area and worship with us at Salmon Arm?

Lynn Anderson,
Box 51,
Salmon Arm, B.C.

GOSPEL HERALD

Published Monthly for the Promotion of New Testament Christianity

— FOUNDED BY ROBERT SINCLAIR, 1936 —

ROY D. MERRITT **EUGENE C. PERRY**

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Page 4 **July, 1962**

WHAT IS TRUTH?



Out of Pandora's box of destructive criticism have come many strange evils in the last one hundred years. Some of these were so radical that they furnished little temptation to a Bible-centered Christian. Others have been more subtle and attractive to the unwary pilgrim. Among the latter is the philosophy that all truth is simply relative and that it is only truth to him who believes it to be such.

The great facts of the Christian faith are said to be true to the believer, even if they are not, strictly speaking, historical truths. Truth is made largely subjective and dependent upon the believer's faith. This error has a plausible ring from one who is careful not to overstate his case too boldly.

Recently, in discussing religion with a young man who is preparing for the Anglican ministry, this editor was given a sample of such reasoning. The young man claimed that he had high regard for the Bible. Perhaps he is sincere in this claim. However, it soon became evident during the conversation that his approach to the Bible was vastly different from the writer's.

His view, if I understood him correctly, was that the search for historical truth is but a will-of-the-wisp. The need of the hour, to him, was for each person to choose subjectively from the Bible those things which appealed to him. These could be then welded into a religion which would bring peace of mind and hope.

The young man did not know his Bible well. He was found at one time quoting a rather strange proof text in support of his contentions. As he sought to show that absolute truth is non-existent in any matter, he approved the cynical question of Pilate, "What is truth? It is likely that he did not know that this question was asked by Pilate as he rejected the claims of Jesus.

Our Lord had made the claim that he had been born to bring certain truths into the world (John 18:-37:38). Prior to his coming, philosophers had been frustrated in their attempts to define the truths concerning man's existence & destiny Pilate knew this frustration and hence was willing to build his own philosophy on compromise.

How strange it is to find professing Christians, and even trained religious leaders who will deny the claims of Christ in this matter.

Our Saviour said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). There are then certain great and vital facts pertaining to his message and person which can be accepted as absolutely true. It is granted that these must be accepted by faith. They are none the less objective facts and not merely the subjective yearnings of religious men. The nature of a truth does not change because it must be grasped by faith and not by sight.

The desire to make all truths relative rather than absolute, subjective rather than objective, changeable rather than permanent, is one of the greatest weaknesses of our society. Purity, honesty and morality, are all treated in a manner that suggests there is no true standard. Why struggle for absolute purity if it cannot be defined? Why seek absolute honesty if this type of honesty can only be measured subjectively? Why strive for strict morality when it is only the product of man's judgement?

The answer to these questions is to be found in the teaching and example of Jesus Christ. Here is an example pure beyond question. Here is a teaching on honesty that claims to go right to the heart of the matter. The moral teachings of Jesus and his inspired apostles deal with the heart as well as the body. After his example was given, men could not say, "What is the truth in these matters?"

On matters dealing wih man's destiny the promise is, "Ye shall know the truth, and the truth shall make you free." Our Lord did not make impossible promises to his followers. He left provision for them to be given accurate answers to man's questions. They were to be guided into all truth with the com-

(Continued on page 15)

TEACHING GOD'S WORD

WAYS TO ADVERTISE A BIBLE CORRESPONDENCE COURSE

By Jule Miller

(Article Number Two)

There are many ways a local church may reach the public to offer its Bible correspondence course. Regardless of the method used to reach the unsaved, it is always expedient to emphasize the words "FREE" or "without obligation." Another idea to keep before their eyes is that the course offered is "undenominational" and thus *for everyone* regardless of religious affiliation. Finally the course itself should have a professional appearance and contain a complete Bible survey in a few lessons. The "Visualized Bible Correspondence Course" consists of five 24-page lessons which contain over 400 half-tone Bible pictures and charts, meeting all these requirements and many more besides.

One of the most effective ways to enroll outsiders in a Bible correspondence course is through a *neighbourhood canvass*. Some congregations have had excellent results in training their young people to canvass and offer a course! People contacted in the immediate neighbourhood are more apt to follow through to obey the gospel because they can be contacted personally in closing the course. If Lesson One and an enrollment card is carried with those canvassing, many will enroll after seeing the attractive two-color lesson.

Another effective approach used to enrol interested non-members is through *the membership*. Most every member of the church has at least one neighbour or friend who has shown some interest in the Bible and the church.

Also, *special ads* describing a correspondence course may be placed in the daily newspaper at regular intervals. In addition, an enrollment form may be printed at the end of regular religious newspaper articles. When the new "Visualized Bible Correspondence Course" is offered, stress the 400 Bible pictures and the fact that the course is offered "FREE OF CHARGE".

Gospel tracts may be printed with the last page prepared as a Business Reply Post Card. The reverse side has an invitation to enrol in the Bible Correspondence Course from the local church.

Perhaps the best way to enroll interested non-members is through *"satisfied customers."* Students already enrolled in the course may be sent several enrollment (business reply) cards with a letter of instructions for enrolling their friends. These cards should be sent with the second or third lesson of the new "Visualized Bible Correspondence Course."

Still another way to advertise a FREE Bible Correspondence course is to announce it on *radio* and *television programs*.

The local church should be kept informed concerning the course by regular *announcements* and *reports* in the bulletin. Some elderships offer a correspondence course to every new member to insure a faithful membership.

This article has outlined a few ways for advertising a Bible correspondence course.

A complete kit of the new "Visualized Bible Correspondence Course" (Including five 24-page lessons, 5 sets of questions, mailing envelopes, and certificate of completion) is available for only $1.00.

STOP STIFLING THE SPIRIT

(Continued from Page 1)

Love of the World

The flame of godly zeal will not burn in our hearts if they are dampened with worldliness (I Jno. 2:15-17). The Spirit is quickly smothered when our hearts and lives become conformed to the cares and pleasures of men. The overwhelming influence of the world is what caused Demas to forsake Paul and the Lord's work (II Tim. 2:12). He should have set his " . . . affection on things above, not on things on the earth" (Col. 3:2). The "social drink," the "innocent high school dance", immodest dress, filthy stories and movies, among other things, will provide the first "drops" that will eventually put out the "flame" of the Spirit. Another "extinguisher" along the same line is the evil love for money (I Tim. 6:10). If we allow money to rule our lives, the Spirit is quenched.

Disobedience to the Lord's Commands

The Psalmist, in speaking of the children of Israel said, "How oft did they rebel against him in the wilderness, and grieve him in the desert" (Ps. 78:40). They provoked and grieved the Spirit by their murmurings and rebellion against Moses and his law. The commands of the Spirit are the commands of God. When we try to substitute man's plan for God's, we deeply grieve the Spirit, because as a "guide" and "teacher" he has made careful provisions in the Scriptures, to enable us to know the truth of God. Changing God's plan of salvation, His form of worship, and organization for the church, will only lead to the stifling of the Spirit. Many religious bodies who place so much emphasis on receiving a "direct operation" of the Spirit upon the heart of man, miserably fail in keeping the *commands* of the Spirit in the New Testament.

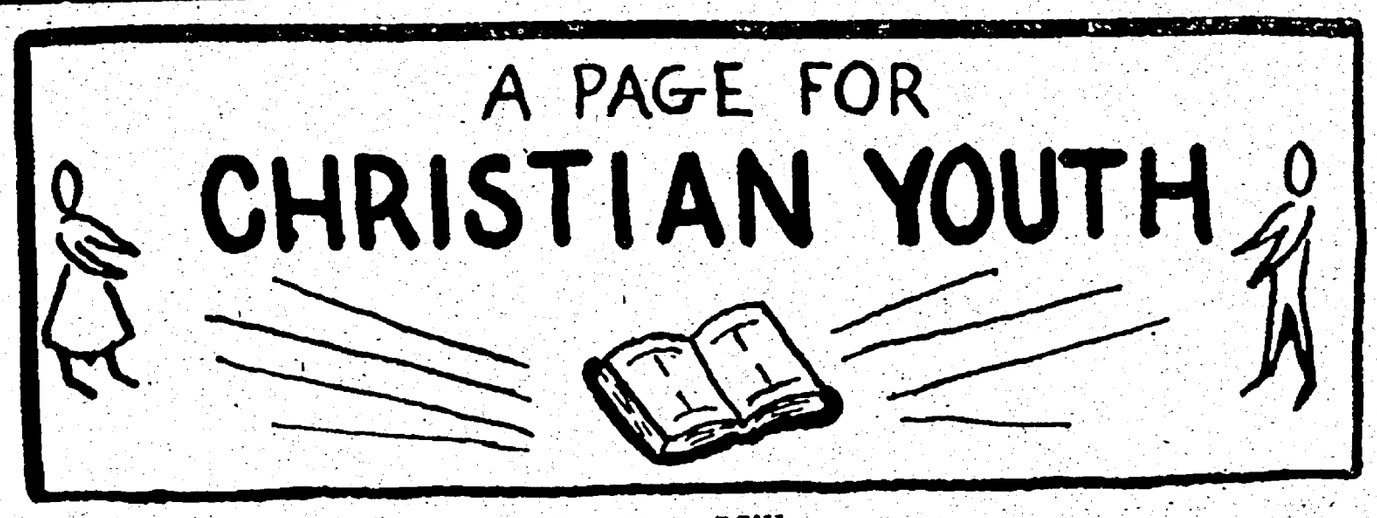
Religious Disunity

Can the so-called "Christian world" honestly say it is heeding the wishes of the Spirit when it remains divided into many denominations with conflicting doctrines? Are they "endeavouring to keep the *unity of the Spirit* in the bond of peace" (Eph. 4:3)? We hear much talk about "church unions" and uniting upon compromises", but only when men are willing to unite upon God's plan can we come to that "unity of the Spirit". When members of the church fuss and complain, and try to bind their personal opinions on others, without Scriptural authority, they sow the seeds of discord, thus weakening the Body, and grieving the Spirit.

Quenching by Neglect

If we neglect to supply fuel to a fire, it soon goes out. If we neglect opportunities to supply "spiritual fuel" to our souls the ardour of the Spirit within us will soon dwindle away. "How shall we escape if we neglect so great salvation?" (Heb. 2:3). When we have neglected our souls we have neglected our most valuable possession (Matt. 16:26). When we neglect the meetings of the church, private

(Please Turn To Page 12)



by Ray Miller

BIBLE QUIZ

It's about time for us to have another Bible Quiz especially geared for the young folks. Here is a little dandy, that should prove interesting to you. If you take the first letter of each answer, and put them together, you will find a very important admonition of the Apostle Paul. Good Luck!

1. In Samuel's time, the people desired to be governed by a _____
2. "In the beginning God created the heaven and the _____
3. Overseers in the church today are called _____
4. Which Apostle always seemed to speak up? _____
5. The Apostle Paul was born in what city? _____
6. What Old Testament woman prayed for a son? _____
7. Jesus said, "For my _____ is easy" _____
8. Name the place of Jewish worship. _____
9. Name the country where young Joseph was sent as a slave. _____
10. What was the name of Timothy's grandmother? _____
11. Three of Daniel's friends were cast into a _____
12. Name the day the Spirit came in "tongues like as of fire" _____
13. David had this man killed for very sinful reasons _____
14. This woman saved the lives of two Jewish spies _____
15. One of the followers used a sword to cut off a man's _____

CHOOSING OUR FRIENDS

By Ed Bryant
Toronto, Ontario
I Cor. 15:33

One of the most valuable lessons given us by the Bible, and one which history bears out, is that the association with those of evil intent or careless behaviour can only corrupt our own good morals. How many cases are known to you of young men who fell in with the wrong kind of company and wound up in prison, or worse? How many young women and girls have allowed themselves to be allured into a life of shame and degradation by those people of questionable character with whom they associated.

The world around us gives credence to the words of Paul, in the passage cited above. You have heard the adage, "A man is known by the company he keeps", as well as another: "Birds of a feather flock together." Regardless of how good our intentions are, when it is known that we are in the habit of running with a crowd whose bad reputation is known to the community, we are, in the eyes of our neighbours, no better than the worst member of the crowd.

It is the height of self-deception to suppose that we, by our very great good influence, will change the mood and temper of our fellows. It is hard for a minority to change the majority. Purity is the exception, and not the rule. James wrote: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to KEEP HIMSELF UNSPOTTED FROM THE WORLD" (James 1:27). One of the wisest men who ever lived, Solomon, was led away from God by his love for foreign women of pagan persuasion. Samson, the strongest man who ever lived, was sapped of his strength and led to his utter destruction by his love for an evil woman. We cannot hope to wallow in a mud-puddle and come away lilly-white. Loneliness is preferable to the loss of our souls. "Wherefore come ye out from among them, and be ye separate, saith the Lord" (II Cor. 6:17)

Young people, your presence at Bible School and the worship services is imperative if you are to keep yourself unspotted from the world. Cultivate the companionship of Christians, and take strength for the battles of life.

SCHOOL'S OUT

Another school year is completed, and one whole, glorious summer is ahead! Books and notebooks are all tucked away in some forgotten corner, and we are ready, willing, and able to enjoy a real holiday! Many of us will be going to camps, lakes, and other places, while others will be staying right around home. Just a friendly bit of advice — let's be careful.

Summer is a wonderful time, with so many enjoyable things to do. It is also a time when many lose their lives in one form of accident or another. Caution is the keyword. Physical accidents are not the only things to be cautious of, however. Many people, for various reasons, and in various ways, suffer spiritual "accidents". Sometimes these experiences can even be fatal. What am I trying to say? Just this: let us be careful! Remember, wherever we go, whoever we meet, whatever we do; we are children of our Heavenly Father, and ought to act like it.

Let us remember, then, to dress properly, act properly, and talk properly; in order to avoid spiritual accidents. The soul you save will be your own (and maybe others, too!).

POWERFUL VOICE AGAINST THE REDS

(We are giving a reprint of this article to our readers because many in Canada know Bro. Bales and love him for his work's sake. R.D.M.)

by Dewey Brown

The office of Dr. James David Bales, professor of Bible at Harding College, looks as if it has been hit by a gale, burglarized by a madman and pilfered by a child. It is a perfect picture of organized chaos.

Scattered paper, strings of books snaking lazily across the musty room, filing cabinet fat with notes and quotations, stacks of old newspapers reaching unevenly toward the ceiling and pictures of Chiang Kai Shek and Chen Cheng, staring blankly from behind framed glass, dominate the scene.

One might think, at first glance, that nothing sane could possibly come from this room. Yet out of its cluttered atmosphere James Bales weaves high-toned, somber books on religion and communism.

Upon first entering the cramped, untidy office Dr. Bales is nowhere in sight. Suddenly, out of a deep recess of filing cabinets, a voice springs up.

"Yes, who is it?"

"Dr. Bales?" one asks.

"Come in," says the voice, muted by heaps of literature, piles of old newsprint and volume upon volume of books.

Stepping hurriedly around three of 20 huge filing cabinets, the visitor discovers one of America's most prolific religious writers sitting in the midst of his cluttered workshop.

He's a tall, slender man with a thin-flanked face and unruly, brown hair. During the interview he answers a volley of questions with quiet matter-of-factness, never once quitting his work of reading, writing and filing references.

This amazing man with an impish sense of humour and a photo-sensitive mind has written 14 books on religion, one on communism, 20 religious pamphlets, hundreds of letters to harried editors and thousands of religious articles. He's planning several more books on communism.

Reading rapidly, he consumes thousands of books on religion and communism, seldom forgetting a title, an author or a page number. In addition to these self-appointed duties, Dr. Bales teaches four courses at Harding, travels 25,000 miles a year preaching, holds four or five evangelistic meetings a year and takes part in some 15 yearly lectures. Still his life is filled with one humorous anecdote after another to the delight of friends and acquaintances.

Friends never forget the day lanky James Bales arrived on the Harding campus at Morrilton, 27 years ago. He strode ominously to the men's dormitory, pounded on the first door he came to and challenged a somewhat frightened boy inside to wrestle. "No thank you," came an emphatic reply.

Door after door it was the same until he hit the room of Charles Pitner, now a math professor at Harding. Pitner let him in.

"I was busy unpacking when he stormed in, long arms dangling at his sides," Pitner reflected. "Without fanfare he announced, 'I'm J. D. Bales from Atlanta, Ga., and I'm a wrestler. Want to wrestle?' Before I could say no, he tumbled me around the room."

But that was just a preliminary bout. From this meager beginning Bales toured the state and returned three years later with second place in the Arkansas wrestling championships.

Since that time the escapades of this modern-day Abe Lincoln who would save the nation from communism have become the talk of his many friends. Bales himself, a bit mellowed at 44, refuses comment "on the grounds that it might incriminate me."

Characteristic of the pliant, bespectacled Arkansan is the time he ambled into a Toronto, Canada bookstore to browse around and ended up calling a clerk's half-hearted bluff by buying out the store's entire stock — 6,500 books at five cents a copy.

This provided the beginning of "Bales Book Store," first located east of the college campus about five years ago in a small block building.

"After shipping the books to Searcy, my cost rose to 15 or 20 cents a book," Bales noted with a laugh. "I sold some, kept some and clipped others."

At one time he owned more than 10,000 books, but a dwindling supply forced him to temporarily close the store. In 1938, while working on his master's degree at George Peabody College in Nashville, Tenn., Bales took a course under Professor Michael John Demiashkevich, a White Russian refugee. This course became the seed of his interest in communism — an interest that became so intense 10 years ago that Bales filled four filing cabinets with notes and references on the subject. Today many persons in high places consider the witty professor an authority on the subject.

Bales says he fights the Red movement "because it represents the largest atheistic organization the world has known.

"The Communist objective," he avers, "aims at destroying religion. But since communism believes in adapting itself to immediate situations, its attack may vary according to circumstances."

To alert America, Bales is writing his latest and most difficult book, "The Pattern of the Communist Attack on Religion."

His opinion as to the final outcome?

"Communist victory isn't inevitable," he emphasizes. "We can win if we realize the Reds are at war with us now. Peace is but another phase of war to them. If we react only to their moves instead of taking the initiative we could lose."

Optimistically, Bales believes a hot war is the last thing the Communists want. He states three reasons: "They aren't sure of their own people's fidelity. They know they can't count on some of their satellites, Hungary for one. And they'd rather take the industrial power of America intact.

"Unless the Communists are ready we couldn't force a shooting war upon them. But once they're ready and think they can win, we can do nothing to avoid it."

Bales travels extensively, lecturing on Communist aims and techniques. Three years ago he went

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POWERFUL VOICE

(*Continued from Page 7*)

to Frankfurt, Germany, as an observer at the Possev Conference on Communism — substituting for a friend, Herbert Philbrick of "I Led Three Lives" fame.

After making the Formosa circuit two years ago — at the invitation of Chiang Kai Shek's government — Bales returned home via Hong Kong, Korea, Thailand and Europe. Somewhere in those hinterlands he fell victim to contaminated drinking water and became ill. Month after month, while strength and weight waned, doctors failed to diagnose the disease.

Finally amoebas, microscopic one-celled animals, were discovered in his intestines. Bales went on a small, measured diet of arsenic and bismuth, one of the prescribed remedies. One day, while explaining the ailment to his family, the bone-thin professor mentioned that another remedy — light, would kill the amoebas.

"Daddy," spoke up his 4-year-old son, "why don't you swallow a flashlight?"

His now-thin shoulders slumped, Bales delights in telling the story, even though it may be at his expense. The physical discomfort disturbs him least.

"It's slowed down my work — everything," he says disgustedly. "I haven't done a normal day's work in a year and a half."

Usually 16 hours comprise a normal day's work for J. D. Bales. Each day comes with challenges, things to read, a fresh book off the press.

"Some days I scan Human Events, U.S. News & World Report, the Democrat, the Memphis Commercial Appeal and a few Communist newspapers. In addition, I may read or scan 10 bulletins and check through 15 or 20 books for references.

"Authors write many books for scanning," he explained. "When one becomes familiar with a field he glances down the page for new concepts. I may thumb half a book before finding the passage I want."

Bales' search for references often bears fruit. He has 16 filing cabinets on religion. Dissected books, several pages from journals and newspaper clips are filed away for future use — a never-ending process.

Several years ago, while gathering material, Bales got the idea for "Hub of the Bible," his 14th book, which came out in May. Intensifying his research, he compiled a file of carefully selected quotations — one to a sheet of paper for easy arrangement.

"After grouping quotations for chapters, writing comes easily, usually before breakfast or after dinner — depending more on time than urge," Bales said.

One night, perhaps tired after a hard day at the office, Bales grew weary waiting for company to leave. "If you're sitting up with me," he said with a good-natured smile, "I'm feeling better." His friends soon departed.

When 18 he wrote his first religious article. His first published book, "You Are a Christian Now," came in 1940. Although he's since turned out books with disciplined punctuality, he says, "I only regret I can't afford more time for writing."

Bales met tragedy at an early age. When he was 11 fate snatched him from a family of nine and placed him 200 miles from home in four days.

Living in Atlanta with four brothers and three sisters, James saw his parents for the last time as they left for Bible study one January night in 1927. Mr. and Mrs. B. F. Bales died in a car-train collision.

James went to live with his grandparents in Fitzgerald, Ga. There he developed an insatiable urge to prove himself — an urge he carried right to the doorstep of Harding College. That's when he roared into the men's dormitory seeking a wrestling match.

Bales quickly established himself at school. Between impromptu boxcar rides and the wooing of one of the prettiest girls on the campus, J. D. managed the track team, became Arkansas' champion collegiate debater and was elected best all-round boy at Harding.

He left school with as much commotion as when he arrived. Needing more money and less luggage, he gathered five or six boys into his room at the end of his senior year and auctioned all his clothes.

"Everything went except the clothes he was wearing," Pitner recalled with a chuckle. "I bought a raincoat for 50 cents and wore it a good 10 years."

After graduation Bales went to Toronto to preach. There he achieved his greatest victory.

"I got married," he grinned. "Made up my mind and did it." Mr. and Mrs. Bales have three boys and three girls. Bales collects items — from foreign coins and Indian relics to idols more than 200 years old. Once while preaching in Texas the Bible professor collected five goats from a member of the congregation to keep his yard clean.

No less colorful than Dr. Bales is the office in which he works. Yellow newspapers and ragged books gather beneath autographed pictures of Chiang Kai Shek and Chen Cheng. On one shelf are autographed books by A. Kerensky, leader of Russia's provisional government when it fell in 1917, and Miss Alexandra Tolstoy, daughter of Leo Tolstoy. Each is the basis of a particular yarn about the professor.

Taped interviews with Ben Gittlow and Joe Kornfeder, founders of the Communist Party in America and Sen. Clayton R. Lusk, who in 1920 conducted the first full-scale investigation of communism in the U.S., tell of Bales' unending fight against the materialistic ideology.

A copy of the Bales versus Woolsey Teller debate recalls the stinging oratory with which the professor jabbed a knowledgeable finger into the arguments of the avowed atheist. A New Yorker, Teller came south prepared to dismantle the "Arkansas hillbilly." He soon discovered he was up against a Ph.D. from the University of California — and a walking library. Teller's armload of books did him little good. In an amazing display of mental dexterity, Bales pulled passage after passage from his memory with machine-gun rapidity. The founder of the American Association for the Advancement of Atheism

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Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

"The Restoration Principle" being the Abilene Christian College Annual Bible Lectures 1962. Published by Abilene Christian Students Exchange. 525 pages, Price $3.95.

In recent weeks one of the weekly gospel papers (Firm Foundation) has been carrying some discussions concerning the relevance of the Restoration Movement. One brother has been writing under the heading "The Irrelevance of the Restoration Movement". While we regret the dissension that sometimes arises from such discussions we believe it is good for us to rethink our attitudes from time to time.

It is exactly such a rethinking that is found in these Abilene lectures for this year. Such a thorough treatment is given to "The Restoration Principle" as to make this among the important volumes in all Restoration literature.

Among the theme speeches are the following: "The Restoration in the 20th Century - E. W. McMillan; "Religious Authority" - Everett Ferguson; "The Biblical Pattern" - J. D. Thomas; "Restoring the Spirit of New Testament Christianity" - Bill Humble; "Is the Church a Sect?" - J. W. Roberts; "Controversy in the Restoration Movement" - George Stephenson. Nine speeches are devoted to "Restoration Biographies". Each of these evidences wide research and careful thought. Three "Special Speeches" present different aspects of the work of the church today. Two speeches are given to each of the following topics discussed by panels: "Teaching in Classes"; "The Christian's Relation to Civil Government"; "Co-operation and Orphan Homes"; "The Use of Instrumental Music."

Students of New Testament Christianity today will want this valuable book in their library.

POWERFUL VOICE

(Continued from Page 8)

went back to New York soundly whipped.

Also in his office is the idea, tucked away in a filing cabinet, for a new book, "Twenty-Seven Years on the Firing Line."

Somewhere in this personal account Bales should mention he has received little monetary reward for his intellectual endeavors. "I write about subjects of limited appeal," he said. "I suppose that's why they don't sell in great numbers. But my reward lies in reaching people, maybe in centuries to come. Who knows, in some fields my books may survive."

One can't help but feel upon leaving the musty office of Dr. James David Bales, that he has sat in the presence of a great American.

Time will tell how great.

This article is reproduced with kind permission of the "Arkansas Democrat" in the interest of Dr. Bales' new book, "Communism: Its Faith and Fallacies."

HERE AND THERE

Toronto, Strathmore: One confessed faults while in hospital, and another, **Robert Whittaker** signified his wish to be identified.

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed.

10 marks for each.

WHO SAID IT — ABOUT BAPTISM

1. " . . . While the ark was preparing, wherein few, that is eight souls were saved through water: which also after a true likeness doth now save you, even baptism . . . "
2. " . . . Behold, here is water; what doth hinder me to be baptized?"
3. "Or are ye ignorant that all we were baptized into Christ Jesus were baptized into his death?"
4. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name."
5. "He that believeth, and is baptized shall be saved, but he that disbelieveth shall be condemned."
6. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized, he and all his immediately."
8. "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came and were baptized."
9. "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."
10. "For as many of you as were baptized into Christ did put on Christ."

ANSWERS — 1. I Peter 3:20,21; 2. Ethiopian Eunuch, Acts 8:36; 3. Paul, Rom. 6:3; 4. Ananias, Acts 22:16; 5. Jesus, Mk. 16:16; 6. Mark, Mk. 1:9; 7. Luke, Acts 16:33; 8. John, Jno. 3:23; 9. Peter, Acts 2:38; 10. Paul, Gal. 3:27.



HERE AND THERE

by Eugene C. Perry

Halifax, N.S. May 28: "**Ross Brown,** a local dentist, was born again on May the eighth . . . has a fine desire to do the Lord's will . . . We are also happy to welcome into our midst two young Christian men . . . At the same time we have lost **Frank** and **Betty Johnson** and their four children, as they have been transferred to **Germany** . . . during their stay in **Halifax** they were able to find salvation in Christ.

"I arrived home on May 3rd after an 8,000 mile bond selling trip to the Southwest . . . Since my return to Halifax the building contract has been signed and construction is now underway. It is hoped that the building will be completed by October, before arrival of winter weather.

Of the $30,000 bond issue, we have $8,450 in bonds remaining to be sold. These bonds pay 6% interest, and may be bought on the time payment plan with a 10% down payment . . . Besides this we will need another $5,000 to complete the building, plus the extra amount that will be needed to furnish it.

"Brethren in **Halifax** and **Mill Village** did a fine job of preaching and teaching Bible classes in my place while I was on the trip. Average attendance during that period in **Halifax,** Sunday morning 18, Sunday evening 18. A record contribution was registered in **Halifax** on May 13 — $75 without a special drive.

"The **Mill Village** brethren have put much-needed new roofing on the building. — **Walter Hart**"

HERE AND THERE

Montreal, Que.: A group of 18 or more from Tennessee are spending the week of June 17 to 24 in personal work, meetings and park preaching in this great city. **B. F. Haynie, Jr.** of **Huntingdon** and **Elvis Huffard** of **Henderson** are two of the preachers.

V.B.S. is planned for July 2-6.

HERE AND THERE

Ottawa, Ont.: "We have received definite word from **Bro. William F. Walker,** preacher for the 10th and Broad Sts. Church of Christ in **Wichita Falls, Texas,** that he will be here to preach in a gospel meeting for us from August 8 to 19. V.B.S. dates are July 23 to August 3.

For both of these events we will have the help of from 10-15 students from **Abilene Christian College, Abilene, Texas,** who will canvass for students, teach in the V.B.S., do personal work for the gospel meeting, and help in every way they possibly can." **R. D. Merritt**

Maplewood Avenue in **Toronto** is sending $10 per month to help in this work.

Ajax, Ont.: An opportunity has been found to purchase a meeting house on **Cedar Street.** Notice the appeal for a loan elsewhere in this issue.

May 23: Our meeting closed with good local attendance. **Jack Gladwell** did a good work while here. Our singing school was very successful and well attended. There were no visible results but the congregation turned out to this its first meeting in excellent form each night.

Picnic is planned for July 7th. **Bro. Grant** exchanged pulpits with **Bro. Bryant** of **Strathmore** on June 10th.

"We would be happy to hear of anyone who would like to come over and spend the week of Vacation Bible School, August 13, and help in this. We have far more students than we have teachers for. We will supply the bed and something to eat during the week." **L. Grant**

Fern Avenue: "Arrangements have been finalized for **Brother Warren T. Whitelaw** of **Pinellas Park, Florida,** ,to commence work congregation.

"**Brother Whitelaw** will live in the on July 8th with the **Fern Avenue** church residence at 62 Tofield Crescent, Rexdale, Ontario." **R. Peckham**

Omagh, Ontario: Our recent gospel meeting was, in many respects, very successful. Although there were no outward responses, crowds were good (the largest was 83), and interest in the area was excellent. A total of twenty-seven visitors from the community attended.

Brian McDuffe was baptized into Christ while attending **Great Lakes Christian College, in Beamsville.**

We have been conducting several cottage meetings. One, in **Waldamar, Ontario,** was attended by 12 non-members.

Our average Sunday morning attendance for the first five months of the year was 62. — **Ray L. Miller**

Jordan: "Our meeting with **Bro. Jere Frost** is now history. Many excellent lessons were presented for Christians and non-Christians. Resulting from the meeting were five baptisms, three young ladies and two young men.

Contributions have been above the weekly budget of $284 during April and May. V.B.S. is planned for second week in July.

Niagara Falls: The building is progressing nicely. The brick-work has been done on the classroom wing and the roof is now on. All the blocks have been laid on the walls of the auditorium and the decking is on the roof. V.B.S. and meeting August 19-26. Contribution over $90 on June 10.

London: Two cottage meetings were conducted during March and April. Prospects are good of arranging weekly Bible study at **Tillsonburg** in the Fall.

Bro. John Rogers, formerly of **Aylesbury, England,** came to **London** in April. He is a capable song leader, and Bible teacher and has preached in **England.**

Meeting June 17 to 27 except Thursday and Saturday. V,B.S. July 9-13.

Sarnia: "**Andy McNeil** was baptized on June 7th.

"We are planning a three week's meeting November 4th through 24. **Brother Ralph Perry and Bro. Ray Miller** are to be two of the speakers. A third is not yet arranged.

We were sorry to see **Ray Jacobs** leave Sarnia. He was a great help to us while he was here.

"Brother and sister **Charles H. Davison** and their daughter, **Sandra** are to help us with our V.B.S. August 13th through 18th. — **Roy Dav-**

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GLEANINGS FROM FOREIGN FIELDS

SCOTLAND

Eight have been baptized and two restored to Christ since the first of this year in the church in Edinburgh. Members of this congregation helped the old Rose Street church in Kirkcaldy, Fifeshire, during January and February. This congregation dates back to 1798 — 164 years.

On June 16, 40 American Christians were scheduled to arrive in Glasgow, to carry on an intensive three-week gospel campaign, similar to the one conducted in London last year.

Bro. Fred B. Walker was to do the preaching and Bro. Henry Arnold the song leading. Sis. T. B. Thompson was to assist with special classes for women and small children. Bro. Ivan Stewart was to direct personal work, while Bro. Olan Hicks, along with Bro. Dale Buckley, one of the regular evangelists with the Glasgow congregation, was to be in charge of advertising.

Approximately 10 workers were to join the group from churches in England and other sections of Europe.

ITALY

The trial of the two young Italian gospel preachers, charged with "vilifying the state religion", was postponed until November 29. As this date will be right in the middle of the pope's ecumenical council, it is believed the trial will not convene again — this would cause too much bad publicity for the Catholic Church at a time they will be seeking to bring about "unity" with Protestantism. The Italian brethren express thanks for the prayers offered on their behalf.

FRANCE

Brother Maurice Hall, for a number of years a missionary in France and now assistant to the president of Michigan Christian College, will lead a group of Christians in a seven-week gospel campaign in France and Belgium this summer. The Dearborn Valley church in Dearborn, Mich., will sponsor them.

Tentative plans are for gospel meetings in Brussels and Liege, Belgium, and Paris and Nice, France. The group will also be present for the European Bible Lectures in Frankfurt, Germany in August.

The present evangelistic work was begun in France in 1949. There are now 18 churches and five native preachers in France and the French-speaking section of Belgium.

AUSTRALIA

Bro. T. H. Tarbet of Big Spring, Texas, a former Australian missionary, recently completed an 11-week preacher - training series at Albury, New South Wales. Twenty different Christian men attended, with an average of eight at each session. The men put in the same number of hours of study and class work they would have done in a semester of college.

In meetings held in conjunction with the training program, 10 were baptized into Christ and a new congregation was established in Wangaratta, Victoria.

The church in Perth, Western Australia, was a year old in June. There are now 14 faithful members. Two American preachers, Bro. Rudy Wyatt and Bro. Ron Durham, are working in the city. They have a weekly radio program and a regular program of newspaper advertising and correspondence courses. A third preacher, Bro. Marvin Phillips of Siloam Springs, Ark., is being sent to Perth in August.

The Perth church will have a booth at the Royal Show, the state fair of Western Australia this fall. In September, 15 Christian men from the United States will be in Perth to help with a gospel meeting.

SWITZERLAND

The church in Biel, Switzerland, was one year old in April. It now consists of 14 members, not counting Bro. and Sis. Heinrich Blum, missionaries. The church has been meeting in a hotel since its beginning, but has now rented an office and will move its services there. This will enable them to use as much time as necessary in the services, something they could not do in the hotel.

Bro. and Sis. Jack McKinney of Zurich, who have been in Switzerland since 1955, plan a trip back to the United States to visit their families in 1963. Membership in the Zurich church now numbers 26.

PHILIPPINES

Bro. Felix Bravo, a young Filipino preacher who has been studying in the United States for several years, plans to return to his native land this summer to begin full-time preaching. He will be supported by the 12th and Chestnut Streets church in Abilene, Texas.

Bro. Bravo's home is on the Island of Mindenao in the southern Philippines, where his father preaches. After a visit with his parents, he will move to Luzon in the northern islands to begin a new work in Nueva Ecija province. There is no strong church in this province now.

VENEZUELA

The North Madison Church of Christ in Madison Heights, Michigan, has sent Bro. and Sis. Frank Trayler to work in Caracas, Venezuela. They were to arrive around the first of June.

ARE THERE CHRISTIANS

(Continued from Page 2)

1-7). Any truth that a man has he does not give up when he comes into the church of the Lord.

God did not intend for his people to remain in Babylon: "And I heard another voice from heaven, saying, Come forth my people out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" (Revelation 18:4). God has had people in Babylon. If there are still people there, God has commanded them to come out. Who is Babylon? It is she that has trafficed in the souls of men (Revelation 18:11-13). Does not denominationalism traffic in the souls of men?

HERE AND THERE

Calgary, Alta.: "Following Bro. Joe Corley's sermon Sunday morning all hearts were made to rejoice when **Rita Whitehill** responded to the invitation and was baptized into Christ." **Gospel Reflections**

THE LETTER TO ROME

(*Continued from Page 1*)

shall die," Ezek. 18:4. In the context of this verse it is made clear that sin is not transmitted or the guilt of sin to be inherited.

Secondly: "God is no respecter of persons," Acts 10:35. In this context we learn that God is willing to save all who will serve Him.

And thirdly: "God is not willing that any should perish," 2 Pet. 3:9.

Now then, bearing these thoughts in mind, we shall raise this objection to the acceptance of the doctrines of "original sin" and "total hereditary depravity."

Any doctrine which ascribes to man an inherited sin or guilt of sin must necessarily lead to the acceptance of the doctrine of Salvation through the direct operation of the Holy Spirit. That is - if man is depraved at birth or if he inherits a guilt of sin - God must somehow work a miracle which will take away not only his guilt but his depravity. Since this is so, then it follows that God, by His own volition and with no free choice on the part of man, must select those who will be saved and those who will be damned. Since this follows, it also follows that the Calvanistic doctrines of Predestination and Election must be true. And surely these doctrines are untrue since they contradict the three principles previously stated.

This gives very briefly the dilemma of accepting the Augustian interpretation of Romans five. This does not however solve the problem of correctly interpreting the passage.

Let us not be overly hasty to discount entirely the idea of our participation in Adams sin, for Paul does say - "As through the one man's disobedience the many were made sinners," verse 19. It seems there can be little doubt that Adam is indeed the representative of the human race and that his sin involved each succeeding person in some way. "In Adam," Paul says, "all die." Surely, then there is a connection between Adam and each one of us. Whenever and wherever there is humanity, there is sin. Since Adam there has been sin and death in the world and each person is implicated in that sin and death by being a sinner himself. If we notice the close connection between sin and death that is presented by Paul we realize that death passes unto all men because all have sinned. Since this cannot refer to the idea of "original sin' 'it means that all have sinned in their own right. The problem then becomes, "Why do all men sin." Even since Adam, all have sinned and fallen short of the glory of God. What do we receive from Adam which makes it impossible for us not to sin? It must be human nature, a tendency towards sin, a pride of life which causes us sooner or later to reject God and turn our backs upon him.

Let us readily admit that, without God's help, man cannot flee the desire to sin. There is since Adam a compulsion on the part of man to sin and since everyone shares this compulsion, each of us is unable to live a righteous life on our own. The Bible certainly bears this out. "It is not in man that walketh to direct his steps." - Jer. 10:23.

We could spend much more time to study in more detail this great and grave problem which lies at the core of so much error in the religious world but perhaps these few thoughts will give each of us a basis upon which to further pursue this passage.

The main thought of this passage is not, however, the work of Adam and its consequences but the work of Christ, "the second Adam." In our next article we shall study the rest of chapter five.

NEED $10,000 LOAN

The church of Christ in Ajax wishes to borrow all or part of $10,000 at bank interest. This church which has already shown much initiative and progress has been meeting in a cottage built as temporary quarters. There is now an excellent opportunity to purchase a building and land on Highway 401 for a meeting place.

This money is needed for about one year. Investigation is welcomed. A first mortgage can be given.

Call John Sanna, 62 Cedar Ave., Ajax. Phone Whitehall 2-3783.

STOP STIFLING THE SPIRIT

(*Continued from Page 5*)

prayer and Bible study, helping the less fortunate, and preaching the gospel to the lost, we have deprived our souls of great blessings, and have offended the Holy Spirit.

There are those who know the truth & their responsibility to it, but for some reason they quench the Spirit in failing to obey. There are members of the church who have simply become indifferent toward God and his church, rendering themselves dead spiritually. Oh, that they would see their sad condition and repent, "before the great and terrible day of the Lord" (Joel 2:31). James says, " . . . to him that knoweth to do good, and doeth it not, to him it is sin (Jas. 4:17).

"Walk in the Spirit"

The Holy Spirit, indeed, has great power to change the lives of men, but only when they are willing. By walking "in the Spirit", Paul says we shall "not fulfill the lust of the flesh" (Gal. 5:16). This should behove us to become strongly allied with the Spirit in order to defeat "the works of the flesh" (verses 17,18). Let us strive to cultivate in our lives the fruits of the Spirit, that we might become the person God would have us. "Stop stifling the Spirit".

NEW CONGREGATION

A church now meets in the Vandeleur Community Hall, 5 miles southeast of Markdale, Ontario. Bible classes begin at 2 p.m. and worship at 3. Morgan Petch of Markdale will act as secretary.

The first meeting was held on May 6 with Clyde Lansdell of Meaford as the speaker and about 60 in attendance. Others who have helped with the speaking are G. Preston, Marvin MacDonald and Robert Davison. There are 15 members and three Bible classes.

The men and woman have been meeting together in members' homes once a week for training classes. A Bible study is also being begun. Marvin MacDonald will be helping with this work for the summer.

BELL FAMILY TO AFRICA

Dear Brethren:

By the time you read this we'll probably have begun our trip back to Rhodesia. We are to leave Regina on the fourth of July and go aboard the ship at Montreal on the sixth of July. If things go according to schedule we should reach Kalamo on the fifth of August.

We wish to thank all the brethren who have helped us in any way. Our Travel Fund is completed with enough left over to get us started up at Namwianga again. Besides this, Sister Myrtle Bailey has collected money to get a new washing machine (and a frig) for us to take back with us. We surely appreciate Sis. Bailey's efforts on our behalf, and the generosity of those who gave towards this project.

Our promised monthly support has not quite reached the minimum that we felt necessary, but it is very close to it now. Thanks to all those who are promising help with the support. In many cases, it will not be too easy to take on this extra load, as there are so many calls for help with one phase or another of the work, and this makes us doubly thankful for the response to our appeal for support.

Sis. Betty Bailey is busy getting ready to come with us. It will not be too easy for her to leave her family we know. The other missionaries at Namwianga are very happy about her decision to come and help with the work there. The workers there have a very heavy burden at present and new workers are very welcome.

Our address in Africa is the same as before: J. A. Bell, Namwianga Mission, Box 22, Kalomo, Northern Rhodesia.

The church here in Regina is sponsoring us as you know. The brethren here will forward the support to us. The address of the church in Regina is: Church of Christ, Seventh Avenue and Pasqua Street, Regina, Sask.

We hope to keep in contact with all those who are helping us in any way through the church here. Bro. Wayne Kemp has been chosen by the church to handle the business connected with their sponsoring us. We appreciate his willingness to give up his time for this.

Edna has asked me to thank especially the women's groups in the different congregations that have helped her in various ways with preparations for the trip — making clothes for the children, etc. This has made our "getting ready" much easier.

Please pray that our work in Rhodesia may be acceptable in God's sight, and may bear fruit.

Sincerely in Christ,
Allan and Edna Bell

The area where the Bells served and are returning to borders on the south side of the Congo. Farming is quite general with such crops as corn, tobacco, peanuts, beans, etc., also cattle. There is work in mines as well as various jobs in the cities. The average climate is about the same as it is here in July. Diseases such as malaria and amoebic dysentry affect about half the rural white people and almost all natives. There are some disease-carrying mosquitoes, also numerous poisonous snakes. These conditions make life in rural areas quite dififcult for all. Most of the native population is very poor.

In an area 100 by 100 miles there are about 1400 Christians and 39 congregations. There are three mission stations - Namwianga (the largest) where Bells taught four and one-half years, Sindi, where they taught for 14 months and Kabanga. There are about 16 public schools that are taught by native Christian teachers, usually two in each school. All native (black) teachers receive Government wages, including those at the mission. All white missionaries and native preachers depend on support from the church. Bro. L. Bailey is supervisor of the native teachers. These schools are located where there are native churches. In many areas these teachers do the preaching.

Since Bro. and Sis. Bell will be returning to Namwianga Mission, we shall give a brief history of it, the present conditions, and number of students. Brethren Brown and Scott began this work in 1932, they gave 5,000 acres which is the present site. Such brethren as Wm. Short, A. Hobby, J. C. Shewmaker began a greater effort in 1940 The white school on this mission is named "Eureka". It has some new buildings, others are needed. Bricks can be produced by the school, but other supplies must be purchased. There is no electricity, light is provided by kerosene lamps and pressure lamps. Two deep wells supply the water. The Bell's house, because of distance from wells, will use rain water for household use. The nearest railroad and highway are four miles away.

The school has an enrollment of 400 including 50 white students. The white students come from as far as 200 miles away. These people believe strongly in private schools. A good number of students obey the gospel and help bring the gospel to new areas or strengthen churches. There are 12 teachers, of which eight are natives. Others do part time teaching. Up to grade eight is taught which is considered a good education in this area for natives. Bible classes are taught for one hour each day. Besides this, there are several Bible classes each week after school hours. With 400 students there is much other work such as supervising, personal interest in students, caring for the sick, preparing and serving meals, gardening, etc.

HERE AND THERE

Victoria: This church will be broadcasting the program "The Word of Life" which has been presented on CFAX in Victoria over CFCP, the station on Courtenay on Vancouver Island as well beginning on June 3rd at 10.15 a.m.

Several radio men who visited the station at Victoria were impressed with this program and expressed a desire to carry it on their own local stations. The station at Kelowna, one of the most strategic spots in B.C. reaching the entire Okanagan Valley, has also expressed a desire to have the program. The only congregation in this entire area is the one at Salmon Arm.

The problem is that the church in Victoria cannot handle any more of this work financially . . . The province is third both in area and in population in Canada . . . Do we have the faith to accept the challenge? Write us here in Victoria and let us know your thinking on this matter. — **Jim Hawkins in The Van-Isle Beacon**

LONDON CAMPAIGN

Greetings from the Church in London and the campaign workers. Seven of the group arrived in Hamilton one week ago today for the June meeting. At this meeting about 700 people were present from the churches in Ontario and northern States. The following day, four of us proceeded on to London and went to work knocking on doors. The first day there was a slight rain which held us up until evening, but since then the weather has been very favorable and we have covered almost 500 homes. We have been very favorably impressed with the friendliness shown to us in nearly every home. No doors have been slammed in our face, but instead we have been wished "God speed" even by those who differ from us religiously.

Although our campaign was not scheduled to start until today, we have already much encouraging news to report. Six cottage meetings have been set up; about a dozen children promised to come to Sunday School (seven of them came this morning — one family of four who promised to come did not — which would have made 11); four adults promised to begin coming to our services this morning, however, none came and we will be contacting them tomorrow to find out the reason; a great deal of interest has been shown in the area for the VBS and we are expecting a large school in July, and will probably have to use a bus; we have made friends with a group of boys who "run the streets" in a poorer part of town and yesterday took them on a picnic. One is a Jehovah's Witness and the rest are Catholics. One of the members of the church lives in this neighbourhood and we hope that we can begin having a devotional with them in their own homes or at least among themselves. Today, two of our number have preaching appointments in Hamilton and Sarnia. Our attendance for Sunday School was 42 and worship service was 35 in the morning and 22 in the evening. Previous average for the morning was about 25. One of our aims is that we may boost this number to 100 before the next five weeks pass.

The rest of our group arrived at midnight Friday night, and now with our work force here, we are ready to start to work. The Lord has been good to us and we are very encouraged. Please continue to pray for us that we find the people who want to learn the truth.

Eight of this group are students of Abilene Christian College. Those making up the group are Nancy Cunningham, London, Ont.; Mary Morren, Barrie, Ont.; Diane Willard, Keller, Texas.; Charles Burns, Valley Mills, Texas; Dale Dennis, Amarillo, Texas; Melvin Evans, Marshall, Mo.; Kenneth Sinclair, Plainview, Texas; and Ray Lock and wife, Weyburn, Sask. In addition, Mrs L. Graham, Putnam, Texas.; and Warren Woodward, Woodson, Texas, also are with the group.

The effort in London is to end on July 15 and will continue in Ottawa from July 22 to August 26.

Some of the activities include a 10-day gospel meeting in each place, door-knocking (about 400 doors in each city), teaching home Bible classes, and advertising on radio and in newspapers.

Keith Thompson of Beamsville is preaching the meeting in London, June 17-27. Services are in the New Evelyn Harrison Public School, on Tewksbury Crescent in Huron Heights - Phase II.

One Week Later

Our meeting got off to a good start yesterday morning with a high attendance in Bible School of 52, then followed by a high attendance for worship service of 51. Again we had new faces from the community present for Sunday School and we believe that by a continued effort that this number can be brought up to our goal of 100. We were very happy to have visitors with us from out of town for both the morning and the evening service as this also helped to swell our number. Remember the next few days in your prayers, that as the message is proclaimed, there may be good and honest hearts listening and turning to obedience.

We are also very thankful to three carloads of workers who came from Sarnia to work with us on Saturday. In the morning and afternoon, the group distributed material to about 4,000 homes telling about the gospel meeting that started yesterday. Many of these were young people and we thank God that they have taken time to spend in the Master's service to work for him.

Other activities for the week include cottage meetings that have been set up and taught. A number of very interesting contacts have been made.

Brother Ira Zavitz and his son David from Toronto have come to be with us and they plan to spend the next few days working with us. We hope that the efforts put forth by this God-fearing man may be an example for others to follow.

Remember the VBS July 9-13. We need more teachers and we can use you, if you can come.

WESTERN JUNE MEETING

Churches of Christ in this area had a great day of fellowship on Sunday, June 10th. During the day there were more than 500 people gathered here in Moose Jaw to worship God and get better acquainted.

The facilities of the Moose Jaw Technical School provided excellent accommodation for this assembly. Food was provided for all in an excellent cafeteria style. The food was brought from many homes outside of the Moose Jaw congregation but it was shared by all.

Brother Leo C. Owen of the congregation at Lloydminster was the morning speaker; Brother Wilfred Orr, of Saskatoon, formerly of Moose Jaw, was the afternoon speaker; Brother Richard Dacus, of Sidney, Montana was the evening speaker.

Brother and Sister Allen Bell, former missionaries to Northern Rhodesia were present. They are returning to their work in Africa next month. Sister Betty Bailey, daughter of Cecil T. Bailey and wife will accompany them. These missionaries are being sponsored by Saskatchewan churches.

There were six of the provinces represented at the meeting and one state.

Following the afternoon service a man was baptized into Christ. He will be a member of the La Fleche congregation.

It is hoped that this fellowship meeting will become an annual affair.

J. C. Bailey

OUR DEPARTED

HATTIE CULP

Sister Hattie Culp, long a faithful member at Beamsville, passed away at St. Catharines General Hospital on May 26, 1962. She had a fall a few weeks before and was unable to recover.

She was born in Clinton Township in 1877 and was 84 at the time of her death.

Sister Culp is survived by three daughters, Jean, at home, Mrs Ivan (Reta) McCombs of Fonthill and Mrs Keith (Norma) Middlemiss of Stouffville.

The funeral service was conducted at the Tallman Funeral Chapel at Vineland and interment was at Mt. Osborne Cemetery, Beamsville. Brother C. G. McPhee assisted at the chapel and graveside.

Keith T. Thompson

* * *

ARTHUR W. STEVENSON

We wish to apologize for the omission of the sentence "His daughter, Margaret Cargin, is an active Christian and wife of a deacon in the church" from the obituary of Arthur W. Stevenson on page 15 of the June *Gospel Herald*. The type setter let his eye jump to the next sentence which began with the same word and the omission was not spotted by the proof-readers. We are sorry. E.C.P.

* * *

HARVEY H. PERRY

Brother Perry of the Moose Jaw congregation died in a Regina hospital at the advanced age of 97. He obeyed the gospel, together with his wife, while Brother Wildred Orr laboured with the Moose Jaw congregation.

Brother Perry obeyed the gospel late in life and regretted the lost years spent in sin, but his zeal for God and love for His book was a blessing to all those who knew him. His wife died in the faith several years ago.

The funeral service was conducted from the church building in Moose Jaw. Brothers Wildred Orr and Morris Bailey assisted with the service.

"We sorrow not as those who have no hope".

J. C. Bailey

JOHN ALLEN HUDSON

A gospel preacher of unusual quality and versatility has passed. The Bible teaches us to "honor such men." Recently Pepperdine College bestowed upon him her Christian Service Award. He will be missed in a special way in California although his influence has been felt around the world. He was a pioneer in building larger and more functional church buildings, in going abroad to preach Christ in Great Britain, Australia, and New Zealand, in writing and publishing books.

Thank God for dedicated Christions of his generation who have blessed those of us who follow them! May their number increase!

* * *

D. A. SINCLAIR

On May 9th, a grand old soldier of the cross, Brother D. A. Sinclair was called to his reward. Quietly and peacefully, Brother Sinclair passed into eternity. He had preached for the Lord on May 7th and right up until the day of his death he served his Master.

Brother Sinclair was 78 years of age and certainly is well remembered by members of the church in both Eastern and Western Canada. He preached in several places including Carman, Winnipeg, Weyburn, Sundridge and Huntsville.

Brother Sinclair leaves behind him a record of good works and is well remembered for his works sake.

He is survived by his wife, 8 children, 23 grandchildren and 3 great grandchildren. All of the children were present at the funeral services though they are scattered throughout the United States and Canada.

Two services were held. The writer conducted the service in Weyburn May 13, and then Brother R. Meneer conducted the service May 14 in Carman, Manitoba where the interment took place.

We will miss our brother and his pleasant ways. We shall miss his work, for the church has lost a real worker. However, we shall well remember and be constrained to follow our Lord because of our brother's faithful service.

C. D. Wieb

ABILENE FAMILY AIDS IN V.B.S.

Charles H. Davidson of Abilene, Texas plans to help teach in four Vacation Bible Schools in Canada this summer.

His wife and daughter (Sandra, presently in grade nine at Western Christian College) are also to help teach in the schools.

He will begin the summer with two VBS's conducted in the Northern United States: one in Minot, N. Dak. from July 8th to 13th and one in Nelson, Wis. from July 16th to 20th.

Then he will travel east to Ontario to help in four Vacation Bible Schools there: Sault Ste. Marie, July 23rd to 27th; Sundridge, July 30th to Aug. 3rd; Huntsville, Aug. 6th to 10th; and Sarnia, Aug. 13th to 18th.

Brother Davison is presently in the process of gathering 600 Texas horned toads to use as attendance prizes in the Bible schools.

Horned toads were used successfully as attendance prizes in the three VBS's the Davison's helped with last summer (at Hubbardsville, N.Y., Burlington, Vert.; and Fredericton, N.B.).

Brother Davison was even interviewed on television in St. John, N.B. with one of the horned toads. He was able at the same time to explain the church's plea to restore New Testament Christianity.

Brother Davison's son, Roy Davison, is preacher for the church in Sarnia, Ontario.

WHAT IS TRUTH?

(*Continued from Page 4*)

ing of the Spirit of Truth - the Holy Spirit - on the day of Pentecost (John 16:13).

Man does not need a greater nor a more accurate revelation of truth today. He needs to accept humbly and to divide rightly the revelation of truth in his possession - the Bible.

RDM

HERE AND THERE

Beamsville: Keith Thompson is engaged in a 10 day meeting in London. Geoffrey Ellis is in a one week meeting in Hebron, Ky. and began on June 18 with a restoration.

NIGERIAN LETTER AND APPEAL

30th May, 1962

Dear Brother Merritt,

I am a student in the school of the below address. *The Gospel Herald* magazine, whose editor you are, is so good that as a preacher in training, I feel I should read it regularly. Subscription price is stated at $2.00 per year. Kindly educate me on how I can pay this from Nigeria or Cameroons so that I avail myself of the paper's rich gospel materials. Thank you.

Please enclosed is an appeal through you to the churches in America. Kindly help me by making copies available to all the churches you think can answer the cry. Thanking you very much.

To the Churches of Christ
in America

Dear Brethren:

The Macedonian Call Repeats

Kindly come over to the Cameroons and help us.

I moved from Western Cameroons (formerly Southern Cameroons) to Eastern Nigeria where I was converted from Catholicism into the Lord's church. I am saved; but what of the ignorant of my country? I gave up my employment as a Headmaster and entered the Bible School of the below address to train and qualify as a preacher. There is one young Cameroon man, Bro. B. T. Kuhtsu, with me in this school; so only two Cameroon men are training to preach the word. But what can we do, poor as we are? Our hope is on developed oversea brethren. Hence this my humble appeal to the churches of America to send missionaries to the Cameroons also.

One of the American brethren evangelizing Eastern Nigeria, Bro. Glenn Martin, had visited the country, and so we have six congregations established there. Eager souls are perishing; do pity us, and send us preachers. From the column, Gleanings From Foreign Fields, in the *Gospel Herald,* I know already the great task the American churches bear, but I do hope that a few reapers can be sent to the Cameroons also.

May the Lord give the desired increase to your labours.

Yours in His service,
D. N. Elangive
Ukpom Bible College,
(Church of Christ)
Box 35, Abak,
E. Nigeria

BOOK WANTED

Anyone having an unrevised edition of "MILLIONS NOW LIVING THAT SHALL NEVER DIE" is asked to contact

MR. JIM HUNT,
Collingwood, Ontario

H. JOHNSON IN COLORADO

After nearly seven years of work in the mission fields of Minnesota and Wisconsin, we have moved to Montrose, Colorado, another mission field. Montrose is a beautiful city of about 5,000 with another 3,000 in the nearby suburbs. It lies in the Gunnison Valley situated on U.S. Highways 50 and 550.

This is a beautiful place to spend your vacation. The wonderful handiwork of God as seen in the great mountains and canyons is unsurpassed anywhere. When on your vacation be sure to worship with us. Remember the address: 910-First Street South; just one block south of Highway 50. Our phone numbers are 249-4720 or 249-9370.

We have about 20 active members living here in the city. They own their basement building and have purchased a nice home for the preacher. The Westside congregation in Midland, Texas is supplying our full salary.

The Central congregation in Cleburne, Texas is sending their preacher, Bro. Featherstone, here for a short meeting beginning the 5th of June.

If you know of any members of the Church, or if you have any friends living near Montrose, please send us their names and addresses, and we will do our best to contact them.

I have time for three or four meetings. I would be glad to hear from any congregation that can use me in this way. Write me at P.O. Box 612, Montrose, Colorado.

Harry E. Jornson

ONTARIO JUNE MEETING

June 3 was a lovely day and the Ontario June Meeting was an enjoyable gathering for all who participated. Although we do not have an accurate count, there were around 800 people present for the morning service and the assembly was almost as large for the other meetings.

The auditorium of Westdale Collegiate provided an ideal situation for the occasion and the Sanford Avenue brethren had everything well arranged. Brethren from many points seemed to fully enjoy the opportunity to be together. We spoke to brethren from Sarnia, Sault Ste. Marie and Ottawa in Ontario, from Fredericton, N.B. and from Henderson, Tenn. and Abilene, Texas, as well as many points nearer to Hamilton.

The lessons by Elza Hufford of Valparaiso, Ind. were well received and we overheard much enthusiastic comment on the lesson in song presented by a well-prepared chorus in the afternoon.

Future Meetings spoken for: 1963, St. Catharines; 1964, Beamsville; 1967, Ottawa.

MAP OF CHURCHES AVAILABLE

North Atlantic Christian, Inc., announces that a new edition of the map locating churches of Christ in the Northeast is now available. Revised in May, 1962, the map locates most of the congregations from Virginia up the Atlantic seaboard to Maine and in eastern Canada. It is designed to assist Christians who vacation in the Northeast as well as others who need to locate the congregations.

Cost of the map is fifteen cents in coin or stamp. Address: North Atlantic Christian, Box 731, Worcester 1, Massachusetts.

Robert W. Lawrence, editor
North Atlantic Christian

HERE AND THERE

Hamilton, Fennel Ave., June 10: "Last Monday evening, after studies in the Bible, Miss Annette Conglio was baptized into Christ.

Poet's Corner

CONVERSIONS

Let's meditate for awhile on conversions,
Beginning in Acts, chapter two,
Where Peter spoke to those thousands of persons,
Their response, "What shall we do?"

Peter said, "Repent and be baptized,"
As we read on, we see this was done.
About three thousand did as he commanded,
In the name of the Beloved Son.

While stones were being hurled at Stephen,
He reminds us of Christ, as he died,
He prayed for those people, who stoned him,
Forgive them, his words readly implied.

Consenting to the death of this martyr,
And in with that unruly throng,
Was Saul, persecuting the Christians,
Not feeling he was doing wrong.

But God in his wisdom and knowledge,
Had a purpose for this well-learned man,
Ananias then comes into the picture,
Guided by God's holy hand.

Saul was baptized, his sins were remitted.
He was with the disciples a while,
Then straightway preached Christ to the people,
What a miracle God had compiled!

To go to another conversion
As the book of Acts, we'll endeavor to scan,
The word now preached to the Gentiles,
To a centurion of an Italian band.

This man, we will find, was Cornelius,
A praying man, kind and devout,
To our minds, he would seem almost perfect,
But something was being left out.

Now Peter was used in this instance,
He came and preached boldly the word,
Cornelius and his household were baptized
In the name of Jesus the Lord.

Now continuing on in the following chapters,
Obedience to the gospel is seen,
Think of Lydia, the seller of purple,
Recorded in chapter sixteen.

Paul and Silas were thrown into prison,
For preaching the word in that day,
But, remember, the jailer responded
Was baptized and his household, straightway.

We'll do well to consider the eunuch
In charge of the queen's treasures and gold,
On his way to Jerusalem to worship,
Sitting, reading the prophet of old.

Now Philip became the Lord's mouthpiece,
As he talked with that great business man,
Philip inquired if he knew what he was reading?
He made known, he did not understand.

God's plan was again being patterned,
The chariot was made to stand still,
Philip went down with him to the water,
It's strange how God works out his will!

These examples are here for our learning,
We must obey as those people were told,
We know that God's word never changes,
It's the same now, as in ages old.

Sis. A. Harris,

Dec. 18, 1961

HERE AND THERE

(*Continued from Page 10*)

ison

Owen Sound: "Our gospel meeting with brother Connie Adams of Newbern, Tenn. came to a close last Sunday evening. The attendance was on a par with other previous efforts despite the fact that a number of the members were unable to attend due to illness . . . While there were no visible results the preaching was of the highest order, true to the Book, practical and timely to our needs and effectively and convincingly presented.
—John Whitfield

Meaford: Marvin MacDonald, who has been attending Great Lakes Christian College, has consented to work as preacher for the Griersville and Vandeleur churches.

Tent meeting dates are July 8-23. Saturday, July 7, reading the New Testament from 9 a.m. to 9 p.m. By June 17 donations had been made to the expenses of the tent meeting so that less than $350 was needed to reach the local goal of $2,000.

Sudbury: "Five new chairs were purchased . . . We could use more, also more hymn books.

Our annual fellowship meeting could well be considered a success. A larger auditorium will be necessary next year.

HERE AND THERE

Estevan, Sask.: This church is taking the lead in having two weeks camp at Kennossee Lake the first two weeks in August. J. C. Bailey will conduct a class on the Eldership during the second week.

Estevan contributions have averaged $188.88 thus far in 1962.

Moose Jaw, May 28: It was my privilege to assist the South Denver, Colorado church in a protracted meeting from May 13-23. There were five who responded to the invitation. Two were baptized and three restored.

South Denver is blessed with a fine group of elders and a devoted preacher of the gospel in the per-

(Continued on page 19)

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., 4 York St. Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8:00 p.m. Friday, Young Peoples, 7:30 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1. L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 7:00 p.m. Thurs. Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
23 Concord Ave, 7 p.m., Gospel Service 8 p.m. Breaking of Bread. For young peoples and midweek services call R. Witty, sec. Phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec.. Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 435 Windsor St., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wednesday; 8 p.m. Friday. Max Craddock, ev., 218 Park St. W., Dundas, Ont.; Robert Hunter, sec., 67 Ray St., S.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon, Gordon Arnill, Blind River, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10 a.m. M.S.T., Municipal Hall; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Civic Center, Room 15, 11th St. S. 10:15 11.15 a.m., 7.30 p.m. Sun. E. R. Roark, ev., Rideau Court S., Phone 327-6145 or O. A. Nerland, sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab. 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Lloyd Hotchkiss, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer. 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869, Murray F. Hammond, ev. HU 9-7751, HU 9-7405.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec.., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 2 p.m., Worship 3 p.m. Sec., Morgan Petch, R.R. 2, Markdale, Ont.

HERE AND THERE

(Continued from page 17)

son of Brother Bill Thompson. Bro. Harold Pennock, formerly of Winnipeg, is now one of the elders. Bro. Arthur Mason is one of the deacons. —J. C. Bailey

Brother Bailey has been assisting in the meeting being held by Bro. Ennis of Estevan at La Fleche.

HERE AND THERE

Vancouver, B.C.: Violet Davis obeyed the Lord on the last Lord's Day in May . . . An effort was put forth to have 101 in Bible school on June 17 . . . V.B.S. July 3rd-13th. Budget $245 weekly.

One was baptized in Orville, Washington during the meeting with Lynn Anderson. The Oak Leaf.

Nanaimo: Construction began on the meeting house on the first of May. The basement walls, floor and decking are finished and the framing of the auditorium begun.

The meeting scheduled for the last two weeks in July has been postponed to the last two weeks in August.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan. Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Harold Parker, ev., Ph. GR 5-6905.

SPIRITUAL REFRESHMENT

FOR GOD'S BUSY PEOPLE

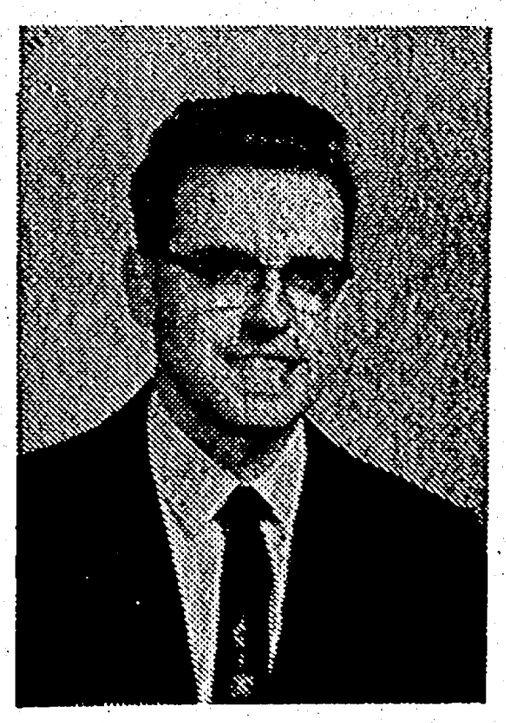
"THE CHRISTIAN'S SPIRITUAL LIFE"

DAILY LESSONS WITH SPIRITUAL CHALLENGE

9.45 a.m. Class	11.15 a.m. Class	8 p.m. Lecture
Spirituality Through	The New Birth	Life Through Death
1. Singing	The New Life	Victory Through Surrender
2. Prayer	The New Man	Strength Through Weakness
3. The Lord's Supper	The New Fruits	Comfort Through Suffering
4. Giving	The New Home	
5. Teaching		

SPECIAL
- Instruction in Congregational Singing Monday through Thursday at 7.30 p.m.
- Classes and care for children
- Swimming in new pool

- Taught College Bible, Greek and Music
- Gospel Preacher
- Soloed with two Symphonies



ROBERT E. VANCE
Teacher

CHRISTIAN FELLOWSHIP WEEK

OMAGH BIBLE SCHOOL

Rates	Information and Reservations	Bring
Adults $12.50	H. Ralph Perry	Bedding
Children 5 to 12 - $1. for each year of age	53 Tewksbury Cres.	Bibles
	London, Ontario	Note Books
		Personal Effects

GOSPEL HERALD

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Was The Command To Repent And Be Baptized A Universal Command?

(PART I)

J. C. Bailey, Moose Jaw, Sask.



Religious people who teach that justification is by "faith alone" have tried in devious ways to set aside the command of the Holy Spirit, as given through the apostle Peter on the day of Pentecost, when he said: "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Recently this idea has been gaining ground: namely, that this command was for the Jews only but was not given to the Gentiles. I want you to listen to this: (as taken from the Peoples Magazine) "Repent and be baptized" (Acts 2:38) said Peter. That too was the message of John the Baptist. It was the message for the Jewish people. *The new revelation had not yet been given. When it was given it was given to Paul and not to Peter"* (emphasis mine JCB).

It would be hard to crowd more error into one passage than what I have just quoted above. The *New Revelation* is the gospel. Peter preached the gospel in the day of Pentecost. Paul declared the gospel is the power of God unto salvation to both Jew and Greek (Romans 1:16). What is the new revelation but the gospel? Paul said it was given to both Jews and Gentiles.

Did Paul teach that salvation was by faith alone? Paul never used such words, Dr. Smith to the contrary. I want you to listen to Paul: "Though he was a son yet learned he obedience by the things that he suffered; and having been made perfect he became unto all them that obey him the author of eternal salvation. Paul said that Jesus saves the obedient. Smith says that men are saved by faith alone. I believe Paul.

Perhaps my learned friend would suggest that Hebrews was not written by Paul. This will not help him for he dare not question

(Please turn to Page 8)

THE LETTER TO ROME

E. D. Wieb, Weyburn, Sask.

No. 6

We recall that Romans five begins, "Since we are justified by faith, we have peace with God through our Lord Jesus Christ." So now we turn to the important teaching of salvation by grace. You remember that we discussed the involvement that each person has in the humanity of Adam. Sin and death are the natural consequences of this relationship. Paul now shows that as in Adam all die so in Christ shall all be made alive. The key to the understanding of this statement is to be found in the phrases, "in Adam" and "in Christ". Our natural relationship by our human birth is to Adam. Therefore it is inevitable that all sin. The only alternative to this is conversion, a spiritual birth. The opposite to being "in Adam" is to be "in Christ". It is virtually impossible for any person to move "out of Adam into Christ", except by the grace of God. Paul writes to Titus, "Now the grace of God hath appeared bringing salvation to all men." Tit. 2:11.

The essential thing here is to understand Grace. How does it operate? Of what is it composed? In a very brief summary we might say that Grace is the unmerited favour of God demonstrated most fully in the death of the Son (v. 8). In this death a new basis for life has been laid. It is not "in Adam" nor "in

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BESETTING SIN

W. F. Cox



"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Hebrews 12:1).

The vast cloud of witnesses named in chapter 11 testify by their lives to the power of faith. "Let us lay aside every weight, every hindrance. The figure used is that of the Greek races in the games then practiced in every province of the Roman Empire, including Palestine. Before running the runner laid off every weight. And, likewise, Christians are running a race; the goal is heaven. In the case of these Hebrew Christians the context shows that the besetting sin was unbelief. Thus the faithful Christian must run with patience the race fighting all the way to the portal of glory.

The basis of the besetting sin is the lust of the flesh. In view of this the apostle John says, "Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15, 16). These three avenues are of the world and will pass away with the world. It was through these avenues that the serpent deceived our progenitors in the Garden of Eden. From that time to the present there has been a constant conflict between the work of the Spirit and the lust of the flesh.

Paul writes, "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit; and these are contrary the one to the other: so that ye cannot do the things that ye would." (Galatians 5: 16, 17). Just at this point Paul declares his experience, hear him, "For that which I do I allow not: for what I would, that do I not: but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. I know that in me (that is in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:15-23).

"The sin which does so easily beset us", must be laid aside to qualify for the kingdom of God. Let us discuss a few of the besetting sins.

Sin of Drunkenness

Drunkenness is a common sin of the ages. During the last few decades the number of drunkards, both men and women, has greatly increased. Drunkards are associated with a long list of sinners condemned by God. Read carefully I Corinthians 10:9-11; Galatians 5:19-21. In these Scriptures drunkenness is called the work of the flesh. Any person who is found guilty of any one of these sins mentioned above is thereby excluded from this kingdom, whether it implies the Church of Christ here below, or the state of glory hereafter.

Sin of Lying

I honestly believe that many people are not conscious of the seriousness of lying. I have heard people say, "I had to tell a little white lie to cover up the truth". Regardless of size or colour, a lie is a lie. Every one who speaks contrary to the truth when he knows the truth, and even he who speaks the truth with the intention to deceive; persuades a person that a thing is different from what it really is by telling only part of the truth, or suppresses some circumstances which would have led the hearer to a different conclusion is a liar. "All liars shall have their part, in the lake which burneth with fire and brimstone. This is the second death, from which there is no recovery" (Revelation 21:8).

Sin of Unbelief

It is a grevious sin to disbelieve in Christ as the Son of God. His divinity has been clearly established by the Holy Spirit. "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:30-31). "If ye believe not that I am He, ye shall die in your sins" (John 8:24). Christ means exactly what He says. For one to die in his sins disqualifies him for heaven (Revelation 21:8). All unbelievers in Christ shall hear the sad news "depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25: 41).

On my desk is a letter written by a Christian mother requesting me to join her in prayer concerning her son. When this son was 17 he was very active in the services of the church. He is now 23 and last Spring he received his Master's Degree in English Language and Literature. But has one more year to go to get his Doctor's Degree. But, unfortunately, he has renounced his faith in Christ. To his weeping mother he gives as a reason for his change of character the following, "The extensive studies they have carried out at the university have destroyed my faith in Christ." Poor boy! Surely he is not conscious of the final punishment of all unbelievers.

Why is it that when many of our young Christian boys and young Christian girls enter university they are true believers in God and the Bible but after they are there a

(*Continued on Page 13*)

SHOULD CHRISTIANS AID THE SALVATION ARMY?

Jim Hawkins, Victoria, B.C.

Currently in Victoria, and possibly elsewhere, the Red Shield campaign of the Salvation Army is in full swing, soliciting funds from the public to do work for which they receive the credit. Most of us are familiar with the clattering street music, and the bell-ringing tactics of the Salvation Army in its endless drives for funds. But despite the fact that faithful preachers of the Gospel have often warned against supporting such religious organizations as it is, yet there are some Christians who persist in supporting them.

Doctrinally, it can be seen that they are in gross error. They have a booklet out called the "Salvation Army Handbook of Doctrine." At the beginning of the book, the "General Order" says:

"This volume contains an exposition of the principal doctrines of the Salvation Army as set forth in its Foundation Deed. These doctrines are to be taught in connection with all Salvation Army Officer's Training Operations, both preparatory and institutional. It is required of Officers of all ranks that their teaching in public and private, shall conform to our Doctrine as herein set forth. (signed) 'International Headquarters.' "

Thus any contribution that we make to the Salvation Army is a guarantee that the doctrines they espouse will continue to be taught in "public and private." But what do they believe and teach?

1. Page 52—"Man is sinful in two ways. He has a sinful nature. He is born with an inclination or tendency to evil. His heart is wrong; he prefers his own way to God's way. This depravity, or disposition to sin, affects every part of man's being and renders man unable, by his own efforts to deliver himself."

There is no other doctrine that was ever perpetrated by man that has caused more confusion, and has given rise to more other false doctrines than has the doctrine of the depravity of man. It is absolutely impossible to reconcile the above statement with the Scriptures.

2. Page 87—"The Holy Spirit has various ways of accomplishing His work in the souls of men. (a) He uses saved people. (b) He uses the Bible, speaking through it to men's souls. (c) He speaks directly to men. That is, in addition to sending messages through God's people, through the Bible, or in other ways, the Holy Spirit himself goes straight to men's heart, making them feel what they ought to do and influencing them to do it."

Certainly, if this last statement is true, then Paul's statement in 2 Timothy 3:16-17 cannot be true.

3. Page 113—"In obeying God, it should be understood that God's will may be made known in various ways. Thus:

1. The Holy Spirit often speaks directly to the heart . . .

ii. The Bible clearly reveals God's will . . .

iii. God speaks to His people through their spiritual leaders and through others in position of authority. The Bible expressly directs that these should be obeyed, provided always that their commands are not contrary to His revealed will."

What more do the Mormons and Roman Catholics claim than this?

4. Page 92—"Repentance is the first condition of salvation."

Page 96 — "Faith is the second and final condiion of salvation."

That certainly doesn't sound like what the Bible says, does it?

5. Page 170-171—"The Bible undoubtedly teaches that the one all-important baptism is that of God the Holy Spirit, hence, generally, when bapism is spoken of, that of the Holy Spirit is meant, except where water baptism is plainly indicated. Water baptism was evidently not intended to be perpetually observed. It was only a shadow of the baptism of God the Holy Spirit. Water baptism was practiced in the days of Paul, but it is evident that he did not consider it necessary to salvation. Some still hold that water baptism is necessary to salvation, but the scripture passages on which they rely do not support their views." How do you like that one?

6. Pages 172-173 — The HANDBOOK blasphemously affirms that there was no such institution "to be permanently and universally observed" as the Lord's supper. They say: "The only passage which contains a reference to a ceremonial celebration of the Lord's supper is I Cor. 11:20-26, but this should be interpreted spiritually."

These are an example of just some of the blasphemous doctrines that are taught by the Salvation Army. Surely we should be able to see that they are wrong many ways doctrinally. We have seen that from their own writings. Not only that, we know also that they are unscriptural in name and organization as well.

Need we say more? Certainly any Christian should be able to see that it would be completely and absolutely wrong to support and be a participant in either the spread of such doctrines, or even in supporting an organization in some other work (even benevolent) which clings to such teaching.

But should we not on the other hand take the advice of the apostle Paul: "And have no fellowship with the unfruitful works of darkness, but rather even reprove them." Instead of helping them, we should be reproving them and helping them to come to a knowledge of the truth. And as long as they continue to teach what they do, and do the work they do in the way they do, they will continue to be in darkness. "But if we say that we have fellowship with Him and walk in (or even help) the darkness, we lie and do not tell the truth." (1 John 1:6).

HERE AND THERE

Estevan, Sask.: V.B.S. July 16. Average contribution for May $193.50.

At Kenosee Lake work crews have cleared a large area of underbrush, erected signs, and built a 30 x 72 foot building. Ready constructed roof rafters were donated by the Weyburn Airport church as a building was being dismantled at the airport at the time.

GOSPEL HERALD

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THINK BIG, BROTHER



Man can now paint the sky. Observers of the recent United States nuclear blast in space told how the sky was colored with several successive colors. They were nearly 800 miles away and yet the results were vivid and terrifying. There is reason to believe that man will progress in the use of nuclear power. Whether or not we trust his handling of the devices within his grasp, we must agree that he is thinking big.

About the same time as the explosion in space, man was thinking big in another area of science. Telestar was circling the globe, an electronic servant capable of receiving a relatively weak message and amplifying it to a sound or picture that could span an ocean clearly and instantaneously. The next decade will see marvels of communication because men are thinking big.

These scientific achievements of men are wonderful in our sight. But there is a danger that man will lose his sense of perspective in these matters and make science his god. There is, however, a lesson in the achievements of those involved in secular pursuits and scientific research. The lesson is that man needs to think big and work toward the fulfillment of his desires.

Christian brethren, let us think big together! We are tempted to drift into a too-narrow view of our opportunities and responsibilities. The Gospel does not change. Neither does its intended scope. Our Master said that it is to go to "every creature"; "into all the world." Nothing less will do. The modern world is over three times as large in population as it was when the Great Comission was given. This fact should not intimidate nor frustrate us. The same Leader who commanded a world-wide program promised a world-wide and an ageless presence with His people: "And lo, I am with you always, even unto the end of the world."

In this issue there is a brief announcement from Bro. J. C. Bailey of an opportunity for a Canadian in India. Last month's issue carried an appeal from the Cameroons. Other appeals will come and they will be answered in proportion to the size of our perspective and our zeal. Each month reports are seen in "Gleanings from Foreign Fields" that tell of the spread of the Lord's church to new lands.

Christian parents, think big concerning the education of your children. In a world which is increasingly conscious of the value of education, the church needs men and women who are leaders in the professions, the sciences, the arts, and in business. Some brethren are suspicious of all advanced education. They prefer to see their children forego the benefits of higher education because of the risk that such education will destroy their faith. Such is a defeatist attitude. We must educate wisely, but let us educate our children well.

Christian children, think big about your future and your contributions to mankind. No worthwhile profession is barred to you on Christian principles. Whatever is good and useful is worth self-discipline and self-sacrifice.

One can obtain a laborer's job very early in life upon leaving grade school. One can obtain a better job by expending the time and effort for a high school education. A grade school education is insufficient for security in the modern world. Even a high school education is scarcely enough without some special skill. In most cases where the young person has the ability to succeed in university, it is a shame when he drops out earlier. The shorter road looks attractive, but what a shame it is when young people of ability settle for less than the best by their own choice.

Christian elders and preachers, you above all need to think big. It is true that your thinking must be realistic. It is also true that big ideas and big programs are often very expensive. There is no place, however, for a conservatism which relegates every thing new to the waste basket because it calls for big thoughts and actions. This editor must confess that in the past

(Continued on Page 11)

TEACHING GOD'S WORD

Who Should Be In Charge of a Bible Correspondence Course

By Jule Miller

(Article Number Three)

Often, when a congregation offers a Bible correspondence course, some "nice" lady is chosen to grade the papers, answer questions submitted by students, and direct the course in general. Some churches have been known to use their teenagers to "take charge" of the Bible Correspondence course. This author believes that such a policy defeats a really effective course. We do not suggest that the ladies or the teenagers may not be used to help in the secretarial work of he correspondence course, but the question is, should they actually direct this important program?

A Bible correspondence course is much like any other Bible class. There is a *teacher*, the *pupils*, and *ome information* to be taught. To the average denominational person, a greater impression is made if the teacher or director of the course is, n their own words, the "pastor" of he church. Although the minister may do no more than initial the essons and sign all letters and corspondence and complete the cerficate, his name alone should appear on everything sent out to the tudents. He is the teacher of the correspondence course."

Only *one* name, the name of the irector or teacher, should ever be een by he students! Along with he first two lessons an introductory letter is sent. This letter may be yped by a secretary but it should be signed only by the minister or director in charge. Also, when the tests are returned, they may be graded by volunteer help but they should be initialed by the minister n charge. If a question is asked by the student on the returned test, again the minister should carefully answer the question by personal letter. Treat each student as if he were the only one enrolled!

One of the great problems involved in teaching effectively by correspondence course is the lack of a personal relationship between pupil and teacher. If one person grades the paper, another writes the letters, and still another signs he certificate of completion, the problem is greatly enlarged. Let me repeat, for a really successful correspondence course, the student should see only one signature throughout the course, that of the minister or director in charge.

If the local minister or other trained worker is directing the course, he can, at the completion of the last lesson personally deliver the completion certificate to the student. This personal contact offers the best opportunity to bring the student to obey the Gospel.

For all these reasons it can be seen that only a trained director, preferably the local minister, should be placed in charge of a really effective correspondence course.

GRADING A BIBLE CORRESPONDENCE COURSE

(Article Number Four)

One phase of administering a Bible correspondence course which deserves considerable attention is the grading of the students' tests. Previously we have mentioned the importance of one person's being in charge of directing the course. This person, we believe, should be the local minister, for his position with the church enhances the dignity and importance of the course in the eyes of denominational people and causes the students to do their best work. Although the actual secretarial work may be done by volunteer or paid workers, the minister should sign or initial everything going out to the students.

Just as it is true that the student should see only one name, the name of the director, throughout the course, so it is true that the same "grader" should grade all of a given student's tests. Here again the opportunity presents itself for the director to put "personality" into the course by initialing the tests.

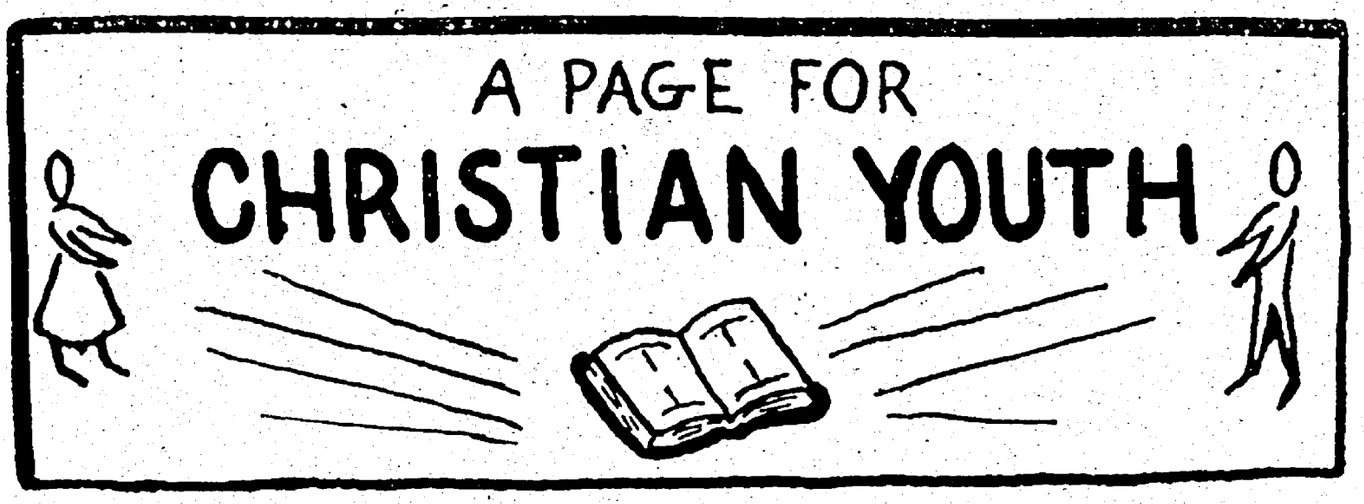
It is highly recommended that a very liberal grading system be employed to help give the students confidence and encouragement. Whatever policy is followed, the "graders" whether one or more, should all follow the same system. Use a red marking pencil neatly sharpened. With grades 70% to 79% write the word "Good." With grades 80% to 89% write the word "Good." With grades 80% to 89% write the word "Excellent". And with grades 90% to 100% write the word "Superior". Make both the percentage grade and comment neat and small. This liberal system will tend to help students study harder and more students will likely complete the course.

In regard to marking the student's test papers, the following suggestions may be found useful. Mark only the incorrect answers. Use a "positive" check mark to indicate an error, never an (X). Always in small, neat print circle or write in the correct answer and direct the student to the paragraph in the text where the correct answer may be found so he may learn why he was wrong (Example: "See Paragraph No. 33 in text"). Avoid marking up or soiling a test paper in such a manner that the student will be ashamed of it or be discouraged. On the contrary, attempt in every way to make the student proud of the correct answers even if they should be only a few.

In conclusion, "timing" is important in grading test papers. Imagine the anxiety of the student each time he sends in a completed test to be graded! Put yourself in his shoes. Not a day will pass that he will not nervously check the mail hoping to receive his graded test along with the following lesson. Therefore, every director should establish a rapid schedule for grading and returning the students' tests. We recommend that those using the new "Visualized Bible Correspondence Course" grade and return the tests the third day after they are received. This will allow approximately a week for each lesson to be studied and completed if the student desires to keep that pace.

We trust these suggestions for grading will be of some benefit to you. Every student who is success-

(Continued on Page 12)



by Ray Miller

Note: The editor of this page would like to thank the "faculty" of the first two weeks of this years Omagh Bible Camp for contributing the following articles.

SERVING OUR SCRAPS TO THE LORD

Max E. Craddock, Hamilton, Ont.

Many of us have in the past, or perhaps do now, own a dog. Some of us have no doubt fed our dog the scraps from our table. I remember a dog that I once had that I called Sandy. When the meal was over, my dog received the scraps from our table. Neither my mother, nor myself, ever had to go to the trouble of fixing a "meal" for the dog because he seemed happy with the scraps.

There are some of my friends today that are giving God the "scraps" from their table. We take all of our blessings and use them on ourselves, and give God what is left over. How do you and I as young people treat God? Do we give our Heavenly Father a place in our budget?

What about our public worship? Do we go to church services only when we can't find something else to do? Do we stay away from services when it is too hot, or too cold, or too wet, or too dry?

Young people, may I encourage you to not give God the scraps from your life. Remember the words found in Matthew 6:33, "Seek ye first the kingdom of God and his righteousness . . ." God will not be happy with second, third or fourth place in our lives. He didn't give us the scraps from his life, he gave us none other than his only begotten son. Let each of us in our youth give our lives to our loving Heavenly Father, and serve Him while yet we may. This is the safest, wisest, and best course that we could possibly follow. It is the way that leads to eternal life, and it is the way that gives us true happiness in this life.

THE POWER OF YOUNG PEOPLE

Keith T. Thompson, Beamsville, Ont.

Recently it was my privilege to work with a group of young people in an evangelistic campaign in London, Ontario. These young people were mostly of college age, being students at Abilene Christian College, in Abilene, Texas.

They impressed me anew with the great power that young people can be in the service of Christ. Usually, those of this age group are more optomistic than those who are older. They are willing to tackle problems that older people would tend to shy away from.

Other religious groups, such as the Mormons, make great use of their young people. When will we in the church of Christ wake up to the great potential of our young people?

OMAGH BIBLE CAMP

Roy Davison, Sarnia, Ont.

Omagh Bible Camp is well under way to another successful year. The first week it was filled to capacity, with eighty students. The staff numbers nearly twenty, as it is made up of cooks, cousellors, director, teachers, and all around "helpers". Young people have come from all over Ontario, and even some of the northern States, to spend some time at the camp.

Each student attends three Bible classes per day, Monday through Friday, while at camp. These classes are taught by preachers from various places in Ontario. These men are supported by the congregation where they are working, during their stay at the camp.

The camp director is again this year Brother Bob Adams, of Sarnia, Ontario. The camp will run through August 4.

IF MAN SHOULD REACH THE MOON

I'm sure you've heard or read about
The Satellites in space:
How Russia and United tSates
Are in a rocket race.

To hear them talk, it won't be long:
For space they'll conquer soon.
And then what next will man
attempt
If he should reach the moon?

If man should ever reach the moon,
There's one thing that is clear;
He'll ruin everything up there,
Just as he has down here.

With sin and crime, and lust and
greed,
He's got enough to do—
To clean the mess he's made on
earth,
And you know that is true.

The sickness, and the want and
fear,
The broken hearts and shame,
And hungry millions cry each day,
And man is all to blame.

I think we'd better set our sights
Above the moon and space,
And let's explore eternity
While there is time and grace.

It's not the moon we need to reach,
It's God who put it there:
The one who went to Calvary,
A rugged cross to bear:

For sins of men with wicked hearts,
He died one afternoon;
With faith in him you'll have no
fear
If man should reach the moon.

(This fine poem was sent in by Miss Susan Barnard, who received it from relatives in the south. The author is unkown).

LOVE, NOT DOCTRINE

C. Philip Slate, Wembley, England

"Doctrines, or teachings, are not important; what really matters is loving God and having the spirit of Christ." These words express a common feeling amongst many religious people. Unfortunately, it is this dislike of doctrine or teaching that causes some not to be interested in New Testament Chrisitanity.

If one means by "doctrine" those Middle-Age "rows" over how many angels could dance on the head of a pin, or some other such meaningless issue; then doctrines are quite useless! But if by "doctrine" one means the teachings of God's word which men are expected to obey and teach to others, then doctrines are most certainly important.

(Because certain things about the Lord's- supper, worship, baptism, and Christian living are stressed in the churches of Christ, some people do not favour it; they prefer some denomination. But with us such emphasis is a matter of principle, and this present article is designed to show why).

I. Biblical Doctrine

Whether or not one believes doctrine to be important depends largely on his view of the Bible, for in Scripture "doctrine" is most important. In the King James Version of 1611 the word "doctrine" is most frequently used to translate the Greek word *didache,* but in later English translations the word "teaching" is used more. "In 1611 the word 'doctrine' denoted the act of teaching as well as the content of teaching . . .This sense of the word is not obselete, and the revised versions use 'teaching' more often than 'doctrine.' "1 It is wise to keep in mind that the word "doctrine" means, primarily, teaching; and a study of its use in the New Testament reveals the following about it:

A. *Its content.* The resurrection in general (Matt. 22:33), and Jesus' resurrection in particular (Acts 17: 18-19), were matters of doctrine; as were the matters of repentance and faith (Heb. 6:1-2). The meaningful parable of the sower- is likewise called "doctrine" (Mk. 4:1-2).

It may be surprising to those who dislike "doctrine" to discover that principles of ethics — upon which they would rigidly insist—are called "doctrine" in Scripture. Even the "sermon on the mount" is so classed (Matt. 7:28). Jesus' doctrine was to avoid pride and hypocrisy (Mk. 12:38-40). Proper Christian behaviour of older men, older women, and young men were matters of "sound doctrine" (Titus 2:1-6). Murder, fornication, and false swearing are things "contrary to sound doctrine" (I Tim. 1:10). Particularly in the pastoral epistles "the content of this sound teaching which is according to godliness are not theoretical or dogmatic truth, but Christian ethics, with faith and love."2

B. *The importance of doctrine.* Jesus' doctrine was with authority (Mk. 1:22; Lk. 4:32), because it came from his Father (Jno. 7:16-17). It is thus not difficult to see why one is "without God" who does not abide in the doctrine of Christ (II Jno. 9-10). Obedience to the doctrine makes one free from sin (Rom. 6:17), while failing to endure it characterizes those who fall away from the faith (II Tim. 4:3). He is "puffed up" who teaches a different doctrine and consents not to sound words (I Tim. 6:3-4). Christians are to withdraw from ones who cause trouble by not holding to Christ's doctrine (Rom. 16: 17; II Jno. 10). With this information before us about the doctrine of the Bible, it is obvious that only those who disrespect God's word can dislike doctrine.

C. *The value of doctrine.* The early Christians filled Jerusalem with their doctrine (Acts 5:28), apparently because they were convinced that people needed it. They continued steadfastly in the apostles doctrine (Acts 2:42), and why not? Did it not edify them (I Cor. 14:6, 26)? While false doctrine can hurt one's faith (Eph. 4:14; cf. Heb. 13: 9), true doctrine will nourish (I Tim. 4:6) and furnish one unto every good work (II Tim. 3:17).

It seems clear that the only person who can say that "doctrine is not important" is the one who does not respect God's word.

II. No Doctrine?

Those who object to doctrines are religious people, people who are not willing to give up all faith. It is their contention that "loving God" and having the "spirit of Christ" are to be stressed *rather* than doctrine. But is this possible? Are not "love God" and "have the spirit of Christ" themselves doctrines? More than this, the one who objects to doctrine usually has a list of things which he stresses—he has his own doctrine! He complains about orthodoxy because he likes "my-doxy" better! The Christian cannot cast off the doctrine of Christ (II Jno. 9-10) for the doctrine of some mere man (cf. Matt. 15:9; Mk. 7:7; Col. 2:22). This can be done only when someone shows the inadequacy of our Lord and his commissioned teaching.

III. Keeping Balance

It is certainly a ground for complaint when people stress "proper church government" *rather* than "love of our Lord," or "attending worship"*rather* than "partaking of the divine nature." This is as blameworthy as preaching "love God"*rather* than "repent," or "be Christlike" *rather* than "keep yourself pure." But it does not have to be an "either"-"or" situation. Respect for God's word means that

p. 39.

"proper church government" is stressed because we "love God"; it means that "attend worship" is preached in order that we may "be partakers of the divine nature." It would be interesting to see someone show why God should be loved, but not respected! The legs of the lame are not equal."

This emphasis on doctrine is not a mere intellectual exercise, but practical Christian living which comes as a consequence of loving God; it is a vital part of being pleasing to God. "But speak thou the things which befit sound doctrine," Paul instructed Titus, "that they may adorn the doctrine of God our Saviour in all things" (Titus 2: 1, 10).

1 Luther A. Weigle, *Bible Words in Living Language* (Edinburgh: Thomas Nelson and Sons Ltd., 1957),

2 Marvin R. Vincent, *Word Studies in the New Testament,* IV, 209.

3 J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Wm. B. Eerdmans, 1923), p. 19.

WAS THE COMMAND

(*Continued from Page 1*)

that Romans was written by Paul. Paul writing in the Roman letter says, "Through whom (Christ) we received grace and apostleship, unto obedience of faith among all nations, for his name's sake" (Romans 1:5). Paul says there is no nation excluded, that all have received an obedient faith. Yet the book of Romans- is relied upon more than others to prove that men are saved by "faith alone."

So that no mistake could be made, Paul concludes, "But now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith" (Romans 16:26). So all nations are to be obedient to the faith. Then no nation is justified by "faith alone." Let us remember then when we study the book of Romans and we learn about faith, Paul is here talking of an obedient faith.

Now does Paul commend this kind of faith only in Hebrews and Romans. Listen to Paul in the Galatian letter: "For ye are all sons of God by faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Galatians 3:26, 27). Salvation is in Christ (Acts 4:12). For infidelity you can not beat this: "To go back to Peter is to go back to John the Baptist and Judaism. That is why Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). Paul said that Jesus nailed the law to the cross (Colossians 2: 14). In the verse that precedes the one quoted above Jesus said: "— Go ye into all the world and preach the gospel to the whole creation." Dr. Smith says, "Not so Jesus this message is only to be preachd to the Jews." You can accept the philosophy of Smith if you wish but I am going to stay by my own Lord and Saviour Jesus Christ.

While we are discussing this world wide commission, I would ask you to consider what Jesus said as recorded by Matthew: "Go ye therefore, and make disciples of all the nations." "Ye" is a plural pronoun, second person. Jesus is here talking to the apostles who witnessed his resurrection. Peter was one of them. Paul was not. They were to teach *All Nations*. Smith says that Peter was only to teach a special message to the Jews. Jesus said that these men further were to teach *All Nations that I have commanded you*. Jesus said he would be with them until the end of the world (ibid 20). How vastly different the reasoning of Jesus to the reasoning of Smith. In brief, Jesus said, all nations; Smith says that this message was only for the Jews. I believe Jesus. Jesus said He would be with these men, including Peter, to the end of the world. Smith says that this message only lasted a few years.

I quote further: "Henceforth, Salvation was by faith and faith only. Faith plus nothing." Paul said that salvation was by an obedient faith (Romans 1:5; 16:25). You cannot believe Paul and Smith. I believe Paul.

Paul taught, "So then they that are of the faith are blessed with the faithful Abraham (Galatians 3:-9). Abraham received the blessing after his obedience. "And in thy seed shall all families of the earth be blessed; because thou hast obeyed my voice" (Genesis 22:18). Paul said we are blessed by faith after obedience. Smith claims we are justified by faith and *nothing more*.

(All quotations as used in this article are from the People's Magazine, page 18, Volume 41, Number 4-6).

May I make this further observation: Paul and Peter both preached the same gospel. They were both guided by the same spirit. It was the spirit of truth (John 16:13-16). Truth cannot conflict with truth. Jesus said: "And ye shall know the truth, and the truth shall make you free" (John 8:32). Jesus told Peter to preach he gospel. Paul said that any one that would preach any other gospel is accursed. Smith teaches a different gospel.

(Our next article will show definitely that the command to "Repent and be baptized" is an age-long command for all people).

HERE AND THERE

LaFleche, Sask.: A married man was recently baptized.

THE LETTER TO ROME

(*Continued from Page 1*)

the law" but "In Christ". The way being prepared, there remains for man only the acceptance or appropriation of this Grace.

The natural man, the man "in Adam" must die so that the spiritual man, "in Christ" might be born. Jesus said "ye must be born again". John 3:7. This new life is available only through the death of Christ. Jesus' death becomes the death of all men who become united with him in His death. Thus, the punishment — death — which passes unto all men through Adam and sin has been taken away by Christ as he died in our stead. All who will identify themselves with His death will have eternal life — John 3:14, 16. And so the Gospel becomes our spiritual Genesis and Christ our "second Adam".

Baptism says Paul is the medium whereby one becomes identified in the death of Christ. Rom, 6: 4. True Baptism is identified here with the conversion that takes place from Adam to Christ. In baptism, something very real takes place. It is not merely "an outward sign of an inward grace." In baptism, we "put on Christ." (Gal. 3:27). We are united in His death (Rom. 6:4). This burial in water is the means of getting into Christ. (I Cor. 12:13). It means then that true scriptural baptism is man's answer to God's offer. It is here in this very significant action that faith says, "Yes" to God and turns its back upon sin.

It is no accident, either, that baptism is referred to as a burial for one is buried with Christ. The old man "in Adam" is slain and buried and the new man "in Christ" emerges from the waters free from sin, cleansed and made holy.

What happened then is the content of Paul's next point which we will discuss in our next article.

HERE AND THERE

Niagara Falls, Ont.: Meeting with Virgil Bradford of Murfreesboro, Tenn. begins on August 19th. Other workers who will accompany him will help in the V.B.S. August 20-25.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

Communism, Its Faith and Fallacies by James D. Bales, Baker Book House, Grand Rapids 6, Michigan. 214 pages. $3.95.

In recent months it would seem tha. more criticism has been made of anti-communism than of communism itself. Doubtless, there are some opponents of communism who have gone to foolish and radical extremes. Some of these appear to be more interested in lining their own pockets than in contributing to the good of their fellow men.

Unfortunately, some worthy critics of communism have been lumped together with the extremists by the popular press. But one who gives a sane and logical criticism of communism should not have to bear the blame deserved by the radicals.

Over the past ten years Brother James D. Bales has brought his analy ic pen to bear on the greatest atheistic organization ever to exist on the earth. The results of his extensive research are summarized in this vital book. He is no wildly screaming radical. But as in his many previous books he is sound and reliable.

Herbert A. Philbrick of "I Led Three Lives" fame says concerning his book: "For nine years I was a "member" of the communist conspiracy. I learned about communism from the teachings of the communists themselves. I studied their training manuals and textbooks in leadership training courses. Today I am appalled to read and hear . . . some of the utterly fantastic opinions on communism . . . It is for that reason that I am thrilled with the scholarly and masterful study in Communism: It's Faith and Falacies as set forth by Dr. J. D. Bales. Obviously Dr. Bales sternly put aside any and all opinions he may have held concerning communism, and diligently set out to present, factually and precisely, what the communists do believe, teach and advocate."

This book is also highly recommended by such men as Hollington K. Tong, one time Ambassador from Free China to America and J. B. Matthews, former Director of Research for the House Committee on Un-American Activities. We would like to add our humble recommendation to that given by these outstanding men.

• • •

Forty Years A Canadian Preacher, 1921-61, John Carlos Bailey. Published by the author, Moose Jaw, Saskatchewan. 204 pp. $2.75.

In the introduction the author states his purpose as a desire to see the gospel bring forth much fruit in Canada. The interesting story of his "all-out" efforts for the gospel from his first attempt at preach-

(Continued on Page 12)

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed" **10 marks for each.**
50% "A babe"
30% A workman ashamed.

WHO GAVE THESE FAMILIAR PASSAGES ON FAITH?

1. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
2. "And said unto him (Jesus) Art thou he that should come, or do we look for another?"
3. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ."
4. "Sirs why do you do these things? We also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."
5. Even so faith, if it hath not works, is dead being alone."
6. "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."
7. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."
8. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."
9. "If thou believest with all thine heart you mayest (be baptized.)"
10. "How then shall they call on him in whom they have not believed? And how shall they believe in him on whom they have not heard? and how shall they hear without a preacher?"

ANSWERS: 1. Jesus, Mk. 16:16. 2. John the Baptist, Mt. 11:3. 3. Peter, Acts 2:36. 4. Paul, Acts 14:15. 5. James, Jas. 2:17. 6. John, I Jn. 5:1. 7. Jude, Jude 3. 8. Stephen, Acts 7:56. 9. Philip, Acts 8:37. 10. Paul, Rom. 10:14.



HERE AND THERE

by Eugene C. Perry

Halifax, N.S., June 27: "The waters of Lake Fletcher were the scene of the obedience of two precious souls on June 5. **Sadie Dobson** and **Pat Allen** both work for **Halifax** banks."

Jimmie Hargrove of **Port Arthur, Tex.** and **David Lidbury** of **Weyburn, Sask.** shared the labours in a meeting and V.B.S. the second week in July.

"Construction work on the building continues, and it is indeed good to see the progress being made. But we still have $6,000 in church bonds to sell."

Recently one correspondence course student asked, "Is there a church of Christ in **Kentville**? If there were I would worship with them." The nearest church to him is over 200 miles.

Mill Village, N.S.: David Lidbury of **Weyburn** will labour in a meeting and V.B.S. at this place July 22-29.

HERE AND THERE

Fredericton, N.B.: J. Hargrove of **Port Arthur, Tex.** helped in the V.B.S. July 23-27. **Walter Rogers** of **Lubbock, Texas** will be back for his second meeting at **Fredericton** Aug. 12-19. September 3rd to the 8th will be the display at the Exhibition.

Brother Pauls son **Dale** has obeyed the gospel this summer.

HERE AND THERE

Montreal, Que.: Brother Jerry Davidson has sent in 25 new subscriptions to the GOSPEL HERALD in recent months. Who is ready to give him some competition? The meeting and V.B.S. were encouraging. See report elsewhere.

The Ottawa district office of the **Canadian Bible Society** has written to **Brother Davidson** asking for copies of the French language gospel paper **"Vie et Verite"** which is published in **France** by the brethren there but which the church in **Montreal** distributes each month.

These were requested for distribution at the **Ottawa Exhibition** for the purpose of arousing interest in the Bible and the **Bible Society** offered to pay for them. **Brother Davidson** is sending them 200 copies.

HERE AND THERE

Ajax, Ont.: This church is purchasing a meeting house on **Cedar Street** and is attempting to sell the present property to help with the purchase. In the meanwhile a loan is needed to the amount of $10,000. Possession of the new premises was gained on July 13 and preparations for moving in were begun immediately. V.B.S. August 13.

Toronto, Maplewood Ave.: "We are endeavouring to build up our building fund with an eye to the future."

Herald of Truth: This program can now be heard each Sunday evening over radio station **WABC New York**, at 9.30 p.m., 770 k.c.

Omagh Bible School: This camp opened on July 9th with a full enrollment of about 80, in fact it is reported that some were turned away the first week. Remember **Fellowship Week, Aug. 6th - 10th** with **Robert Vance** of **Nashville, Tenn.** teaching.

Hamilton, Ivon Ave.: Bro. Smith of **Morris, Ill.** recently spoke for this church and it seems possible that he will move to labour here if sufficient support can be obtained.

Smithville, Ont.: V.B.S. students register and meet the teachers on August 18. The school is August 20-24. **Earle West** of **Cleveland, Ohio** will be here for a meeting October 14-21. He will participate in **Christian Emphasis Week at Great Lakes Christian College** during the same period.

Tintern, Ont.: The V.B.S. is in process with attendance ranging around the 100 mark. It is a 10 day school.

TENT MEETING at Meaford: It is reported to have gotten off to a good start with large crowds and two baptisms. The latest report has the attendance at the 800 mark on the second Sunday.

Up to June 30 there had been 130 responses to the invitation in the tent meeting at **Flint, Mich.**

Thornton, Ont.: "The brethren at **Thornton** have decided to cancel their meetings until **Brother Jones** arrives at Barrie to begin services on August 5.

BARRIE CHURCH OF CHRIST

MEETING FIRST TIME

August 5, 1962

Codrington St. School

10.30 p.m.

BARRIE, ONTARIO

L. Wesley Jones, Evangelist

Mailing Address: P.O. Box 460

Sundridge, Ont.: V.B.S. July 29 to August 3 with the **Davidsons** of **Abilene, Texas** assisting.

North Bay, Ont.: A man and his family who are members of the church have moved here from U.S. and there seems prospects of establishing a congregation soon. **Ray Lock**, formerly of **Western Canada**, now of **Abilene, Texas**, and conducting the campaigns in **London** and **Ottawa** this summer, has stated his intentions of moving there to help when he finishes his schooling soon.

HERE AND THERE

Moose Jaw, Sask.: "We are having a good school. There were 88 present today. That is our high but we have been over the 80 mark most of the time."

Calgary, Alta.: "The V.B.S. had a grand total enrollment of 158. Our attendance increased each day with Friday being our highest with 122. Our overage was 96 for our first V.B.S. **William Young** preached a meeting during the same week.

Lethbridge, Altla.: "We are rejoicing here in having recently acquired two building lots approximately 140' x 140'. On these lots was a sturdy dwelling house which we have converted to meeting house use, permission for such having been granted by local authorities. Although there is considerable owing on this project we feel confident this is a great step forward in promoting the Lord's work, con-

(Continued on Page 15)

GLEANINGS FROM FOREIGN FIELDS

SCOTLAND

At the close of the first week of the special campaign for Christ being conducted by the church in Glasgow, four persons had been baptized. Thousands of contacts were established and 84 study appointments had been made.

A total of 53 special workers are engaged in the campaign. Bro. Ivan Stewart of Albuquerque, New Mexico, is directing the personal work campaign and Bro. Fred Walker of Nashville, Tenn., is preaching in the meeting.

KOREA

Bro. A. R. Holton, long time missionary in Korea, is confined to the National Medical Center in Seoul after a severe attack of sciatic rheumatism. He entered the hospital June 8 and it is not known how long he will have to remain.

VIET NAM

Ten Vietnamese have been taught and baptized into Christ by American service men stationed in Saigon. The church meets in the home of U.S. Navy Lt. Joe Hale. Sgt. Kenneth W. Wilson, air attache engineer with the U.S. Embassy, conducts services.

FINLAND

Bro. and Sis. Richard Kruse and Bro. and Sis. Wallice Mays, after two years of work in Helsinki, Finland, have returned home for a visit. They will return to Finland October 1 to begin a new work in the country's second largest city, Tampere. Brethren Eddie Dunn and Dwyatt Gantt will continue the work in Helsinki.

PUERTO RICO

Bro. and Sis. James Owen and family of Dallas, Texas, left June 27 to work with the Spanish-speaking congregation in San Juan. They are supported in that mission field by the Shamrock Shores Church in Dallas.

BELGIUM

Bro. Valdy Eichmann, a young French-speaking Christian preacher who recently returned to Europe after studying at Harding Graduate School in Memphis, Tenn., has now settled to work with the church in Brussels.

NORTHERN RHODESIA

Bro. and Sis. Joe Lyon have returned to work with the white congregation in Lusaka. Bro. H. E. Pierce and Bro. Edwin Crookshank are also preaching in the area, but their work is confined primarily to the Africans.

SOUTH AFRICA

The congregation which meets at 1 Queen Mary Avenue, Durban, celebrated its sixth anniversary by having a homecoming and gospel meeting. In the six year history of the church here, more than 100 have been baptized. The congregation has built its own building and is self-supporting except for the preacher's salary, which comes from the Preston Road Church in Dallas, Texas. They have a weekly budget of $152, and are planning to expand their facilities for teaching.

Bro. John L. Maples has preached for the group since its beginning.

NIGERIA

The churches in Nigeria are distributing 10,000 copies of a monthly gospel newspaper being edited by Bro. John Beckloff and Bro. Jim Massey. The entire cost of printing and mailing the paper is $40 a month. The funds have been coming out of the missionaries' salaries and Bro. Beckloff's working fund. News from other congregations and gospel teaching articles in the paper are distributed to more than 400 Nigerian congregations each month.

NORWAY

Bro. Einar Engoy, working in Oslo, has recently baptized three. The Oslo church was host to the Scandinavian Bible Lectureship in May.

Bro. and Sis. M. J. Knutson who had worked in Norway for the past five years, sailed for home June 20. It is their plan to work with some needy congregation in Canada.

GERMANY

The Annual European Bible Lectureship will be held at the West End Church of Christ building in Frankfurt, Germany, August 5 to 9. Speakers will include Bro. Len Channing, Aylesbury, England; Earl Edwards, Italy; J. M. Powell, Nashville, Tenn.; Richard Clark, Northern Rhodesia; Rob Stewart, Vienna, Austria; Hans Nowak, Kaiserslautern, Germany, and Ronnie Parker, Copenhagen, Denmark.

Maurice Hall of Rochester, Michigan, a former missionary in France, and Earl Clevenger of Abilene, Texas, will conduct daily classes, and Harold Mobley, a missionary in Italy, will direct daily round table discussions.

EUROPE

The Strathmore Church in Detroit, Mich., is sending their minister, Bro. W. E. Warren, to Europe for the months of July and August where he will preach in Germany, France, Italy, and then go on to Asia to speak in Lebanon and Israel.

THINK BIG, BROTHER

(*Continued from Page 4*)

few years he has seen ideas in church work which seemed unrealistic prove very effective and successful.

A few pessimists and critics among us can be of considerable value. They may prevent us from following every visionary plan with wild-eyed enthusiasm. Sometimes our most determined critic can be our best friend. On the other hand many of those who are most adept at criticism are the least prepared to set forth workable alternatives for the things they criticize. With such people, anything big is wrong. They feel that a work is sound if it is small and confused. This view is neither logical nor scriptural.

Despite the claims of some, we do not need a new gospel nor a new church for this age of science. We need to harness the abilities of a thousand Telestars to herald the story of Him who attended the creation of all the stars. Every new invention of communication and travel places new responsibilities upon our shoulders. Africa, Asia, and India are but a days travel away by jet and but a heart beat's distance away by voice. In such a world we need to think big and suit our actions to our thoughts.

MONTREAL CAMPAIGN RESULTS

On June 17th, eighteen workers arrived in Montreal to begin the eight day campaign, which resulted in one being baptized, two being restored, over 17,000 tracts being handed out, several thousand hearing the gospel in park preaching, and much encouragement being brought to the local brethren. Bro. B. F. Haynie, Jr. of Huntingdon, Tennessee, the featured speaker throughout the series, did a praiseworthy job of presenting the truth. Brethren Carl Holladay, Rubel Shelly, C. M. Allen, Elvis Huffard, along with this writer, engaged in park preaching in Phillip's Square in the heart of the city. Two people, met in the park, came out to the meetings, and another enrolled in the Bible correspondence course. Brother Holladay who has completed one year's work at Freed-Hardeman College did an excellent job in leading the singing through the week. As an added feature, which helped to create interest, Brother Huffard, a former missionary to Nigeria, showed coloured slides of the Holy Land, Egypt, Greece and Nigeria. This was done 15 minutes before the evening meeting began.

The ladies in the group also took an outstanding part in the campaign. They worked diligently, along with the men, in helping to hand out tracts and meeting invitations in this section of Lachine. They also went to the park to help in the personal work. Of course, the very presence of everyone, was a great asset to the meeting.

The average attendance during the week was 46, with the high of 66 on the last evening. A record contribution was set at $146.01! Since the meeting, the Lord's day attendance and contribution has been well over the normal average.

Plans are already being made for a two week campaign in 1963, with hopes that Brother Elvis Huffard will be the main speaker, and with Brother Haynie in charge of getting the group together.

Vacation Bible School

Joyce and Sue Tufford (of Henderson, Tenn.) remained to help in the V.B.S., being joined by Brother Leamon Flatt of Murfressboro, Tenn. as the director.

The first day was started with 48 present, building up to 125 by the last day. The average daily attendance was 76, which is 12 above last year's average. The little building could hardly hold everyone, but with the hard work of Brother Flatt and the other teachers, everything was well co-ordinated. The brethren here, especially appreciate the excellent work of Brother Flatt and the Huffard sisters. Brother Flatt spoke for us on Sunday and Wednesday night, bringing challenging and inspiriational lessons.

—J. L. Davidson

NASSAU, BAHAMAS ST. JAMES ROAD CHURCH

We have suffered a few delays in our plans to erect a meeting place this year in Nassau. These delays were due to a few set backs in obtaining a building permit and difficulties in obtaining titles for the church lots from the Real Estate Company. These setbacks do not necessarly mean failures, we are now more and more determined to overcome every problem and to accomplish greater things for Christ and his Church.

We closed a one week meeting with Aubrey Patterson, a student of Michigan Christian Junior College, who did an outstanding job of preaching and personal evangelism. Attendance averaged from 40 to 50 each night.

When visiting the Bahamas you are invited to worship with us at the St. James Road Church of Christ.

—William Miler

TEACHING GOD'S WORD

(*Continued from Page 5*)

ful in his grades will proudly display his papers and lessons to his friends, neighbors, and relatives who in turn may desire to enroll in the course.

A complete kit of the new "Visualized Bible Correspondence Course" (including five 24-page lessons, 5 sets of questions, mailing envelopes and certificates of completion), is available for only $1.00.

BOOK REVIEWS

(*Continued from Page 9*)

ing to his present able exposition of truth contains many intensely interesting events and anecdotes. In a very real sense the narrative, through the outstanding part played by the narrator, gives the beginnings and development of many churches in Canada and Montana and traces their influence. It is thus of interest as a history of churches.

The reader follows the preacher in meetings in what might be termed primitive situations, in homes, in schools, in rented buildings and more recently in church owned meeting houses; he travels with him on foot, by horse drawn vehicle, by the mechanically uncertain early automobile on most doubtful "roads", by train and finally by jet plane; every province in Canada as well as many of the United States is visited for preaching. The trading of a pound of butter for enough gasoline to get within 28 miles of destination, the contributing of his last 22c, and the threat of a bullet hole in the head if he performs a certain baptism are among the experiences described. It is emphasized that providential provision prevails throughout these experiences.

The book should cause each reader to realize the power and influence of his life and should be an encouragement to many to preach and to encourage others to preach the unsearchable riches of the pure gospel and thus in a measure fulfill the author's purpose.

This book furnishes interesting and inspiring reading and includes in the back some nine excellent sermons on such topics as, "The God the Bible Reveals", "What Must I Do to be Saved", and "A Glimpse of Hell" making valuable and recommended reading. Canadian Christians will especially enjoy it.

E. C. P.

HERE AND THERE

Huntsville, Ont.: This church held an all day meeting on July 1 with A. Corbett of Jordan as the speaker. V.B.S. with the Davisons of Texas assisting August 6-10.

LARGEST V.B.S.?

Last year, the campaign workers from Abilene Christian College held a very encouraging vacation Bible school in Edmonton, Alberta and it was afterward publicized as the largest among us in Canada. This year a group from A.C.C. worked in London and was even more successful. Top attendance was 335 children which taxed the capacity of the school building and the staff.

The meeting held in the same school building ended June 27 with a high attendance of 58. Keith Thompson did the preaching. Each meeting was attended by people from the community as well as visitors from other - congregations especially Sarnia and Glencoe.

Brother Thompson writes, "It was a real pleasure to work with the Ralph Perrys, the members of London and the fine group of workers from A.C.C. They are continuing to follow up all the contacts made in the meeting. At least a dozen 'cottage meetings' are still in progress."

In preparation for the V.B.S. 2500 dodgers were handed out. Then in one day 280 children were pre-enrolled and a halt had to be called because classes were getting too big. Not even all the area circularized with dodgers could be covered in pre-enrolling.

Brother Ray Lock includes the following in report number five: "A special S O S was sent out and again the brethren in Sarnia (60 miles away) came through in a tremendous way. They promised five more teachers from there and Port Huron(across the border) and we are grateful to them for their willingness to help! These good people are planning to commute daily. . . This school could just as well have 1,000 children in it. The children are here, the parents want them to come, and we must say we don't have the room or teachers. While pre-enrolling for the VBS, we made some new contacts with families that want us to come and study with them in their homes.

The V.B.S.- started on July 9th with 249 of whom 170 attended every day. Attendances for the next four days were, 296, 320, 335 and 320. Some classes numbered over 50 some days. Many parents expressed a desire that the school be continued another week. One hundred parents or older brothers and sisters were present for the closing program on Friday evening.

Sunday evening, July 15 brought the special effort to a close with the baptism of one young man. Besides the meeting and V.B.S. and the passing out of literature to several thousand homes, the campaign workers actually knocked on 2,000 doors in the area.

They are, at this writing, enroute to Ottawa where a V.B.S. starts on July 23rd. A meeting is being held on July 18 at Strathmore Blvd. in Toronto so that the campaign workers can report their enthusiasm at the London effort and endeavour to initiate arrangements for a similar effort in Toronto next year.

A PECULIAR CHALLENGE TO SOME CANADIAN OR CANADIANS

J. C. Bailey

The last issue of the Christian Chronicle carries a report from Brother J. C. Choate that he has again been refused a visa into India. Shortly before this I had a letter from Ira Y. Rice Jr., presently labouring in Malaya, to the effect that Canadians would have no difficulties in entering India as missionaries. Frankly, I did not think this was true but I wrote a letter to the High Commissioner from India at Ottawa and here, in part, is what he says, "Canadian nationals do not require a visa to enter India provided they hold a valid passport. A copy of a sheet showing requirements for travel to India is enclosed for information. "Since you are going to India as a missionary, you can stay there for the period of your assignment there . . ."

18,000,000 people in Canada are crying for more preachers of the gospel. India has twenty times the population of Canada. Is there anyone to go to this great people to support the work done there by the natives in Assam province?

We shall likely be hearing more of this opportunity and challenge in the next few months.

BESETTING SIN

(Continued from Page 2)

few years, they come out hardened unbelievers? I ask what are their instructors teaching these young people to cause such a change of character? Much is being said in print and otherwise about perpetual search for higher education. I suggest to accomplish their objective, why not put the Bible as a text book back into the schools where it belongs?

Now, is there any possibility of pardon for the sins mentioned above? If so, to whom shall we go? To the Virgin Mary, the pope, priests, the church? No! these all have their own personal sins to take to a higher power. Only God through Christ can and will forgive sins.

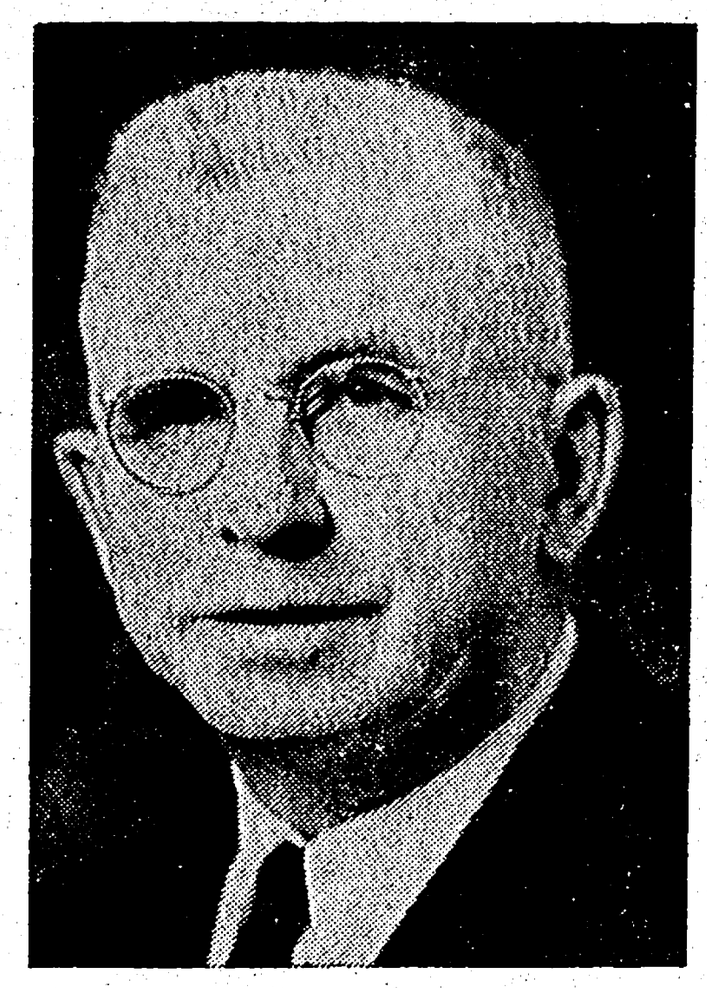
What about Peter who denied his Lord? After he realized what he had done, he pulled himself together, repented in tears, took his sin to God and God gladly forgave him. Peter became one of the most faithful Christians of his day. What about Simon the Sorcerer? He wanted to buy the power of the Holy Spirit with money. Peter told him to "Repent therefore of this thy wickedness' and pray to God."

Study the life of the apostle Paul. Hear him, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15). "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world" (Titus 2: 11, 12).

Yes, God forgives sins on conditions, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16; Acts 2:38). "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow, though they be like crimson, they shall be as wool" (Isaiah 1:18).

OUR DEPARTED

ANOTHER TRIBUTE TO:
D. A. SINCLAIR 1884 - 1962



Brother Sinclair obeyed the gospel in 1928 and soon thereafter began fulltime work with the church.

Although his formal education was limited he was a strong supporter of christian education. From their modest income he and sister Sinclair sent regularly to help Western Christian College, besides assisting individual students who needed help in order to prepare for service in the Lord's vineyard.

Brother Sinclair did not think of himself as an outstanding preacher, but rather as a minister ready to serve whenever he could. This he faithfully did to the day of his death having preached on Sunday morning and having made two visits the day his call came. During the latter years although suffering from a severe heart condition and not having a car he was never able to do the work he loved best. He would walk many miles each day to visit his neighbours and friends speaking the word in truth and love. Many are those who will remember him for the help and encouragement he gave. Few if any will know of all the good he did. He did not keep a record of the number he baptized, saying upon occasions that he knew the records were being kept in heaven.

While we will miss Brother Sinclair here we know that he is enjoying a well-earned rest from his labours. We look forward to joining him on that Great Day.

* * *

ELLIS

The church at Smithville, Ontario, lost a member of long and faithful standing in the passing of Bro. William F. Ellis. His long life of nearly ninety years was one of activity. He was born in Meaford and lived in the Georgian Bay district until moving to Smithville in 1918. His parents were members in the church before him, hence he was raised in the Christian atmosphere. He obeyed the gospel early in life and was always active in the church wherever he lived. In his earlier life he was a merchant and travelling salesman.

He was married to Charrie Tallman, who predeceased him in 1955. For many years they helped give leadership to the Smithville church. Their passing is a distinct loss to the community as well as the church. The old home where Sister Ellis was born was also the home of two gospel preachers: O. H. and O. E. Tallman. It was also the meeting place of many preachers as well as social and religious gatherings.

Bro. Ellis is survived by his five sons, Ora, Smithville; Howard, Willowdale; William and Gerald, St. Catharines; and Sydney, Hamilton. Two brothers, Norris and Ross of Meaford; one sister, Mrs. Marion Shott, Phoenix, Arizona.

The funeral which was largely attended, was conducted from the Tallman Funeral Home, Vineland, with burial in the Smithville Cemetery. Those assisting the writer were Geoffrey Ellis, Walter Dale and Eugene Perry.

Blessed are the dead who die in the Lord."

Charles G. McPhee

* * *

LANE

The late Mrs. Pheobe Lane was born and lived near Smithville, Ontario, until she moved to Linhaven seven years ago. After a brief illness she passed away in the hospital in St. Catharines. She had formerly been a member of the church in Smithville.

She is survived by her three daughters: Mrs. Wilfred Travis, Smithville; Mrs. Gordon McDonald and Mrs. Roy Johnson, Dunnville.

The funeral service was held at the Winter & Winter Funeral Home, with burial in the Ridgeville Cemetery.

Charles G. McPhee

* * *

Jessie Edith McCrea who lived in Beamsville most of her life till moving to St. Catharines some years ago, passed away in the General Hospital, after a lengthy illness. She would have been 86 years old on July 6th, the day she was buried.

She was a former member of the church in Beamsville, and her family one time attended Sunday school at Sherbrooke Street, in Winnipeg. Throughout her many years she was noted for her kindness and unselfish acts.

There remains to mourn her departure three daughters and one son: Ruth Franklin, St. Catharines; Goldie Aston, Beamsville;- Doris, St. Catharines and James Alfred, New York.

Her many friends and relatives gathered at the Buck Funeral Home Beamsville, to pay their final tribute of respect. Burial was in the Grimsby Cemetery.

Charles G. McPhee

* * *

FUJIMORI

Late May saw the passing of 92 year old Otoshige Fujimori at his home in Japan. He was converted in Detroit many years ago and influenced by Dr. Wagner of Plum Street Church, Detroit to go to Japan to preach the gospel to his own people. The two men joined in establishing a work in Takahagi in 1897.

For many years the senior worker and helper with efforts in Japan, he leaves one of his converts to try to carry on the work at Sawara, Chiba Prefecture 70 miles from Tokyo, brother Fujimori's home.

Sister Fujimori is 90 and with the nine children remains. O. D. Bixler gave the funeral sermon and several gave short talks in tribute to the great life of 92 years.

HERE AND THERE

Sarnia, Ont.: One man was baptized a short time ago. A number of workers from this church assisted in the campaign at **London.**

HERE AND THERE

(*Continued from Page 10*)

sidering the smallness of our numbers, four families only representing the church here. Our first worship service was held June 17 with a five day meeting following June 18 through 23 conducted by **Bro. Joe Corley** of the **Medicine Hat** congregation. Much interest is being shown in many sections in this attempt to do more for the Lord here."

—O. A. Nerland

HERE AND THERE

Vancouver, B.C., June 17: "A new program of work begins next Sunday for the **Oakridge** church. Bro. Vance Carruth, of Bellflower, Calif., will join us in the work for the next six weeks. He will conduct a number of classes. **Brother Marshall** will be working with the V.B.S. (July 3-13), **Mt. Baker Bible Camp** and concentrating on visitation and personal work.

"The special contribution for the Bells was $190.03 and in addition $105.00 was added from the church treasury making a total for them of $295.03.

V.B.S. attendance was 104, 105, 125 and 116 for the 3rd day and following. Besides there were some 20 teachers.

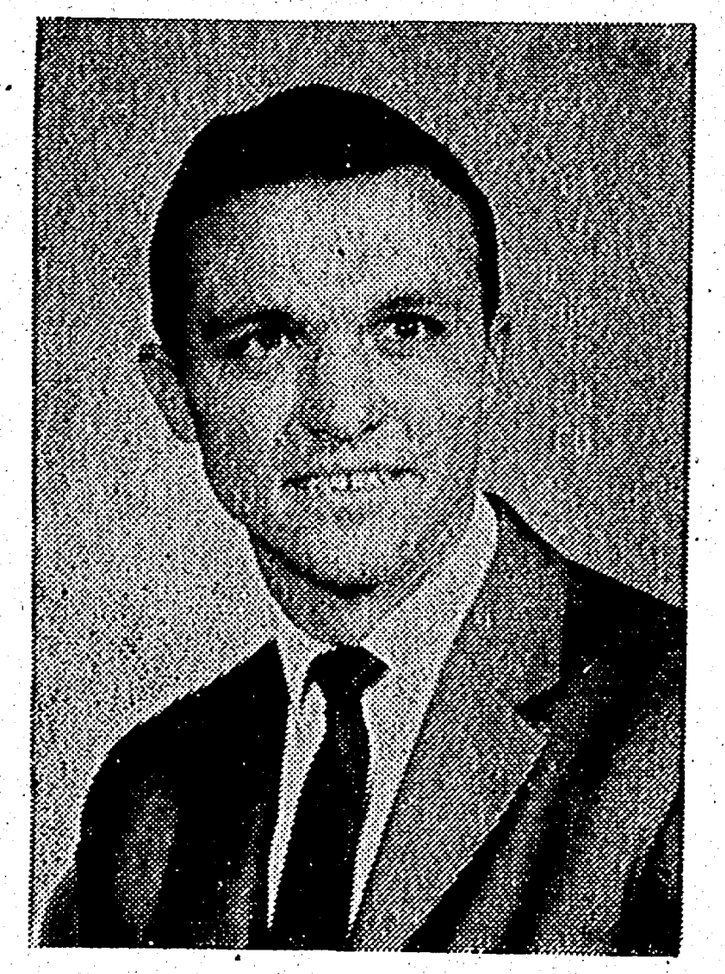
HERE AND THERE

Keene, N.H.: On June 10, 1962 the **John C. Bailey** family arrived in **Keene** from **Abilene, Texas.** They began work with the Church here on that date. After one month in Keene they are able to report that there have been three baptisms. This young congregation is only six years old, and has about 60 members. Yet they were able to have an average attendance at their V.B.S. of 181. The closing night of the school found 226 present for the closing exercises.

Most of the workers in the school came from a distance in order to help. They all came at their own expense and most of them took their vacation time to perform this work for the Lord.

Plattsburgh, N.Y. and Kittery, Me.: Plattsburg has begun construction of a new place of worship, and **Kittery** has just completed theirs.

GORDON ELLIS ADDED TO GREAT LAKES FACULTY



Begining in September of this year, Gordon Ellis will be a faculty member at Great Lakes Christian College, teaching in the areas of Mathematics and Physical Education. Brother Ellis is a graduate of Abilene Christian College. He holds his B.A. and M.A. degrees in Mathematics from that College. While at A.C.C. he was an instructor of Mathematics on the undergraduate level.

Gordon Ellis is a native of Canada, living in Smithville, Ontario, before going to Abilene, Texas. He is a former student of Great Lakes Christian College. While at Great Lakes he was an outstanding athlete. He won the Track and Field Championship in 1957. A portion of his College work at A.C.C. was done in Physical Education. Thus, he is well qualified to effectively contribute to the academic and athletic program at Great Lakes.

Brother Ellis is married to the former Nora Nelly, Needles, California, an alumnus of A.C.C.

HERE AND THERE

The **Magnar Knutson** family, just returned from seven years in **Oslo, Norway,** visited churches and friends in **Montreal, Toronto, Hamilton** and **Beamsville** while enroute for a visit with relatives in **Saskatchewan.**

Brother Knutson wishes to work with some congregation in **Canada.**

SOUTHERN MANITOBA CAMPAIGN

A Vacation Bible School and tent meeting was conducted by the church of Norman, Oklahoma in southern Manitoba. This is the second year of the Manitoba campaign by these good brethren. We had the Bible School at Manson in the meeting house July 2 through 6. The attendance averaged 62 students. Of the eight baptisms, seven were from church families and one was a young man visiting in the district. The workers are well trained and did a grand work with the students.

The tent was set up in the Agricultural fair grounds at McAuley, 10 miles north of Manson. Some 30 grown people heard the pure gospel for the first time. Manson congregation and visitors from Wawota and Brandon congregations, as well as some other visiting members supported wonderfully. Our attendance averaged well over 100 and the last night much more. Bro. Roy Lanier Sr. did the preaching. He is from Aurora, Colorado. It would be very hard to find anyone that could have done a better job. He preached so plainly and yet did not offend. There were no conversions but we believe the seed has been sown in many good and honest hearts. One lady attended all but one service and another grand old couple all but two. Several others attended well.

Brother Eldon Davis and Riley Walker from Norman, Oklahoma are the personal workers and are doing a great work. We are now planning to carry on Sunday night services in the I.O.O.F. Hall in McAuley while they are with us and longer if the interest warrants this. Bro. Lanier preached eight nights in McAuley and four times at Manson.

A. H. Rogers

ADVERTISING RATES

Back page	$ 15.00
Other full page	10.00
Two columns full depth	7.00
Half Page	6.00
One column full depth	4 50
Small Minimum	1.00

80c per. column inch

WILL YOU JOIN BROTHER DAVIDSON

Brother Jerry Davidson of Montreal has put into practise an idea which has proven very effective in building up the subscription list for the Gospel Herald. We need more subscribers in order to be more effective in our efforts. Thus we ask you to join Brother Davidson by using his method or some other more suited to your situation.

We solicit the assistance of each subscriber in gathering names for our list. If every preacher who receives this paper would equal what Brother Davidson has done since April we would be very much encouraged. We haven't time to take to the road to build up interest in this good work. Will you help us?

In less than three months Bro. Davidson has sent us 25 subscriptions as a result of distributing the following letter. It could easily be adapted to any area. We have offered him to keep one-fifth of all moneys collected to pay his expenses although he started in this work and sent in his first list without any such arrangement being made.

The letter form follows:

"Although this is a mimeographed letter, I am sending it only to people with whom I am personally acquainted. Limited time will not allow a hand written letter to each of you, but I hope you will receive it as my personal message.

"Since we have been engaged in mission work in Canada, we have come to appreciate many valuable "tools" for helping to preach the gospel to the lost. The printed page has afforded opportunities for teaching and informing people who would otherwise not be reached. I strongly feel that the 'Gospel Herald', published for the promotion of New Testament Christianity, is doing a tremendous service in this field. Printed in Beamsville, Ont., this 25 year old paper, contains sound teaching articles by some of the most capable men in the brotherhood, as well as vital news about the Canadian churches. It also carries news from the fields throughout the world. Special features include a Bible quiz, Book Reviews, and a Young People's Page. I am confident you will profit by the informative and challenging material in this 20 page monthly magazine.

"Realizing, how much the 'Gospel Herald' has helped the work in Montreal, I wish to recommend it to you and your friends. The subscription price is only $2.00 per year. The gift price, as well as the price for widows is $1.50.

"I hope you will help us in our campaign to obtain more subscribers by mailing your check or money order in the enclosed envelope. You WON'T BE SORRY YOU DID!

"May the blessings which descend from above, be yours as you labour for the Master!

"Yours for preaching Christ in Canada's largest province,

Jerry L. Davidson"

A coupon for easy filling in of names and amount being sent is printed on the bottom of the page to be clipped and returned with the remittance.

We thank and commend Brother Davidson and would be very pleased to hear from others who are joining him in this good work.

E.C.P.

PREACHERS AVAILABLE

The following is unsolicited. We recently learned of a young man, a Canadian who is finishing his studies at Abilene Christian College who is unexpectedly available to serve a church in Canada. His plans having been pretty well settled to move to a certain work, were suddenly unsettled when another worker from nearby was engaged.

This young man and his wife are fine, consecrated young people who have the training and experience to do an effective work.Their interest in returning to Canada to work is commendable. Let us be sure that we extend them every opportunity to fulfill this desire.

Since this notice was not solicited we hesitate to include the person's name but would be very happy to supply it to interested churches.

Another preacher of Colorado recently wrote expressing an interest in this field. He concludes with, "By the way, do you know of any churches that might be needing an evangelist in the future."

HERE AND THERE

Owen Sound: V.B.S. is planned for August 20-24.

Griersville: Patsy Hodgkins responded to the invitation on Sunday morning July 8th and was baptized at the big tent in Meaford in the afternoon.

Moose Jaw, Sask.: Albert Kleppe was the speaker for meetings July 1 to 12 in his first protracted meeting effort. Brother J. C. Bailey writes, "I am sure that it is the considered opinion of all that heard Brother Kleppe that he did an excellent job. His lessons were logical and true to the Word of God. The years ahead should see Brother Kleppe develop into one of the finest defenders of the faith."

Two young ladies expressed their desire to obey the gospel and a group gathered for the baptismal service on Saturday afternoon.

The Bells and Betty Bailey left Regina, Sask. on July 4th and will reach their destination in Northern Rhodesia in early August.

Salmon Arm, B.C., July 17, Average V.B.S. attendance was 128.9. Eight were baptized during the July 8-15 meeting and 2 others within the last 2½ weeks.

Bruce Letreaus, Charles Coils (Memphis, Ark.) and two families from Victoria helped. Several new contacts were made.

WEDDING

GILBERT — LANE

The wedding of Rosemary Lane and Harry Gilbert was solemnized at the meetinghouse of the church in St. Catharines, on July 7th. Rosemary is the daughter of Mr. and Mrs. Ernest Lane of this city, and Harry is the son of Mr. and Mrs. Harvey Gilbert of Fenwick.

The charming bride was attended by her maid of honor, Yvonne Lane and two bridesmaids, Linda Lane and Merla Ostrosser. The groom was attended by Ross Gilbert.

After the reception the young couple left for a trip to Northern Ontario. After their return home they will reside in Fenwick.

—Charles G. McPhee

BILL LOVE TO WINNIPEG

The Bill Love family of Abilene, Texas moved early in June to take up the work wi.h the Erin Street Church in Winnipeg. Majoring in speech and minoring in Bible, Love received his M.A. degree this summer before moving.

His parents are members of the College church in Abilene and he had attended school on the same campus since the fourth grade.

Erin St. congregation in Winnipeg has been without a regular minister for some time. Dan Wieb, now president of Western Christian College in Weyburn, Saskatchewan, was the former preacher there.

BEWARE OF BITTERNESS

by M. Norvel Young

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice . . . Eph. 4:31"

Go to our prisons and reformatories and you will be impressed by the bitterness of the inmates. Go to the older citizens who have given their lives in search of selfish satisfaction and you will be impressed by their bitter synicism.

In our time so many writers have poured out bitter words that our age has been called an age of frustration and synicism.

Normally, the young recruit is filled with zeal and optimism. He sees the world through rose-colored glasses and believes that single-handed he can win every bittle. It is the veteran of many campaigns who is tempted to be cynical as he views his wounds and recalls the defeats his cause has suffered.

But our trust is not in ourselves. It is in God. Our hope is not built on immediate victory, but on the final victory of good over evil. Satan would destroy us with bitterness. He would shrivel up our souls by leading us to concentrate on our defeats, our weaknesses, and on the faults of our fellow men. He knows that we can never build with bitterness. We can never achieve success with a sour spirit which leads to murmuring against our leader.

It is so easy to nurse our hurts and thus let them fester until they hurt us immeasureably more. This bitterness not only affects ourselves but makes us a "bitter, noxious weed growing up to poison the whole (Hebrews 12:15)." Bitterness begets bitterness. A bitter soul will influence his family and friends and the whole society he touches.

Beware of bitterness. It will devour you and make you a center of a spirit which dampens zeal, discourages faith, destroys hope. Turn to Christ and let His blessed forgiveness lead you to forgive those who sin against you.

LETTERS

554 Duffield St. W.,
Moose Jaw, Sask.
July 18,1962

To those who had fellowship in my recent project:

When I learned that there was no electricity at the Mission where Bro. and Sis. Bell were going, in Africa, my mind went back to the days when I had to wash clothes on a board and try to keep food in the summer without a "frig".

I appealed in person and by letter to those whose heart the Lord would touch to see that these servants of the Lord had a power washing machine and a coal oil "frig".

I am grateful from the bottom of my heart to each one that responded, for both of these appliances have been fully paid for. May God bless each one in your labour of love.

Your sister in Christ,
Mrs. J. C. Bailey

* * *

Dear Brother Merritt:

I am just looking over the March issue of the Herald. I want to let you know that in my humble judgment you are doing a great job and a needed one. I am more and more impressed with the power of the religious press, and what the continuation of the Herald will mean in the years ahead to the Lord's work in Canada is beyond our capacity to know.

May God bless you and give you strength in the continuation of a good work.

Sincerely yours,
James O. Baird, Pres.
Oklahoma Christian College

* * *

Dear Sir:

I would like a subscription. I have heard that the Gospel Herald is as good as the Firm Foundation.

Stanley Little,
Stockdale, Tex.

HOLLYWOOD SEDUCES A TEEN-AGE IDOL . . . AND THE KIDS LOVE IT

Once upon a time, Pat Boone refreshed many hearts because of his strong stand for decency. He wrote three books for teen-agers in which he espoused high Christian ideals. He pursued church activities faithfully and gained the reputation of a model husband. In the movie, "April Love", Boone refused to do more than hold the hand of the heroine.

With this in mind ,one views his latest film, "State Fair", with indignation and then with profound sorrow .Here is a sordid Hollywood product, and Boone is the leading participant.

There is a sideshow girl who dances with seductive abandon, capturing Boone in the process. With Boone stripped to the waist, the pair engage in as torrid and violent love - making as is possible to depict on the screen. Suggestive dialogue is interspersed throughout. The payoff is when Boone comes home drunk.

Some of the picture is meant to be funny, but it is hard to laugh. Instead, we weep for Boone because Hollywood has seduced him. There is also heartbreak in that the film was shown in Washington during the height of the high school tourist season, and the theatre was packed with shrieking teen-agers. They yelled the loudest when Boone came home drunk.

A fallen idol and revelling worshippers. It is to weep.

From "Christianity Today", May 11, 1962.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., 4 York St. Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8:00 p.m. Friday, Young Peoples, 7:30 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1. L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 7:00 p.m. Thurs. Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver) 7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt, ev.

CONCORD, Ontario
23 Concord Ave, 7 p.m., Gospel Service 8 p.m. Breaking of Bread. For young peoples and midweek services call R. Witty, sec. Phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Frazia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 16 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wednesday; 8 p.m. Friday. Max Craddock, ev., 218 Park St. W., Dundas, Ont.; Robert Hunter, sec., 67 Ray St., S.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon, Gordon Arnill, Blind River, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10.30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7.30 p.m., Thurs. 8 p.m., E. R. Roark, ev., Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15 (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision. 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St Lloyd Hotchkiss, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer. 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
...ond & Beecher Sts., 10, 11 a.m., 7 ... Sun., 8 p.m. Wed. Charles G. McPhee, ... 4 Fawell Ave. M G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
...ge Hall, 495 Spruce St. 10, 11 a.m 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, ... p.m. Thurs., John Frost, sec phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869. Murray F. Hammond, ev. HU 9-7751, HU 9-7405.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec.., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073,

FREDERICTON WORK

The recent trip to attend the meetings in Hamilton on June 3rd and in Moose Jaw on June 10th was indeed inspiring. The fellowship of so many saints, all wishing us well in this work was gratifying. Our thanks to all who showed such unusual hospitality, and also to the many whose hospitality we had to turn down for lack of time.

It was good to discuss this work with older brethren, we had felt a great need for this for some time. This was the main purpose of our trip. Next week we are to teach at Gander Brook in Maine. We are taking four students with us. July 23rd to 27th is our VBS. August 12th to 19th is the meeting with Walter Rogers again. September 3 to the 8th is time for the display at the Fredericton Exhibition. Come visit us this summer.

— L. Pauls.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

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Bruce Love, of Hamilton, receiving a track ribbon from Mrs. Frank Ellis, official during Spring Field Day, was 1961 G.L.C.C. Jr. Track Champion, 1961 O.A.A.C.S. Meet Co-Champion, 1962 G.L.C.C. Field Day Champion, and 1962 O.A.A.C.S. Int. Track Champion.



GEOFFREY ELLIS, President **EUGENE PERRY, Principal** **FRED SMART, Executive Assistant**

GOSPEL HERALD

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DID THE APOSTLE PAUL CONTRADICT THE TEACHINGS OF CHRIST?

Jerry L. Davidson, Lachine, Quebec



Disbelief comes in so many different "packages" that it behooves the alert Christian to closely examine each "parcel" of doctrine. Under the "wrappings" of modern theology Satan has many devices well calculated to undermine and destroy the Bible as the inspired Word of God. For example, there is a widespread idea, propagated by modernists, that there is conflict between the message of Christ and the message of the Apostle Paul. This view is so cunningly expressed that, to the average person, the breach of trust in the Scriptures is not too apparent.

In a recent issue of the Montreal Star Weekend Magazine (July 14, 1962), there appeared an article by Lord Beaverbrook, entitled, "The Divine Propagandist". In contrast to Christ, the article attempts to show the Apostle Paul to be a fanatical and unscrupulous religious leader who probably did more harm than good. The following are quotes from Lord Beaverbrook's article.

"The man who came after Jesus, though far greater than John and destined to leave behind a far more enduring tradition, was equally incapable by nature of understanding the spirit of the Master. St. Paul possessed immense force of character and splendid moral courage, and so remarkable was his intelligence that his mind flashes out from a great number of facets — not all of which reflect the wholesome simplicity of Jesus. His epistles lay down many 'taboos' which he imposes on the early Christian communities — whereas the things which Jesus forbids are very few and simple and plainly wrong. And even for the sinner against the elementary code Jesus has sympathy and forgiveness instead of the Pauline anathema."

"Paul is sectarian in so far as he tries to build the early Church up by cutting the Christian off from his neighbour as the Jew was cut off, lest he be corrupted by pagan practices. He has no use for the all embracing Fatherhood of God which makes all men the same to Jesus."

"Again, in so far as Paul was not only a Jew but a citizen of

(Continued on Page 8)

THE LETTER TO ROME

M. D. Wieb, Weyburn, Sask.

(No. 7)

Jesus said, "No man can serve two masters." To this Paul, in the latter part of Romans 6 adds, "But he must serve one."

The argument thus far presented in Romans 5 and 6 is that man is either "in Adam" or "in Christ." The transformation or conversion which changes a person from sinner to saint does not, however, take away the possibility of disloyalty. Man is so constituted that he must render obedience, if not to God, then most certainly to Sin. Freedom to the Christian, therefore, cannot signify liberty or license to sin. On the contrary, the new creature in Christ realizes that he has been made free from sin in order that he might serve God. As Brunner says, "Faith belongs to obedience as a matter of course."

Legalism has no part in Christianity for faith precludes the possibility of disobedience. Thus obedience to God becomes the fullest expression of a life made free from sin. If there is truly conversion then there is a resulting obedience unto righteousness. The fear of punishment is replaced by the love of God, legal restraint by humble constraint to God. This constraint is brought about not by threat of punishment but by a new and vital relationship —a oneness with Christ as a Son of God.

Perhaps we have taken a wrong approach to the Gospel when we substitute for the Decalogue a new

(Continued on Page 8)

Was The Command To Repent And Be Baptized A Universal Command?

(No. 2)

J. C. Bailey



Jesus said that He came not to send peace but a sword. The reason for this is that there would never be a time, until time is no more, that men would not oppose the truth of the gospel. This opposition would not only come from the atheist, it would come from the false religionist, and from brethren who had been led away.

"Faith alone is a very wholesome doctrine and very full of comfort" is still the dogma of thousands who profess that they serve the Lord Jesus Christ but by their works they deny Him. Let me quote Dr. Smith again, "Henceforth, Salvation was by faith and faith only. Faith plus nothing" (People's Magazine, page 18, Volume 41, No. 46). Over against this, let us quote the language of Jesus in the last chapter in the Bible: "Blessed are they who do his commandments, that they may have the right to come to the tree of life, and may enter in by the gates into the city" (Revelation 22: 14). Smith says it is by nothing but faith. Jesus said it was by doing His commandments. Listen to Jesus again: Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven" (Matthew 7:21). How can one believe in Jesus and not believe the words that He spoke?

Were the words of Jesus ONLY FOR THE JEWS? Listen to Jesus again: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). Jesus said, "He that Doeth." Smith says that Salvation is by faith and nothing more. You can see that the doctrine of faith ALONE is the doctrine of no faith at all. I cannot believe that Jesus Christ is the Son of God and not believe what He said.

Let us listen to Jesus again: "Jesus therefore said to them again, Peace be unto you: as the Father sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, receive ye the Holy Spirit: Whosoever sins ye forgive, they are forgiven unto them: whosesoever sins ye retain, they are retained." In effect Smith says to Jesus, "Jesus you are mistaken, you will only forgive the sins of the Jews. Paul will tell how the sins of the Gentiles are forgiven." I accept what Jesus said.

To one more error we must call your attention. Smith says in the article that we have just quoted that the baptism of John and the baptism as taught by Peter on the day of Pentecost are the same thing. This is not true. The baptism as taught by Peter was IN THE NAME OF THE LORD JESUS. John's baptism was not. Jesus was declared to be the Son of God with power by the resurrection from the dead (Romans 1:4). So the baptism that Peter taught was the baptism that was announced by Jesus in the Great Commission.

Paul said, (and I emphasize this fact because this false doctrine would make Paul preach something different from Peter, which is not true) 'For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth to the Jew first and also to the Greek" (Romans 1:16). God has but one power to save both Jew and Gentile and that is the gospel. The faith required of one is the faith required of the other.

For the first time in the history of the world the gospel was preached by PETER on the day of Pentecost as recorded in the second chapter of Acts. Paul says that the gospel is the facts of the death, burial and resurrection (I Corinthians 15:1-3). If you will read Peter's sermon you will find that was exactly what he preached. Preaching the gospel caused Peter's auditors to cry and say; "——— Brethren, what shall we do?" (Acts 2:37). Remember how Jesus had said WHOSOEVER sins ye remit. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

The Holy Spirit knew THEN about this false doctrine that would be preached claiming that this teaching was only for the Jews, so listen carefully to the next verse: "For to you is the promise and to your children, and TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL" (Acts 2:39). Smith says this was only for Jews. The Holy Spirit says it is for all that God shall call.

Nor are we through. Peter, not Paul, says, "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe" (Acts 15:7). This was not a different message for we read further: "And he made NO distinction between us and them, cleansing their hearts by faith" (ibid 9). The Bible says God made no distinction between Jew and Gentile. Smith says he made a distinction.

Inspiration says that God made choice that by Peter's mouth the Gentiles should hear the word of the gospel and believe. Did Peter tell them that they would be saved by faith and only by faith and nothing more than faith? He did not. Listen: "And Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is acceptable to him" (Acts 10:34, 35). Human doctrine says that man is acceptable by faith alone. Inspiration says that he that worketh righteousness, and has fear in God, is acceptable.

Men have tried by every means they could devise to prove that baptism was not for the remission of sins. They are now trying a new argument but it is just as false as any of their old arguments. The devils believe and tremble.

Was The Resurrection An Hallucination?

Donald R. Givens
Sault Ste. Marie, Ont.

The hallucination theory of the resurrection of Jesus states that Jesus did not actually rise from the dead but instead His followers experienced "illusions" or "hallucinations" in which they supposed that they saw Him rise from the dead. Hallucination is defined by Mr. George Fisher as "a disorder of the senses, or of the brain, which leads one to see or hear what has no reality outside of the nervous organism". (George Fisher, *Manual of Christian Evidences*, p. 44). So the disciples of Christ just thought He was raised, they saw it all in one of their visions. He did not rise, but died and stayed in that condition. This theory is utterly destructve to the Christian's faith if believed. The whole basis of Christianity is built on His factual resurrection.

This theory is briefly explained by Mr. E. Y. Mullins in his book *Why Is Christianity True?*

> Jesus died ,it says, but did not rise. His body remained in the grave. Nor did He communicate with the disciples. They were in a highly excited and excitable nervous state. Mary Magdalene, at the tomb, much overwrought, imagined she saw Jesus and told her story to other overwrought disciples. They heard a window rattle or the wind whistle and imagined Christ spoke to them... Others heard and believed likewise. Renan thinks Peter dreamed the scene at the lakeside and the interview with the risen Jesus. Thus arose the conviction of the resurrection. (p. 199).

Thus we have this foolish theory. Nothing could be farther from the truth. Just what evidence is there to back up this belief? None whatsoever. There is overwhelming evidence to support the fact that He arose from the dead never to die again. Our conclusions are based on evidence. There is so much more evidence, in the Bible and elsewhere, to support the fact that He did rise from the dead than there is to affirm this theory of Hallucination. One is being very unreasonable when one believes this theory.

Mullins, after explaining this theory proceeds very aptly to refute it. He states:

> Men who see ghosts are usually looking for them. A state of expectancy precedes the vision. But the disciples were in despair. Every hope was blasted by the death of Jesus, as the two on the way to Emmaus alleged. Besides no past experience prepared for this hallucination. (Ibid., p. 201).

This is very true. The followers of Jesus certainly did not expect Him to rise from the dead. They thought it was all over when He died. They were in utter despair. Some of them even went back to their old trade of fishing (John 21:-3). It was hard for them to accept the fact of His resurrection, especially Thomas. So, this being true, they certainly did not have any reason to experience a "hallucination" that He was risen from the dead. No, they were actual, live, and true witnesses to this fact and not mere dreamers.

Mullins goes on to say:

> Moreover, the effects of this hallucination, its power to transform men, survive. The test of time has but strengthened its hold on men . . . But whence the teachings of the risen Christ? Hallucination is usually wanting in this element. Here were words, thoughts, commands, which these evangelists adopt and on them base all their future action. And what of the dead body of Jesus all this time? It was the interest of friend and foe alike to produce it . . .The empty grave of Jesus baffles every theory of the resurrection, save the true one. (Ibid., p. 201).

A truer statement has never been made. The empty tomb of Jesus is the thing that is unexplainable if one does not accept the truth concerning our Lord's resurrection.

If the disciples of Jesus did not actually experience an hallucination and Jesus did not rise from the dead - why did not someone simply produce the body of Jesus and expose these dreaming disciples altogether? This would have settled the whole matter. But no, they could not do it, because He was actually risen.

If this were a mere hallucination that the disciples had, why did they continue for so long to believe it? This is not the way hallucinations affect a person. J. W. McGarvey states:

> Men and women who are hallucinated firmly believe that what they see and hear in this state of mind is real while the hallucination continues, but as soon as it passes away the belief passes with it . . . It is contrary to the experience of hallucinated persons, therefore, the disciples, if they were in this state of mind when they thought they saw Jesus, continued to believe that they saw Him after they returned to their normal mental condition. The permanency of their belief is a complete refutation of this thing. (*Evidences of Christianity*, p. 136.)

What the disciples knew was not gained from an hallucination. They showed no signs of having a hallucination or vision. This theory is blasted when one considers how a person actually acts under hallucination and then how the acts after he has experienced the hallucination. The actions of the followers of Jesus fit none of the pattern of those who experience hallucinations.

The great problem with this theory, aside from being so utterly contrary to the truth, is that some 500 plus individuals all had this strange hallucination at the same time. This is quite some coincidence, and strangely enough, it was the very same hallucination. Floyd E. Hamilton sums it all up very well:

> Now the great difficulty with this theory is the fact that five-hundred all had the same hallucination. As long as we can forget the empty tomb we are all right, but the empty tomb is a cold fact that wrecks this theory. (*The Basis of Christian Faith*, p. 294).

Jesus rose from the dead. There is more solid evidence for this fact than any other single event in all

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Page 4 September, 1962

INDIA NEEDS THE GOSPEL

The true size of a man often can be measured by the size of the challenge he will accept. On this basis Brother J. C. Bailey is a giant among men. He has accepted the challange to go to India to carry the light of the Gospel to its masses. He does not particularly desire to go; one's interest in glamorous names and exciting places lessens as one approaches sixty, it seems. His decision to go stems from his realization that someone needs to go from Canada at once, and no one else has applied for the job.



We younger preachers will no doubt all have our excuses ready. Some of us will have reasons why we should not leave our present Canadian locations. The Lord alone knows whether these are valid reasons. The fact remains that a veteran preacher stands ready to accept the challenge with a "Here am I; send me!" In a very humble way he suggests that some one else can take precedence over him in the matter of going. He plans to go, simply because no other per- can be found at present who will go.

Great things have been done for the Canadian work by our brethren to the South. Preachers have been supported; buildings have been financed; meetings have been donated. Here is a work that seems to be a way of showing that money and time spent on Canadians will forward the growth of the Lord's Kingdom throughout the world. Canadian brethren today outnumber those of any other nation I know of in furnishing missionaries, if we compare the number serving in foreign lands to our national membership. This is a significant fact, but not a basis for self-satisfaction and complacency.

India, with its population of over 400 million, is a country where a lone missionary could easily become discouraged by the immensity of the task before him. There is in India more than twenty-two and one-half times the population of Canada compressed into a land area less than one-third the size. Obviously, the man who goes there needs ample financial support to work effectively. Brother Bailey should receive higher personal support than he would if he stayed in Moose Jaw, but this is only the beginning. He needs money for a thousand things that will assist in getting the job done. A car or jeep, a supply of printing equipment either mimeograph or offset, a supply of basic medical needs for a land where disease is rampant, are but a few of the bare essentials. He is a resourceful man, but he should not be held back by the necessity for continuous improvisation in material needs.

We have long admired the soundness and zeal of Bro. J. C. Bailey. Often these virtues are not both the possession of one individual. In his case, a happy combination has prevailed. He not only edited the Gospel Herald for a number of years, but has been one of our best and most prolific writers since Bro. Perry and the writer became co-editors. We shall look for good copy from India.

There will be a great deal of preparation needed before the call from India can be answered. We expect that Bro. Bailey will take care of these details as quickly as it is humanly possible to do so. He is a man of action who will not waste time in needless palaver. Let us help him to carry out his resolve as quickly as possible.

Bro. Bailey has had more than average experience in meeting the arguments of digressive brethren on the use of instrumental music in worship and other innovations. He is eminently qualified to help some of the approximately 550 brethren who left the faithful church in Shillong for the Christian church. The faithful church in Chillong will no doubt be encouraged and strengthened on these matters as well.

We urge churches and individuals who are interested in this challenge to contact Bro. Bailey at once. With the exhortations, promises, prayers and advice of many brethren, we believe that a Christian warrior can go forth in strength and confidence to wage the greatest battle of his life. God bless you brother Bailey!

RDM

I AM IN A STRAIT BETWIXT TWO

J. C. Bailey



It has been my intention to end my days here in Western Canada. Our first family is grown. We have seven children. Six of them are married, and we have 15 grandchildren. One of our boys is a preacher of the gospel (Keene, New Hampshire). All the others are active in the church but one. We have adopted three of the sweetest little girls any one ever saw. The oldest of these three girls has obeyed he gospel. We felt that we were needed here in Western Canada. We knew that we were not indispensable but still we thought we were needed here. We thought we could do more for the Master than any place else in the world.

About one month ago we received a letter from Brother Ira Y. Rice Jr. saying that he had heard two missionaries talking (they were members of a denominational church) and the one told what a struggle she had to get back into India. The other said she did not even need a visa. Brother Rice gleaned the fact from the conversation that the latter one was a Canadian.

I seriously doubted that a Canadian could get into India any easier than an American but I wrote to Ottawa to satisfy my curiosity. In due course I had a letter from the High Commissioner for India and he told me that I would not need a visa at all. All I would need was a valid passport. I confess that I had hoped they would tell me that they would not let Canadians in any easier than Americans.

Brother Rice has told me that he thinks I am the man for this work in Assam, India. I have a letter from Kharlukhi asking us to come with all dispatch. You might disagree with Brother Rice's estimation, and if you do, that is all right with me. If there is some one else who will go I will be most happy to put my influence behind him.

This is probably the greatest single challenge that ever faced the church in Canada. I know it is the greatest challenge of my life. I have sung all my life, at least I have tried to sing, "I'll go where you want me to go, dear Lord". Must I go to India, or be a liar? I am old enough that going to a foreign land holds no allurement. I am young enough that I know I am physically capable of going. Some brethren have offered me that alibi. I am not sixty yet.

There is one thing that could keep me from going. I do not know any way to go without support. I have preached here where there was very little support. One time I was ready to leave home and I had two dollars. My wife has always been very extravagant???, so I gave her half of it. While I was away I held three meetings. They were all mission meetings. A church was revived and a church was born. There were nine baptized into Christ. One of this number was Allan Bell, who is now in Africa as a missionary.

If you would like to know more about such labours I suggest that you order the book *Forty Years A Canadian Preacher*. We do not know the privations now that we knew then. The church here gives me a cheque twice a month. We own our own home. At least we will when we finish paying for it. We drive a reasonably good car. The brethren here love us and we love them. Four of our children are in this province besides the three new daughters. We have twelve grandchildren in this province. Like the woman in Elijah's time, we have no wants, we live among our own people. We are happy and contented. We have many battles, and we do not expect clear sailing from here on, but we are happy right where we are.

Now this challenge to go to India. There are only 18,000,000 Canadians and more than 400,000,000 people in India. There are too few preachers here by far, but many more than in India. Besides preachers from the U.S. can come to Canada without any trouble.

I do not see any honourable way out of this India challenge. Of course, if you can conscientiously refuse to support this effort, then, of course, I can say "Lord, there is no way for me to go to India. I seriously doubt if you can get out of this any better than I can. Do you?

Is there some other Canadian that is willing and able to go? If not, then my wife and I will answer this call, but we cannot do it without your help.

For the benefit of those who do not know about the work in India, I would like to tell you what I know. There were a group of Presbyterians that, by reading their New Testaments, read their way out of the Presbyterian Church. This happened in the province of Assam. Assam is the most eastern province in India. They formed themselves into churches of Christ. They did not know of any other churches of Christ in the world. Just how our brethren first got into contact with these brethren I do not know. They have been visited by a number of American brethren since the war. They have also been visited by Christian church preachers and the work has been hurt. There are about 150 faithful members in and near Shillong, the capital of Assam. I understand at one time there were about 700 memmers. You can see they need help *now*.

They have a good building almost completed. This will be used as an assembly hall and for a school. At last report I heard they needed $2,500 to finish this building.

A few years ago I had a letter from Brother C. W. Murray of Halifax, Nova Scotia, and he said that they would not be able to hold out much longer without help. I wrote Brother Murray and told him that if no one else came we would come to help them. We went. Brethren responded to the need for support in a wonderful way. There are two congregations in Nova Scotia now. Halifax will soon be in a new building. Brother Hart is carrying on in a fine way with a very faithful work. Now it is India saying, COME OVER INTO INDIA AND HELP US.

If you want to write us our address is:

554 Duffield St. W.,
Moose Jaw, Sask.

TEACHING GOD'S WORD
Answering Bible Inquiries In A Bible Correspondence Course

By Jule Miller

(Article Number Five)

Often an interested student will submit a question requiring special attention. Some questions will be found sincere, some poorly worded, and others quite irrevelant. Yet, they are important to the student. Occasionally a "prejudiced" or "sarcastic" question will be received. Regardless of the factor which motivated the question, the director or minister should consider it a personal compliment and opportunity when any type question is submitted. Answers should always be made prayerfully, patiently and in a spirit of love.

The person who writes the answer should bear in mind the possible anxiety present as the student opens his letter to read the answer to a question he has submitted! Ordinarily the answer should begin by thanking the student for the question. This will immediately release tension and may encourage inquiries on more important subjects later. For example, imagine the surprise of a student who has submitted a "prejudiced" question when he opened his letter and began to read, "Dear Mr. Jones: Thank you very much for your kind question in reference to whether water baptism saves souls. I would like to take this opportunity to explain . . . " This student, who had threatened to quit the course, became very friendly and completed the course. The kind letter was the turning point.

Every question should be answered personally by the *minister* or the director in charge. It is not unusual for some questions to require considerable time and effort, but remember, the answer to the students' questions are perhaps more important to them at the time than the entire correspondence course. Questions should be answered and mailed within two days after being received.

Occasionally, a well written pamphlet may be sent in addition to the letter to give a more detailed answer. Carefully edit every tract before sending it to be certain it will not incite prejudice or give the wrong impression.

In conclusion, we recall that all questions are a *good sign* and a compliment to the church. The student is saying, "I'm interested." Whether the question is "sincere" or "sarcastic", always begin to answer by thanking the student for the question. Then, answer prayerfully, patiently and in a spirit of love.

A complete kit of the new "Visualized Bible Correspondence Course" (including five 24-page lessons, five sets of questions, mailing envelopes, and certificate of completion) is available for only $1.00.

WAWOTA V.B.S.

Brother and Sister Roland Olson from Saskatoon were kind enough to come and help us with a Bible School. They freely gave the time of their vacation and we enjoyed their presence here both in our worship and in our homes. The school started on Monday morning, July 16, with 48 pupils, who were divided into five classes, with Sis. D. King taking the kindergarten, Sis. Olson grade one, Sis. M. McMillan grade two, Bro. Thomas Ulrich grade three and Bro. Olson the oldest grade. The attendance rose to a high of 57. On Friday evening a final program was held at the meeting house with a weiner roast afterwards. The school was kept from 9.30 to 3 o'clock, with a noon meal served. We hope and pray that much good will come of it.

A short time ago a young woman was added to the church here by obeying her Lord's command in baptism. Much good could be accomplished here if someone with some support could come and work in this district.

Sven Ulrich

OMAGH BIBLE SCHOOL REPORT

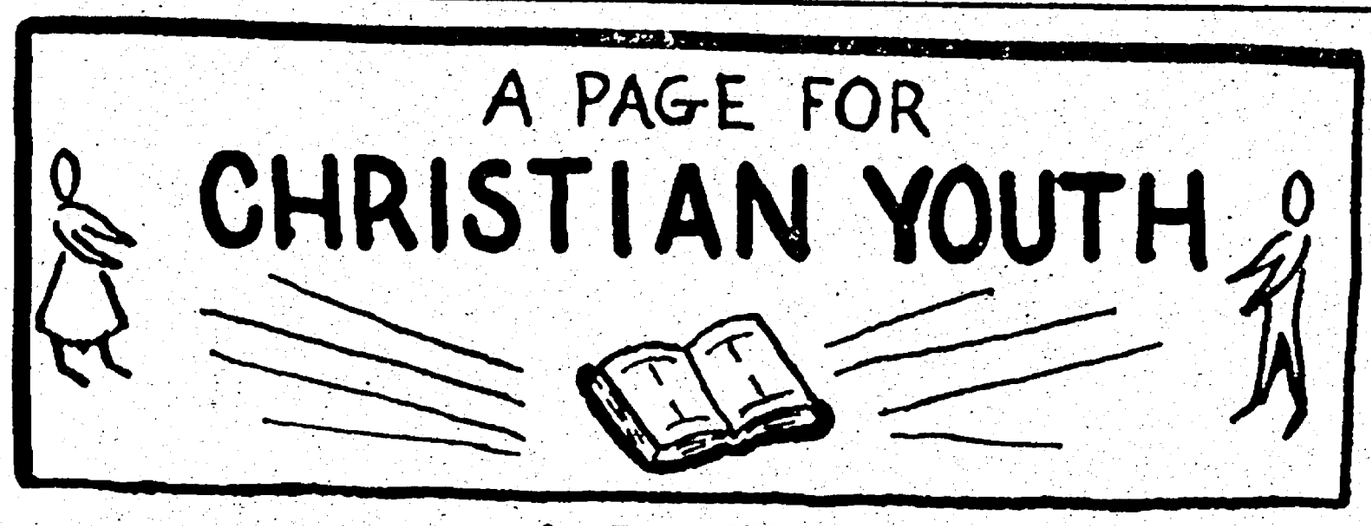
The regular Omagh Bible School camping month for children and young people ended on August 5th. Mr. Robert Adams of Sarnia served as director again this year. His winning personality and guiding hand helped make this year quite successful.

At times during the session this year the dormitory facilities were overflowing so that a tent was used. The number of campers for respective weeks for 1962 are: 77, 72, 71, and 54. Last year's figures (1961) run as follows: 43, 58, 62, 68. We are pleased to note this increase trusting that our effectiveness in this work has a corresponding increase. There were nine baptisms of young people this year. Counselling with the individuals and a call to parents took place before baptism so as to insure as much as possible a satisfactory condition for genuine obedience to the gospel for each person. A trophy is presented each year to the best student camper. This year's winner was Sheila Moore of Kingston. Bibles were awarded to boy and girl winners by weeks.

Teachers for the regular Bible lessons each day were preachers of congregations in Ontario willing to allow their minister to teach the children at Omagh. For the first two weeks the following served: Keith Thompson, Beamsville; Roy Davison, Sarnia; Max Craddock, Hamilton, and Ray Miller, Omagh. During the second two weeks: David Johnson, Jordan; Bruce Merritt, Niagara Falls; Bert Thompson, Kingston, and Ed Bryant, Toronto. The willing work of these teachers, the counsellors and cooks is much appreciated.

The Christian Fellowship week, August 6 to 10, was a time for spiritual re-creation for those who attended. This week was under the able direction of Mr. Ralph Perry of London. The speaker and teacher was Robert Vance of Nashville, Tenn. His lessons were much appreciated. It is good to know him. There was a disappointingly low attendance during this week. We hope for better for future planned programs of this sort.

Donald Perry, President



by Ray Miller

(Editor's Note: Our article this month was written by a very dear friend of mine from Mississippi. I know you will enjoy his writing, and will profit from it. This article was originally written for a bulletin).

SHIFT OUT OF REVERSE

by Delbert Turner Jr.
Guntown, Mississippi

Being born in the midst of what was known as the "Depression", the writer was never very much accustomed to any high speed means of transportation. For years my principal means was by way of a wagon pulled by a team of mules. I never remember myself, my father, or anyone else trying to travel very far by going backwards in a wagon. Even in this high speed powerful age in which we now live, we never see individuals set out on a journey with the gear shift of their automobile in reverse position. The point is this: GOING IN REVERSE JUST NEVER GETS US ANYWHERE VERY FAST.

When it comes to the realm of religion, man (including many members of the Lord's church) seems to think that he can get to heaven with his gear shift in reverse, or at best, in neutral position. Let us think of the following principles found in the Sermon on the Mount, a Sermon by the Master Teacher which cannot be improved upon, and see to what extent man is travelling in reverse.

As we look into the sermon of our Saviour, we hear him say in Matt 5:23, 24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here we find a principle laid down for acceptable worship unto God. But man in many instances has put this command in reverse. Often, a brother will attend worship services, knowing that some brother has ought against him, and never make an attempt to be reconciled to him. It would be dreadful to go through life striving to worship and serve the living God, and fail to reach heaven because we neglected to make things right with our brother!

In Matt. 5:38-44, we find these commands: "But I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and, take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn thou not away." Jesus then went on to say that we should love and pray for our enemies. Just look how man so many times reverses these commands. He resists evil. Instead of turning the other cheek, he strikes back. Instead of giving his cloak also, he does all in his power to keep his coat. Instead of going the second mile, he refuses to go the first. He often fails to give to them that ask and is reluctant to lend to those that would borrow. He fails miserably in loving his enemies, in blessing them that curse him, in doing good to them that hate him, and in praying for them that despitefully use him and persecute him. Jesus gave as a reason for obeying these commands "That ye may be the children of your Father which is in heaven" (Matt. 5:45). It follows, therefore, that when we live in the reverse of these principles we fail to be God's children.

In Matt. 6:14,15, Jesus teaches us to forgive those that trespass against us. Here, too, mankind often drives in reverse. These passages are very emphatic relative to the conditions of forgiveness, yet man often goes through life carrying a grudge, and failing to forgive — fully expecting to reach heaven when life is over.

Finally, we wish to consider Matt. 7:12, sometimes referred to as "The Golden Rule". It reads, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." This command has been reversed and abused in many ways. Man in general believes in doing to others as they do to him. Needless to say, heeding the "Golden Rule" would solve most of the problems that arise between men. How sad it is that we choose to drive in reverse.

The sermon on the Mount contains the cure for the disorders of the world, our nation, our state, our community, the church, the home, and the individual. When churches are divided, homes are broken, and individuals are wrecked and dominated by alcoholism, dope, adultery, fornication, etc., it is only the teachings of Christ that will really cure these disorders. Let us pray that these principles of the Saviour will spread throughout the world, as they are the hope of the world.

Young people, let us look carefully, humbly, and prayerfully, at the commands contained in the Sermon on the Mount. How wonderful it would be if all mankind would meditate upon these commands each day. As we think upon them, if and when we find that we are traveling in reverse, then let us change our gear shift to a forward position "That we may be the children of our Father which is in heaven.

WEDDINGS

MASON—CUNNINGHAM

On June 30th, Ron Mason, formerly of London, and Donna Cunningham, were married in a beautiful ceremony in Toronto. They are now residing in St. Catharines where Ron is an accountant with a bank. Nancy Cunningham was maid-of-honour. Ralph Perry officiated.

DID THE APOSTLE PAUL

(*Continued from Page 1*)

the world and a highly educated man, he was an intellectual, whereas Jesus spoke to the simple folk. And the Apostle's wide knowledge of Greek philosophy and Eastern and Egyptian religion led him to import into the pure ethic of the word as preached by Our Lord a vast amount of extraneous matter whether out of Neo-Platonism or Mithraism or the Osiris cult which formed the substratum of the vast superstructure of Catholic doctrinal theology."

"St. Paul and not St. Peter was undoubtedly the founder of the Church as it exists today; but he did damage to Christianity & left his imprint by wiping out many of the traces of the footsteps of his Master."

Although the above is the opinion of one writer, this is typical of the tactics used by the modernsts to discredit the Bible. If the article had simply pointed out the humanity of Paul in contrast to the diety of Christ, there would not be the present point of concern, but when it alleges discrepancies between the doctrine of Paul and Christ, the matter is put in a different light. It cast doubts upon the consistency of the teaching of Paul and his Master, and cast doubts upon the New Testament as a reliable rule to follow! Note the ways in which this modern maneuvering undermines the New Testament.

Inspiration Overlooked

Any real contradictions between Paul and Christ would deny the New Testament of its inspiration. Paul himself writes, "If any man think himself to be a prophet, or spiirtual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 15:37). Preaching the unadulterated gospel of Christ is all Paul ever claimed for himself (Gal. 1:-8,9; I Cor. 2:13; I Thess. 2: 13). After Barnabas brought Paul to the other apostles in Jerusalem, they fully accepted him as one of them (See Acts 9:27,28ff).

Paul's claim to speaking and writing according to inspiration was never challenged by any of the other New Testament writers; in fact, Peter acknowledges Paul's epistles to be scripture (II Pet. 3:15,16). Each letter Paul wrote bears its own marks of inspiration, and with no conflict with the teachings of Christ. Paul humbly declared, ". . . I determined not to know any thing among you, save Jesus Christ, and him crucified" (Cor. 2:2).

Unity of Scriptures Undermined

To say that Paul differs from Christ is to say there is doctrinal disunity in the New Testament; however, a careful reader of he Bible would soon see otherwise. Look at the great themes of the Bible! Paul was both faithful and courageous in defending his Lord against the false teachers of his day. The truth on the Godhead, the resurrection, the new birth, the second coming of Christ, etc., is upheld in vivid and practical detail by the apostle. He preached only what he had received from Christ. (See I Cor. 15.)

An Attempt to Weaken the Character of Christ

Men who resent correction and conformity to divine truth try to make it appear that Christ was *mild* in his condemnation of sin, while Paul was cruel and overdemanding. As Lord Beaverbrook puts it, "Jesus has sympathy and forgiveness instead of the Pauline anathema." If the implication is that Jesus was not strong in rebuking sin, and Paul was wrong in what he did, this falls into gross error. Our Lord, as did Paul, taught as the occasion demanded.

Jesus shows us the need for both gentle and strong rebuke. He is a great Comforter, but at the same time he is a great Disturber, when it comes to troubling the hearts of sinful men. In the presence of His disciples Jesus said, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh" (Mt. 18:7). He upbraided "the cities wherein most of his mighty works were done, because they repented not" (Mt. 11:-20). The cleansing of the temple shows Jesus capable of stern action when a sinful condition existed (Jno. 2:13-17). Read Mt. 7:15; 23:1ff.

Jesus is the supreme example of love and mercy, but this does not mean that men will not escape the consequences when they reject Him. In following in the footsteps of his Master, Paul said, " I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

With little doubt, Paul is our best example of one willing to die for his faith, preaching that which leaves a person ". . . neither Jew nor Greek . . . bond nor free . . . male nor female", but "one in Christ Jesus" (Gal 3:28). Let's exhalt our Lord and Master Jesus Christ, and hold high the hands of those, like Paul, who have given their lives to widening the borders of the kingdom to include the whole world.

THE LETTER TO ROME

(*Continued from Page 1*)

legal system which waxes strong against movies, card playing, mixed bathing, etc., etc. Have we become guilty of substituting a new legalism when we insist that all Christians must accept and submit to our standards of right and wrong. Surely there are moral and spiritual principles to be followed but we must be careful that we do not interpret Christianity into a kind of New Testament Judaism. There is no more room for Phariseeism today than during the days of Christ on earth. In the seventh through ninth chapters, Paul deals with law versus grace. We shall endeavour to understand the real differences as we continue to study together this interesting Letter to Rome.

WAS THE RESURRECTION?

(*Continued from Page 3*)

history. It is the Gibraltar of the Christian's faith and the Waterloo for the infidel. It is the whole basis and foundation of Christianity. Christianity stands or falls on the truth of the resurrection. The hallucination theory falls after consideration of it in the light of all evidence. There is no evidence for it at all. Jesus Christ is the Son of God raised from the dead. Praise His glorious name.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

The Making of a Man of God by Alan Redpath, Fleming H. Revell Company (In Canada G. R. Welch Co., Toronto). 256 pages, $3.80 Canadian Price).

It is this reviewer's habit to check significant paragraphs in any book he is reading. Looking over this book again he sees many many check marks.

Every Christian teacher knows that the only way to properly teach the Old Testament is in the light of the New Testament. Thus the Old Testament becomes the major source for illustrations of New Testament teachings. The volume under review does this in an admirable way. The entire book is devoted to "Studies in the Life of David." It shows how David was made a "Man of God."

The author has an amazing ability to use the incidents in the life of Israel's greatest king as a background for applying the principles of the New Testament.In so doing he blends together the narratives from I and II Samuel and I Chronicles with the parallel passages in the Psalms.

Alan Redpath is actively engaged in inter-denominational preaching & is connected with Moody Church in Chicago. On topics such as salvation, apostasy, Holy Spirit and the Second Coming his views are similar to most Baptists.

* * *

The Theology of the Jehovah's Witnesses by George D. McKinney Jr., Zondervan Publishing House, Grand Rapids, Michigan. 130 pages. $2.50 (slightly higher in Canada).

A veritable flood of publications pours forth continually from the Watchtower Bible and Tract Society in Brooklyn, New York. Very few non-Jehovah's Witnesses have the time or the interest to read all this material. Much of it is, of course, repetitious. This present book will be of much service to those who want to find out what this cult actually believes. In an organized fashion it presents the beliefs of Jehovah's Witnesses. It is thoroughly objective in nature and attempts but little refutation of the false teachings described.

We want to call attention to what

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BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed.

10 marks for each.

NEW TESTAMENT CHURCHES

1. Locate the first New Testament Church mentioned as containing both Jews and Gentiles, the disciples of both types, being referred to for the first time as "Christians".
2. Locate the first church established by Paul in Europe, the first convert of which was a woman.
3. With the elders of what church did Paul meet at a place called Miletus, to whom he gave the warning, "After my departure fierce wolves will come in among you, not sparing the flock"?
4. Identify the church which engaged in the first recorded prayer meeting during which time it praised God for the deliverance from prison of Peter and John and asked that they might have a strength "to speak thy word with all boldness".
5. The brethren of which church came a number of miles to meet Paul at Three Taverns on the Appian Way? Paul had strongly wished to visit this city, but arrived in an unexpected fashion.
6. Which church is described as having sectarian elements within it?
7. To what church did Paul write the following concerning the second coming, "Let no man deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition"?
8. Of what church did Jesus say, "I know your tribulation and your poverty," and to which he promised, "Be thou faithful unto death and I will give you a crown of life"?
9. Of what church did Jesus say, "I know your works; you have a name of being alive and you are dead," and to which he promised, "He who conquers shall be clad in white garments and I will not blot his name out of the book of life"?
10. Of what church did Jesus say, " I know your works; you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth"?

ANSWERS: 1.At Antioch, Acts 11:26; 2. At Philippi, (Lydia) Acts 16:15, 40; 3. The church in Ephesus, Acts 20:17, 29; 4. The church in Jerusalem, Acts 4:23-31; 5. The church at Rome, Acts 28:14-16; 6. The church at Corinth, I Cor. 1:10-13; 7. The church at Thessalonica, II Thess. 2:3; 8. The church in Smyrna, Rev. 2:9, 10; 9. The church in Sardis, Rev. 3:1, 5; 10. The church in Ladocea, Rev. 3:14, 15.



HERE AND THERE

by Eugene C. Perry

Mill Village, N.S.: "We have just had a wonderful meeting with **David Lidbury** at **Mill Village**. There were as many as 57 pupils some days. **James Hargrove** helped at **Halifax.**"

HERE AND THERE

Fredericton, N.B.: James Hargrove from **Port Arthur, Texas, Eleanor Pauls** of **Weyburn, Sask.** and **Mrs. Marvin Martin** of **California** helped in a V.B.S. during July 23-27.

HERE AND THERE

Montreal, Que.: "We have had a family of seven to move here from **Virginia.** Five of them are members, so this increases our membership 25%." Another family of three have come on a temporary assignment and one is an excellent song leader.

A brother in **Dimmitt, Texas** donated some 689 bushel of wheat to the **Montreal** work which netted the church about $1400.00. **Jerry Davidson.**

HERE AND THERE

Ottawa, Ont.: "**Bro. Walker** has returned to **Texas** today after a very good meeting. One mother of three children was baptized during the meeting Several very good contacts are still being taught."**R.D.M.**

Kinston, Ont.: Judy Smelser has confessed her Lord and was baptized into Christ by **Bro. L. J. Keffer** while in **Hamilton** recently."

The V.B.S. held July 3-7 was a success with an average attendance of 53. Two thirds of the student body were area children who are not members of our Bible school. We found it very advantageous to encourage rivalry between girls and boys as to the greater attendance.

Ajax, Ont.: "We started V.B.S. Monday and the first day we got flooded. We had 106 children out Monday and 126 on Tuesday plus 11 faculty. This is top for any school here."

We met for the first time in the new place Wednesday (August 8) evening. We will continue to meet in it now. All services are planned there including the Vacation Bible School. Everyone likes it so much better . . . more room . . . better facilities. We do need to get the money for the payment of this building. We can give excellent security and good interest. **L. Grant.**

Toronto: The Canada Mission Group, fresh from victories in **London,** stopped with us on Wednesday evening with a glowing report of the efforts and the results of the campaign there. They hope to be invited to conduct a similar campaign in **Toronto** next summer. Representatives from most of the congregations in the city were on hand as **Bro. Ray Lock** enlarged upon the challenge resident in **Toronto.**

Fern Ave.: V.B.S. opened August 13 with excellent prospects. Two from **Strathmore** helping.

Strathmore: V.B.S. to begin on **August 27.**

Bayview Ave.: Magnar Knutson, recently returned from **Norway** will begin labours with this church this month.

Omagh Bible School: It was an excellent camp this year with capacity attendance during the first three weeks. "There were 9 baptisms during the final two-week period." **Strathmore Searchlight.**

Hamilton, Fennell Ave.: One of our Bible School students was baptized into Christ during her stay at **Omah Bible School.**

Jordan: "We are happy to report the fact that our Vacation Bible School was the most outstanding on record with this congregation. There were 23 adults who assisted . . . The highest number of children to attend on any one day was 108. The average attendance throughout the school was 104." from **Jordan** bulletin.

Tintern: There were 104 students enrolled in this year's school. Only 19 of these students were from our regular Sunday morning Bible School. The average attendance of students was 88.5.

A Fall meeting is planned November 12 to 21 with **Bernard Lemmons** of **Westfield, New York** as the speaker.

London, Ont.: "In the not too distant future, we plan to erect a church building on **Huron Street** in **Huron Heights.** We understand that our site elevation plans have been approved by the **Planning Board.**"

Barrie, Ont.: "We have had two meetings with 33 and 24 present. Of course, in each we had much assistance from many places in Ontario and the States. This is a wonderful city and much is to be done. Pray for us." **L. Wesley Jones.**

Griersville: "Two more mothers were baptized at the tent meeting" **M. MacDonald.** "In this unusual type of meeting more people who are not members of the church have come to hear the gospel proclaimed than in any other effort that we have seen in this country." **The Northern Light, Owen Sound.**

Sundridge: "Our Bible school has developed into an outstanding success. We started with an enrollment of 88 (17 teenagers) the first day, had 97 yesterday and 95 today. Five have been baptized and the average attendance so far is 92. Twenty-two teenagers in all attended.

We both go to help in the school at **Huntsville** next week.

"Some of the brethren assembled on the shore of the lake last night at 10.30 to witness the baptism of a young mother into Christ (Aug. 13). This was the result of much private teaching by one of the sisters and a study of the Miller films." **Jim O'Neal.**

Ice Lake: David B. Myers of **Columbus, Ohio** conducted his 3rd annual gospel meeting at this church July 17 to July 25. Two obeyed the gospel.

Bethel Bailey helped in what he has termed the best yet V.B.S. at this place. All families within a two mile radius of the building, except two, were represented.

North Livingstone: A V.B.S. was conducted here from July 3 to 7. **Bro. Geo. Pennock** assisted. The average attendance was 80.

On August 5 we had an all day meeting. A basket dinner was served after the usual morning meeting. In the afternoon we had 15 minutes of song service, five of our young

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GLEANINGS FROM FOREIGN FIELDS

Nigeria

The Government of Nigeria has asked missionaries of the churches of Christ if they can provide 37 teachers for the public schools. They will be permitted to teach Bible classes daily, and would have charge of 7,500 pupils.

Already there are approximately that number of teachers, trained in Bible schools in Nigerian churches, caring for 7,500 pupils. If these teachers can be provided from among Christians, it will double the number of young Nigerians studying the Bible daily under the supervision of Christian teachers.

When so many governments are forbidding the teaching of religion and discouraging the saying of prayers (including the Government of the United States), while openly encouraging the teaching of infidelity and atheism, it is encouraging to note that there is one government (of a so-called "backward" country) that wants its people to have a knowledge of the Bible.

There are native teachers, active Christians, who would be able to respond to the government's request if they could get support for their families. They require only $25 a month. North American churches are being asked by Christians in Nigeria if they will help them take advantage of this wonderful opportunity. Many small congregations could provide this much support while they would be unable to support a man in a more expensive area. Those who will help are asked to write Brother John W. Beckloff, Box 101, Uyo, Nigeria, West Africa.

Union of South Africa

Brother Joe McKissick, who has been working in South Africa for a number of years, has returned to the United States to complete his schooling. A replacement for him is badly needed. The 3½-year-old church in Welkom has 57 members and an average Bible school attendance of 90. They have completed a new meeting house and have been instrumental in the starting of another congregation. An effective fulltime worker is needed there immediately. Support for him will be arranged by the church in Friona, Texas. Contact Joe McKissick, 1709 Avenue I, Levelland, Texas.

Poland

A special session of the Polish Supreme Court has upheld the two previous sentences (both two-year suspensions of six-months imprisonment) given Brother Jozeph Naumiuk for supposedly "heading an illegal organization" (the church of Christ).

Brethren in Poland are not discouraged by the decision, and neither is Brother Naumiuk. However, one more arrest will cause him to be jailed. He is free to continue evangelism, but is not free to write letters or receive help from brethren in America. This, according to the government's interpretation, constitutes "an organization." The official recognition of the church, which would solve all such problems, is still being denied. But Polish Christians have not lost faith that such recognition will come in God's own time.

Several American Christians working with various European churches went to Warsaw to be with Brother Naumiuk and to attend the trial. Many prayers were offered for him, and the brethren feel that without these the court's decision would have been much more severe.

The American Department of State sent observers to the trial, and the judge stated that he had received 560 letters and many telegrams from abroad asking for leniency for the Polish evangelist.

Korea

Brother A. R. Holton, age 71, is returning to the United States after a number of years working with the church in Korea. Brother Holton has been severely ill and in much pain from a bleeding ulcer and sciatica.

The 16th and Decatur Streets church in Washington, D.C., which has supported Brother Holton during all his work in Korea, has selected Brother O. P. Baird, presently of Columbia, South Carolina, to replace Brother Holton. The Bairds will arrive in Korea September 1, and the Holtons will make plans to return home soon afterward.

Egypt

The Robert Douglas family arrived in Egypt July 19, the first missionary sent by churches of Christ to that country since Biblical days.

Brother Douglas has been working in Benghazi, Libya, for nearly two years. The decision for him to go to Egypt came as a result of opportunities which developed after more than 250 Egyptians enrolled in a Bible correspondence course offered by the Benghazi church. A number of close contacts were developed, and in April of this year, Brother Douglas spent three weeks in the country, calling on these contacts. One was baptized into Christ as a result of his work, and many others expressed great interest in continuing Bible studies.

Brother Douglas will begin his work in Cairo, Egypt's largest city, with a population of more than 4,000,000. It is here that most of the correspondence students live. Alexandra, with a population of 1,000,000 is 130 miles away. The population is predominantly Moslem, though some 6,000,000 Egyptians claim to be Christians, most being members of the Coptic Christian Church.

Brother Monroe Hawley's "Studies in the Bible" is being translated into Arabic to facilitate Bible study among the Arabs.

The Sixth and Arlington church in Lawton, Oklahoma, is overseeing Brother Douglas' work.

Bahamas

Three members of the Oak Meadows Church of Christ in Houston, Texas, flew to Nassau to help the St. James Road church with a vacation Bible school and gospel meeting early in August.

Brother William Miller, who works with the Nassau church, states that the congregation plans to send a native preacher to work on Long Island, Bahamas. Another young man from the congregation expects to enroll in Abilene Christian College this fall to study Bible.

Philippines

The church in Jacksboro, Texas, is sending Brother and Sister Douglas LeCroy to the island of Luzon, largest of the Philippines, to work

(Continued on Page 12)

FRUITFUL SERIES OF V.B.S.

Charles H. Davidson and his family (wife and daughter) of Abilene, Texas helped with four Vacation Bible Schools in Ontario from July 23rd through August 18th.

SAULT STE. MARIE

After helping with two Vacation Bible Schools in the Northern United States, brother Davison's family went to Sault Ste. Marie. Brother Davison directed the school there. The highest attendance was about 75.

Four were baptized during the week.

SUNDRIDGE

The next week the Davisons helped with the Vacation Bible School in Sundridge which was directed by Jim O'Neal. The average attendance during the week was 101 with about 150 present for the closing exercises. Jim is to be greatly commended for getting so many to come in such a small community.

Five were baptized during the week at Sundridge.

HUNTSVILLE

After helping at Sundridge the Davisons went to Huntsville to help with the VBS there. Gordon Dennis directed the school. The highest attendance was 119; the average attendance was 105; with about 160 present for the closing exercises.

Two were baptized during the week at Huntsville.

SARNIA

For the last of the six Bible schools the Davisons helped with during the summer they went to Sarnia where their son, Roy Davison, preaches. He directed the school there. In Sarnia the total enrollment was 179; the highest attendance was 151; with an average attendance of 139.

Monday through Thursday brother Davison taught a class each evening on preparation for church leadership.

Seven were baptized during the week of the VBS in Sarnia.

In each of the various Bible schools brother and sister Davison taught the teenage and elementary classes. In their classes they made use of the American Standard New Testaments recently published by Alvin Jennings of Burlington, Vermont. Four fifths of the cost of these Testaments was provided by brethren in the south, with the remainder being paid by the churches which conducted the Bible schools.

Churches which helped with the Davison's support and with the purchase of the New Testaments were these: the Hillcrest church and the College church in Abilene, Texas; the 5th and Elm congregation in Colorado City, Texas; and the churches in Anson, Truby, Noodle, and Oplin, Texas. A number of individuals helped, as well.

Next summer brother Davison plans to move to work with some congregation in the Northern United States or Canada.

BOOK REVIEW

(Continued from Page 9)

may prove to be the most important new publication of 1962. We refer to **The New Bible Dictionary** published recently by Eerdmans. This is a companion volume to **The New Bible Commentary** which we reviewed several years ago and still highly recommend. This is the first really new Bible Dictionary that is basically true to the Bible in many years. It gives relatively full discussions on all topics mentioned in the Bible and is fully abreast of latest scholarship and modern archaeological discovery. The price in the U.S. is $12.95 and the Canadian price about a dollar more.

GLEANINGS

(Continued from Page 11)

with the church there. Formerly a Baptist, Brother LeCroy was converted to New Testament Christianity while stationed with the Air Force at Maxwell Field, Alabama. Soon afterward he was sent to Guam, where he began to preach to a group meeting in the Catholic Navy Chapel. Several natives and servicemen were baptized by him.

South Africa

Local and national newspapers gave much publicity to a public debate in which Brother Philip J. Steyn, a native Afrikaans evangelist affirmed that baptism is by immersion and for adults only.

Brother Steyn reports that the English language newspaper for that province printed three front-page articles about the debate, and on Saturday, the local newspaper gave the debate their front-page headlines.

It was estimated that at least 700 persons were present for the discussion which was held in the City Hall.

Brother Steyn hopes to conduct more public discussions during the next three months.

Malaya

Brother Dorsey Traw of Bangkok, Thailand, preached nightly in a two-weeks gospel meeting the last two weeks of August in Malaya's capital city, Kuala Lumpur. We have not heard the results as yet. At the first meeting held by the church there this year (in March), 19 persons were baptized into Christ.

In addition to the meeting services, Brother Traw was to conduct a workshop on personal work for Christians from Kula Kuala Lumpur, Muar, Kluang, and Singapore.

BARNES' NOTES

on the
Old and New Testaments

AMERICA'S LEADING BIBLE COMMENTARY!

Gen. I (Leupold)	Min. Pro. I (Pusey)
Gen. II (Leupold)	Min. Pro. II (Pusey)
Ex.-Ruth (Fuller)	Matt.-Mark
I Sam.-Es. (Fuller)	Luke-John
Job I	Acts
Job II	Romans
Psalms I	I Corin.
Psalms II	II Corin.-Gal.
Psalms III	Eph.-Colos.
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GOSPEL HERALD
BEAMSVILLE - ONTARIO

LETTER TO EDITOR DRAWS FIRE OF "HEALER"

During the first part of August the church received some interesting publicity in Sarnia. Roy Davison, preacher for the church there, and the church of Christ in general, were verbally bombarded by L. L. Jenkins, a 'faith healer' during several services of his 'healing' campaign in Sarnia.

Leroy Jenkins of 'Miracle Arm, Inc.' accused the church of Christ of being 'rediculously' opposed to the use of instrumental music in worship. He then intimated that although the church of Christ was so strict on such an 'unimporant' matter as this, it was quite lax in moral things such as smoking and women wearing shorts.

The tirade was brought on by a letter Davison had sent to *The Sarnia Observer*. The Observer had printed a news article exposing one of Mr. Jenkins failures to heal. Commending the paper for its article, Davison wrote the following letter which was printed in full in the next day's paper.

"I want to commend Mr. Neil Reynolds for his good reporting in his article 'Fervor Goes Hand In Hand With The 'Miracle Arm' Man.

"As was complained at the 'Big Tent, only one of the religious groups in town was willing to sponsor Mr. Jenkins' big show.

"This is no wonder, for I am sure that Jesus does not approve of the spectacle either.

"The healing of Christ was done as inconspicuously as possible. In Luke 8:56 Jesus told the parents of a girl He had raised from the dead And there is a challenge for Mr. Jenkins if he really has the power of God) that 'they should tell no man what was done.'

"Also, we have no record of Jesus asking for money. I can't quite picture Him passing the bucktets around after one of His healings. And, do you really suppose that Jesus would drive a 1961 Cadillac convertible if He were here today?

"There is a power behind Mr. Jenkins, all right. But I am afraid that it is not the power of God. And I feel sorry most for those who are honestly deceived."

Jenkins accused Davison of trying to run him out of town, but assured the audience (of about 3,000 people) that he was going to stay. And, to prove that he was not interested in money, Jenkins announced that God had told him not to take up a collection that particular evening. Then for about the next three of his services he repeated these charges against the church. However, he returned quite ardently to his former manner of collecting funds the next service.

A number of people in the city commended various members of the church in Sarnia for the letter which appeared in the paper.

TENT MEETING REPORT

WHITE ALREADY TO HARVEST

Tuesday, July 31, about 5.15 a.m. we sat parked on the roadside of our little town and watched first one pair of tail-lights and then another disappear into the dark. And we were saddened and could not restrain our tears, for we had had the inspiring privilege of working hand in hand with Brother Jack Fogarty, Brother Ermon Bain, and the other workers who make up the tent team. These fine people have left an indelible mark on the hearts of every Christian in the Meaford area and many who are not Christians. When we realize the sacrifice these people are making to serve the Master in this way we cannot help but to have a greater zeal and an added desire to reach out and DO.

The attendance during the meeting was way beyond our expectations. Two hundred and fifty would be a generous estimate of the number of church members in the whole of the Georgian Bay area. The attendance ranged from three hundred on the poorest nights to a possible thirteen or fourteen hundred on Sunday nights. A prospect list of over six hundred names has been compiled.

Several of these people attended almost all of the meetings. It now remains with us to teach those who will be taught and we have God's faithful promise that he will give the increase.

Seven souls were baptized into Christ during the meeting and one who came and desired to know more during the meeting has since been baptized. We are very aware of the fact that the total responses were not large in number. We cannot say that the reason for this is because people will not listen and obey but only that we have failed to go and teach. Like every other point in Canada this area is a mission area in need of more workers, more money, and more zeal. So often we fail to realize this fact.

The Tent Meeting has not come to us and gone from us without us having some regrets. Two are outstanding: (1) that we did not work harder, and (2) that the meeting could not have lasted twice as long. May every Christian in this area, yea in the whole world have the courage to "lift up your eyes, and look on the fields; for they are white already to harvest."

OTTAWA CAMPAIGN

The campaign in Ottawa is almost history at this time of writing. We look back upon a period of great activity which will likely be of much assistance in the days to come.

An excellent vacation Bible school was held over a ten day period. The enrollment exceeded anything that had been achieved in the past and an average of about 179 students was maintained. Many parents and friends came on the closing night to hear a program based on the materials studied throughout the school. They seemed to appreciate our efforts very much.

After a brief period of canvassing and advertising, we then launched into a twelve day Gospel meeting with Brother William F. Walker of Wichita Falls, Texas, as the speaker. This was the best-attended meeting that we have had since the church has been in the city, even though some of the local members were away on vacation. Brother Walker did an excellent job of presenting the Gospel forcefully and yet kindly. One was baptized.

A fuller report of the campaign will be submitted by the group from Abilene Christian College at a later date. Time will be needed to assess fully the impact of this effort.

PORTAGE LA PRAIRIE

July 25, 1962

Our 3rd annual Bible Camp was held at Jubilee Camp, July 9th to 16th. There were 38 children in attendance. Due to illness, Bro. Dale Smith's were unable to be with us this year. Bro. and Sis. Love, the preacher and his wife newly at the Erin St. church, Winnipeg, together with Aaron Swart, who preaches at Carman helped us out very capably. Approximately half of the children came from Portage, the rest from Winnipeg and Carman. We believe that in a camp setting such as we have at Jubilee, children cannot help but benefit from the week there, both physically and Spiritually.

Since last report, a man and his wife were baptized into Christ. Bro. Vidler has a number of home Bible studies underway, and he anticipates further results from them. Our Sunday classes continue to grow. Another man and his wife and family have become regular in attendance.

We are planning the offical opening of the church meeting house for Aug. 12th. There will be an all day meeting, with a basket dinner in the park at noon. The morning speaker (10.30 a.m.) will be Floyd Vidler. We hope to have Bro. Dan Wieb of Western Christian College for the afternoon (2.30 p.m.) and Bro. W. P. Dennis of Tipton, Okla., for the evening. Bro. Dennis begins a Gospel meeting that night which continues through to the 20th.

In conjunction with the meeting, a visitation campaign is also being undertaken with some 15 couples from Canada and the U.S.A. taking part. We hope to visit evey home in Portage la Prairie at least once and many of them that are interested, several times. We hope to make the entire city aware that there is a church of Christ meeting there.

Our V.B.S. to be held at the meeting house here in the city will begin Monday, Aug. 20th for 5 days mornings only.

While progress is being made on the meeting house, much remains to be done. We expect the pews to be put in next week. Landscaping and the painting of the trim is underway.

A cordial invitation to attend the opening meetings Aug. 12th is extended to the readers of the Gospel Herald.

W. McCutcheon

WHY MAKE A WILL?

(Ed. Note: Those of us who have been blest of God materially need to insure the proper use of these materials both while we live and after our departure. These articles will be of special interest to those concerned with the latter. E.C.P.)

There are many reasons for having a Will and the two most important are, first: you cannot take your possessions with you, and secondly: if you neglect making a Will the Law makes one for you. In the latter case a distribution is made according to a "cut-and-dried" pattern which falls far short of what you would have desired. For instance, it brings heavy additional expense, delay, frustration and disappointment, to all potential beneficiaries, particularly wives, husbands and disabled children. It can mean the quick sale of real estate and investments all too often in a poor market. Your failure to appoint an executor or corporate Trustees means that no power has been given to withold a sale until a more favorable time.

Despite all the wretched stories we have heard of the inconvenience caused to families, the cold fact remains that only three out of ten persons take time out to intelligently plan the distribution of an estate acquired in a whole lifetime.

Of the small percentage of Wills made a surprisingly large number are found to be faulty when presented before the Surrogate judge. This is due to many causes such as failure to have the proper number of witnesses, erasure of words ,improper identification of heirs, ambiguous wording, wrong names of charities or religous institutions and improper descriptions of real estate. Not infrequently have long drawn out and costly lawsuits resulted from the incorrect use of small words such as have, may, shall, will and or. It is said that lawyers sometimes drink a toast to "the jolly testator who draws his own Will". Asking a minister, an insurance man or a real estate agent to assist you in this important task is to be discouraged. Only those trained in the proper use of legal language are fully qualified. A Will consultant can show you how to minimize all Succession Duties and how to avoid duplication of Death Duties, transfer costs and other fees. Savings range from a few hundred dollars to many thousands are obtained depending on the size and nature of the estate.

Since a Will represents an entire lifetime of effort it is surely worth an hour's time to intelligently plan the disposition of an estate. Do not postpone the task until tomorrow for tomorrow never comes.

"The clock of life
Is wound but once,
And no one has the power
To say just when the hands
will stop,
At late or early hour."

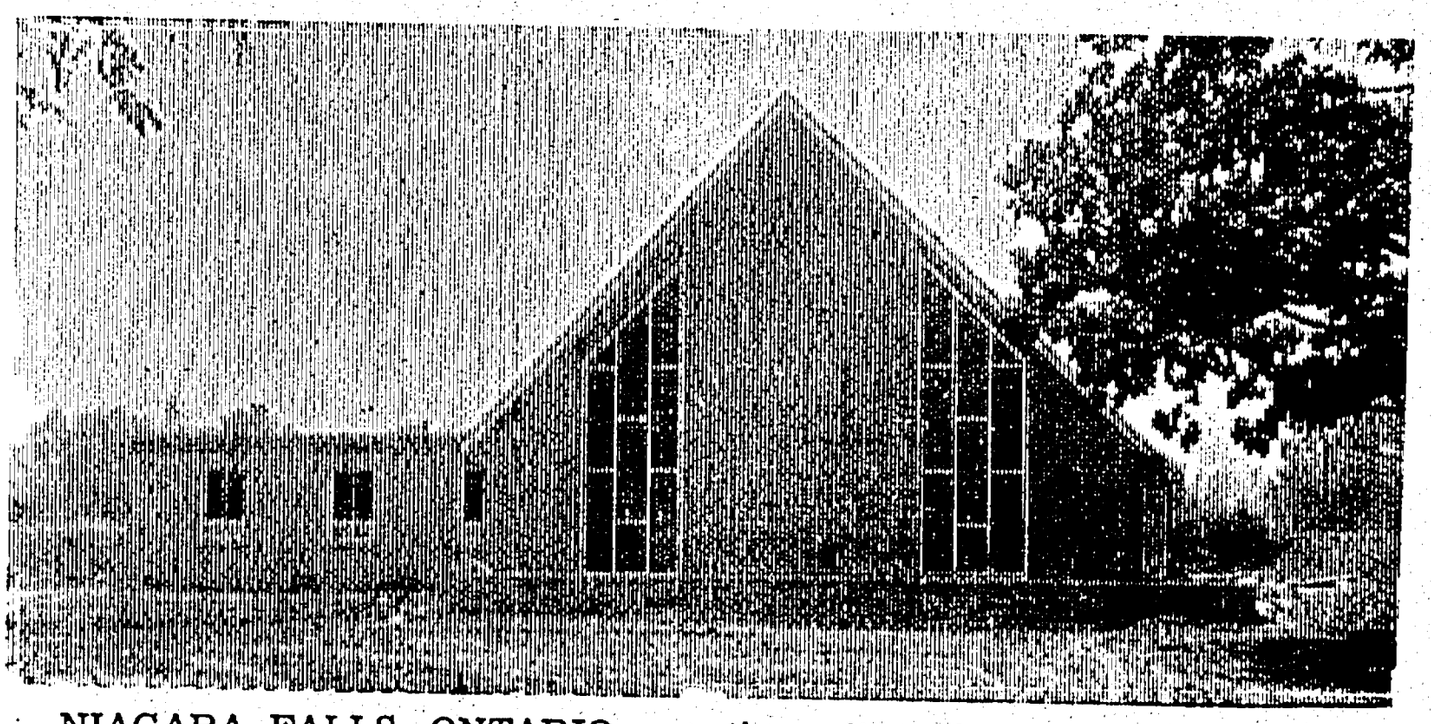
The Will is a contract signed by you in your lifetime on terms which you will never see carried out. In addition to distributing your estate it will reveal your personality - your affection for your wife, children and grandchildren. It will also reveal your Faith, your teachings and your love of God as exemplified by your gifts to Christian institutions and to your church. It can furnish your own acknowledgement that "All things come of Thee O Lord and of Thine own have I given Thee". In subsequent articles further information will be given on this subject which, unfortunately, is familiar to few and sadly neglected by so many.

* * *

The above article was written by

Thorton Waller,
Will Consultant,
3 Philpark Road,
St. Catharines, Ont.
WEbster 4-3471.

CHURCHES ARE CONGRATULATED IN OPENING NEW BUILDINGS



NIAGARA FALLS, ONTARIO

A special program to officially open the new building of the church at Niagara Falls, Ontario took place on Sunday afternoon, August 19. This was the occasion of the first meeting in the new and attractive edifice and also the beginning date of a special effort including a five day V.B.S. and a Gospel meeting with Virgil E. Bradford of Murfreesboro, Tennessee as speaker.

Bruce C. Merritt, who has been working full time with this young church since his retirement from the Presidency of Great Lakes Christian College a year ago, acted as chairman of the afternoon service. Recognition was made of the many who helped to make the building possible with a special mention of Brother Albert Carlesso, the contractor, and the Murfreesboro, Tennessee church which gave so generously; which also supports brother Merritt and which is supplying brother Bradford and other personel for this special effort.

The building was overflowing with something over 250 people present. Walter Dale, teacher at Great Lakes Christian College, spoke briefly, outlining the history of the church, crediting some personal work done a few thousand miles away, the anxiousness of one family to have Bible studies in their home and their zeal in inviting others; the wlilngness of the St. Catharines church to release members and preacher to spend time in such a neighbouring effort, and the policy of Great Lakes Christian College to encourage it's teachers to engage in church work. Both b other Dale and brother Geoffrey Ellis engaged in this work while teaching at the College.

The congregation met for the first time in the Stamford Memorial Hall on October 4, 1959 and has progressed very nicely. It is anticipated that even more rapid growth will occur with the permanent place of worship and more adequate Bible school facilities.

The building was designed by b other James Allcock of St. Catharines and is very functional. Costs, including furnishings, is not expected to exceed $30,000. Presently the auditorium seats 154. A cry room and two classrooms in the rear can be removed later to increase the seating capacity to 250. A wing to the left of the side entrance is composed of a study and two classrooms, two washrooms, and a large room which will be divided into a kitchenette and two classrooms.

* * *

PORTAGE LA PRAIRIE,

MANITOBA

The Northside Church of Christ in Portage La Prairie has been meeting in its building for some time, even though it was in process of completion, The attractive edfice, the result of the zeal and effort of the very small group of Christians and those who sent help, was officially opened with an all-day meeting on August 12.

This was the beginning date of a gospel meeting and campaign held by W. P. Dennis, of Tipton, Oklahoma, assisted by volunteer workers who took a religious census, visiting every home in the community.

The building is located at the corner of 6th Avenue on 3rd Street North East (Main Street). E. D. Wieb President of Western Christian College, Weyburn, Saskatchewan was the afternoon speaker on August 12.

NANAIMO, BRITISH COLUMBIA

The first services in the new meeting house at Nanaimo were Sunday, August 10. This was the beginning of the Gospel meeting with Brother J. C. Bailey of Moose Jaw, Saskatchewan doing the speaking.

The new meeting house is a great tribute to the vision and diligence of the members there. Even though the congregation numbers no more than 25, yet they have had a great determination to do all that is possible to bring the pure Gospel to the residents of that area. The meeting house is but one facet of that great work. Even though the building is not finished as yet, it is amazing that the building could have progressed as far as it has with the small outlay of money that has taken place. This indicates both the ability and the determination of the members there as well as the fact that a great amount of gratis labor was given by many individuals. I believe that I can speak on behalf of all when I extend to the brethren at Nanaimo our sincere congratulations to all those who so invaluably labored in the erection of their building without charge.

J. Hawkins, Van-Isle Beacon

These churches are to be congratulated on their new plants and we pray that each will use its blessing to the full that souls may be saved.

E.C.P.

We invite churches to send pictures and news of such encouraging progress that others might be inspired by such examples of faith.

HERE AND THERE

(*Continued from Page 10*)

men each read a scripture selection, and Bro. Leonard Smith gave a short talk. Then we had four who had been chosen to represent four Bible characters and four to ask questions until they were identified. This was quite interesting. Several from the Soo and Iron Bridge attended.

Sault Ste. Marie: We have just completed a successful Vacation Bible School at McNab street church in the Soo. It ran from July 23rd to 27th with consistant attendance every day. Bro. Charles Davison from Abilene, Texas assisted us in the school, and also we appreciate the Eastside church in the Soo helping us considerably with students and teachers . . . Bro. Tom Bunting of Florida Christian College, previously the local evangelist at McNab street, completed a very good Gospel Meeting with us last July 22nd . . . We have had three baptisms in the past week. D. Givens.

Portage La Prairie, Man.: "We plan a full page ad in our local daily paper with pictures of meeting house and workers on one side and questions and answers on What Is The Church of Christ? on the other. 5000 extra copies of this page will be printed and used by callers as an introduction." W. E. McCutcheon.

Horse Creek, Sask.: "We had a very good school with over 60 students most days and four young people were baptized, one from this congregation." Robert Tetreau.

Nipawin, Sask: "Brother Walter Straker has been doing some work by way of personal visitation and Bible Studies in an area that surrounds Nipawin, Saskatchewan. I have been assisting him this past week. We have been having meetings in the trailer formerly used by the Outlook congregation. We have been disappointed in the attendance at the meeting but we have found that there are some 15-20 members within 30 miles of Nipawin. There is a good prospect that we can get enough together to form them into a congregation. It may be that we can have, and should have, two congregations. Some of these isolated members are quite zealous for the Lord. The prayers of the faithful are requested for this work. We had a wonderful meeting the last night in the trailer in Nipawin. We had seats for 30 but we had 35 present. Even the preacher had to stand up." J. C. B.

HERE AND THERE

Nanaimo, B.C.: "The best news from Nanaimo is that they have contacted a young man and his wife who are interested in working full time with the church in that area. Dale and Sharon Foster of Houston, Texas, now in Abilene Christian College, are planning to move to Nanaimo the first of September or shortly thereafter."

Since Bro. Foster can bring but little of his necessary support for the first four months here, the congregation must borrow or receive by donation the needed amount. Will you send a contribution to them?

A house to house canvass and appeal was planned for the week of August 13-18 followed by a gospel meeting in the new meeting house conducted by J. C. Bailey.

Vancouver: The average attendance at V.B.S. was 116 plus at least 20 adult workers each day. The peak was 125 children with 23 adults. There were about 242 present for the closing program.

"Due to a very generous anonymous gift, the church has purchased for cash the vacant lot next door. This is to be used at a future date for an educational building.

Salmon Arm: Thirteen year old Allan Robinson confessed his Lord and was baptized for remission of sins a week ago Tuesday (July 3).

HERE AND THERE

Keene, N.H.: 178 were enrolled in V.B.S. with the high attendance of 186 and the average 181. There were 23 staff members. Of the 226 at the closing program, 52 were adult non-Christians.

"As I was typing this report the phone rang and a young lady we have been studying with asked to be baptized this afternoon." Keene Komments J. C. Bailey, Jr.

Burlington, Vt.: "This little congregation of 26 members enrolled 75 students. The average daily attendance was 62, not including the staff of 10 teachers. 49% were from Catholic homes and only 17% from homes of members of the church.

A five night lecture series and door-to-door campaign is being planned for the period September 9-13 with the preachers of the area invited to participate.

Plattsburgh, N.Y.: The new building is nearing completion and they desperately need a full time preacher.

Massena, N.Y.: "On July 29th Mrs. Carrie La France and Mrs. Grace Day were baptized into the Lord. Sister La France has been a bible school teacher for one of the denominations. She sent a very fine letter of explanation to this denomination.

A.C.C. successful Teachers Workshop is reported. Brother North of Madison church in Tennessee was asked to bring his teaching staff here because of the great success of their Bible school program which attracted an average of 1,550 each Sunday during 1961.

Beamsville: Fall meeting Oct. 21-28, a series of Bible readings by Roy Davison of Sarnia.

NASHVILLE CHRISTIAN INSTITUTE

Last year was a good year at Nashville Christian Institute. There were seventeen boys and girls in th senior class last year and each one was a Christian. We look forward with great optimism. We are working and praying that it will be even better.

Brother Marshall Keeble is in good health and wonderful spirit. He and "his boys" have been preaching the gospel all the summer months. God is richly blessing him and all of us appreciate him more and more, as the years pass. He will be 84, on December 7.

If there is a deserving boy in your community, please encourage him to come to Nashville Christian Institute. The charges are $50.00 per month and it may be that you will have to help him financially. God will bless you for it. If there is such an one in your community, please write us today.

—Willie Cato

OUR DEPARTED

GEORGE PEPPERDINE

George Pepperdine, a man who devoted his lifetime and his fortune to Christian education, died Tuesday, July 31 at the age of 76.

An author, a businessman, a Christian and a philanthropist, George Pepperdine overcame great setbacks to live a life which paralelled the motto of the southwest Los Angeles college bearing his name—"Freely ye have received, freely give."

Born June 20, 1886 at Mound Valley, Kansas, Mr. Pepperdine's education was limited mainly to rural schools and a business college at Parsons, Kansas. Unable to continue college and become a minister as he had hoped, he turned to the field of business.

Despite Mr. Pepperdine's lack of capital, the business began to flourish with promising success until he suffered a loss of health and was forced to sell out and move west. He stayed a short time in Denver, then moved to Los Angeles in 1916.

Regaining his health, Mr. Pepperdine opened a small store in Los Angeles and by 1920 had taken California by storm with his Western Auto Supply stores.

Retiring in 1937, he sold out for an estimated three million dollars. He then founded Pepperdine College the same year, using most of proceeds of the sale. The college he founded and loved has continued to grow and expand its influence.

Perhaps the most significant single feature of Mr. Pepperdine's life and work was his complete optimism and profound faith in God. It was always his philosophy that anyone who acquired a large amount of money had a positive duty to society and to God to see that this money was used to benefit mankind.

Throughout the years, in addition to his mark in education, George Pepperdine contributed to more than 50 Churches of Christ in the western states and financed the work of missionaries in many foreign lands.

Mr. Pepperdine is survived by his wife, who resides in the family home at 1614 Wellington Drive; children, Mrs. Raldolph Crossley of Hawaii, Mrs. Kendall Thurston of Belaire, Calif., George Pepperdine II, of Long Beach, a graduate student at USC, Mrs. Ed (Marilyn) Janowitz of New York and Wendell Pepperdine, a student at the University of California in Berkley. He also leaves four grandchildren and six great-grandchildren.

Mr. Pepperdine, a victim of aneurysm, an enlargement of the aorta, had been ill for several years and bedfast for the past year.

Funeral services are being arranged at the View Park Mortuary of Utter-McKinley and will be conducted in the college auditorium.

LETTERS

Bible Training College
Benedict Toh Kuhten
Box 35, Ukpom Abak,
Eastern Nigeria,

The Editor, July 26, 1962

Dear Sir:

I am a Cameroonian studying the Scripture in the above School. I was born and educated in a Roman Catholic Home. I never dreamed of leaving the Roman Catholic Church since I was taught to believe there was no salvation outside the Roman Catholic Church.

In 1953, a terrible change took place in my life which I will never forget. I bought a Douay version of the Catholic Bible and studying it, the truth pricked my heart and I decided to preach it to others. On May 11th, I was baptized into the church of Christ and I kept on studying the scriptures zealously. I was the first Cameroonian to be baptized into the Lord's church. The brethren in Cameroons seeing my interest in studying the scriptures recommended me to study further in the above school.

I was a newspaper reporter but in response to their recommendation I had to resign my appointment and come over to Nigeria to study the Scriptures. I had so many family difficulties. My parents being all Catholics threatened to denounce me if I could not go back to the Catholic Church. Despite their threat, I have decided to stick firm to the faith once delivered unto the Saints. I have so many responsibilities to shoulder. One of these is the

(Continued on Page 19)

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AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1. L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

BARRIE, Ontario
Codrington St. Public School, 10.30 a.m.; 126 Penetang St., 7.00 p.m. Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 7:00 p.m. Thurs. Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 817 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
23 Concord Ave, 7 p.m., Gospel Service 8 p.m. Breaking of Bread. For young peoples and midweek services call R. Witty, sec. Phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 16 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wednesday; 8 p.m. Friday. Robert Hunter, sec., 67 Ray St. S.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo. sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10.30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7.30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.
Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m, Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer. 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs.. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869, Murray F. Hammond, ev. HU 9-7751, HU 9-7405.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec.., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

LETTERS

(*Continued from Page 17*)

task of educating my brothers, but I believe God will solve these problems for me.

I am hereby appealing to the churches in Canada through your magazine for help in order to enable me to proceed with my studies.

The church of Christ was established in the Cameroons through the effort of one American, Brother Wendell Broom. In 1957, three evangelists were sent over to Cameroons but their support was cut off, they had to get secular jobs and therefore could only give part time to preaching.

There are at present 7 congregations in West Cameroons. They are found in Victoria and Kumba Divisions, but none in Mambe, Bamenda, Wum, N Kambe Divisions. Therefore, there is great need to spread the gospel to these areas.

I am a native of Big Babanki in Bamenda Province of the West Cameroons, formerly British Southern Cameroons. Extend my best greetings to the churches in Canada. Thanks.

B. T. Kuhten

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 8 Wpg.

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HERE IS A MAN WHO CAN'T SMOKE

Roy A. Davison Sarnia, Ont.

Often those who smoke say, "I would like to quit smoking, but I can't" But there are men who can't smoke, too. And, ANYONE can be a man who can't smoke if he will but build enough love into his life. Consider this proposition.

IF A CHRISTIAN HAS A STRONG LOVE FOR GOD AND FOR HIS FELLOW MAN HE WILL NOT BE ABLE TO SMOKE.

A man who loves God obeys Him and refuses to bring dishonor to His name.

A strong love for God would not allow a man to destroy the temple of God. "Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." (1 Cor. 3:16-17; RSV)

In recent years there has been much added proof that smoking is harmful to the health. But, actually, the harm of smoking has been known for a long time. Recall the term "coffin nails" which has been used as a slang name for cigarettes for many years.

But, even if some person was unconvinced before, recent findings are conclusive. Here is a statement from the Royal College of Physicians, London, as quoted in the Christian Chronicle. "Cigarette smoking is a cause of lung cancer and bronchitis, and probably contributes to the development of coronary heart disease and various less common diseases."

A strong love for God would not allow a man to smoke, and thus destroy the temple of God.

But, in addition, a strong love for God would not allow a man to become a slave of something other than God.

"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; RSV)

Most smokers admit that they are slaves of tobacco; and, also, that tobacco is not a good master. A strong love for God would not allow a man to bow down to a pack of dried leaves

(Continued on page 8)

THE LETTER TO ROME

Number 7

E. D. Wieb, North Weyburn, Sask.

The ninth chapter of Romans begins a new part of the letter. The conclusions reached in the first eight chapters regarding the relationship of law and grace have raised yet another difficulty. Now, the question is advanced, "What is to happen to Israel as a nation?" How does the heritage of Israel relate to the Christian faith? Perhaps this question can best be dealt with historically for it deals with the history of fleshly Israel, but it must also be faced theologically for there is a Divine history diverging throughout the secular history. It is the combination of Israel concerning the flesh and Israel concerning the promise that is the nucleus of Paul's teaching here (see Rom. 9:1-8).

That which is being challenged is God's right to intervene in human history. Paul declares the fact that the Divine history has its basis, not in the deeds of men but in the Divine decree. God shows mercy where He will and witholds it where He will.

The reader of Romans nine might be easily misled into the Calvinistic idea of predestination if he loses sight of the fact that Paul is dealing only with the history of Israel. He is not interested in the eternal future of Jacob and Esau as persons but in the history of redemption as it is revealed in Jacob. Paul sees Pharoah, not as

(Continued on page 16)

A PROPHET WITHOUT HONOUR . . .

Blenus Wright, Abilene, Texas

In June of this year, a mature, but young, Canadian preacher finished his work at Abilene Christian College and began full-time preaching. Where? In the northeastern United States.

In August, another young Canadian finished his formal education for the ministry, and it appears, at the time of this writing, that he, too, will establish himself with a congregation in the northern United States.

The actions of these two men, in accepting preaching positions in the States, indicate that the U.S. as well as Canada, is suffering from a shortage of preachers. In the 1962 **Yearbook of American Churches,** Batsell Barrett Baxter points out that there are 18,680 churches of Christ in the United States, but less than 7,500 preachers, counting part-time, as well as full-time evangelists. Look now, at a more local scene: the city of Toronto, with five congregations. Yet, over the past five years, there have never been more than three full - time preachers laboring at one time in that city.

The preacher shortage is evident throughout Canada and the United States. More and more Canadian men finish their schooling and locate south of the border. Many times they are not wholly responsible for their failure to return to the land of their birth to labor in the Lord's work, and the June issue of **Gospel Herald** carried a very excellent editorial suggesting an approach to this problem. It is the purpose of this article to extend the thoughts contained therein, and to encourage congregations, particularly elders, to reconsider their methods of encouraging Canadian men back home to full-time preaching.

An all-too-familiar sentence resounds in letters from churches to preachers: "We are looking for someone older with more experience." There's nothing wrong with a church wanting a mature, experienced preacher. Generally speaking, such a church enjoys the oversight of an eldership. But does it seem right that it should demand only a mature, experienced preacher, and leave the young, inexperienced novice to be hired by a small congregation not equipped with elders?

Surely, if Canadian men are to be encouraged back to Canada, elders need to reconsider their demands for an experienced preacher. The ideal situation would include a beginning preacher working beside a veteran preacher for a period of 12-18 months. If the new preacher goes to a mission area at the end of such time, the congregation loves him for the work he can do, and rallies to support him, in preference to someone unfamiliar.

However, such a situation is not always financially possible. But it seems quite possible for churches with elders to be willing to hire a beginning preacher for a given period of time, letting him work under their leadership, in order to gain some experience to be better equipped to labor with congregations who have no elders. One of the largest churches in Canada hired an inexperienced preacher two years ago, yet the situation continues to be satisfactory. This, perhaps, is one method of encouraging men back to a country where struggling churches are in great abundance, where preachers are so badly needed, yet where men "with experience" are the only variety in demand.

Despite this modern world of Telstar, communications frequently break down between potential preachers and empty pulpits. How can Canadian men be encouraged to return home, when many churches do not know who is available? It would seem that the **Gospel Herald** would be an effective medium for preachers, as well as churches, to advertise their availability to the Canadian congregations.

Canadian men will return home to preach if they can be hired on an ethical and businesslike basis. Several months ago, a bulletin from a Canadian church arrived in the mail of the Canada Mission Group at Abilene Christian College. Scribbled between two mimeographed columns on the inside pages, were the words, "Can you help us get a preacher?" Would the Ford Motor Co. scribble a job opportunity on one of its advertising brochures? Such unbusinesslike practice is unlikely with a firm that values its product. Yet, Christians, engaged in selling the greatest product in the world, resort to slipshod business practices that may result in the hiring of a slipshod preacher.

What could be more encouraging to a preacher than an attractive letter from a congregation, introducing itself, revealing some of its background and present program of work, and indicating the physical details included for the preacher? It is well to remember that preachers like to know as much about churches as churches do about preachers. Letters are often indefinite and slow, and a vague and tardy letter can only generate discouragement.

The topic of preachers' salaries frequently breaks open like an unhealed sore when churches and preachers are negotiating. Dedicated Canadian men returning to Canada will recognize, and accept the fact, that salaries are not as high as in the United States, but their love for lost Canadians will motivate them to return and be content with less than their American roommate will earn. But, at the same time, Canadian churches need to recall that time-worn proverb, "The labourer is worthy of his hire" and realize that a man has sometimes spent four or more years preparing for his job; this very fact entitles him to more earnings than some think him worthy to receive.

In the words of John C. Stevens, Assistant President, Abilene Christian College, "A preacher should be supported adequately and should be able to enjoy some sense of security and tenure in his work . . . In other words, the preacher should be able to concentrate on his work without being forever distracted by personal problems which really should not arise."

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REASONS FOR REJECTING THE APOCRYPHA

Donald R. Givens
Sault Ste. Marie, Ontario

The meaning of the word "apocrypha" itself is "hidden, concealed, or secret." It comes from the Greek word *apokruphos*. The word as we use it today, means the rejected or non-canonical books. Jerome was the first to apply it to all books not found in the Jewish canon. Ira Maurice Price states "The books designated 'apocryphal' are those usually found in the Greek and Latin but not in the Hebrew Bibles." (*The Ancestry of Our English Bible, p. 141.*)

Most of the time there are listed fourteen apocryphal books. These are: Historical and Narrative; *I Esdras, I Maccabees,* and *II Maccabees.* Didactic or the books of teaching; *The Wisdom of Solomon,* and *Ecclesiasticus* or also known as the *Wisdom of Ben-Syraic.* The Religious romances; *Tobit* and *Judith.* The so-called Prophetic books; *II Esdras* and *Baruch* with the *Epistle of Jeremiah.* Finally, the Legendary additions; *The Editions to Esther, The Song of the Three Holy Children, The Story of Suzanna, Bel and the Dragon,* and *The Prayer of the King Mannesses.*

There are some other smaller, less important additions to our inspired books, but they will not be mentioned. Since so many of our sectarian friends and others wonder why we do not accept these books as inspired, and why we do not teach them as many religious bodies do, I will now turn to a consideration of the many and various reasons for rejecting all of these "outside books."

The New Testament very frequently quotes, and much more frequently contains references to the Old Testament. The Pentateuch, the prophetic books, the psalms and other parts of the Old Testament are quoted in many places in the New. But in all these quotations and allusions, we look in vain for a reference to any of the apocryphal books. Though there are many places where incidents of the apocryphal writings would give good illustrations, no such illustrations from them are found anywhere in the New Testament.

It seems very clear that if the writers of the New Testament were acquainted with them and sanctioned them, they would have quoted from them. They did sanction the whole Hebrew canon as it existed in their time; but they sanctioned none of the apocryphal books, for they never quote them, and these books never formed a part of the Hebrew canon.

Josephus, the famous Jewish historian, gives an account of all the books held sacred by the Hebrews and he clearly recognizes the existence of the apocryphal books but expressly excludes them from the sacred canon. (Consult *Origin and History of the Books of the Bible,* by C. E. Stowe, pp. 565, 566.) He says moreover, that all the Jews kept their canon free from addition and free from any kind of change whatsoever. No, it is certain, the Jews during and before the time of Christ did not accept the apocryphal books as inspired.

In concluding, I will just list some various reasons for denying that the apocrypha is inspired. There are many and varied reasons, but I will only give the ones which are strongest and merit the most attention:

First of all, these books never had the approval or sanction of Christ or His apostles, or of any other writer of the New Testament. They never thought of them as from God.

They formed no part of the original Hebrew canon, and were not written till after the Old Testament inspiration had ceased and the Hebrew canon was closed.

They were rejected with a majority of the early churches and by the best of the so-called "church Fathers." It was quite awhile before anyone began to accept them as "inspired."

The books themselves, when examined individually, can be proven, each one by itself, to be unworthy of a place in the inspired canonical scriptures.

One of the most powerful arguments against the apocrypha is that they were NEVER quoted in the New Testament as we have formerly stated. They WERE in existence at this time. If Christ and the apostles did regard these as inspired books, it is certainly strange indeed that they never even mentioned them!

Josephus, as I have said, claims they are excluded from the Hebrew canon. Philo, an Alexandrian philosopher, quoted from the Old Testament frequently but never from these books or never does even mention them. Surely if they were inspired he at least would have made some mention of them.

Jerome rejected the authority or the canonicity of the apocrypha. A large religious body among us today accepts the apocrypha and looks up to Jerome as one of their so-called great "church Fathers," yet Jerome himself rejected the apocrypha as uninspired. He knew they were not from God.

Another very important reason for rejecting these false books is the fact that the authors themselves do not always claim divine inspiration. In fact, some disclaim it. These books do not have authors appointed by God.

These books also contain many chronological, historical and geographical errors in them. This alone, if proven, is enough for us to reject them, for the true word of God would contain no errors of this sort or of any other kind. They also, in many places, teach some doctrines which are in direct conflict to the teachings of the Bible.

These apocryphal books contain many silly absurdities which is most certainly not characteristic of the true Word of God.

Finally, these apocryphal books are even self-contradictory. They are self-condemned. They are not the Word of God. May we ever obey the principle set forth in Revelation 22:18, 19 and thus keep the Word of our God pure and undefiled.

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WHO IS OVER-SIMPLE?



There are three things subject to sudden change, at least three, which this writer cannot understand: the mind of a woman, the state of the weather, and the views of certain fellow-editors.

The first is lovable if not predictable; the second is tolerable if not lovable, and the third is neither tolerable nor lovable. Of course any failure to love their views will not prevent us from loving their persons.

Brother Carl Ketcherside has been known for years as one of the most vociferous and forceful advocates of an ultra-conservative position in matters of opinion. His name has been used, perhaps unfairly, to designate a party opposed to colleges operated by Christians and "located" preachers. He is now the foremost advocate of a movement to widen the scope of fellowship to a point where it could include some very incongruous fellows. We cannot judge his sincerity in this change. God alone knows for sure. We can examine those principles which he claims to have adopted.

We turn first to the July issue of his paper and read: "One of the most common faults of our day is that of over-simplification. We need to be somewhat wary of those who know all the answers." With this we can find common ground of agreement. However, as we examine several issues of his little paper, we find that he himself is guilty both of over-simplification and an attempt to act as an oracle for answers to some complicated questions. We could overlook this inconsistency if it were a mild one, for who among us has not been quilty of consistency? But we believe that Brother Ketcherside is in grave error on several major contentions.

Notice the extent to which his new concepts of brotherhood lead him: "I regard as my brethren in the Lord Jesus Christ all sincere immersed believers in Him on this whole earth", and again, "Every sincere immersed believer in Jesus Christ is in this fellowship. He enters that fellowship by belief of one concrete proposition and obedience of one concrete act."

This is simple, but not scriptural.

Firstly, such a view places its holder in a position of judging the sincerity of the "immersed believers" before he will fellowship them. Who can do this but God?

Secondly, with tongue in cheek but no malice in heart, we are tempted to say that the idea of one concrete proposition and one concrete act being the sole prerequisites of entrance into the family of God, is the type of concrete thinking which comes from a concrete mind. How could one over-simplify the glorious gospel message to this degree?

On the bookshelf to my left is a book put out by the Watch Tower Society. In it Jesus is called Christ and Son of God. The followers of this sect are immersed after a period of study and service. No, these are not my spiritual brothers although brothers in the flesh.

On the same shelf is a standard history and description of the Baptists. These sincere people are immersed and they believe in Christ. Should I go down to their local preachers and elders and say that I cannot withhold my fellowship from them any longer although I cannot endorse some of their practices? On the basis of the "concrete" terms set down by my erring brother, this would be both charitable and logical. In all likelihood the little church here would soon be gobbled up by the "fellowship" of several large Baptist churches in the city.

It seems likely that most Pentecostal people are sincere. They profess to believe in Christ. Most of them are immersed in water. These people I respect and love for their zeal and sincerity, but they are not my spiritual brothers. Brother Ketcherside will need some good experiences to relate in order to have full fellowship with them.

Space will not suffice for a full examination of the reactionary extremes into which Brother Ketcherside and his fellow-travellers have

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TEACHING GOD'S WORD

IN A BIBLE CORRESPONDENCE COURSE "THE CURRICULUM IS 90% TEACHER"

Jule Miller

Article No. 6

When a student enrolls in a Bible correspondence course, one question inevitably comes to mind. "Who is the instructor in charge of this course?" The student will also ask himself, "What is this person like?" "Is he really interested in my soul?" "Am I just another name on a list enrolled in his course?"

In a Bible classroom "the curriculum is 90% teacher." This emphasizes that 90 per cent of the success of the Bible class depends on the preparation and personality of the teacher! We want to point out that the same principle is true in a Bible correspondence course. The student must become acquainted with the teacher in a personal way and this may be accomplished only through correspondence.

When Mr. Brown received his first two lessons in the mail, he was impressed mostly with a letter of "introduction" and "welcome" from the minister of the Southside Church of Christ which offered the course. This letter, which was personally typed and signed, speaks for itself. It said to the student, "The minister took time from his numerous duties to write. He is interested in his students. This course is important because this letter is personally typed and signed."

The letter read:

Dear Mr. Brown:

I am very happy that you are enrolled in our new Visualized Bible Correspondence Course and I am especially delighted to be your instructor.

Along with this letter I am sending you the first two lessons which contain the perforated tests at the back of each. Study lesson one and answer the test. Tear out and return only the two test sheets. While we are grading Test Number One, you may begin studying Lesson Two. We will return your graded test along with Lesson Three, etc. At the end of the course you will receive a beautiful certificate.

If any of the statements in the lessons pose questions, you may feel free to write them in the space provided at the end of your tests. Inquiries are solicited.

We trust that you will thoroughly enjoy this Bible-picture-course and come to a fuller understanding of Christ and His church through your diligent study. Keep the five "visualized" booklets for future reference.

Sincerely in Christ,

The letter of introduction above is the first in a series of letters which must accompany an effective correspondence course. Much of the success of the course will depend wholly on the teacher's ability to touch the prospect's life personally through letters.

When Mr. Brown had studied Lesson One and answered the first test, he carefully checked each answer to the best of his ability. Nervously he sealed the envelope and dropped it in the mail. Would he be proud or sorry when he received this test graded?

About a week after Test Number One was mailed to the church, Mr. Brown received an envelope containing Lesson Three and his anxiously awaited Test Number One. What a surprise! A grade of 93½ and the word "Superior' written in red. But this was not all! A personally typed letter from the minister accompanied Test Number One.

The letter read:

Dear Mr. Brown:

We were pleased to receive your first test and are returning it to you with the superior score of 93%. You have made a good start on this course. Your grade indicates that you not only read the lesson carefully but what is more important, that you have grasped the meaning of what you read.

You will notice on your test that with each correction, we gave you a paragraph reference to the lesson, so that you can easily check back on your mistakes. In addition, we would like to go over some of these statements with you.

TEST ONE — PART ONE

No. 6. is true, because the Book of Acts does give us examples of how to become a Christian. See Acts 2, 8, 16 etc.

TEST ONE — PART TWO

No. 9. This statement is completed most correctly by (B) because the animal sacrifices of the Old Testament never really took away sins. See Hebrews 10:4.

TEST ONE — PART THREE

No. 8. The correct answer is *sin* or *death*. See I. Corinthians 15: 54-57. I am also sending a religious pamphlet entitled "Way of Salvation" which will explain in detail how we may overcome sin and spiritual death through Christ.

This was a fine beginning and we shall look forward to your next test. Do not hesitate to ask questions on anything which may not be clear to you. We are sincerely interested in helping you gain a more complete understanding of Christ and the church He established.

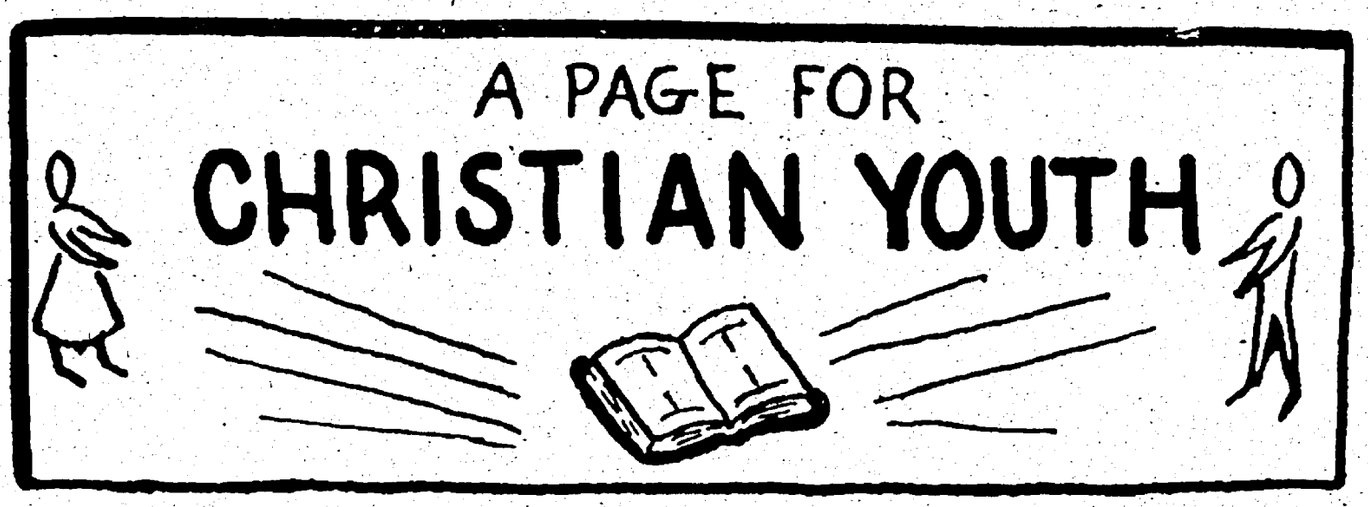
Best wishes, and you may be assured of a remembrance in our prayers.

Sincerely yours in the Lord,

How appreciative Mr. Brown was to receive the warm, encouraging letter. It was almost like the instructor standing right before him—and him alone. He took courage and a deeper interest in the following lessons for each graded test was accompanied by a personal letter from the minister. All the letters actually followed the same general form: (1) Introductory paragraph; (2) Correct answers and instruction, and; (3) Closing paragraph.

(Notice: The first and last paragraphs of the letter to the students may be "form" paragraphs. This means a competent Christian secretary can prepare and type the letters with only the minister's checking and signing them. Further,

(Continued on Page 16)



by Ray Miller

(Editor's Note: Those of you in the Hamilton, Ontario area will remember Bro. Deffenbaugh for his participation in a gospel meeting at Ivon Avenue last year. We welcome this excellent article from his pen.)

WHAT IT MEANS TO BE YOUNG

By Don Deffenbaugh
Cassville, Missouri

The greatest time in one's life is his youth. Vim, vigour and vitality are his greatest assets. Yet, with every advantage in the world, many young people despise their youth. Being young is no disgrace; it is an opportunity from God to fill your life with meaning. To understand what it means to be young will help you fill your life with meaning. What does it mean to be young?

Being young means that a great deal of your life is ahead of you. To fill your life with meaning you should have a chart or compass. The Bible serves as man's compass, always pointing to God. By following this compass you will take the greatest and most honourable step a person can take, "to remember thy creator in the days of thy youth." By being a Christian you will be able to sail the tossing seas of life, and will not drift with the tide.

"Half the wrecks upon life's ocean
If some star had been their guide
Would have safely reached the harbour
But they drifted with the tide."

Are you sailing or drifting on the ocean of life?

Being young means that you must be alert and watching. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). An alert young person will watch his thoughts. "For as he thinketh in his heart, so is he . . ." (Pro. 23:7). If you are "on your toes" you will watch your words. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). A prepared young person will carefully watch his companions. "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33). A watchful young person will dress properly. "In like manner also, that women adorn themselves in modest apparel . . . " (I Tim. 2:9). A young person must carefully scrutinize his recreation. Remember that, "A merry heart doeth good like a medicine . . ." On the other hand "She that liveth in pleasure is dead while she liveth." (I Tim. 5:6). Between the "all work and no play" and the "eat, drink and be merry" philosophies is the proper place for recreation. Before entering into any recreation, ask yourself these questions. Is this recreation pleasing to Jesus? Will it harm my body? Will it harm my friends? Will it hurt my influence? Does this recreation help me to be a better Christian? Would I like to be doing this when Jesus comes?

I challenge you to use your youth, yea, your life, for the cause of Christ and the glory of God, and to have the courage to stand for the things you know to be right.

OMAGH LABOUR DAY WEEK-END

Beginning Friday evening, August 31, and running through Monday morning, September 3; the Omagh Bible Camp was the scene of the teen-agers Labour Day Week-End. Approximately thirty young people attended the fun-filled and inspirational program. Certainly one of the highlights of the outing was the Sunday morning journey to Barrie, Ontario, where the group worshipped with the newly established congregation in that city. Bro. Clyde Lansdell of Meaford, Ontario, was in charge this year and provided the group with excellent leadership.

TRUE RECIPE

Take 2 heaping cups of patience,
1 heart full of love,
2 handfulls of generosity,
A dash of laughter,
1 headfull of understanding.

Sprinkle generously with kindness, add plenty of faith and mix well; spread over a period of lifetime, and serve everybody you meet.

Author unknown

A REMINDER

The above bit of wisdom was contributed by Miss Susan Barnard, of Sarnia, Ontario. We would like to remind all of you the invitation is always open for your contributions. We welcome articles, poems, news items, etc. Let's hear from YOU!

WEDDINGS

OSBORNE—LANE

A very beautiful wedding took place at the meeting house of the church of Christ, in St. Catharines, on September 7th, at 7.30 in the evening, when Barclay Osborne and Sharon Lane were united in marriage. Both of these young people are well known in these parts, Barclay having attended Great Lakes Christian College and both were students at Omagh Bible School. They were members of the church in St. Catharines and were interested in the Bible School and young peoples work. Barclay is a student of Abilene Christian College and Sharon will be teaching in Abilene.

Their many friends join in wishing them a very happy and useful life, with prosperity in Texas and a safe return to Canada.

Charles G. McPhee

ARE YOU THINKING ABOUT GETTING MARRIED?

J. C. Bailey, Moose Jaw, Sask.



If you are a normal young person, of course you are. Most young people that will read this are normal young people. God made you with a desire to seek a mate of the opposite sex for a life companion. It is nothing to be ashamed of if you are considering seriously getting married.

It could be that you are afraid to embark upon the sea of matrimony because you see so many wrecked homes all around you. These marriages were wrecked because they did not follow the rules as laid down by God. No marriage ever failed when both parties followed God's instructions.

God instructed that a man is to leave his father and mother and cleave to his wife. Then the two would become one flesh. Paul told us this is a great mystery. It is only when two become one flesh that marriage succeeds. Let us do a little thinking.

Are you thinking of marrying someone that is well educated and you have little education? Or have you a good education and the young person you are thinking of marrying has little education? This can be a serious barrier to a successful marriage. Are you marrying, or thinking of marrying, someone that comes from a cultured family and you are, and you know it, most uncouth? Have you been brought up in a home where a premium is placed on good manners and you are thinking of marrying someone that is uncouth in manners and in talk? This, too, can wreck a marriage. If these differences exist and if the two are going to be one flesh then these differences must be harmonized.

Marriage is ordained of God. We should seek to know and to abide by God's law. Are you a Christian? You are thinking of marrying out of the church? Do you realize what this means? Can you do this and seek the kingdom of heaven and his righteousness? Hundreds would rise up and tell you, "Do not do it, it is too risky." How will the two become one flesh? Will the believer compromise with the unbeliever? Will the Christian refuse to compromise with the unbeliever? Will the Christian give in to his non Christian companion? Can you rear your children successfully in a divided home? Sometimes it is done but too often it fails.

In talking with preachers during my stay at Yellowstone Bible Encampment last year, several told me that they will not perform a marriage unless they can first counsel the people being married. May I suggest that every person contemplating marriage get advice from some old Christian, elder, preacher, as to the successful plan to follow.

People sometimes marvel at the fine garden we have. It does not JUST HAPPEN. The soil must be prepared. The seed must be chosen. If the rains do not come from heaven then it comes from the tap. We ask God to bless our effort. So in marriage we pick a suitable companion. We cultivate the love plant and culture it. We ask God's blessing upon our labours in our home and the world marvels at how successful the home is. Gardens do not happen to be bountiful. Marriages do not HAPPEN to be successful. We must be co-laborers with God.

In this article I have quoted no Scripture but I have alluded to several. I want you to know that the God of heaven has not left Himself without witness on this God ordained matter. Find out what the Scriptures teach on this matter before you embark on the sea of matrimony. Do not go to someone that will say what you want to hear but go to someone that will tell you the truth. You know Paul told us that if we having itching ears we will have some tell us what we want to hear.

Have you become a Christian and your companion has not? God has some instruction for you. Learn it, and learn it well, it may save your soul and the soul of your companion.

Did you marry one that is not a Christian? Resolve that your error will not keep you from serving the Lord. Mistakes are very costly but pay the price, as best you can, and seek the grace of God to make your marriage what it should and can be under the grace of God.

WHO IS OVER-SIMPLE?

(Continued from page 4)

drifted. In avoiding the reefs of Scylla they are adrift in Charybdis. They have renounced their former radical views for those of a more radical and dangerous nature.

Instrumental music and denominational machinery are matters of small consequence to them if "one simple fact" and "one simple act" are set forth as a basis for unity. We do not like to see division among the professed followers of Christ any more than our erring brother. The unity which he proposes as a cure for this division is not unity of the Spirit but a move to permit the swallowing of the church by the many-headed monster of denominationalism. "What fellowship hath light with darkness? What concord hath Christ with Belial?"

Christians need to love those of every race and creed. Such a love will cause us to respect every effort they make to do good and to please God. This love and respect will make us anxious to talk to them about our faith and theirs. Such discussions should stop short of fellowship. They should begin with the question of "What Is a Christian?" The answer to this question will not be found in oversimplification even when mixed with pious emotions. This "new" call for unity is neither new nor unifying. —R.D.M.

CAN'T SMOKE

(*Continued from page 1*)

rolled in paper, would it?

And, furthermore, a man with a strong love for God would not waste blessings God has given him.

Jesus spoke of the importance of faithful stewardship in the use of money. "He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches." (Luke 16:10-12; RSV).

Smoking is an extremely expensive habit. Everything a Christian has is to be dedicated to God. Could one with a strong love for God wastefully burn the blessings of God?

Thus, the first part of the proposition has been proved. The man with a strong love for God is not able to smoke. For, if he smoked he would be destroying God's temple, becoming enslaved to something other than God, and wasting blessings God has given him.

But love for fellow man enters the question, as well. A man with a strong love for his fellow man would not be able to smoke; because a Christian who smokes is clearly a bad influence on others.

He is a bad influence on his own children. This poem was in Lynn Anderson's bulletin, "From House to House." The author was not given.

"A careful man I want to be,
A little fellow follows me;
I do not dare to go astray,
For fear he'll go the self same way.

"I cannot once escape his eyes,
Whatever he sees me do, he tries,
Like me he says he's going to be,
The little chap who follows me.

"I must remember as I go
Through summer's sun and winter's snow;
I'm building for the years to be
That little chap who follows me."

Few who smoke would have their children smoke. Yet, they show them the way.

Parents have a great influence on their children. And Jesus said, "Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea." (Matt. 18:5-6, RSV).

Thus, a man with a strong love for his own children will not smoke.

But, also, a man with a strong love for his fellow man will not smoke lest he be a bad influence on the children of others.

A Christian who smokes contradicts the teaching of other parents in the church and makes their task more difficult.

It also sets an unfortunate standard of "grown-upness." How strange that a habit springing from insecurity and immaturity should be considered a symbol of being grown up! A man with a strong love for others would not be able to set such a standard for children to follow.

A Christian who smokes is also a bad influence on those who are seeking the truth. Brother Bailey had a little statement in his bulletin recently. "The devil is helped most by the inconsistant Christian."

Those outside the church question whether we do have the truth when they see Christians smoking. About the only explanation that can be made to such a person is, "Well, strong Christians do not smoke. There may be some of our brethren who smoke, but they are weak in the faith and in love for Christ." What else can be said?

Surely a man with a strong love for his fellow man could not put such a stumbling block in the way of those who are seeking the truth.

So, we plainly see that one who has a strong love for his fellow man is not able to smoke. He cannot be a bad influence on his own children and the children of others; he cannot put a stumbling block before those who seek the truth.

Maybe, then, there are those who cannot quit smoking. But certainly there are others who can not smoke. For if a man has a strong love for God and for his fellow man he will not be able to smoke.

Now this is not meant to cause anyone to despair or to be discouraged. Everyone understands that it is no easy matter to stop smoking. Yet, the above proposition still stands. A strong love for God and fellow man will not allow a man to smoke.

Actually, in this very proposition is the secret for overcoming the smoking habit. When a man increases in his love for God and his fellow man he then has motivation which can stop him from smoking.

This increase of love can come from study of God's word, from earnest prayer, and from choice of will.

Once a man strengthens his love it is no longer true that he is unable to quit smoking. Rather, his love is so great that he is no longer able to smoke.

BRETHREN SOUGHT IN BELLEVILLE-TRENTON AREA

Brother Lawrence Burt and his family will soon be leaving Montreal for Trenton, Ontario, because of an R.C.A.F. transfer. This Christian family is quite anxious to locate other members of the church with whom they can worship. There is good evidence that there are several members in the area, which might present the challenge to a gospel preacher desirous of helping to start a new work. Belleville has a population of well over twenty thousand people, which would make it a likely spot for a new congregation. The Burts should be able to announce their Trenton address sometime in October; in the meantime, all information should be sent to: Church of Christ, 760 - 44th Ave., Lachine, Quebec.

—Jerry L. Davidson

Preacher Wanted

IMMEDIATELY

For Church of Christ at Griersville, Ont.

Contact Stanley Baker, Sec.
R.R. 4, Meaford, Ont.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403 Beamsville, Ont., Canada.

An Ideal Gift Book

Harper's Topical Concordance (Revised and Enlarged Edition) Compiled by Charles R. Joy. Harper and Row, Publishers. 628 pages $8.95 (plus exchange in Canda).

This is an extremely valuable tool for ministers, teachers, students, speakers and writers. It is very different from the older concordances (like Cruden's, Young's and Strong's) and should not be confused with them. They enable you to find Bible verses in which a certain word occurs. This locates for you the verses in which a certain idea is expressed and which will serve as an appropriate text or Biblical illustration.

The best way to show the usefulness of this work is by a few examples. Recently I wanted to preach on the topic -'Discouragement" but could not think of many passages on the subject. But in the Harper's Topical Concordance I found many appropriate verses. Some of them are: "It is enough; now, O Lord, take away my life." (I King 19:4). "Why art thou cast down, O my soul?" (Ps. 42:5). "Hope deferred maketh the heart sick." (Pr. 13: 12). Not only were these and a dozen other helpful verses completely quoted but I was referred to Abasement; Defeat; Depression; Disappointment; Dismay; Failure; Frustration; Gloom; Melancholy; Pessimism. Under these headings I found many other passages of Scripture (all fully quoted) that I could work into my lesson.

Suppose you want to preach on "Honesty." The average concordance gives you only a single reference, for the word occurs only one time in the Bible. But the Topical Concordance gives several suggestions, including such an intriguing one as "Thou shalt not have in thy bag divers weights, a great and a small." (Deut. 25:13).

Another helpful feature of this concordance is the way that subheadings are given under major topics. For instance under "Church" the following are found: "Church, Absence From"; "Church Attendance at"; "Church, Building the"; "Church, Criticism of"; "Church, Divisions of"; "Church, Failure

(Continued on Page 12)

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16,17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

RATINGS:

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed.

10 marks for each.

IMPORTANT PEOPLE IN THE LIFE OF DAVID

1. Name David's father. He apparently had seven sons other than David. He lived in Bethlehem.
2. Name the prophet who annointed David when he was still a youth to be a successor to King Saul.
3. Name the prince for whom David had an intense love.
4. Name the Philistine king of Gath who gave David the city of Ziklag.
5. Name the son of Saul against whom David had to battle before he could receive Saul's throne.
6. Name the lame grandson of Saul to whom David showed great kindness.
7. Name the man from whom David took his wife, and because of this caused his death.
8. Name the prophet who severely rebuked David for these sins.
9. Name the son of David who rose in rebellion against him, and who eventually died hanging by his hair in a tree.
10. Name the son of David and Bath-sheba who succeeded David as king of Israel.

ANSWERS: 1. Jesse, I Sam. 16: 1, 10. 2. Samuel, I Sam. 16:13. 3. Jonathan, I Sam. 20. 4. Achish, I Sam. 27:6. 5. Ish-bosheth, II Sam. 2:13-32. 6. Mephibosheth, II Sam. 9:13. 7. Uriah, II Sam. 11:2-25. 8. Nathan, II Sam. 12:1-14. 9. Absolom, II Sam. 14-18. 10. Solomon, I King 1:1.



HERE AND THERE

by Eugene C. Perry

Vancouver, B.C.: D. C. Marshall has now completed five years of labour in Vancouver.

Nanaimo, B.C.: The meeting with J. C. Bailey closed with one baptized during the meeting and one afterwards. There were a total of 31 visitors who attended.

HERE AND THERE

Medicine Hat, Alta.: "There has been some progress and visible results to the teaching of the gospel here this summer and we greatly rejoice because of it. Besides the four baptisms that were reported in the June issue of the paper, there has been another baptism, that of the wife of a faithful member. This was during the series of meetings held here May 13-20 with Bro. Chas. Littrel as speaker.

"Then we had Brother Marvin Noble of Walla Walla, Washington, preaching in a series of meetings from August 26 to September 2. During the week a Vacation Bible School was also held with a total of 103 students enrolled, 79 being the most to attend any one day. Teachers included Bro. and Sis. Corley, Bro. and Sis. Noble, Sis. Ellis and Sis. Isabel Nerland." — Harry Meakes

Calgary: "We rejoice in the fact that on Sunday, September 2, 1962, Carol Myers was baptized into Christ." Gospel Reflections

HERE AND THERE

Moose Jaw: There were three baptized recently. Two of these were during my absence in meetings and the third was our second adopted daughter. — J. C. Bailey

Saskatoon: "We had our Vacation Bible School from August 6-17. The total enrollment was 78 but because of so many being on holidays the high for a single day only reached 57. The closing night was the best yet with about 150 students, parents and teachers on hand for the occasion. Afterwards a wiener roast was held on the grounds of the meeting house.

A gathering in honour of the silver wedding anniversary of Sis. Thurlow and her husband occurred on Sunday evening, September 9. — A. Kleppe

Big River: Wilfred and Raymond Orr held a Bible school at this place, which is 90 miles north of Saskatoon. About 35 children attended.

HERE AND THERE

Kindersley: Albert Kleppe helped with a Bible school in Kindersley, 140 miles southwest of Saskatoon. The attendance was not as high as last year, only reaching 17. This was because some of the children were not allowed to return as teaching them baptism means immersion mixed them up on the Presbyterian doctrine they had been receiving." — A. Kleppe

Weyburn: The annual meeting of the shareholders of Western Christian College will be held at the college campus on October 6th at 1 p.m.

Estevan: Average contribution this year $190.15. July average $194.10.

HERE AND THERE

Winnipeg: Murray Hammond, formerly of Bayview Avenue in Toronto assumed labours with the Osborne Street church in Winnipeg on Labour Day week-end.

HERE AND THERE

Ajax, Ont.: "Our Vacation Bible School closed with a total enrollment of near to 150." The average per day for the five days was 128.

"We received all the money necessary to close the purchase of the building. Two sisters in Christ, from Erie, Pa. and a Toronto couple combined to loan us the amount." — Ajax bulletin.

Toronto, Fern Ave: The V.B.S. was a good one despite handicaps among which was the taking of the 'flu' by some of both students and teachers. Attendance, which was below pre-enrollment, nevertheless held up well. Three from the Strathmore church assisted.

Strathmore Blvd.: The average attendance at the V.B.S. was 136 and student turn-over was low.

A couple sought identification with this church on September 2.

Roy Merritt of Ottawa will conduct a meeting here October 14-21.

Omagh: The Labour day weekend at Omagh Bible Camp had Warren Whitelaw of Fern Ave., Toronto as guest speaker.

Great Lakes Christian College begins its second decade with almost 100 more students than were enrolled for the beginning session. Then there were 14; now there are 104. Sixty-one are resident students, making the use of auxiliary dormitory arrangements necessary.

Hamilton, Fennel Avenue: Luther Martin, Rolla, Missouri will be in a meeting October 7-14.

Ivon Avenue: One recently placed membership.

"Vacation Bible School closed Friday with all feeling we had a good school, despite the shortage of help. Our average attendance was about 50. We want to thank Bro. Tabor from Beamsville and Sis. Harding from Sanford Avenue who helped us.

"We were made happy Tuesday evening when we heard George Burrows confess his Lord and to witness his baptism." Ivon bulletin

L. Wesley Jones of Barrie is to conduct a meeting here, October 28 - November 6.

Tintern: Work has been begun and is progressing nicely on the home for the preacher. Contributions during the month of August averaged over $140. Bernard Lemmons will be in a gospel meeting here November 12-21.

Smithville: The church at Smithville feels that it is fortunate in obtaining Warren Whitelaw of Fern Ave., Toronto to preach in the meeting announced for Oct. 14-21. He replaces Earl West of Cleveland who was unable to come because of unexpected circumstances. Whitelaw will also lead in Christian Emphasis Week at Great Lakes Christian College.

Glencoe, Ont.: Claude Wilsford begins at meeting on Sept. 30.

Sault Ste. Marie, Ont., East-side: Two boys were baptized and are intending to seek Christian education.

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS

ETHIOPIA

Support has been promised for two gospel preachers who plan to go to Ethiopia to establish a training school for the deaf. The Grand Avenue church in El Segundo, Calif., will support Bro. Linnie L. Darden and family, and the Faulkner Street and Robinson Avenue church in Conway, Ark., will support the Gary D. Blakes.

Both these men have professional training and experience in work with the deaf in the United States. Both are also experienced in preaching and teaching. A deaf school (there are 35,000 deaf in Ethiopia and not one school for them) is being established on land donated for the purpose by a daughter of the Emperor. This was a condition upon which the missionaries would be allowed to work in Ethiopia. None can go there who do not contribute something to the country's social welfare program.

The two families will join Brother Carl Thompson in Addis Ababa, the capital, where the church has been granted official recognition.

HAWAII

Bro. and Sis. Graham C. McKay of Warrior, Ala., have arrived in Hilo, Hawaii, where they will work with the T. R. Atkinsons in establishing the first church on the island of Hawaii. Five congregations already exist on the island of Oahu.

The McKays will be supported by the church in Martin, Tenn.

TAIWAN (FORMOSA)

More than 1,300 persons are now enrolled in the Bible correspondence course offered by the church in Taipei, Formosa. At the present time there is only one evangelist working among the 11,000,000 people on the island. Brother Robert Frazier, now a student at Freed-Hardeman college who lived in Formosa while in the USAF from 1955 until 1958, plans to return there shortly as a missionary.

BAHAMAS

The St. James Road church in Nassau conducted its first Vacation Bible School this summer, and had an average daily attendance of 112. The Oak Meadows church in Houston, Texas, sent funds to make the VBS possible.

The Nassau church reports that two brothers from the Republic of Haiti were baptized there recently.

SCOTLAND

Brethren in the city of Glasgow, where a three-week gospel campaign was conducted this summer, have given a wonderful report of the meeting and its results in building up the church there.

Some of the statistics on the Glasgow meeting were given as follows: personal contacts, 1937; studies conducted, 135; number of people in studies conducted, 158; baptisms, 25; average nightly attendance, 136; highest attendance, 176 (on the concluding night).

For virtually the entire three weeks there were fifty workers on the job from Europe and America. In addition to these, there were 20 others present from a few days to 10 or 12 days. Ten preachers other than those in the 41 coming by jet together from America gave their support.

The meetings were held in a school located in a housing area. The first three nights the meetings were held in a classroom holding only 100 persons, then the meetings were moved to the auditorium.

On the concluding night of the meeting 18 had been baptized, and before the American workers left for home, 25 had been baptized, and of these, only three or four had any knowledge of the church prior to the Glasgow campaign.

With the congregation in Glasgow now perhaps the second largest in Great Britain, they will accelerate plans to build a building of their own on their properity in the Castlemilk area, the report says. They have several thousand dollars toward the building but will need additional help.

—(Christian Chronicle)

NYASALAND

A two-week Bible study course for Christians conducted on the mission station in the northern province of Nyasaland was attended by 35. The native congregations contributed all but $4.50 of the total expenses of the period of study.

One elderly man bicycled over 120 miles, one way, to attend; four men walked over 40 miles, and most walked or bicycled at least 15 miles.

(Would that our Canadian brethren loved learning about God's Word half so much! These African brethren would find it impossible to believe that many in this country refuse to ride a mile or so in a comfortable automobile to take part in a Wednesday night Bible study).

NIGERIA

The Joe Cross family has been assured of support and operating funds to return to their work in Nigeria. A young farmer and his wife, a polio victim, from Odessa, Texas, have promised $250 a month, and another young farm couple will give a similar amount monthly. Two women members of the Sherwood, Texas, church, gave the Cross family a piece of property worth $3,000 to be sold for travelling expenses and equipment needed on the mission field.

PAKISTAN

Brother Gordon Hogan preached recently in the first gospel meeting to be conducted in Lahore, Pakistan. There were no visible results but many new contacts were made for further teaching.

Bro. Ira Y. Rice, Jr., was to have preached in the meeting but became ill during a meeting in Sillong, India, and had to return to his home in Malaya.

PANAMA

The first native church building in the Republic of Panama (excluding some in the Canal Zone) was opened late in August with a crowd of 125 attending the first service. The building is in the little town of Chilibre.

The Balboa Church of Christ in the Canal Zone, helped the Panamanian brethren erect their building which will seat 75. Total cost of the building and lot were $3,400.

HONG KONG

The M T Tune family arrived in Hong Kong the latter part of July and have settled down to work with the church there. Since there were already a number of members on Hong Kong Island, there was a good crowd for the first services conducted and attendance has been averaging between 25 and 30 each

(Continued on Page 16)

A PROPHET

(Continued from page 2)

"You only get what you pay for" is a term generally applied to retail merchandise, but it also holds true for preachers. A congregation supporting a conscientious preacher with a respectable salary is far more likely to prosper than one which expects a preacher to survive on a mere pittance. When the latter is true, the preacher soon loses respect for the brethren and the work, and everyone suffers. Such a situation is not conducive to encouraging Canadian men back to work with Canadian brethren!

There is a need among the churches in Canada not only to bring back the Canadians, but to encourage others to prepare themselves for the preaching of the gospel. Do you encourage your son to be a preacher? Do you let him come under the influence of dedicated preachers while he secures his schooling at Great Lakes or Western Christian? Do you talk about a Christian college education where the influence of godly men will continue? Only when more boys are made aware of the ever-increasing need for Canadian preachers to fill Canadian pulpits, will the supply equal the demand.

This article has not been written with any intention of belittling the effective work being carried on, at the present time, by many wonderful American brethren across Canada. Indeed, the church would be in a sorry situation without them, and God be thanked for their dedication to work in a foreign country.

Nor has it been written with any intention of paving the way for our return to Canada in the not-too-distant future. It is with a loving and humble spirit that we thank God for our Canadian brethren and the work they are doing, but know that there must always be improvement if the Lord's church is to be the quality organization that He would have it to be. When Canadians can be encouraged back home to preach, the church will have gained another victory in its fight to save the lost!

Watch for "Keeping the Preacher," coming soon.

(This article by our brother shows mature thinking and goes to the root of the problem. R.D.M.)

BOOK REVIEW

(Continued from page 9)

of "; "Church, Fellowship of" . . . plus about seventeen more. Forty-four pages (all double columns) are devoted to Jesus Christ and forty-three to God!

In all there are 2,775 topics listed and 33,200 verses are quoted under these headings. Among new topics found in this enlarged edition are many which are prompted by current concerns, such as "disarmament", "integration", "unemployment" and "secularism". There are even appropriate texts for "church holy days" and national holidays. We could suggest some texts that we believe would be more appropriate for some of these days.

This book will not only be useful to preachers but it can be used by anyone for private study and devotions. The various texts found under a single topic offer rich material for meditation and prayer. Scripture readings can be arranged by using, instead of a single consecutive passage, a dozen or more verses related to the same topic.

Remember when you order books from the Gospel Herald you help keep the paper in business.

WEYBURN V.B.S.

The church at Weyburn completed another Vacation Bible School on August 24. The total attendance of 74 was somewhat greater than last year. At least half the students were from homes outside the congregation. A number of students attended from the Airport Congregation. Bro. Cecil Bailey was director of the school.

Plans are under way to inaugurate a more aggressive program of evangelistic effort and social service than in the past. Arrangements are being made for work in the Pioneer Home and in the Public Schools as well as the distribution of literature in public offices which is being presently carried on.

BAILEY RAISES SUPPORT FOR INDIA WORK

As our readers receive this paper brother J. C. Bailey will be engaged in a fund raising tour in the province of Ontario. He hopes to begin at Sault Ste. Marie about September 26 and to be in the Meaford area for the last Lord's Day in the month. Then he will be in Hamilton, Toronto and the Niagara Peninsula during the first half of October. We urge the brethren everywhere to give him a favourable hearing and a generous send off.

Thus far three volunteers have been found to accompany him and his family. They are: Brother Ray McMillan, presently teaching school in Whitewood, Saskatchewan, Sister Betty Belobaba, a teacher in Victoria, British Columbia, and Sister Gloria Bryant a R.N. now working in the Union Hospital in Moose Jaw.

The plan is to stay for four years and then it is hoped to turn the work to a younger man. The only thing to hinder these plans would be the failure of the churches and brethren to supply the support. The sum of $600 has already been given for travel purposes. The Moose Jaw church will continue his support while he travels to raise support.

What will our part be in this work? Let us decide and act quickly. One widow has already given $400. Besides the travel fund there will be need for the money for a Jeep.

The brethren in the east are convinced that brother Bailey is ideal for this work. The work is there and a real challenge. Let us show our faith in God and in these brethren by rallying to the support of this program without hesitation.

E.C.P.

HERE AND THERE

London: Ralph Perry will be reporting to the Nashville church which supports him in October or first part of November.

Glencoe: An all day meeting on Sunday, Sept. 16 marked the first anniversary of the church in this town.

LETTERS

Namwiango Mission
Box 22
Kaloma, N. Rhodesia
September 9, 1962

Dear Brethren:

Five weeks ago today we arrived back at Namwiango. We are "settled in" again, and are taking part in the work. It is good to be back, although leaving Canada wasn't too easy. The type of work here seems to be what we are fitted for.

On Namwiango at present (besides ourselves and Sis. Betty Bailey) there are Bro. and Sis. J. C. Shewmaker, their son, Stanford, his wife and two small children, Bro. and Sis. Leonard Bailey and baby son, (Sis. Bailey was Mabel Rogers of Manitoba) Bro. and Sis. Orville Brittell and daughter and Bro. and Sis. George Belcher. Each worker has his or her own place in the work. Some of us do secular teaching as part of our work. All secular subjects in our schools for Africans are taught by African brethren. Most of the Bible teaching is done by the missionaries.

In our African school there are about three hundred and sixty students. We have fifty-five children enrolled in the European (white) school. Our African school in Kaloma has about one hundred and sixty pupils.

The brethren here have asked me to be principal of the European school for the year that Bro. and Sis. J. C. Shewmaker intend to be home in the U.S.A. They have asked me also to be the sec.-treas. for the white school. I have taken over these duties already, although the Shewmakers do not leave until December. Besides this, we have been asked to take over the boarding house for the white girls and smaller white boys. There would be from twenty-five to thirty children, not counting our own five. This responsibility we would plan on taking over when school opens again this January (1963). I have two Bible classes per week with the African students, and plan on at least one more. I take my turn preaching to the two congregations here, and other places as opportunity and time permit. A three-day fellowship meeting has been planned at Kabanga Mission, about fifty miles back in the bush from here. I have been asked to be one of the speakers.

The remainder of our Travel Fund we spent on a Volkswagon "Microbus". It was less than two years old, and had done only about 17,000 miles. It cost five hundred and seventy-five pounds (about $1760). We are very thankful to the brethren in Canada whose gifts made it possible for us to purchase it. It has three seats, and storage space for luggage, and should be very useful in our work here at Namwiango, as it can carry ten or twelve adults quite easily.

The washing machine, purchased by special gifts from the brethren at home, came safely a few days ago. It is a new Maytag — runs on gasoline. The second hand kerosene fridge has not arrived yet. We believe the special gifts will nearly pay for both of these. The total of this fund appears to be five hundred and twenty-nine dollars and seventy cents ($529.70) in Canadian currency. The washing machine seems to have cost $310, including the transportation and duty. The fridge, thus far, has cost $190. There will still be the transportation to pay from Cape Town to Kaloma. As it is second-hand, there should be no duty. I expect transportation to cost fifty or sixty dollars, so the fund should come within twenty or thirty dollars of paying the complete expense for both. Thanks a lot to everyone who had a part in making up this fund. Edna is surely thankful for the washer, and we are both looking forward to getting the fridge as, although "winter" by the calendar, the weather is hot, and food spoils quickly. Houses here have no basements.

Thanks again to the brethren at home for getting us back here, and for promising us support. Pray that our work here may justify your faith in us.

Sincerely in Christ,

Allan and Edna Bell

OUTLOOK, SASK.

Much has taken place since our last report to the Herald. The church here moved into its permanent building in July. We have a lot of finishing work to do inside, and we also plan to build two more class rooms, and install a better heating system. The building we bought is old but in nice condition for its age. Since moving up town we have also started Sunday evening services.

The highlight of the summer was our annual camp meeting. To our knowledge this is the only camp of its type being held so far in the Provinces. The spirit of the camp was more than wonderful, and to those who for various reasons did not come, we can only say you missed one of the best meetings ever held in the west.

Class leaders this year were Brethren J. C. Bailey, Magnar Knutson, Carl Ketcherside, and Ed Benoit. As some will know these brethren, and many more who came do not share the same views on some teachings. However this camp is for the purpose of getting all the Lord's sheep together, and let me say boldly our ways in the past have been wrong. We will never get together by staying apart. The Word says Come Let Us Reason Together. Things we differ on were discussed openly and freely, yet I am proud to say not one word of sarcasm was heard nor was anyone unkind at any time.

We believe more good was wrought by this meeting than we have ever witnessed in a like meeting before. Brethren we beseech you to get behind such efforts, and to support them with your prayers and presence. Brother Gerald Fruzia spoke Sunday afternoon and told how the congregations in Edmonton were seeking to get together, thus we see this earnest desire to unite God's people is becoming wide spread. Surely there are greater days ahead than we ever thought possible.

P. Tromburg

HERE AND THERE

Niagara Falls, Ontario: During the recent meeting with V.B.S. there was one confession of fault.

MISSIONARY TO FRANCE IN NEED

Rarely in our life are we permitted to be in the presence of men of faith whom we feel would begin to approach the stature of those cited in the 11th chapter of Hebrews. When we 20th century Christians meet them sometimes we cannot quite understand them for the measure of their faith far exceeds our own. One of the greatest men of faith that I have had the privilege to know intimately is Hal Frazier. Quietly, humbly and prayerfully he goes about his God-given task, unknown to most of his brethren, asking no praise or recognition. His reward comes from seeing those whom he has taught grow in faith and teach others. His sacrificial life has touched all of us with whom he has worked and we feel that we are better for having known him.

I have just received word that he, who is now in the States on a speaking tour, underwent a cornea transplant operation last week. When Brother Frazier went to Memphis a few weeks ago the eye specialist found that Hal had already lost complete sight in his right eye and that unless he had an operation he would lose sight in his other eye. The cornea transplant was to save his right eye and the same operation will be necessary on the other eye at a later date.

Brother Frazier will be in the hospital two weeks before the bandages are removed and the results are known but thus far the operation seems to be a success. The doctor made him cancel all speaking appointments because he will be in the hospital several weeks followed by a few more weeks of complete rest. The Frazier family was to sail the first of September to return to their work in Nice, France. However, due to the surgery this will be impossible. Sister Frazier is to return alone with the children as soon as the results of the operation are known. Brother Frazier will remain in Memphis until November when he will be able to make the return trip.

The Fraziers went home to raise personal support for themselves and Claude Francois, a young French evangelist converted in Orleans by Brother Frazier, who with his wife will be working with them in Nice. At the present time the Fraziers have only $230.00 per month support raised. They still need $1500.00 travel fund for their return trip. The faith and confidence in the Lord on the part of the Fraziers are an example to all of us in France. The Fraziers plan to return to their work in Nice whether they have adequate support or not for they realize how badly they are needed; but can we let them do that? Since Brother Frazier was obliged to cancel all speaking appointments how can he raise the rest of his needed support? Why does one who has dedicated his life to the preaching of the gospel have to be burdened with the financial worries of providing for the necessities of his family, especially at a time when all of his strength is needed for the battle with physical pain.

In addition, just before returning to the States the Fraziers took a French boy into their home permanently. He had been left homeless when he was abandoned by his step-father after the death of his mother. The Fraziers are parents of three children, Darrell 13, Shirley, 10 and David, 4.

In spite of the fact that the eye specialist donated his services for the operation the hospital and medical expenses will come to several hundred dollars. Their oldest son underwent plastic surgery in North Carolina shortly after their return in June. They still owe $250.00 for this operation. Who will pay for these operations?

Who will support the Fraziers? Must they abandon the work in Nice because there are no congregations that will provide them with the bare necessities of life? Is it essential for one to travel all over the States searching for support during the few months of so-called rest that he is home? Surely there are churches who will support the Fraziers monthly and help on his travel fund. Surely there are individuals whose hearts have been touched by their need and would like to help them pay these medical expenses.

Claude Francois said to me just a few days ago, "The Fraziers have certainly been tried and proven by their difficulties." Yes, they have been tried and proven to be among the most faithful and spiritual among us. Elders, contact them to let them know of your decision to give the needed monthly support. Would you not show your love and appreciation by helping relieve their financial burden? Write them at Hal Frazier, 1132 Hale Road, Memphis, Tennessee.

—Leo Hindsley

EIGHT OKLAHOMANS HELP IN VBS

Eight members of the Sixth and Locust Church of Christ in Sayre have returned from a successful vacation Bible school conducted in Edmonton, Alberta. The group left Sayre July 29 and returned August 18.

Last summer, seven campaign workers from Abilene Christian College worked in Edmonton's first VBS. They averaged 201 in attendance each day.

These workers were not able to return to Edmonton this year so the church in Sayre volunteered to send some of their young people. Don Hicks, local minister, was in charge of the group.

The campaign workers spent two days pre-enrolling students for the school. They received a very warm reception from most of the people they contacted. Besides this, they taught classes in the school.

The school this year had an average of 216 in attendance. Only about 30 of this number regularly attended Bible classes there. A closing program was conducted Saturday morning with 250 in attendance. Three families who were not members returned with their children for the Sunday morning Bible classes and worship. The church in Edmonton has 50 members. Gerald Fruzia, Jr. is the local evangelist. He has been there since April, 1961. The church at Sayre contributes to his working fund.

JOE CANNON MOVES TO OKINAWA

August 4, 1962

Ever since we journeyed to Okinawa to hold meetings last February, the challenging opportunity there has filled our hearts. When we were there, the Okinawan brethren, and the American military church asked us to prayerfully consider moving to the island. Although there are five young Okinawan preachers, the work is still in its infancy and the need for an experienced preacher was emphasized. There are nearly a million people on this island, which is the largest of the chain of 150 stretching from Kyushu to Formosa. The time is ripe to launch an extensive evangelistic program. We will need your continuing support to do this.

The language and customs of the islanders are Japanese. At present it is under American military and civilian jurisdiction, but will be returned to Japan at some future date.

What The Decision Involves

This decision means that we are not leaving the Japanese work. As you know, missionaries face the problem of educating their children. The older they get the more difficult this becomes. We have been teaching our children ourselves by the Calvert Course, and few of them have ever been to a school. Instead of returning with them to Canada or the U.S.A., we have decided to use the school facilities in this part of the world. Schools for foreign children are available in Tokyo and Osaka, also in Naha, Okinawa. These schools are operated by the U.S. Army, but can be used if tuition, etc. is paid.

In order for our children to take tests on August 13, and begin school on the 27th, we must leave right away.

Our New Address

From now on, please write us at C.P.O. Box 495, Naha, Okinawa. Although the military congregation at Ojana is paying our fare, our work will be entirely with the Okinawan Japanese, even as it has been here on the main islands. Therefore we will still need your support, and more so, as we make new adjustments in a strange place. The expense for shipping our goods is being borne by us, but we wouldn't refuse any help.

Fifteen Years In The Ibaraki Work

It is very hard for us to leave after nearly fifteen years in one place. We like to think that we will be missed. I will still remain on the boards of ICC, The Old Folks Home, and the Kindergartens, and I will return to hold meetings from time to time. Naha is just two hours flying time from Tokyo. Workers have been trained, and churches taught to function without full dependence upon me, so I have no fears concerning some work being injured by our leaving. The work of evangelism in the north will be carried on by the Japanese brethren. Through the years a fine, Christian personnel has been trained at ICC, and I feel confident that this good work will continue to progress and glorify Christ, who is the head of the Church, and the Saviour of the Body. Pray for us all.

Yours in Christ,
Joe and Rosa Belle

OUR DEPARTED

NATHAN DAVID JOHNSON

Nathan David Johnson, was born at Rosedene, Ontario and lived in this community most of his life. He was baptized many years ago and was formerly a member at Rosedene, but in later years attended the church at Fenwick. While in failing health for several years he passed away suddenly at his home, on September 6th, in his 69th year.

He was married to Delora Merritt, who survives him, together with two sons and two daughters, Merritt, Fonthill; Earl, Ridgeville; Delora Juhlke, Smithville; Marjorie Garside, Sault Ste. Marie. He also leaves one brother, Preston, Rosedene and one sister, Clara Brown, Boston, Mass.

The memorial service was conducted at the Lampman Funeral Home, Fenwick, with interment in the North Pelham Cemetery. Bro. Craddock assisted at the home and grave.

Charles G. McPhee.

FREDERICTON WORK

This year we have enjoyed more friends to visit us than ever before. They all seemed to realize immediately the need for strengthening the work in New Brunswick. It will require some workers to volunteer their services here for at least a few years as soon as possible.

The Bible school this year was good with more children attending from this area. The high was 32 this year. Jimmie Hargrove, Jewel Martin and Eleanor Pauls all came from a long distance to assist with the teaching. We used two local teachers for the first time this year.

The meeting in August with Walter Rogers again this year was encouraging. Walter used his Magnetic Board very effectively. A total of 12 visitors were present for the meetings, several of them more than once. Walter and his good family drove a long way from Texas. We appreciate so much their sincere and continued interest in this work. Walter has been selected to become dean at N.I.C.E. as soon as he can be released from his present duties at Texas Tech where he has been associate professor.

Something new this year attracted large numbers of people into the display at the Exhibition. We used an Electrical Bible Question and Answer Board. Many times the entrance into the display was crowded. Forty-five names were submitted for the free Bible Course. At least half of these were from the city itself. Our thanks to the brethren at Becton, Texas for making it possible to have this Question Board and also the good meeting this year.

As a result of last year's display we are to show the Gospel Filmstrips to a group of young people at Chipman which is about 35 miles from the city. This will start in October the Lord willing. Pray for this work. It is at a crucial stage. It must not fail.

—L. Pauls

HERE AND THERE

St. Catharines: Brother Roy Merritt will hold a meeting in St. Catharines in October. —Niagara Falls Bulletin

THE LETTER TO ROME

(Continued from page 1)

an example of a man predestined to disobey God, but as an example of God's right or Divine privilege to harden the disobedient. The conclusion reached by the apostle is based upon God's intervention in the historical affairs of Israel. His conclusion is to declare God's right, His freedom to reject a people who had become unfaithful to the promise.

It is apparent from a close reading of chapters nine and ten that Paul's teaching is quite opposite the doctrine of predestination and election as presented by some today. Paul points out clearly that the reason for Natural Israel's rejection is not in a decree from God, but is in Natural Israel's refusal to heed the promise given to Spiritual Israel or, in other words, in Israel's refusal to accept the righteousness of God in their Divine history.

The lesson of these chapters, then, is not that God foreordains or predestines but rather that God intervenes, directs and uses the history of man to bring about His Divine purposes.

Into this theme of God's Righteousness in History, Paul interweaves the concept of Faith verses Law. In chapter ten he declares that man's justification is to be achieved through heart-felt faith in God's faithfulness. Hence the need for Israel to recognize, believe and acknowledge the fulfillment of the Law in Jesus Christ. In Christ, God makes this ultimate intervention in the affairs of human history for, "The Word became Flesh and dwelt among us." This fact Israel has rejected. Why? Because Israel had failed to accept the Word of God. They had become a disobedient, wayward people. In rejecting Christ they had denied God. Israel had rejected God by rejecting his authority and His privilege of directing their history.

What is left for Israel, then? Some of them — a remnant — accepted Christ and so are justified. The others have yet the opportunity to share in the new Israel — spiritual Israel. The conclusion of the matter is found in a series of reversals. Historically the Gentiles first rejected God and the Jews were God's people. Israel, however, rejected God in Christ and then the Gentiles were reinstated as they accepted him. Finally, the Jews also came to salvation.

He will continue to show mercy and forgiveness through Christ to all who, through faith, obey Him.

Thus the doctrinal section of Romans comes full circle. Historically, Paul has shown that God's plan for the salvation of man is complete in Christ and that God in His wisdom has declared His love in the Son whom He has given.

"O the depth of the riches and wisdom and knowledge of God."

TEACHING GOD'S WORD

(Continued from page 5)

those using the "Visualized Bible Correspondence Course" may use the "Complete Sentence Grading Key" which furnishes the correct answers and scriptures in sentence form for the second paragraph of the letter.)

Mr. Brown completed the course with exceptionally high grades. The final test was delivered in person by the minister as he proudly presented the certificate of completion. A firm hand clasp, a welcome into the home, a short chat, a baptismal service, a soul for Christ.

"The curriculum is 90½ teacher," especially in a successful Bible correspondence course.

GLEANINGS

(Continued from Page 11)

Lord's Day. Other congregations in the city are located on the mainland, and this is the first work on the island itself.

Brother Benedict Wong leads gospel singing for the services, and presently is interpreter for the sermons, but Brother Tune is studying the language daily and hopes to be able to preach in it soon.

The Tunes are the first white family ever sent abroad as missionaries by an all-Negro congregaton. Negro brethren in North Richmond, Calif., support them completely.

IF YOU DON'T DRINK

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Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

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A LETTER OF THANKS

Dear Brethren:

Since we have not had the opportunity of writing or contacting the many individuals and congregations who contributed toward our return fund, we, the Knutson family wish to take this means of reaching most of you with our deepest heartfelt thanks. Since returning we have had opportunity of visiting in your midst. Others of you we will, no doubt, still have an opportunity to tell you about Norway and the Lord's work there. And let those whom we cannot see in person remember that we are just as grateful to you for the assistance you gave. If we do not come to see you, it will be mainly because we lack time, opportunity and money, as all know what it costs to travel about.

As we boarded ship in Oslo on June 20th, some 35 friends and brethren were standing ashore waving farewell to us. Two car loads had driven 35 miles to be there. Many gifts and good wishes were extended, but there were also many heavy hearts and tears. It was very hard to leave this splendid group of people behind. Five years had gone by, oh, so quickly; we better understand what the Lord meant, when He said, "that, a thousand years is to Him as one day." However, we are grateful to God, for having had a part in laying the foundation of that work and to know that they will faithfully do their part in carrying the gospel on to the rest of Norway. Much help is still needed in personnel, money and materials. I will be glad to furnish anyone interested, in any way, with the needed information.

Then, too, we wish to share with you the joy we now have, of labouring with the lovely congregation that meets here at 1708 Bayview Ave., in Toronto. We have been here but a short while, but we look forward to a very profitable work together. Toronto is a city with a population of about a million and a half. There are at present six congregations of the Lord's people within the city. So there is much to be done for the Master. My family and I are still in mission work, and we sincerely ask your prayers in our behalf.

In Him,
M. J. Knutson

HERE AND THERE

(Continued from Page 10)

Sarnia: **Ralph Perry** will preach for part of the meeting here Nov. 17 and following.

Owen Sound: More than 70 were enrolled in V.B.S. and 49 received certificates for regular attendance.

Griersville: "There were fifty present last Sunday evening for the worship service. This was their first Sunday evening service (except during protracted meetings) . . . . Another preacher is being sought for the **Vandeleur** and **Griersville** congregations to take **Brother MacDonald's** place. **Brother MacDonald** will be going back to school." **The Meaford Messenger**

Huntsville: Sixty - eight homes were represented among students in the V.B.S. and 55 of these had no affiliation with the church. So many parents responded in attending the closing program that they could not be seated in the building and it had to be conducted outside. The wiener roast which followed helped to create a feeling of friendship. **Brother Dennis** writes of baptizing another couple in late August but that they have been pursued by the denominational preacher and will need further teaching.

Sundridge: **"Bro. Gordon French** of **Attica, Michigan** will begin a series of Gospel meetings with this congregation on Lord's Day, Sept. 2nd."

Sudbury: **Bethel Bailey** needs some additional regular support in order to avoid the need of seeking part time secular employment.

HERE AND THERE

Montreal, Quebec: Another Christian family has moved to this area from **Toronto** and will add to the working force. **Brother Davidson** has now obtained over 30 subscriptions to the GOSPEL HERALD.

HERE AND THERE

Halifax: "The second vacation Bible school in the history of this church was held July 9-13, with a high attendance of 40. This is an increase of almost 100% from last year. Only one of the children in attendance came from a home connected with the church!

Brethren Hargrove and **Lidbury** shared the work in a gospel meeting. Attendance was good, with a high of 39 present, and the members attending well. Two men were baptized just after these meetings making five baptisms in the last three months.

This church with 20 members set a contribution record of $95.84 on July 8. There are still $4,700, 6% bonds for sale. It appeared possible that the building might be in use by the end of September. **W. Hart** recently suffered an attack of appendicitis which will delay a trip to **Texas** which was to have included a meeting, Sept. 23-30 in **Fort Worth.**

HERE AND THERE

Twenty - eight were baptized at **Ganderbrook Christian Camp, Poland Spring, Maine** this year during the six weeks of operation. There were 187 different campers.

Massena, N.Y.: Record contribution of $70.39 on August 19 and record attendance of 43 on August 26. There are now 12 enrolled in **Bible Correspondence Course** from **Massena** and nearby. The husband of one of the members was baptized on August 12.

The V.B.S. started with 49 students and ended with 66 crowding the four small classrooms so that teachers had to teach from the doorways. Two girls, part of the adopted family of sister **Hotchkiss** of **Cornwall** were baptized during the school.

Niagara Falls, N.Y.: A gospel meeting runs from October 14 to 19. One young man was baptized on September 2.

Michigan Christian College, Rochester, Mich.: Fifth Annual Fall Lectures, Oct. 14-18. Theme: **"Merging Our Resources With Christ".**

There are a number of copies of last year's Great Lakes Christian College Yearbook "Hemso" on hand which can be ordered from G.L.C.C., Box 399, Beamsville, Ontario at $1.50 each.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1. L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

BARRIE, Ontario
Codrington St. Public School, 10.30 a.m.; 126 Penetang St., 7.00 p.m. Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Nellson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 7:00 p.m. Thurs. Walter Hovind, ev., 1426 Applewood Bay, Ph. PA 9-1931.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt, ev.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont.; phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4888.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 16 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wed.; 8 p.m. Friday. Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m, Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10.30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7.30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer. 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869, Murray F. Hammond, ev. HU 9-7751, HU 9-7405.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec.., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

GREAT LAKES NEWS

New High In Registration

One hundred and four students enrolled in September for the 11th session of Great Lakes Christian College. This is the largest registration in the College's history. The previous high was set in 1961 with 97 registered on the opening day. A greater increase this year was restricted by limited dormitory space. The record enrollment includes the largest classes thus far in grades 9, 12, and 13. Students are enrolled from Ontario, Quebec, Nova Scotia, Bermuda, Massachusetts, New York, Ohio, and Michigan. A break - down of the registration gives: Grade 9, 30; Grade 10, 21; Grade 11, 22; Grade 12, 23; Grade 13, 7; Special, 1; Resident, 61; Day Students, 43; Boys, 53; Girls, 51. Members of the Church of Christ or preference, 69; other, 35.

First Homecoming Scheduled

The first Homecoming for Great Lakes Alumni has been scheduled for November 16-17. All former students are urged to be on hand.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7.30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

You Are Invited To Attend

THE ANNUAL MEETING of the

GREAT LAKES CHRISTAIAN COLLEGE CORPORATION



Board of Directors

of G.L.C.C.

Appointed by the Corporation

WHAT IS IT? The meeting is the annual gathering of the College Corporation, the controlling body of Great Lakes.

ITS IMPORTANCE? To satisfy legal requirements. To provide opportunity for an analysis of the past year, and for a consideration of the prospects of the coming year of College operation.

CHANGE IN DATE? From March to October, to permit the Fiscal Year to coincide with the Academic Year.

SUBJECTS? The record of an outstanding 10th Anniversary Year. The 1962-63 Budget. Plans for first major construction in the College's history.

NEEDED? A large, informed, enthusiastic Corporation membership to provide careful, vigorous leadership for the College. Participate ($5.00 annual fee). Attend.

TIME? FRIDAY, OCTOBER 19th, 8.00 P.M., BEAMSVILLE CHURCH OF CHRIST AUDITORIUM

GREAT LAKES CHRISTIAN COLLEGE

BEAMSVILLE ONTARIO CANADA

GEOFFREY ELLIS, President **EUGENE PERRY, Principal** **FRED SMART, Ex. Assist.**

GOSPEL HERALD

Published For
The Promotion Of
NEW
TESTAMENT
CHRISTIANITY

VOL. 28, No. 10 BEAMSVILLE, ONT. November, 1962

THE AUTHORITY OF THE NEW TESTAMENT

Carrel M. Anderson, Oslo, Norway

The question of authority is one of the most fundamental problems which Christianity faces today. The *need* for authority is, of course, self evident. All religion involves certain ideas or beliefs about God, and conduct corresponding to them. But beliefs may be true or false and conduct may be right or wrong. Man needs to *know* what is true that he may *do* what is right. There must be a standard which upholds truth, forbids wrong and commands right.

Is it not true that some kind of authority is recognized in every realm of life? Science builds up its systems. Art has its ideals of beauty. Politics continually seeks to attain to some idea of state. It is true in Christianity as well: there is an authority to be heeded.

The problem is what is *the* authority in Christianity? Strange as it seems there are three prevalent answers among believers. Some hold to church tradition, others to scripture and still others hold to Christian reason. But only one of these possibilities can serve as final authority. The purpose of this article is to uphold the New Testament as the final authority.

There is no question among believers that God is the authority. He is the ultimate criterion and power of truth and reality. All truth belongs to him and comes forth from him. The disagreement comes in answer to the question how does God make known himself, his mind and his authority to man in this age?

The answer to this question is found only in the person of Jesus Christ. In ages gone by God spoke through his appointed prophets, but now he has spoken unto us through his son, "whom he appointed heir of all things." (1)

The heavenly Father himself made the proclamation of Jesus' authority at the scene of transfiguration. God said, "This is my beloved Son, in whom I am well pleased; hear ye him." (2) Jesus' divine authority was witnessed by his teaching and his works. (3) In addition he forgave sins. (4) Finally, before ascending

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(1) Heb. 1:1f (2) Mt. 17:5 (3) Mt. 7:29; Mk. 1:27 (4) Mt. 9:6,8

(Continued on page 8)

THREE IMPORTANT CHANGES

W. F. Cox, Stoney Creek, Ont.



"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). What a wonderful promise! I'm happy God is the promisor. He has never failed in fulfilling His promises to us. Faith in action is the final victory. However, every responsible person who will be welcomed into the Paradise of God, to receive a crown of life, must pass through three distinct changes.

Change of State

Just at this point the Bible says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:13). We are conscious of the fact that in the world there are two well organized realms, the power of darkness, constituted of the unsaved, over which "the prince of the power of the air reigns, the spirit that worketh in the children of disobedience" (Eph. 2:2), and the kingdom of the Son of God, composed of blood-bought saints over which Christ reigns.

In our Scriptural example the unsaved were translated from the power of darkness into the kingdom of God's dear Son. Translation is a passing from one state to another.

(Continued on page 7)

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"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). What a wonderful promise! I'm happy God is the promisor. He has never failed in fulfilling His promises to us. Faith in action is the final victory. However, every responsible person who will be welcomed into the Paradise of God, to receive a crown of life, must pass through three distinct changes.

Change of State

Just at this point the Bible says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:13). We are conscious of the fact that in the world there are two well organized realms, the power of darkness, constituted of the unsaved, over which "the prince of the power of the air reigns, the spirit that worketh in the children of disobedience" (Eph. 2:2), and the kingdom of the Son of God, composed of blood-bought saints over which Christ reigns.

In our Scriptural example the unsaved were translated from the power of darkness into the kingdom of God's dear Son. Translation is a passing from one state to another.

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KEEPING THE PREACHER

Blenus Wright, Abilene, Texas

"Sally, did you know that Bro. Smith announced his resignation last Sunday?"

"He did! Why is he leaving already? It seems as if he's only been here a year or two!"

Such conversation is heard too often among churches of Christ around the world. Are preachers overly fond of moving? Or is it that some preachers have only a two-year supply of sermons, and must move to a new location for a repeat performance? In most cases, neither idea is correct.

It is time for the local congregation to realize its responsibilities in encouraging the evangelist to stay with the work in that community — not just until he gets the work "on its feet," not just until he succeeds in filling the building — but until he becomes thoroughly familiar with the neighbourhood, and until the neighbourhood becomes thoroughly familiar with him. Then, and only then, can he begin to work effectively as a minister of the gospel of Christ, with a vital message for the whole community.

A working church builds its foundation on love — between the elders and members, between the elders and preacher, between the members and preacher. When these three units work as a team, peace and progress are readily visible. But too often, we as church members forget that the preacher, like ourselves, is a member of God's family, our brother. Let us therefore, work with him, suffer with him, rejoice with him, pray with him. God forbid that we should make his burden heavier, his task more difficult.

How is his task made more difficult? By the fact that he often becomes the church's executive secretary. He generally must attend to all church correspondence, operate the mimeograph machine, supply a part-time taxi service, visit all the sick and the negligent. Some contend that "Jesus went about doing good;" therefore, the more going about, the better. But the editor of **Minister's Monthly** (November, 1958) suggests, ". . . Let us not load him down with minor matters. Let us not ask him to serve tables, to wrestle with financial problems, to spend his time going from House to house. It is his duty to visit unfortunate people, not because he is a minister or a gospel preacher, but because he is a Christian. Let there be no confusion of his duties. Let the preacher preach. Let all the members of the church visit."

To rid the preacher of petty secretarial duties that often plague his moments, the local congregation would be well paid for its vision if a part-time secretary were hired. Oh yes, that would involve money! But "are we counting the cost, or saving the lost?"

Many preachers are fortunate enough to come already equipped with a secretary in the form of a wife. When such is the case, she is to be commended, and the congregation should be grateful, never forgetting that she has as many responsibilities at home as any other one lady in the congregation. Don't criticize her!

Bro. Norvel Young recently held a series of Lectures on Preaching at Abilene Christian College. He inspired prospective preachers by suggesting that preaching was the "highest, holiest, hardest, and happiest of all callings" but, at the same time, he cautioned against the congregation who expects a preacher to be able to preach a sermon on the spur of the moment — especially after a few years' practice. If the preacher becomes bogged down with too many activities, he must, of necessity, deliver a sermon almost on the spur of the moment.

Herein the preacher loses his effectiveness as a preacher. Consider the audience he must appeal to each Sunday morning: alien sinner, babe in Christ, soldier of the cross, elder, deacon, teacher. No spur-of-the-moment sermon can appeal to all these listeners without adequate preparation — no matter how many years' practice!

Duncan Philips, an authority in the field of retailing suggests, "If you want to run a successful store, get (and keep) good people." A successful church will get and keep a good preacher. Preaching requires studying, and studying requires time. When the congregation makes this time for him, it is encouraging him in his work, and souls are bound to be saved.

Encourage the preacher by an occasional pat on the back after a fine sermon. Remember, " a word of praise is worth more than a raise."

Encourage the preacher by helping to send him to an occasional lectureship or Bible School workshop. In this way, he will have his spiritual battery re-charged, and you, ultimately, will be the richer for having shared his experience.

The congregation's role in keeping the preacher is vital, and cannot be overemphasized; likewise, the preacher's role in working with a congregation for an extended period of time is one which more preachers need to realize.

Effectiveness is not achieved over night. Preachers across Canada with some degree of tenure in their work at one place will testify to this fact. Consider Gordon McPhee at St. Catharines for 10 years; Dan Marshall in Vancouver, beginning his sixth year with a very active and growing congregation; also David Johnson in Jordan, and Roy Merritt in Ottawa, both labouring effectively in these places for approximately five years; the Strathmore church in Toronto enjoyed one of its periods of greatest growth, especially in the area of the Bible School work, while Ralph Perry laboured there for five years. (This is by no means a complete list, but has been used for illustration and example.)

Some preachers in the United States have stayed long, and worked hard at churches, whose growth we would do well to imitate: Ira North at Madison, Tenn. for 10 years; Cleon Lyles at Little Rock, Ark. for 17 years; John Bannister at Dallas for 14 years; Basell Barrett Baxter at Nashville for 12 years; Leroy Brownlow at Fort Worth for 19 years.

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UNTIL DEATH DO US PART

Roy Davison, Sarnia, Ontario

"Is it lawful for a man to put away his wife for every cause?" This question the Pharisees asked Christ.

He answered definitely that, before God, a marriage could be broken only on one ground, that being fornication.

We find, however, that the general council of the United Church of Canada which met at London, Ontario during September disagrees. This council decided that Christ was wrong. According to these men adultery should NOT be the only grounds for divorce.

How remarkable that men, who so flatly contradict Christ, should have the audacity to call themselves Christians.

What does the Word of God teach on this topic? Councils of men say what they like. But the true Christian listens to God rather than to men.

Man says, "We'll get married, and if it doesn't work out, we'll get a divorce."

But God says that the marriage contract is binding until death: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." (Rom. 7:2).

Man says, "There are several proper grounds for divorce."

God says that there is but ONE proper ground for divorce, that being fornication. "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Mt. 19:9).

Man says, "If you are divorced according to the laws of the land, and marry again, you do not commit adultery."

But God says that he who puts away his wife and marries another commits adultery. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." (Lk. 16:18).

God's teaching is plain. He who has ears to hear, let him hear.

Many are bold enough to flatly contradict the teachings of the scripture on this subject. But others use shrewder ways to try to nullify God's word. But in the long run they are still contradicting it just the same.

Did Paul Contradict Christ?

One argument used (and sometimes even by brethren) to evade the teachings of God on this point is one which, in effect, would make Paul contradict Christ.

It is claimed that in 1 Cor. 7:15 Paul gives an additional proper ground for divorce.

In this passage Paul says that, when a Christian and non-Christian are married, and the non-Christian leaves the Christian, that the Christian is "not under bondage in such cases."

Some would try to tell us that Paul here means that in such a case the Christian would then be free to marry again, whether there were unfaithfulness on the part of the partners or not. But this could not possibly be Paul's meaning for two good reasons.

First, such a meaning would make Paul contradict Christ. Jesus said "except for fornication." He made a definite statement and allowed only ONE exception. He said any other cause for divorce and remarriage would result in adultery. Christ's words are plain. He makes but one exception. And we know that Paul did not contradict Christ by making another.

But second, a person using this argument disregards what Paul himself says in this very context. (verse 10-11) "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Paul clearly says that the wife and husband are NOT TO SEPARATE. But if they DO they are to remain single, or be reconciled.

Paul says in verse 39 of the same chapter that marriage is binding until death. Christ said that one who remarries after divorcing his partner for any cause other than fornication commits adultery. Thus, Paul says that if a couple DOES separate (though they should not) that they ARE TO REMAIN SINGLE OR BE RECONCILED.

But what then does "not under bondage" mean in verse 15? It simply means that the Christian will not be held responsible for the SEPARATION in such a case. But, even though they will not be held responsible for the separation, Paul's former statement still applies, that if they separate they are to remain single or be reconciled.

Paul taught as Christ taught: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Mt. 5:32).

Does Baptism Legalize An Illegal Relationship?

Of course it does not. But again there are some men who would tell us that baptism in some way legalizes adultery.

For example, suppose there is a woman who divorces her husband for an unscriptural reason. In God's sight she is still that man's wife. But she remarries. According to Rom. 7:3 she is then an adultress. "So then if, while her husband liveth, she be married to another man, she shall be called an adultress."

But suppose that she then hears the gospel, repents of her sins, and is baptized into Christ. All her former sins are forgiven. But does that give her the right to continue in sin? "God forbid. How shall we, that are dead to sin, live any longer therein?"

In God's sight she is even yet married to her former husband. Relations with any other man still constitute adultery. Having been baptized does not change this truth. If the relationship was adultery before the baptism it will still be adultery afterward if it is continued. The blood of Christ forgives sin, but it does not legalize sin.

"Thus a married woman is bound

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RFFORMATION IN REVERSE



Among Protestant scholars, the date October 31, 1517 stands out as a pivotal point in religious history. It was on that date that a humble Augustinian hung up 95 theses on the door of Wittenburg cathedral. Martin Luther had no intention of sparking a revolution against Rome. He desired merely to register a protest against certain prevalent abuses in the Roman church. The result is history.

On October 11 of this year, Pope John XXIII called together over 2600 of his bishops to try, among other things, to remedy the divisions which had resulted from the Reformation. He issued an emphatic call to all "separated brethren to come home." His call did not make it clear on what basis such prodigal sons would be received back into the fold. His invitation is based on the presumptuous claim of the Roman church that it is the spiritual home of all professing Christians. In this light. Protestants are heretics and Orthodox believers are schismatics. The authority of the Pope is that of a gracious but stern "papa". The doctrine of his church is the standard by which others are to be measured.

The return of a wayward child to his paternal home is usually a time of rejoicing. The child should be careful that he returns to his true home and not that of a usurper. He should be careful that what he is returning to is not a greater evil than that from which he is escaping. The current call to come back into fellowship with Rome may sound attractive to some. Actually it is an invitation to reverse the Reformation.

Since the day in December of 1517, when Luther burned the papal bull of excommunication against him, the Roman church has become more apostate than ever. Old errors, such as the sale of indulgences, were smoothed over to make them more palatable. New and grievous errors have been promulgated as dogma.

Although the Roman church has largely discontinued the direct sale of indulgences, thousands of pious people of that faith believe that they can gain time off from purgatory by obtaining an indulgence from the church. The Roman church still makes huge profits out of the credulous belief of simple people in the efficacy of indulgences.

The sale of rosaries and other articles to which indulgences may be attached is a source of great income. The Roman writer Davis, in his book *Moral and Pastoral Theology* (1935) vol. III, P. 426, states this clearly "the scapular of our Lady of Mount Carmel carries many indulgences. It is piously believed that this scapular will save from hell those who wear it till death, and will deliver them from Purgatory at least on the Saturday after death." You can see why any pious Catholic would desire such a fire insurance policy that would get him out of difficulty by Saturday. Who can believe this claim?

At the Council of Trent 1545-1563, many doctrines were crystalized in a way that made the gulf between the church of Rome and others more impossible of being traversed. Several of these, such as that which placed tradition virtually above Scripture as a source of authority, seemed to belong to a deliberate attempt to alienate the Roman church from those who used Scripture as their source of highest authority.

Through the years one doctrine after the other has been added from this fountainhead of error - human tradition. The Immaculate Conception of Mary in 1854 is one such doctrine. In reality, this doctrine is not only foreign to the Scriptures, but was unknown to the so-called Fathers of the early Catholic church. Even such a respected Roman scholar as Thomas Aquinas objected to it. Who wants to be under obligation to believe such a speculation.

In 1870 the Pope of Rome, Pius IX, by threats and promises in the Vatican Council, obtained a substantial majority proclaiming him

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TEACHING GOD'S WORD

WHY TEACH?

H. Ralph Perry, London, Ont.

With great interest I heard verbal reports of the wonderful results in Vacation Bible Schools at Sault Ste. Marie, Sundridge, Huntsville, and Sarnia this past summer. These came from various sources and I wondered at the accuracy of the figures. Thus, when the written, detailed report appeared in the September issue of the Gospel Herald, I quickly read it. I was amazed at the results for Christ.

In all of these schools, brother and sister Charles Davison of Abilent, Texas, assisted in teaching God's word to little children and to young men and women. Eighteen confessed faith in Christ and found forgiveness in baptism. It appears that most, if not all, of these were young people in their teens. Here are church workers, teachers, evangelists, missionaries, and elders for tomorrow's church. Four were baptized at Sault Ste. Marie, five at Sundridge, two at Huntsville, and seven at Sarnia.

Compare these results with those of the average gospel meeting. When in recent years have you read of eighteen conversions in four one-week gospel meetings in Ontario? It might have happened, but usually we do not realize such results in special efforts to preach the gospel.

Why were such excellent results obtained in these Vacation Bible Schools? Usually we hear of attendance figures emphasized in reports giving results for vacation schools and nothing stated about conversions. I really don't know exactly why the difference but imagine it might have something to do with the reason for teaching.

Honestly now, why do we teach in Bible school and Vacation Bible school? Perhaps it is because we have been asked to teach. But in accepting the responsibility to teach we should realize that there is a purpose in teaching the Bible. To some it is teaching the facts of Bible organization and Bible stories. To others it is mere keeping of children quiet and busy for an hour or two. However, every teacher should realize that there is a higher purpose than any suggested here.

The one great over-all, never-to-be forgotten purpose in teaching the Bible is to lead our pupils to salvation in Christ. Even those who teach little tots must realize that they are soul winners. Lessons dealing with the love of God in Christ, the truth of the Bible, the need of obeying God, God's care for all should be taught not just as wonderful ideas but to plant the seed of the gospel in young hearts. If this is done as the children progress through pre-school, primary, junior and intermediate classes, many will accept Christ as Saviour.

This is teaching for a decision and not just to impart facts and carry on activities with a group of pupils. The great question we must get our pupils to answer is, "What will I do with Christ?" This will mark the turning point in our pupils' lives. What a happy privilege — yes, and responsibility — is ours right here. Teachers of junior high or intermediate and senior classes should be deeply concerned about their pupils putting on Christ in complete obedience. Are you helping your pupils make this initial decision?

This is only the first step. Some of us teachers might think that when we have led our pupils to decide for Christ that our mission is fulfilled. Actually, we have just begun. We must teach for further results in Christian living, and in following God's leading in service. Our task is only partially done until we lead our pupils to decide to serve God in some capacity whether it be on the mission fields of Africa or the slums of Montreal or in the home as a Christian mother; or teaching God's word in Bible school.

Last Sunday it was my privilege to teach a class of eleven junior boys and girls. None of them comes from a church home. The lesson was entitled, "The Babe in the Bulrushes." The aim was to show that as God cared for baby Moses so he cares for us today. It was pointed out that God cared for Moses because he had a great purpose for Moses' life. In application I said God could use the lives of the pupils in some great work such as preaching, going to the mission field, etc. Then I asked if anyone would like to be a missionary. One bright lad put his hand up.

Now I have a real challenge. This desire to be a missionary must be strengthened at every opportunity. Displays, charts, pictures and reports should be used. Perhaps through this I can lead this boy to decide to go to spread the gospel and to a certain field of labour. But I must also keep in mind leading this young lad to obey the gospel.

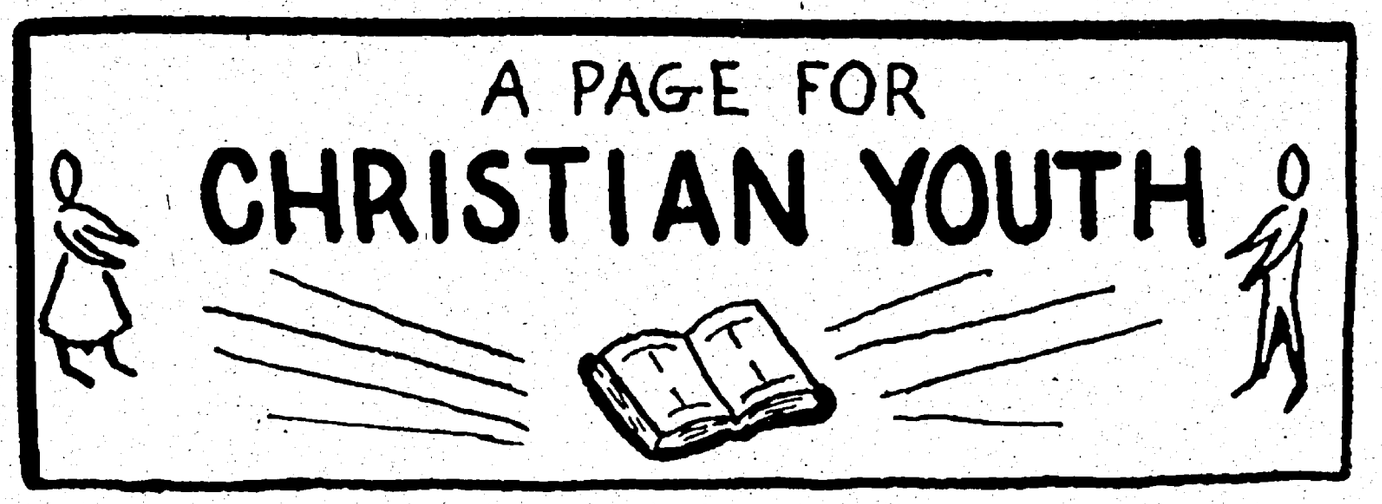
Do I really want to do this? If I do I will pray that God might use me to lead this lad. "Ye have not, because ye ask not" (James 4:2). Why don't more in my class accept Christ? It could be because of neglect of prayer and work to that end.

Teachers, let us talk to God about our pupils and may we work to bring them to Christ. This is our primary purpose in teaching. Then may we labour to lead them to live and labour for Christ.

OVERFLOW CROWDS IN NASHVILLE MEETING

The new 10,550 seat Municipal Auditorium in Nashville, Tennessee for which ribbon cutting ceremonies were held at 6.30 p.m. on October 7 was first used by Churches of Christ in an eight day gospel meeting. By 7.30 that evening it was filled and overflowed with those who came to the opening series of the meeting in which Willard Collins and Mack Craig are taking the lead. The crowd was capacity plus with 13,000, forcing hundreds to stand or sit in aisles. In addition to this number police estimated that between 5,000 and 8,000 were turned away for lack of room.

The sound of 13,000 voices singing praises unto God and the sight of 13,000 eager faces listening to the message of salvation must have been an inspiration to all present.



Ray Miller, Editor

CHILDREN, OBEY YOUR PARENTS

By H. F. Thompson, Kingston, Ont.

The greatest responsibility that falls upon parents is to teach their children to be obedient. Some parents are satisfied with varying forms of obedience to a specific command such as half - obedience, just - as - good - as - obedience and "I - will - when - I'm - good - and - ready" obedience. It is regrettable that there are parents (and may God help them) who actually don't expect their wishes or commands to be obeyed. This is a sure sign that they don't love their children, otherwise, they would follow the example of God Himself "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

There are three areas in which obedience is not only to be expected, but also is essential for survival.

1. The Natural Law Area —

(a) Fire burns wood, hay, cloth — and us. Don't touch the hot stove! (b) Stones, trees and even "stars" fall: and so do we. — Watch your step. (c) Fish live under water and we do also — but not so long. Keep back or you'll fall in! The natural laws are those which we must learn early in order to continue living. No normal person will deny the foolishness of breaking these laws of nature which God has put in motion.

2. The Social Law Area —

(a) "That's mine" — The right of possession. (b) "And you can't make me" — Individual liberty. (c) "Let's build a bigger and better fort!" — The need to plan and work together.

Social laws give the individual respect of personal possessions, equality of rights and the desire and freedom to live, plan and work together competitively. To break these laws causes one to forfeit one's rights and priviliges as a private citizen.

3. The Spiritual Law Area —

(a) "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). (b) "Master, what shall I do to inherit eternal life?" "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself". "This do and thou shalt live" (Lk. 10:25-28). (c) "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mat. 7:21).

The spiritual law is no harder to understand than either the natural or the social laws. He who spends today in sin, and sinning, shall spend his eternal tomorrow separated from God. When we put God first in everything, loving Him with the fullness of our being, loving our neighbors as ourselves, we shall be doing the will of the Father who is in heaven and we shall enter therein. God has promised; and God never fails.

Part of the will of the Father is found in Ephesians 6:1, where he speaks expressly to the young. This is an Old Testament command included in the New Covenant. It was the "first commandment" that promised something: that you might live long on God's earth. "Children, obey your parents in the Lord: for this is right". It is readily conceded that the scripture implies that children are not bound to obey ungodly demands of parents, but please observe that disobedience of things commanded "in the Lord" positively hinder the transgressor from "doing the will of his Father which is in heaven".

The apostle Peter says of Jesus that he was "an example that we should follow in his steps" (I Pet. 2:21). Was Jesus obedient to his parents? Luke 3:51 says, "and he (Jesus) went down with them, and came to Nazareth, and was subject unto them". Not only was he subject to his earthly parents, but also to his Father in heaven. In Hebrews 5:8-9 we read, "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him".

If your parents ask you to do something that you don't think agrees with the Word of God, take the Bible and find the passage that is bothering you. Go to them and talk about it together. You could be wrong. Talking about it will draw you closer to them and to God.

Don't be headstrong and foolish. To disobey the natural laws often means physical death. To disobey the social laws, the laws of the land, brings separation from society by a term in prison. Your eternal salvation depends upon your obeying the Lord Jesus Christ. To obey Christ you must "obey your parents in the Lord: for this is right".

AJAX GATHERING

Saturday, September 29th, the church building in Ajax, Ontario was the scene of a well attended youth gathering. The highlight of the evening was a panel discussion on the theme of "Christian Recreation". Following the talks of the four panel members, preachers from the area, there was a very interesting question and answer period. Some traveled 140 miles to attend the gathering, which gives some indication of the increase of interest in young peoples activities in this area.

HERE AND THERE

Meaford, Ont.: Danny Boyle was baptized during September.

IMPORTANT CHANGES

(*Continued from page 1*)

What constitutes the passing from one realm to another? It is obedience to the gospel of Christ.

At this point Paul says this, "But without faith it is impossible to please Him," God. Why? "for he that cometh to God must believe that He is . . ." one must believe in the reality and power of God, then turn to Him (Heb. 11:6).

In turning to God one must change his attitude, "the times of this ignorance God winked at; but now commandeth all men every where to repent." Why? "Because He hath appointed a day, in the which He will judge the world in righteousness" (Acts 17:30, 31).

Confession of Christ expresses the condition of one's heart. "Whosoever therefore shall confess me before men, him will I also confess before my father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven. (Mt. 10:32, 33).

Now we are just outside of being translated into the kingdom of Christ. There is now just one more important condition. Christ declares, "He that believeth and is baptized shall be saved" (Mk. 16:16). Peter, the man with the keys of the kingdom confirms Christ's statement, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). The saving blood is in Christ's body, to reach the blood which saves us from sin one must pass into Christ.

But how do we get into Christ? "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God." (Col. 2:12). Now the change of state is complete. (Rom. 6:3, 4).

Change of Character

After one becomes a new creature in Christ he should not stop there but go on to perfection. His hope of eternal happiness is based upon adding the Christian graces. In view of this Paul says, "be not conformed to this world: but be ye transformed." But how? "By the renewing of your mind." Why? That ye may prove, demonstrate, "What is that good, acceptable, and perfect, will of God."

Sincerely believing in the reality and power of God's **WORD** we appear as new creatures and with new habits. God has given us a new form of worship, so that we serve in the newness of the spirit, and not in the oldness of the letter. The word implies a radical, thorough, and universal change, both outward and inward. It is the "putting off of the old man and the putting on of the new man" (Eph. 4:22, 23).

"By looking into His character record given in the Bible the new man keeps before him the character of Christ. "But we all, with open face beholding as in a glass mirror, the glory of the Lord, **are changed in the same image from glory to glory,** even as by the Spirit" (2 Cor. 3:18).

The Jews were not able to look on the face of Moses, the Mediator of the old covenant, and therefore he was obliged to veil it; but all we Christians, with face uncovered, behold, as clearly as we can see our own natural face in a mirror, the glorious image of Christ and while we contemplate, we anticipate Him by desire and hope, and apprehend Him by faith, and are changed from the glory there represented, to the enjoyment of the thing which is represented, even the glorious image. Wherein we have a beautiful portrait of our Lord and Master.

By imitating His Spirit, disposition, and love we gradually become like him. Association seems to make people act alike and be alike. The husband and wife seem to grow into likeness of each other by association. Where the interest is mutual and love abounds, the two are as one. So it is with Christ and His followers. They grow like Him, in character and wisdom.

Changed to Immortality

"Receiving the end of your faith, even the salvation of your souls" (I Peter 1:19). Let us be as much in earnest for heavenly and eternal things as we formerly were for those that are earthly and perishing. Paul declares, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:2-4). We shall be changed . . . "in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:53).

When that wonderful change comes the saved will be like Christ. "Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear we shall be like Him; for we shall see Him as He is" (1 John 3:2). "For the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18)

UNTIL DEATH DO US PART

(Continued from page 3)

by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning the husband. Accordingly, she will be called an adultress if she lives with another man while her husband is alive." (Rom. 2-3 RSV).

"What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?" (Rom. 6:1-2 RSV).

Man often, for his own advantage, sets forth doctrines contrary to the Word of God. But God's word is plain for those who seek to know the truth. "He who has ears to hear, let him hear."

OUR DEPARTED

GEORGE CULP

"We regret to announce the death of Bro. George Culp, a member of the Harding Avenue congregation in Toronto. Bro. George Johnson conducted the funeral service on Sept. 21." — Jordan Bulletin

THE AUTHORITY

(*Continued from page 1*)

into heaven he affirmed, "All authority hath been given unto me in heaven and on earth." (5) The apostle Paul gives his witness that Jesus is now seated at the right hand of God in heaven and that he is "far above all rule and authority, and power, and dominion, and every name that is named" and that he is "head over all things to the church." (6)

The authority of God which was given to Christ was in turn, intrusted to the twelve apostles. Jesus, during his personal ministry, gave them authority over unclean spirits and sickness. (7) Before his betrayal Jesus promised the twelve that after his departure he would send the Holy Spirit to them and that he would teach them all things. (8) Paul, the apostle born out of due season, testified that Jesus Christ, not man, had made him an apostle and that the gospel he preached was not from man but that it came through revelation of Jesus Christ. (9)

The teaching of the apostles becomes singularly important to us in the light of such testimony. Since we do not have the apostles among us today, we recognize their writings and recorded sayings in the New Testament as their authority — authority granted them by Christ.

The internal evidence of the authority of the New Testament is overwhelming. The Lord promised the apostles that the Spirit would guide them into all truth. (10) The message preached by them was in truth the word of God. (11) The things written by them were "the commandment of the Lord." Their writings were classified as scripture even during the first century. (13) The apostle John closed his revelation by strictly forbidding man to add to or to subtract from his work. (14)

The truth becomes clear: the New Testament and not church tradition or Christian reason is our rule of faith and practice. To learn to know God, His mind and His will, one must consult the written word. It contains all that the church needs to know in this world for its guidance in the way of salvation and service.

The Bible does not need to be supplemented and interpreted by tradition or revised and corrected by reason. To the contrary, tradition and reason must be corrected by scripture. The proper ground for believing a thing is that God says it in his written word. A readiness to take God's word and accept what it says is fundamental to a saving faith.

Christianity offers salvation through faith in Jesus Christ. Faith in Him is possible only where truth is known. God communicates this saving truth to us through Jesus and the apostles in the New Testament. Paul wrote that our heavenly hope is bound up in "the truth of the gospel." (15)

Christianity is built upon the truth of the gospel. A perverted truth results in a perverted gospel. A perverted gospel brings destruction, not salvation. (16) The seriousness of the matter is seen in the letter to the Galatians. A Jewish element in the congregations was attempting to bind circumcision on the disciples of Christ. Circumcision might seem like a small thing. What difference could it possibly make to the great Christian faith? The Holy Spirit led Paul to recognize that revealed truth was a "oneness." To follow the principle of accepting even circumcision would destroy the unity and it would eventually mean leaving the gospel. So Paul wrote them that if they received circumcision, Christ would not profit them. And furthermore, in their attempt to be justified by the law rather than the pure gospel, they were severed from Christ and fallen away from his grace. (17)

The apostles knew that man's eternal welfare depended upon his faith. They knew that saving faith comes from hearing the word of Christ. (18) They knew that even angels had no right to change the gospel which had been received from above. (19) For them the gospel was the absolute standard. It is just as essential that men today accept this right standard for truth.

To accept truly the authority of the New Testament one must accept serious consequences. It means to believe what it teaches and then to apply its teachings to oneself for correction and guidance. It requires the giving up of all beliefs, traditions and practices which are not grounded in the New Testament. God give all the courage to do just this.

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(5) Mt. 28:18 (6) Eph. 1:20-22
(7) Mt. 10:1 (8) John 14:26
(9) Gal. 1:1, 12 (10) John 16:13
(11) I Thess. 2:13 (12) I Cor. 14:37
(13) II Pet. 3:15f (14) Rev. 22:18f
(15) Col. 1:5 (16) II Thess. 2:10-13
(17) Gal. 5:2-4 (18) Rom. 10:17
(19) Gal. 1:8f

REFORMATION IN REVERSE

(Continued from page 4)

infallible. There was the condition added he was infallible only when he spoke "ex cathedra" or out of the chair of Peter."

In reality, no one knows when he speaks "ex cathedra" and when he does not. Among Roman scholars there are various estimates of the number of times that infallibility has been exercised. These range from three to nine. Truly this is nonsense. The doctrine stands as another reason why Bible-loving people could not be attracted to Rome.

The year 1950 saw another presumptuous doctrine added to the list. In that year it was declared that the Virgin Mary had been assumed (taken up) bodily into heaven in a miraculous Assumption. The fact that the Scriptures were silent on this speculation mattered not at all. It was felt that it would be a doctrine which would exalt the worship of Mary a step higher. This speculation was promulgated on the basis of expediency.

Members of the Lord's church are not interested in the Reformation as much as some people. We are more interested in restoring Christ's church than we are in reforming any human institution. Christians will find this latest call to come home most unappealing. The gulf is too wide and the home is too strange. No, John, you are not our father. —R.D.M.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Final Week. Studies in the Life of Christ, by R. C. Foster, Baker Book House, Grand Rapids 6, Mich. 345 pages, $4.50 (plus exchange in Canada).

This is a book of solid Biblical study and exposition. It is a welcome relief to some volumes that have a little about the Bible and a great deal of human imagination and opinion.

It may surprise you to know that fully one half of the records of the life of Christ are devoted to the relatively brief period of the final week of Jesus' ministry. But in this brief period we have such outstanding events as the Triumphal Entry, the Cursing of the Fig Tree, the Second Cleansing of the Temple, the Destruction of the Temple Predicted, In the Upper Room, In the Garden, the Crucifixion, the Resurrection, etc.

The author discusses these great scenes and gives much background material that is helpful to their understanding. He also considers various ancient and modern interpretations of many events. In so doing he is especially apt at refuting the theories of modernists.

R. C. Foster is Professor of New Testament in the Cincinnati Bible Seminary and this book is the fruit of many years of teaching of The Life of Christ. He is affiliated with the conservative Christian churches.

Women Who Made Bible History, by Harold John Ockenga. Zondervan Publishing House, Grand Rapids, Mich. 239 pages, $3.50 (plus exchange in Canada).

It seems to us that Bible Women have been sadly neglected both in literature and in preaching. While it is true that Bible Men are more prominent, it is also true that Women play a great part in the Word of God.

This well - written book presents expositions on the lives of some of the outstanding women from the Old and New Testaments. Included in the twenty chapters of the book are the following: "EVE — The Mother of All Living"; "RACHEL — The Woman Who Commanded a Man's Love"; DELILAH — The Woman Who Ruined a Holy Man";

(Continued on page 17)

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

Ratings

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed

10 marks for each

HUMBLE MEN OF THE BIBLE

1. What young man answered a king's praise "When thou hearest a dream thou canst interpret it, by saying, "It is not in me: God will give Pharaoh an answer of peace"?
2. What king was humbled before God when he heard the terrible prophecy that his wife should be eaten of dogs?
3. What king humbled himself before the commandments of the law when they were discovered in the ruins of the temple?
4. Name the Old Testament prophet who was made humble when he saw the vision of the Lord on the throne so that he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, Jehovah of hosts"?
5. What humble man said, "Learn of me for I am meek and lowly in heart"?
6. What man said this of the Messiah, "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose"?
7. What great but humble man refused the worship of an army officer, by saying, "Stand up, I also am a man"?
8. What humble man realized, "I am debtor both to Greeks and to Barbarians, both to the wise and the foolish"?
9. What apostle, also an elder, addressed his "fellow-elders" saying, "Neither as being Lords over God's heritage, but being ensamples to the flock"?
10. What act of humility did Jesus perform as an example for us at a time very near the time of his death — the greatest act of humility of all time?

ANSWERS: (1) Joseph, Gen. 41:16 (2) Ahab, I Kings 21:27 2? (3) Josiah, II Chronicles 34:27 (4) Isaiah, Is. 6:5 (5) J?? Mt. 11:29 (6) John, Mk. 1:7 (7) Peter, Acts 10:26 (8) Paul Rom. 1:14 (9) Peter, I Pet. 5:3 (10) Washed the disciples' feet, John 13:14-16.



HERE AND THERE

by Eugene C. Perry

Fredericton, N.B.: At least 60 brethren from distant parts have dropped by to give encouragement to the small group labouring to build up a faithful church in this eastern point. **Brother Pauls** has received word that this church will be able to rent a room in the new **YMCA** building that has just been opened in the city. The plan is to use it on Lord's Day evenings and to present a series of 26 lessons on the book of **Acts.**

HERE AND THERE

Quebec City: Roy Merritt of Ottawa and **Jerry Davidson of Montreal** made a trip to this city, the provincial capital of **Quebec** province to further investigate the possibilities of starting a congregation there. We hope to hear more about their findings soon.

Montreal, Que.: The elders of the **Highland Avenue church in Abilene, Texas** are contacting both of the English speaking TV stations in **Montreal** to request possible time for the showing of the new **Herald of Truth** series.

HERE AND THERE

Ottawa, Ont.: Sunday morning attendance at church services in Ottawa has been averaging between 50 and 60 for the past six weeks. Sunday school attendance has been climbing after having dropped considerably after the summer vacation, and has reached a high of around 75 again. The radio program which was dropped when the congregation erected their meeting house two years ago has resumed, and can be heard each Sunday morning at 10.15 on Station CKOY.

A Friday evening Bible study class held for young people above the age of 10 averages between 20 and 25 in attendance. Only three of these are from church families.

Kingston, Ont.: This church has a note of $1,500 which must be retired at the rate of $50 per month. To do this and also carry on the local work has made necessary an appeal for help.

One of the young people baptized at **Omagh** was from this church and is now attending **Great Lakes Christian College.**

Dean Clutter of the **Dearborn** congregation in **Michigan** is holding a meeting in **Kingston** October 21-28.

Ajax, Ont.: Leslie Grant of Ajax has made a decision to move to labour with the **West Side** congregation in **Cleveland, Ohio.** He takes up his new responsibilities on Oct. 28. We regret to see him leave the vast field of labour before us in Canada but trust that he will enter into a fruitful labour at Cleveland.

He writes the following in the Ajax bulletin, "Be sure to let the congregation in Ajax know of anyone you know interested in moving to Ajax to work as the evangelist. A very fine home and good salary is being offered. I know the man moving here will have an excellent work with this membership.

Toronto, Strathmore Blvd.: One young person was baptized in Sept. and his mother placed her membership with this church in early Oct. **Roy Merritt** of **Ottawa** held a meeting here during the third week of Oct.

Pine Orchard, Ont.: A fine meeting is being held by **Weslie Jones** of **Barrie.** Four were obedient to the Gospel.

Hamilton, Ont.: Bro. Jones will be with the **Ivon Avenue** church in **Hamilton** during the period Oct. 28 to Nov. 6.

Smithville, Ont.: "One young man was baptized during the meeting just completed at **Smithville** by **Warren Whitelaw of Fern Avenue** in **Toronto.**

Beamsville, Ont.: "One fine young man, attending **Great Lakes Christian College** was baptized at this church recently. **Roy Davison** of **Sarnia** is presently (Oct. 22) engaged in a series of Bible readings here.

"Our booth at the fair displayed a large sign saying "**New Testament Christianity In The Twentieth Century. The Churches of Christ Salute You.**" A large chart was displayed on "**God's Way of Salvation**". About 436 booklets were distributed; 73 persons registered, including seven who requested the Correspondence Course." — **The Messenger.**

Tintern, Ont.: "The average contribution for September was $135.19 with an average of 56 present for 10 a.m. Bible Study, 66 for worship Sunday morning, 50 for worship in the evening and 41 present for the Wednesday evening Bible study." **Bernard Lemmons of Westfield, N.J.** will be in a gospel meeting Nov. 12-21.

London, Ont.: Sunday Bible Class attendance has reached 66 with 80 on the roll. There is need for more teachers to enable a better division of classes. A great challenge lies before the church in this new housing section.

Bro. and Sis. Charles Davison of Abilene, Texas hope to move to **London** to live and be of assistance to the church by next summer.

Glencoe, Ont.: The meeting under **C. Wilsford** went very well and outsiders attended with some regularity.

Sarnia, Ont.: The young people baptized during the V.B.S. this summer are taking part in the church program. "One young eleven year old can read the Scriptures well, another 11 year old led a song, a 19 year old took the table, one 14 year old passed the emblems. It is nice to see them willing to take part."

Sundridge, Ont.: Gordon French of **Attica, Mich.** preached in a meeting during early September. **Bethel Bailey** of **Sudbury** spoke the last three nights. "We had some new interest from the community and for this we are grateful."

North Bay, Ont.: A small group began meeting each Lord's Day in **North Bay** on September 30th. A young U.S. couple was transferred to this city by his company some time ago and has been attending at **Sundridge.** The church in **Joliet, Ill.** sent **James Sasser** to hold a one week meeting September 16-23. **George Pennock of Sault Ste. Marie, Mich.** also helped in this work.

"While attendance throughout the meeting was small, some contacts were made and some home Bible

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GLEANINGS FROM FOREIGN FIELDS

PERU

Brother Glenn Kramar, now of Abilene, Texas, but who formerly worked for a while with the church then meeting in Welland, Ontario, hopes to leave with his wife and children in November or December for Peru, the first missionary from the churches of Christ to enter that South American country.

There is a group of eight Christians, mostly Americans, in the capital city of Lima, including Bro Robert Morrison whom Brother Kramar converted to Christ in New Jersey. The Kramars will begin their work in this city with this nucleus of Christians.

The Kramars are highly recommended by all who know them. They have spent 12 years in various mission fields, the past six in Morristown, New Jersey. When they went there, there were seven members of the church meeting in the YMCA; now there are 75, with an average attendance on Sundays of 130, and the group has erected their own meeting house seating 260.

Brother and Sister Kramar already speak the Spanish language which is essential for workers in Peru. They need both monthly support and travel fund. His present address is 918 Cypress St., Abilene, Texas.

Malaya

Brother Dorsey Traw, missionary in Bangkok, Thailand, preached for a two - week gospel meeting in Kuala Lumpur, capital city of Malaya, which resulted in four baptisms. He also preached briefly in Muar, Singapore, and Klaung. English - speaking Christian workers are needed badly in all of these cities.

PAKISTAN

It is reported by Christians in Pakistan that it is quite likely the government of that country will soon put an end to missionary activity. The government, which has been in the hands of the president, His Excellency Mohammed Ayub Khan, since 1958, has been returned to the hands of the people. Since the country is overwhelmingly Moslem, members of the national and provincial assemblies have become increasingly hostile to "foreign Christians", and it is likely they will be expelled from the country.

If this happens, then the work of the church in Pakistan will have to be left in the hands of the few Pakistani Christians converted to Christ since missionaries entered the country less than two years ago.

HONG KONG

A government building ordinance which prohibits churches and schools from meeting in residential apartment buildings may curtail the privileges the church of Christ in Hong Kong has been enjoying. The ordinance has been in effect for some time but previously has not been strictly enforced. Because of the extremely crowded housing conditions, the government now plans to enforce the law, which states that churches may not meet in any areas designated as residential or commercial. Neither are they allowed to meet in parks or on the streets.

Since there is no land designated for church purposes, the result of enforcement of the law will be that Christians in Hong Kong cannot meet together.

One government officer has stated to Bro. Melvin Harbison, however, that he does not believe they will go so far as to absolutely prohibit the church from meeting, and there is a possibility that land might be released at a later date for religious uses. If this happens, it will be sold to the first buyer who has cash to pay for it. There are no time payment plans in Hong Kong. For this reason, brethren in the city are trying to raise money to have on hand if the opportunity comes to purchase a meeting place for Christians.

GHANA

One year (in October) after Bro. Dewayne Davenport and Bro. Jerry Reynolds entered the new West African country of Ghana (formerly the Gold Coast) to preach the gospel, they report 217 have been baptized into Christ and churches established in 11 different towns. More than 1,000 students are enrolled in Bible correspondence courses, and 12 native students are studying to become evangelists among their own people.

Though they are grateful to God for His blessings on their work, they remember the 60,000,000 West Africans who have never yet had a chance to hear the gospel of our Lord, and beg for more workers to come and join them.

Ten West African nations, most newly independent, have no gospel preachers working among their people: Dahomey, Togo, Upper Volta, Ivory Coast, Liberia, Sierra Leone, Gambia, Senegal, Mali, and Guinea. (Editor's Note: You never heard of some of them? Neither had we, until it was brought unpleasantly to our attention that the Assembly of God church had had missionaries in Upper Volta more than 30 years, and had thousands of converts. We had to look it up on the map to even know where it was. Is anybody else as ashamed as we were?)

NIGERIA

Recently a five-day series of lessons on "The Christian Woman and the Home" was offered by members of the church at Upkom. Teachers were mostly wives of American missionaries, assisted by some of the native Christian women.

Women who came from a great distance chartered trucks for transportation. Others bicycled 40 miles, and some walked 20 miles to attend the classes.

Polygamy is prevalent in the country and the natives are strongly influenced by superstition and "magic". Many of the things taught were, of course, in direct contrast to these things, but the women received the teaching gladly and attendance was larger than at any previous meeting.

GERMANY

Brother Dieter Alten, a native German evangelist, recently completed two gospel meetings in Helsinki, Finland, and Oslo, Norway. In Helsinki average attendance for the five-night meeting was 47, with a high of 50 on the last night. Bro. Alten works regularly with one of the churches in Hamburg, Germany.

CHILE

A recent week - long meeting in Santiago, the capital, resulted in six baptisms.

CANADA SUMMER CAMPAIGN 1962 – FINAL REPORT



Workers, left to right: Mary Morren, Mel Evans, Mrs. Graham, Charles Burns, Dale Dennis, Warren Woodward, Elizabeth Lock, Ray Lock, Diane Wellard, Kenneth Sinclair.
Top: 335 present for V.B.S. in London.

We are back in Abilene and ready to start back to school for another year. As we look back over the past summer of work for the Lord, it is with a fond memory and a deep desire in our hearts to return to this type of work in the summer of 1963. We pray that our work has not only been inspirational to us but also to you who have received our reports from week to week. May we be more dedicated to the task of taking the gospel to all the world according to the instructions of the Master.

We cannot fully express our appreciation to each of you who have been responsible for sending us to this field to work but we do say thank you. A special word of appreciation is due to the elders of the Hillcrest Church here in Abilene and also to the committee of deacons who worked with us. We would like to come and visit each one who has had a part in sending us this past summer but know that it will be impossible in some cases. However, for those who are within driving distance of Abilene, we would like to have the opportunity to come and talk to you and show you some colored slides of our work this summer and also talk to you about our plans for next summer.

Some of the results of the summer can be put in statistical form but most of it cannot. Every member of the group has been made to realize the necessity of obeying Christ when he said "Go". Two of the group planned to go into the navy but today are planning to become foreign missionaries. Every one of the boys on the campaign are planning to go into foreign fields to preach the gospel. Thank God for their courage and farsightedness. Who will send them? Will you plan now to send these boys into the fields? They have learned one of the greatest lessons in doing foreign mission work — adapting to the situation — and I hope they don't have to waste their time begging churches to send them.

In London, there was one baptism but many more are studying their Bibles and are very near to obeying their Lord. The word has been planted in good and faithful hearts and in due time will bring forth the harvest. We ask that you pray for Brother and Sister Perry and the church in London that they may continue to 'water the ground'.

Before the Vacation Bible School in London, we have this report from one of the members of the group, "Thursday I spent wearing blisters on my feet delivering pamphlets. The way my feet feel that is about all that happened." Yes, sometimes the work was discouraging but the next week we averaged 304 in VBS. Only six of these were children from homes of members of the church. At the closing programme, 100 parents were present and many of them begged us to stay for another week but our time schedule would not allow us to do it.

Other things that were done to try and interest people in studying the Bible were singing in the Old Folks Home, knocking at over 2,000 doors, distributing about 5,000 pamphlets to mail boxes introducing the church to these homes, having picnics for young people, and going into homes and asking to study with

(Continued on page 14)



Workers and V.B.S. group in Ottawa

KEEPING THE PREACHER

(Continued from page 2)

Such lengths of time enable a preacher to lay a foundation for a lasting work. Contrast this to a situation where a new preacher comes along every two to three years. He's just barely into a program of work and the community life when he decides to move on to greener pastures. Such temporary activity is like spinning the wheels, yet never getting out of the mire.

Effectiveness in gospel preaching is measured not only by the length of time spent in one locality. The preacher must also be effective in his preaching. John Stevens, Assistant President, Abilene Christian College, has said, "The day has passed when a man with little preparation could put a few thoughts together and manage to occupy the pulpit with any degree of success.

"In short, we want good preaching. In almost any congregation today there are men and women with strong educational backgrounds who have heard the best preaching of the day. They are not happy with mediocre preaching. And although we are not preaching just to please the brethren, we all know it is difficult for people to work to capacity if they are discouraged by feeble efforts from the pulpit.

"The gospel preacher today needs to know the Bible first and foremost. But he also needs an acquaintance with many other fields of knowledge, including church history and the doctrines of Catholics, Protestants, Jews, modernists, existentialists, and other theories, philosophers, and all the major religionists who are seeking to win the minds of men all over the world. The gospel preacher needs to be an informed man today in order to show men how Christ is the answer to the problems of mankind just as the Apostle Paul could quote the Athenians their own Stoic writers in his sermon on Mars' Hill."

For a job that assumes these proportions, the preacher must be equipped with tools. During World War II, Winston Churchill said, "Give us the tools and we will do the job." How much greater is the demand for proper tools in the combat of spiritual warfare! Books and periodicals are an absolute necessity for the twentieth - century preacher, for, in the words of Benjamin Franklin, "No man is a fool who takes money out of his pocket and puts it in his head."

The effective preacher who strives for continuous, rather than short-lived success at one congregation will never let his jobs deprive him of time for adequate preparation. For every Christian to whom he preaches each Sunday morning, he uses one man-hour of time; therefore, with a congregation of 100 members, he has used 100 man-hours of time. Conscientious preachers will earnestly want to use this amount of time to the very best advantage!

Jack Bates, Dean of Lubbock Christian College, in an article entitled "Solving the Preacher Shortage," has suggested three solutions for the problem: the establishing of (a) happy relationships; (b) adequate support; (c) a feeling of permanency in one's work. When more preachers achieve this feeling of permanency in their work, not only will the preacher shortage be relieved, but preacher effectiveness will be increased one hundred fold!

INTRODUCING DALE FOSTER, NANIAMO, B.C.

Dale Foster and wife Sharon, arrived in Naniamo, B.C. in September to work full time with the congregation here as they moved into their new building. Three years ago there was only one full time preacher in the province, D. C. Marshall of Vancouver, now with Jim Hawkins in Victoria, Lynn Anderson in Salmon Arm and Dale Foster in Nanaimo, there are four.

Brother Foster grew up in Houston, Texas, where his father serves as an elder in the Jacinto City Church. This church is sponsoring his support. He graduated from Abilene Christian College this summer Magna Cum Laude, with a major in Bible. They were married in 1959 and Sharon worked while Dale was in school. Bro. Foster and Bro. Hawkins both being on Vancouver Island, will be a great encouragement to each other.

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AGE AND INFANCY!

CANADA'S OLDEST MEMBER OF THE CHURCH WORSHIPS IN ONE OF NEWEST CANADIAN CONGREGATIONS



Mrs. Sarah E. Johnston, Age 100, Salmon Arm, B.C.

(photo by Salmon Arm Observer)

Mrs Sarah Johnston celebrated her 100th birthday, Sunday, Sept. 30. She has been a member of the church since she was 14 years old, and is the oldest living member of the church in Canada. She received telegrams of congratulations from the Hon. Davie Fulton, Minister of Justice, from Prime Minister John J. Deifenbaker and from Queen Elizabeth.

The congregation where 'Grandma' worships is one of Canada's newest, at Salmon Arm, B.C. Two or three families have been meeting here for about four years. Two years ago a building was erected and my family and I moved here to begin regular work. There were then eleven members. Mrs. Sarah Johnston, age 98 was in that number.

During the past two years 25 souls have been baptized here. Several of these have moved and some have not remained faithful, thus our present membership is 27. Attendance Sunday mornings is usually over 35. Grandma Johnston is absent only when providentially hindered.

This summer the history of this congregation was highlighted by a combined VBS and Gospel Meeting, July 8-15 (fifth meeting, second VBS). Bruce and Grace Tetreau, now attending Freed - Hardeman College, worked with us from June 16 through Sept. 17, in a concentrated personal evangelism effort. Sister Johnston prayed for this.

Mr. and Mrs. Charles Coil were sent by the church at West Memphis, Arkansas to assist in our meeting and VBS. Brother Coil preached powerfully. Eleven were baptized during the summer, eight during the meeting. Spiritual interest is so very encouraging in this area. Sister Johnston said she had 'never seen the likes of it since the early days'. She is proud of the little band of brethren here, and we are proud of her.

Although Sister Johnston has always tried to be faithful, she has not always enjoyed the fellowship of other Christians. She has lived at various places across Canada, yet most of her life has been isolated from brethren by many miles. Brethren we live in a vast mission field! At present there are only seven congregations in B.C., totalling less than 300 members, with only four gospel preachers.

Through the long years 'Grandma' has studied 'The Book' — but mostly alone. Now it is the joy of her long life to be a part of a congregation, along with the several members of her family that worship here. Most of all she rejoices to see the Lord's cause GROWING! BUT — even now her nearest Canadian congregation is 350 miles away. Within 150 miles of Salmon Arm are four cities averaging over 12,000 population (and many smaller towns) yet, in all of these combined, there are only three members of Christ known.

What will the next century hold? May God grant that none of His children need live in Canada, isolated from the church at the end of the next 100 years. Rather, may the sound of singing fill the land.

HERE AND THERE

Huntsville, Ont.: Plans are being laid for a lectureship during the winter months, perhaps February.

CANADA CAMPAIGN

(Continued from page 12)

them from God's Holy Word.

In Ottawa, there was one baptism and again many who were taught the word of the Lord. Hundreds of homes are open to us to go and teach if we just will go and ask for the privilege. In one hour, six workers set up four cottage studies in six blocks. This is in a city that is over 50% Catholic. Yes, we can take the gospel to the world if we will take the time and put out the necessary effort. Pray for Brother and Sister Merritt and the church in Ottawa that they may teach these people.

Five thousand invitations to the meeting were handed out and from this and other methods of persuasion, 29 visitors came to hear the gospel preached in simplicity and love by Brother William Walker of Wichita Falls, Texas.

Our Vacation Bible School in Ottawa was small in comparison to the one in London — 179 average for two weeks. However, this taxed the facilities of the building and we feel that we had a very good school. At the closing programme, 80 parents came to hear their children and to visit with us. Following the VBS we had the opportunity to go back to the homes of the parents and at this time we received a royal welcome at most homes and were able to arrange Bible Studies in some of them.

In looking back, we hope that we will not feel self satisfied but rather that we may appreciate what God has done for us and in turn go to others in the world with a determination that they too shall have an equal opportunity to study and learn God's Will. May we continue to work and pray together and above all "Put the kingdom first in our lives".

In looking forward, we would like to announce our plans to go to North Bay, Ontario in 1963. If you are interested in going or helping us to go, we would like to hear from you.

In Christian love,

Ray Lock

MY BRETHREN FOOLED ME

J. C. Bailey

I suppose that it is now known to every reader of the Gospel Herald that my wife and I plan on going to the province of Assam in India in 1963 to assist with the work of the Lord in that part of the world. This decision was not made without much prayer and much meditation. God has over-ruled in a marvellous way since that decision was made. It is necessary to have money to travel. We thought we could raise $3,000.00 among our Canadian brethren of the total that we estimated would be needed. We figured we would need $4,500.00 for to take ourselves and workers to India. We now have that much money in our Travel Fund and more.

We have been informed that because this part of India is very wet we can only use a Jeep. We now have more than $1,200.00 toward buying the Jeep. Of the total now given to this work, nearly $5,000.00 has been given by Canadian brethren.

Travel money has been supplied by churches and individuals so that up to now we have not touched one cent that was given for the India work.

Tomorrow we turn our Pontiac toward the United States and I am confident that they too are going to respond to this great and open door in a similar way. They have already contributed nearly $1,000.00.

The church at Moose Jaw has carried their own load of doing the work of a preacher and supported me for three months while I am travelling among the churches.

Already churches and individuals are promising monthly support for this work. Yes, my brethren fooled me. They have responded more liberally than I expected and I thank God for it.

I wish we could stop here. My brethren have fooled me in another way. We thought we had workers lined up to go. What we want is two teachers and a nurse. One young man who has dedicated his life to this task will also be able to help with the preaching as it is needed in India. We are happy to introduce to you BRO. RAY MacMILLAN presently teaching high school at Whitewood, Sask.



Brother Ray McMillan

Four other workers that we had hoped would go all have said it will not be possible to go. We know this may have changed before this is in print but we do NEED at the moment a SCHOOL TEACHER who is a faithful Christian. One that can teach Bible and preach on occasion. We do want a Registered Nurse. If no nurse is available then we would like to take another teacher.

Others have expressed a desire to go and after we get on the field we may find that we can use others but this is what we NEED NOW.

WHO WILL GO AND WHO WILL SEND?

Gospel Meetings

CHURCH OF CHRIST

TINTERN

NOVEMBER 12-21

B. E. Lemmons, Evangelist

KEITH WALLACE ADDRESSES ANNUAL MEETING

Keith Wallace, a member of the Fennel Ave. congregation in Hamilton, a member of the Board of Directors of Great Lakes, and head of the History Department at the Oakville Collegiate Institute, was the guest speaker at the Annual Meeting of the Great Lakes Christian College Corporation. His stirring address pictured the great expansion of educational facilities expected in Canada in the next several years. He urged the Corporation members to realize the challenge of providing at Great Lakes an educational institution that would measure up to increasing standards while beyond this the greatest challenge was to succeed in providing the unique privilege of Christian education for the young people of Christian families. He listed among others the urgent need for securing the proposed classroom, auditorium building, and emphasized that with sacrifice the project was possible.

The meeting received highly encouraging reports: from Fred Smart, a financial statement, from Eugene Perry, an academic report, and from Geoffrey Ellis a picture of progress past, present, and future. The reports emphasized the optimism that, with the Lord's help, the second decade at Great Lakes, begun this year, will see further progress and improvement.

The Corporation members present voted unanimously to return by acclamation the four board members who had concluded their three year terms (shortened by six months by the shift of the fiscal year). The Board returned Brother Oliver Tallman for his 13th year as Chairman of the Board. Brother Albert Bennetts was returned as vice-chairman. Thus the Great Lakes Board for the coming years is: Oliver Tallman, Campden; Albert Bennetts, Toronto; Arthur Walker, Hamilton; Albert Jones, Hamilton; John Whitfield, Owen Sound; Ernest Burdett, St. Catharines; Arnold Conn, St. Catharines; Jim Allcock, St. Catharines; David Johnson, Jordan; Alfred Hartwigsen, Niagara Falls, N.Y.; Mel Stewart, Port Credit; Keith Wallace, Stoney Creek; Geo. Barber, Toronto.

DAUPHIN REPORT

Dear Brethren:

We have much to be grateful for in that we had our good brethren from Oklahoma sponsor the tent meeting and the two boys who came from there for the summer months.

Brothers Gary Burke and Eldon Mimms, were with us three months and we feel that much good was done, and if a team like that could have been here six months there could be a great work done here. From July 22nd to August 1 we had a tent meeting with Brother Roy Lanier and Nephew Brother Jay Davis, Bro. and Sis. Leo Richardson and family, Bro. and Sis. Eddie Baggett who is the song director for Harding College, Searcy, Arkansas and she a neice of Bro. and Sis. Richardson also accompanied them. Churches sponsoring this effort were South west 36th St. Oklahoma City, Eastside Church, Midwest City, Hoffman Heights Church, Aurora, Colorado, Cherokee Hills, Oklahoma City, Newport, Arkansas and Central Church of Christ Norman, Oklahoma. The Central church in Norman has sent their large bus for two years to Dauphin and these brethren have done much to organize this great work along with Bro. Roy Lanier and Bro. Richardson.

We had a five day Vacation School which was attended by an average of 75, only eight of these being church members' children. Bro. Baggett conducted a fifteen minute period before the service each evening in song directing and explaining the meaning of the hymn writer in the hymn and helped much with our singing. Bro. S. Leo Richardson did the preaching in Dauphin's meeting. We did not have large crowds but some good seed was sown during the meeting and afterwards through the contacts from it and V.B.S. and also our booth at the fair. Bro. Burke and Bro. Mimms baptized seven adults from three different families. A young man and his wife who is a social worker in the Dauphin area, are among the new members. A lady and her 15 year old son who were formerly with the Greek Catholic Church but had not been satisfied with that belief for some time were obedient. Then there is a mother, father and daughter of another family.

We are visioning great thngs for Dauphin and it is encouraging to see how well the two young men who were baptized only as the boys from Oklahoma left are doing. We study from a work book for our Sunday morning Bible study and from a different workbook for Wednesday night. Bro. and Sis. James Johnson from Osborne St. in Winnipeg and Bro. and Sis. Dennis Johnson have been out to be with us three Lord's Days to speak to us. Last Lord's Day, Bro. and Sis. Lloyd Jacobs of Manson Congregation were with us accompanied by Sis. Bernette Kirby and Bro. Ronald Jacobs who led our singing. We We were pleased to have 21 at our meeting, a change from 2 families.

The new members have had many enquiries as to their new way of life in Christ, and they have had some opportunities to do their best to show others the Truth.

You can certainly understand that with a need here so great we should have a full time worker, or even someone who is able to speak and be a teacher to take advantage of these opportunities. Also so that we could have a Sunday evening service and invite visitors. The young members take the Bible study Sunday morning and Wednesday evening.

We financed our meeting expenses such as advertising, hall rent, V.B.S. expenses, fair booth rental, ground rental for the tent, etc. We thank our Heavenly Father that young men like Bro. Burke and Bro. Mimms were able to see the power of the gospel when the word is used, and they certainly showed great faith in the Gospel and strengthened our faith thereby.

A small amount of support is available but not enough. We will do our utmost and ask that anyone knowing of support or someone who could get support contact us.

Meetings have been held in Elks Hall 4th S.E. in Dauphin or phone 638-3465 or 638-4383 for information.

Sincerely, Ethel Johnson.

Vancouver, B.C.:

"Members let their light shine recently in a candlelight service — due to power failure after the severe storm. The morning audience was asked to return in the evening, each one bringing a candle as there were no lights, it was emphasized the more who came, the brighter the building would be. The building did glow nicely as each one held a candle during the service.

"The **Oakridge** church has undertaken a special program to prepare men to serve as elders, hoping to be able to appoint men to this work after the first of the year. There have never been elders in the province in the fifty years the church has been there." — **D. C. Marshall**

Victoria, B.C.: A series of meetings is announced for November 7-16 with **James Burns** of **Regina** as the speaker.

Salmon Arm, B.C.: "Our work continues encouraging. We have cottage meetings in progress every night of the week. Attendance has been over 45 the last four Sundays, with a high of 56." **Lynn Anderson**

We have an opportunity for work for a gospel preacher in a mission field in Canada

We have the work, the church building, the preacher's home, loyal and devoted brethren

ARE YOU OUR MAN???

Send replies to:

THE ELDERS, CHURCH OF CHRIST

666 A Fennell Ave., Hamilton, Ontario

ST. CATHARINES BEGINS LARGE BUILDING

The church of Christ was established here in the city of St. Catharines, before the turn of the century. Bro. Madison Wright and other members became interested in obtaining a house in which to worship. One was purchased from the church of England. This was remodeled about ten years ago.

In 1928 Niagara Street started and continued to work and worship in the building erected at the corner of Niagara and Manning. For many years it did an excellent job among the young people of the community.

On December 4, 1960 this group moved to Raymond Street and the two congregations became one. This taxed our capacity to the limits. More seats had to be provided and Sunday School rooms altered. During the past year the church has planned and looked forward to a new building.

After much discussion and dickering with the authorities, two acres of land were purchased on Ontario Street, North of the Queen Elizabeth Way. On October 12th the basement was started and on the 17th, footings were poured. Then on the 20th forms for the basement walls were erected, and it is hoped to have the building well under way before the cold weather hinders operations.

The building is of semi-modern design, with an auditorium that will seat between three and four hundred, full sized basement and ample parking space.

Brothers Gordon Stewart and Loney Wallace are contractors and Brother Jim Allcock spends much time supervising the plans. Many of the brethren have responded to the appeal for help. We look forward to the day when the building will be opened and the church can expand and serve the Lord and the people in a way it has never been able to do in the past.

In 1963 the congregation will entertain the brethren at the June Meeting, and we hope to have our meetinghouse ready for the following meeting.

Our lot and building will cost over $90,000, and we trust by selling notes, together with donations and the sale of our present property to take care of the finances, without borrowing from a Mortgage company.

—Charles G. McPhee.

BRANDON, MANITOBA

Dear Brethren:

Brother Walter Hovind has left Brandon for Geneva, Nebraska where he will labor while attending York college at York, Nebr. Before their departure, the church here asked my wife and I to assist them in further evangelical efforts. Although our work is small it shows signs of tremendous potential and growth. We have recently organized a teacher-training series and it is being received with great interest. We have a staff of seven teachers. Next Sunday night marks the beginning of a series of young peoples' gatherings on Sunday night. Yesterday our contribution doubled our attendance.

Eldon Davis

WEDDING

HAMPSHIRE — WHITFIELD

On October 6, in the meeting house of the church at Jordan, Marlene, the daughter of Mr. and Mrs. Fred Whitfield of Sarnia was married to Fred Hampshire, son of Mrs. Margaret Hampshire of Hamilton.

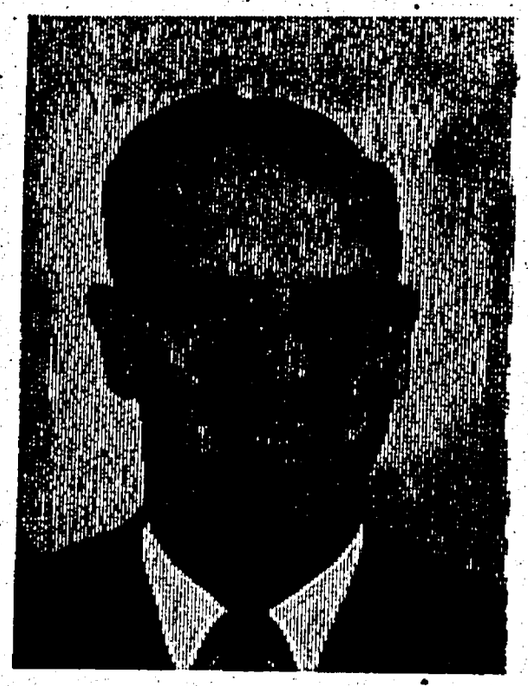
The impressive ceremony was read by Brother David Johnson, brother-in-law to the bride. This fine Christian couple will reside in Hamilton where he is a member of the Ivon Avenue congregation. Both are alumni of Great Lakes Christian College.

BOOK REVIEW

(Continued from page 9)

"ESTHER — The Woman Whose Courage Saved a Nation"; "MARY — The Noblest Woman of All"; "MARY MAGDALENE — The Woman Who Could Not Forget"; "DORCAS — The Woman Full of Good Works."

W. WHITELAW SPEAKER FOR SPECIAL SERIES



Warren Whitelaw, was the speaker for Great Lakes' second Christian Emphasis Week series, Oct. 15-19. The purpose of this week at the College is to give special attention to the Christian life at the beginning of the school year to encourage, "Commitment to Christ on the Campus and Continuously throughout Life."

Brother Whitelaw, son of Great Lakes first Business Administrator, the beloved A. L. Whitelaw, is presently preaching at his home congregation, Fern Avenue, Toronto. The lectureship coincided with a Gospel meeting held by the speaker at Smithville, Ontario. Two Great Lakes' students responded during this period, one for baptism, and one for confession of fault. Excellent lessons were received from Brother Whitelaw by the students assembled at Chapel time. The topics discussed were: "What is that in thine hand?"; "The Great Peril"; "Mene, Mene, Tekel, Uphassin"; "I shall not want"; "Choose you this day."

SARNIA MEETING

A three week's meeting in Sarnia, Ontario began November 4th and is to run through November 23rd.

The speaker for the first week is Brother Harold E. Hawley of South Lyon, Michigan (formerly of Port Huron); for the second week Bro. Ray Miller of Omagh, Ontario; and for the third week Bro. Ralph Perry of London, Ontario.

The theme for the meeting is "What Does the Bible Say?" Lessons are at 8 p.m. each evening Mondays through Saturdays.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 & 7:00. Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1. L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

BARRIE, Ontario
Codrington St. Public School, 10.30 a.m.; 126 Penetang St., 7.00 p.m. Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 817 Hume St.; Jim Hunt, ev.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Atlantic Lodge Hall, Ashdale Ave, Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 58 Dutch Village Rd., Ph. 454-0385. C. W. Murray, 16 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wed.; 8 p.m. Friday. Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Robt. Davidson, ev, 46 11th St., FU 5-7894. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev., A. E. Dearing, R.R. 2, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10.30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7.30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que., 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m.; 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679. A. Cameron, 717 86th St. BU 3-5297.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m. 7 p.m. Contact: Phone J. Brunton EL 8-8833. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3908; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer. 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1077.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Jordan, John Wallace, RR 1, Jordan, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9:45, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed., E. S. Trusler, HU 9-3869, Murray F. Hammond, ev. HU 9-7751, HU 9-7405.

Ferm Ave. at Soraren Ave., 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

HERE AND THERE

(Continued from Page 10)

studies will likely be set up. Bro. Don Hamilton, will endeavour to keep Sunday services alive from this date forward." — The Northern Christian

Ice Lake, Ont.: "Bro. Brodie Harrell has begun work with the church on the Island. I am sure his coming will be a big lift to the general conditions of the Church in the North." — The Pathfinder.

HERE AND THERE

Moose Jaw, Sask.: Several have moved to other points, Saskatoon and Calgary, but two families have moved to Moose Jaw.

Regina, Sask.: J. C. Bailey began a meeting with the North Annex congregation in Regina on Sept. 2 in the building which they had only recently acquired from the Baptists. "This meeting was well supported by the brethren from 7th and Pasqua." Much good was accomplished.

The Regina church is planning a lectureship the last week end in November.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7.30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3, Wpg.

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GOSPEL HERALD

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A PECULIAR PEOPLE

by Ed Byrant, Toronto, Ontario

One of the difficult things about living in the world as a Christian is the constant inclination to be like the rest of the people of the world. Paul anticipated this when he wrote to the Roman brethren: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2)

It is no secret that God wants his people to be different from the people of the world. In speaking of Jesus, Paul wrote to Titus: "....he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14)

To be peculiar in the sense Paul meant here is not to become "odd" or fanatic, or something less than human. The way of the world is the way of disobedience, and we are not to walk in it. To be obedient to God and his word simply means that we are not to conform to the world and its ways to be like them, but are to set ourselves apart, and keep the commandments of God.

For example, many people are inclined to ignore or deliberately disobey certain traffic regulations, which were formed for their own safety. Christians cannot afford to do such, for it would conflict with their duty to God, who has commanded them to be subject to civil authority. Let it be noted, however, that when the demands of civil authority conflict with the laws of God, the Christian is released from obeying civic law.

Others may dabble in so-called "petty" offenses, always ready to give what they consider logical reasons for their behaviour. These attempts to justify lawless conduct are usually accompanied by the plaint, "I have done no worse than many others." Eternal fires will be stoked with the souls of many who make this defence.

Honesty is more than a characteristic. It is an attitude of life that can be taught and cultivated from early childhood. It is the virtue which makes one willing rather to do what is right than to try to "get by" with things that others may excuse. It has been said that reputation is what others THINK us to be, while character is what God KNOWS us to be. Honesty is still the best policy.

(Continued on page 8)

Should Christians Keep The Sabbath?

Keith T. Thompson,
Beamsville, Ontario



A few months ago, in association with a few other brethren, this writer had the opportunity to engage in several discussions with some Seventh Day Adventists. One of the Adventists was a full time preacher for their group. On each occasion one of us would speak for about forty minutes and then the other was given equal time in which to reply. Then we would ask and answer questions and discuss the points at issue. All was kept on a cordial basis.

It is my conviction that the Lord's church is the only body that can consistently answer the arguments of the Adventists. Other groups think that they are under both covenants and that the Ten Commandments especially are in force today. When that much is granted them, the Adventists do not have much difficulty in showing that men should keep the sabbath today. Many of the arguments that these men presented to us were based on the assumption that we held the same position as the various denominations.

Reasons for Keeping Sabbath

On one occasion the Seventh Day

(Continued on page 5)

WHO IS ACCOUNTABLE TO GOD?

Roy A. Davison
Sarnia, Ontario

This is an important question.

Some would phrase the question: "At what age does a person become accountable to God?" But this question can not be answered from the Bible. No specific age is given in the Scriptures at which a person becomes accountable to God.

Down through the ages various councils of men have tried to set a definite age at which a person becomes accountable to God. Some have set the age at 12; others at 16; some at 7. But in no case can they give Biblical authority for their decision. And we know that it is wrong for a group of men to set such an age of accountability when the Bible does not authorize them to do so.

However, we, too, sometimes commit the same error by establishing in our own minds some certain age at which we feel a person becomes accountable to God. But if we do this we, too, are going beyond God's word. For in the New Testament accountability is no where based on age at all. Age, therefore, is not the question. At least if we want a Bible answer, it is not.

But does this mean that we are left in the dark as to WHO is accountable to God? Not at all. The Scriptures are silent with regard to any certain AGE at which people are accountable to God. But they are not silent as to WHO is accountable to God.

But if it is not a question of age, by what is accountability determined? Let us see if it is not a matter of KNOWLEDGE.

(Now, knowledge and age are somewhat inter-related. But they are not consistently related. Knowledge varies at a certain age. It is for this very reason that in the Scriptures no definite age is given.)

Consider this proposition: A person is accountable to God when he gains a knowledge of God's law. This knowledge is gained from two sources, by direct revelation, and by nature.

Paul explains very clearly the relation of knowledge to accountability in Romans 7:8-9: "Apart from the law sin lies dead. I was once alive apart from the law, but when the commandment came, sin revived and I died."

Paul makes the point in this context that without God's law there would be no sin. To verify this he recalls that he was once alive apart from law. Before he knew God's commandments he was free from law and thus free from sin. He was alive apart from law. But when the commandment came sin revived, or sprang to life, and he died through sin.

Here then is the answer to our question. He is accountable to God to whom God's commandment has come. Thus, when a person gains a knowledge of God's law he is accountable to God for keeping that law.

Let us examine some examples of this.

First, consider stealing. You and I know that God disapproves of stealing. Infants and small children, however, do not know this. A small child visiting in your home might take one of your children's toys home with him. But he is not in rebellion against God. He does not know that God disapproves.

Later he learns that his parents disapprove of his doing this. But he still is not in rebellion against God until he learns that God disapproves.

But when God's commandment against stealing comes to him, he is then accountable to God for keeping that commandment.

Second, consider disobedience to parents. The infant does not know that God disapproves of his disobedience to his parents. But when a person comes to know that God has said, "Children obey your parents", he is then accountable to God for keeping that commandment.

Then someone asks, "But what of the man who has never heard of God's commandments through His revealed word? What of the pagan who has never seen or even heard of the Bible? Is he accountable to God?"

Yes, he also becomes accountable. God's requirements for man are made known to him through nature as well as by direct revelation.

Paul establishes this in the first chapter of Romans. Speaking of those who did not have the oracles of God, he says: "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse." (Romans 1:19-20).

But does this knowledge of God coming from nature include a knowledge of God's commandments? Indeed it does. Speaking of these same people, Paul, farther on in the same chapter, says:

"And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, slanderers, haters of God, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. THOUGH THEY KNOW GOD'S DECREE THAT THOSE WHO DO SUCH THINGS DESERVE TO DIE, THEY NOT ONLY DO THEM, BUT APPROVE THOSE WHO PRACTICE THEM." (Emphasis mine. R.D.)

Therefore, even men who have no access to God's direct revelation, through nature come to know God's DECREE against the various evils they practice. Thus, they too, when they gain this knowledge, are accountable to God.

As it was with Paul, so it is with all men: "I was once alive apart from the law, but when the commandment came, sin revived and I died." (Romans 7:9).

Thus, from the scriptures we have our question answered. He who knows God's commandments is accounatble to God for obeying those commandments. He who disobeys, sins. And he who sins earns

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WHAT COLOR DID HE SAY?

By Allison Parker
Weyburn, Sask.

Did Christ make any distinction of color when He gave the Great Commission? It is an acknowledged fact that the white race has been distinguished by greater achievement. Does this indicate a superior aptitude or capacity in the white race? The general assumption is that the race that has attained the highest stage of civilization is naturally the most gifted.

A distinction has been made between a genius and rising to fame. This helps us to be more fair in the comparison of races. Genius is an in-born aptitude for greatness. Fame is the recognition by men that greatness has been achieved. We cannot compare scientifically the racial capabilities of the black race versus the white race by the relative number of men, or women who have attained fame. A genius may not always obtain fame. Poverty, circumstances, location, malnutrition and many other hindrances may prevent it.

A further aid in securing a proper attitude to other people is a suitable time - perspective for judgment. With the proper perspective we should realize that not long ago many foreign lands were more civilized than we. This point of view motivates us to demonstrate humility as a more practical mannerism.

With our mind fixed on the attainments of the white civilization, it may be flattering to regard proudly our attainment as an indication of superiority. We may enjoy thinking of ourselves as further removed from our first ancestors, Adam and Eve, than are the peoples of backward nations. Aware of the trend of thought with reference to heredity, we may like to think that modern civilization has left its mark for good on the brain structure of the white man. All these things naturally strengthen our racial pride. But it is well for us to realize that modern science has not furnished the proof of one of these assumptions.

What did Peter say in Acts 10: 34-35? "God is no respector of persons; but in every nation he that feareth him, and worketh righteousness is acceptable to him." We have read this statement often and heard it quoted from the lips of others, but still it fails to impress on us the fact that God's interest in humanity is unmarked by any favoritism.

The soul of any accountable person, whether he lives in the slums of a city in India or on the wide open spaces of the prairie west, is of equal value to God. God's promises are given to each Christian alike regardless of color.

Jesus revealed to us that eternity lies ahead of every human being. Our stage of attainment is not fixed and no limit has been set to our growth. Let us therefore be certain that any race of people who are given the chance, who have the knowledge and the will to conform to God's laws of pardon, may advance. Certain nations are making vast advances and if they hold unto the principle of growth as found in Christ, no racial aptitude that we seem to possess will keep them from developing beyond us. "God is able to make all grace abound unto you: all sufficiency in everything may abound unto every good work" (2 Cor. 9:8). This was not said more for the white than for the black.

If we as Christians have channelled our minds as God would have us do, we will respect other nations and be enthusiastic about the possibilities of all mankind. No limits can be set to any race in their growth, in knowledge, in power, in character, and in a wondrous progressive sharing of the life of God.

Some of our brothers and sisters in Christ have decided to spend the next four years teaching the unsearchable riches of Christ to the people of India. It is our earnest prayer that much good can be done. God said "His word would not return unto him void but would accomplish that which he pleased and should also prosper in that thing whereto he sent it" (Is. 55:11).

India is fairly breathing religion. She has produced over fifty various sects of religions with which over three hundred and fifty million people face life and death. India's religious nature has been compared to a veritable Nile which waits only for the skill which can direct the energy and utilize it to transform her into the richest province of Christ's empire.

Can we picture in our minds a great throng of people treading down great stone steps, in order to reach the sacred waters of the Ganges? The aged and young have to step aside to avoid being trampled to death by the immense crowd. The rush is on in Canada, but I'm afraid not in regard to sacred matters.

What about the philosophic temperament of India? For many years she has given almost no attention to science or to history, but she has given her talent to searching out the metaphysical mysteries of religion. This study when applied to the revelation as found in Jesus Christ, should yield new visions of truth in us. India is noted for her capacity for contemplation. When we are asked to kneel for prayer, we almost resent the idea, and find it disturbing to remain in that position while a lengthy prayer is said. Yet, the people of India have learned to remain immobile in peace and quietness of mind, in deep contemplation.

The very name of India recalls to our minds thousands of wandering devotees who have left home and family with little more than a beggar's bowl to spend their lives in pilgrimage. No, we cannot admire their methods of self-imposed discipline, but the capacity for renunciation we can admire. Turn that willingness for self-denial and devotion into constructive channels, and the world will pause in appreciative wonder.

Do we see in the death of Christ the supreme disclosure of God's mind and heart toward an unreconciled world? Every Christian should be convinced that in spite of sin, we can count on God's love to the uttermost. Therefore among life's certainties is the divine and limitless resources for the recovery of mankind in God's plan of

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LESSONS FROM THE PAST



As we go to press with this issue of the Gospel Herald, we have much cause for optimism concerning the Lord's work in Canada. Almost every month brings news of new congregations planned or begun. Older congregations are building new buildings, increasing their Bible school facilities, and in general, seeking to be more effective in reaching the people around them with the Gospel.

This new activity must be very gratifying to some of those veterans who kept the light burning in a period of frustration and humiliation. The church in Canada owes a great debt of gratitude to some of these men and women who remained loyal in adversity.

There is a burning desire, especially among the young people, to accelerate the growth of the church by the use of more effective methods and better planning. This is healthy. Some of these younger people have considerable talent for leadership and the education to go with it. They can do great things in the next 25 years if the older brethren will encourage them and work with them.

Our optimism, however, needs to be tempered with caution. Each generation needs to look back to the mistakes of former years in order to avoid similar errors. There is need for us to take note of the causes of digression back before the turn of the century. Much future heartache may be spared if we learn well our lessons from this period.

We believe that a generation is growing up oblivious to the dangers to unity posed by instrumental music and missionary societies. Some are suggesting that too much fuss was made over these innovations and that a more lenient view should be taken toward those who support them. While it is true that the spirit of bitterness too often prevailed in the past in opposing societies and mechanical instruments of music, this does not remove the fact that these innovations were unscriptural. The bitterness is more understandable when we realize that often innovations were introduced amid plotting, intrigue, and, in some cases, outright hypocrisy.

It has been said truly concerning the churches which introduced the societies and mechanical music that these were but the outward expression of an erroneous attitude toward authority. Homer Hailey has expressed the reason for the division between them and the congregations which resisted the innovations very clearly:

> "The two bodies are separated today, not over instrumental music, *per se*, nor over missionary societies, but as the result of an attitude toward the authority of the Scriptures." (*Attitudes and Consequences*, p. 246).

One of the main arguments for the introduction of mechanical music was that it would make the service more attractive to visitors. Persons attracted by the good music would then be converted. This argument has proved to be untrue. The churches which use the instrument have over a 50-year period shown decidedly less growth than those which refused this innovation. The missionary societies have not only proved insufficient but the United Christian Missionary Society in the United States has proved to be a center of controversy.

A major division has taken place among two large segments of those who use instrumental music in worship. The U.C.M.S. has been a large bone of contention in this controversy. Presently, the more liberal wing, the Disciples, is building a denominational organization around the Society. An ultimate union with denominational churches is the goal.

We would recommend that every congregation of faithful Christians obtain several good books on the Restoration Movement. Two or three books on the subjects of instrumental music and missionary societies should be available for the members' use. Young men and wo-

(Continued on page 9)

A LOOK INTO THE PAST

(The following is excerpts from a letter written by David Oliphant of Picton, Ontario, editor of the "Message of God Will", and is taken from page 136 of the July-August issue of 1865. Appearing under the title 'Travels No. 1" it was in the form of a letter addressed to a Brother Whitney of Hillier. We have access to many similar records and would appreciate the reaction of our readers to our printing more of the same. E.C.P.)

"On the morning of the 18th of March . . . we left Picton for the western part of Canada, at the call of a multitude of fervent brethren.

"After halting at Toronto for some days, enjoying the luxury of the company of relatives and friends, it seemed good to pass over to Smithville, and spend a Lord's day in public labor. The disciples in Smithville are thriving and increasing beyond expectation. Brethren Wardell, Teeter, Felker, Coon, and Hare, with others, deserve notice as active members of the saved family, and they are zealous not only in Smithville but likewise in St. Ann's.

"The Lake Shore, in the vicinity of Beamsville, was visited, and we had strength to engage in the work of the gospel publicly and from house to house. The Culp family, the Parkers, the Thompsons, and others were found to be in average religious health.

"In calling at Jordan, it was with pleasure we greeted brethren Laws, Clark, Clendenan, Thompson, Wills, Crow, and others with them. At different times, three or four addresses were given to the people in Jordan.

"Calling at Gainsboro, acquaintance was renewed with brethren Johnson, Moote, Greenwood, Huntsman, Comfort, Swartz, Bradt, and the spiritual relatives who worship with them. One discourse was delivered in Gainsboro, and a little progress was made in forming the acquaintance of brother Benedict.

"Wainfleet was next visited, and then Rainham. Two addresses were delivered at Wainfleet, and one address in Rainham. To all the disciples of the Lord in both places, much Christian love is sent.

"Two meetings were held near the residence of brother Huntsman, township of Clinton, at which the privilege was enjoyed of hearing brother Benedict, who gave addresses noted for earnest and courageous power.

"As the days of the month of May were drawing to a close, the far-famed debate between Benedict and Miller, in the largest Methodist chapel in Gainsboro, commenced, and proceeded four days. Very many were present to hear who were unable to gain admittance into the chapel . . ."

(Next issue: Travels No. 2 — The June meeting in St. Ann's).

SHOULD CHRISTIANS KEEP

(Continued from page 1)

Adventist preacher gave their reasons for keeping the sabbath today. Here are his main arguments as I understood them:

1. "The example of Christ." He read from 1 Peter 2:21 where it is stated that Christ is our example and that we should follow his steps. Then he gave Luke 4:16 which mentions Christ worshipping in the synagogue on the sabbath day. He concluded that since we are to follow the example of Christ and since Christ worshipped on the sabbath that therefore we should worship on the sabbath. On the surface and without considering other Scripture this sounds convincing.

In reply we said that the Adventists themselves do not do everything that Christ did. For instance Luke 2:42 relates that Christ went up to Jerusalem to observe the passover feast. But the Adventists do not keep the passover today. So their argument proves too much. And what proves too much, proves nothing.

Then we pointed out that Christ was born under the law (Gal. 4:4) and He certainly lived in obedience to it. But Col. 2:14 says that at the time of His death he took it out of the way and nailed it to the cross. So that while Christ obeyed the law he later took it out of the way. Thus we are not required to obey it today.

2. "We are to keep the Commandments and this includes the sabbath." Here our friend read a number of passages that require the obedience of men to the commandments of the Lord. (e.g. John 14: 15, 21). He claimed that these commandments would be the Ten Commandments and that therefore we should keep them today.

In response we pointed out that Jesus gave many commandments which are no part of the Ten Commandments. For example, He said that for us to love one another as He loved us was "a new commandment." (John 13:34) The commands that Jesus said were the greatest were not even part of the decalogue. (Matt. 22:35-37).

3. "The apostles kept the sabbath." Passages from Acts that mention the apostles going into the synagogue on the sabbath day were offered as proof that we should keep the sabbath. For instance, Acts 18: 4: "And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks."

In reply we read verse 13 of the same 18th chapter of Acts: "Saying, this fellow persuadeth men to worship God contrary to the law." These words comprised the accusation the Jews brought against Paul before Gallio, the deputy of Achia. We said that if Paul had actually been observing the sabbath in accordance with Jewish law that the Jews could hardly have brought such an accusation against him. Then we pointed out that Paul went into the synagogue on the sabbath because it gave him an opportunity to preach to people who believe in God and the Old Testament. The fact that he often preached on the sabbath day does not establish anything about observing that day. He only preached on that day because the Jews could be found assembled at the synagogue on that day. I then offered to come and preach at the Seventh Day Adventist Church on one or more Saturdays and asked if that would mean I was keeping the Sabbath.

In another article we will consider reasons for not keeping the Sabbath today.



Ray Miller, Editor

(Editor's note: The response has been very encouraging the past few weeks in regard to the material we are receiving for this page. Thank you, and keep up the good work!)

IT'S THE GREATEST!

The above title is often used today as a means of expressing that something is really wonderful. For example, if you were to ask a young man how he likes his new car, he would be very likely to reply, "It's the greatest"! There is a danger that we might overlook something very important that is also the greatest — the Christian life. One could hardly find a more descriptive and honest definition of the Christian life than to simply say that it is the greatest. It is greater than all other ways of life because it, and it alone, can bring true happiness, peace of mind, and hope for the future. It is the most wonderful way of life because it came about, not by the planning of men, but by the planning of the Heavenly Father; and was put into effect by the sacrifice of Jesus upon the cross. Finally, it is the greatest in that it is the only way of life that will give everlasting bliss to all who faithfully walk in its paths.

Never neglect the Christian life, for it is the greatest life of all!

I CHALLENGE YOU

by Murray F. Hammond

I have just finished reading a fascinating little volume* in which the author reminded me that Jesus had a sense of humour. I had almost forgotten this cardinal fact about Him, so accumstomed had I become to thinking of Him as the "man of sorrows and acquainted with grief," which, of course, He was; but Jesus had, as well, this other facet to His personality, this capacity for humour. We know that, upon at least two occasions (Luke 19:41; John 11:35), the Son of Man "wept," and, although there is no specific mention of an instance of it, we can be sure that, upon occasion, Jesus laughed. His was the perfectly balanced personality (Luke 2:52), and hence, if He was susceptible to sorrow, He was also given to experiencing happiness; if He was tear-prone, He was also fun-loving.

Jesus could appreciate a good joke, if it was a wholesome one, as well as, and maybe better than, the next man. More than that, He could, and did, Himself tell the funniest jokes. He was the Master of humour just as He was the Master of everything else. The world's great humourists about whom you've been hearing and reading in school — for example, Rogers and Leacock — couldn't hold a candle to Jesus. The fellow** who said that "there isn't a joke in the whole of the New Testament" must not have studied the Sacred Volume very closely, for Christ's witticisms abound throughout His wonderful teachings. Consider, for instance, the picture He conjures up in our minds of a camel trying to squeeze through the eye of a needle (Matthew 19:23-24);*** again, the hilarious portrait He paints of certain ones swallowing camels (Matthew 23: 23-24); and again, His ludicrous reference to a beam or log protruding from one's eye (Matthew 7:3-4); and yet again, His laugh - provoking allusions to such brilliant exploits as placing a lighted lamp under a bushel or beneath a bed (Mark 4:21) and washing clean the outside of dishes while leaving the inside dirty (Matthew 23:26; Luke 11:39). And these examples might be multiplied many times over.

Not, understand, that Jesus ever regarded, or treated, life lightly, for it was a solemn errand upon which He had come from Heaven to earth. He was here on serious business. There is nothing funny about sin and pain and death. But Jesus was not above using humour both as a device with which to arrest the attention of His listeners and as a weapon of sarcasm with which to expose and combat error of various kinds. In other words, Jesus sometimes employed humour as a tool in His APPROACH to dealing with the serious.

Now for the application. I CHALLENGE YOU, THE YOUTH OF THE CHURCH, TO RETAIN YOUR SENSES OF HUMOUR. You're going to need them! For, if present trends continue, the indications are that, in your time, there will be, in the world, more distrust and cynicism, more unbelief and hatred, than ever before. And if you are to remain sane in so wicked and hostile a climate, then you will have to be able to laugh in the face of it. I do not mean to suggest, of course, that you should dismiss life's unpleasantries with a mere giggle, for Christians are to be sober realists who meet the issues and challenges of life squarely. Rather, what I am suggesting is, that if you will only complement your faith with the appropriate touch of good humour, then you will be in the possession of an ideal combination to aid you in a sane and balanced approach to your treatment of life's unpleasantries.

"To every thing there is a season, and a time to every purpose under the heaven . . . A time to weep, and a time to laugh . . ."

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*Webster, Gary, Laughter in the Bible, St. Louis: The Bethany Press, 1960. Should you wish to pursue the subject, the Gospel Herald would doubtless be glad to order this little book for you.

**Ludovici, Anthony M., The Secret of Laughter. Quoted by Webster, op. cit., p. 105.

***The saying is even funnier if you imagine the camel to be double-humped.

HEAVEN

by W. F. Cox, Stoney Creek, Ont.



"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). Verse 8 says "we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

In building a material house the contractor has many restrictions to consider. For instance, the proper lot on the survey, certain dimensions, the right materials, and other restrictions as to the cost of the house, etc.

In this heavenly home only one restriction is required — purity of character. "Blessed are the pure in heart: for they shall see God (Matt. 5:8). Only those who "Lay aside every weight, and the sin which does so easily beset us," are acceptable. (Heb. 12:1, 2). Only those whose names "are written in the Lamb's Book of Life" (Rev. 21:15) can qualify.

But think of this wonderful place to which we are invited to go. This is a twelve thousand - furlong heaven, God's home, the ideal dwelling place for the soul (Rev. 21:10-25). We are happy for the fact that any responsible person can go there. No one can go there with his present sinful record against him and no one can change his past record. If we are responsible beings, we have sinned in the past, "for all have sinned, and come short of the glory of God" (Rom. 3:23), and no man can change his past.

You cannot change the trip you made yesterday. You cannot change a word you said yesterday. No man can change his past, but Jesus can take it out of the way. He can blot it out, "though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool" (Isa. 1:18).

"Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forebearance of God" (Rom. 3:24, 25). Again, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins" (Col. 1: 13, 14).

Once again, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sins" (1 Jno. 1:7). To walk in the light is to follow the directions given in the Book of God. It is to be obedient to every condition of the gospel which is the power of God unto salvation to every one that believeth.

Right now, Christ is in heaven seated at the right hand of the Father. He is there for the purpose of preparing mansions for God's children. He says He is coming back to take us to that beautiful home. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (Jno. 14:2). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

We read in the closing book of the Bible, written by inspiration, by the last living apostle, in the last days, of the last speech he ever made: "Blessed are they that do His commandments, that they may have right to the tree of Life, and may enter in through the gates into the city." (Rev. 22:14).

"Earth hold no treasures but perish with using,
However precious they be;
Yet there's a country to which I am going,
Heaven holds all to me.

Out on the hill of that wonderful country,
Happy, contended and free;
Loved ones are waiting and watching my coming,
Heaven holds all to me.

Why should I long for the world with its sorrows,
When in that home o'er the sea,
Millions are singing the wonderful story,
Heaven holds all to me.

Heaven holds all to me,
Brighter its glory will be;
Joy without measure will be my treasure,
Heaven holds all to me."

Yes, the Lord is coming to take us to that home, where we are invited to spend eternity with the Lord. There are conditions to meet, and we must meet the terms of those conditions. The conditions are plain, and all of us can understand them.

WHAT COLOR DID HE SAY?

(Continued from page 3)

salvation.

I believe it is this conviction that has encouraged our fellow Christians to go to India.

Paul could no more keep silent about this great conviction than could Jeremiah keep God's word in his heart unspoken to people who never heard it. "If I say I will not make mention of him, nor speak any more in his name then there is in my heart as it were a burning fire shut up in my bones and I am weary with forbearing, and I cannot contain" (Jer. 20:9). Paul said, "I am debtor to Greeks and to barbarians, both to the wise and to the foolish. So as much as in me is, I am ready to preach the gospel to you also that are in Rome."

Why did he say this? "For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek." (Rom. 1:14 and 16).

May God's richest blessing be upon you all.

A PECULIAR PEOPLE

(Continued from page 1)

At the other end of the matter, the dishonest person finds his problems complicate themselves. A single dishonest act may, in order to avoid detection, require that he tell a halsehood to cover it. This, in turn, leads to more involved lying to further conceal the deception. The poet truly described the dilemma when he penned: "Oh, what a tangled web we weave, when first we practice to deceive."

Most of us have a certain amount of native honesty which will accuse us when we venture astray. Some call it "conscience", but by whatever name you know it, it is the still, small voice that stirs within us when we make a wrong move. We may often succeed in concealing our lapse from those around us, but we cannot hide it from ourselves, nor can we hide it from God.

As a case in point, let us imagine that you are in a busy store. You have made your purchases, and are at the check-out counter. The clerk totals up your bill, announces the frightening result, and you hand over some money. You have given her a ten-dollar bill, but in counting out your change, she has given you the change for a twenty-dollar bill! What do you do now? She has evidently not noticed her error, and is busily packaging your goods. People around you, absorbed in their own thoughts, have not seen what has happened. You are the only one who knows that you have suddenly become ten dollars richer. If you keep silence, it is entirely possible that no one will ever know what became of that ten dollars..... except you. You won't be present at the closing of the store, when the clerk finds to her horror that she is ten dollars short, and must make up the loss. Anyway, why wasn't she more careful? It's no skin off your nose, if she is so careless as to hand out ten-dollar bills without looking. After all, you didn't *steal* it from her.....or did you? OF COURSE YOU DID!! Just as surely as if you had held her helpless at gun point, and reached greedy hands into the till, you stole it. Worst of all, you know it.

But wait. Let's go back to where she is counting out your change. As soon as she says, ".....and ten make twenty!", you speak. "But I only gave you a ten!" You can almost hear your conscience applauding. You feel the warm glow that comes from knowing that you have done the right thing. Her smile of embarrassment and gratitude warms you even more. You walk away feeling good. You can hold your head up proudly. You don't have to slink away, knowing that you have defrauded someone of that which was not yours. Sleep comes easily that night.

There are many people, however, who are scrupulously honest, but are not of the "peculiar people" Jesus sought to purify to himself. The reason is that they have not surrendered to God's will. This must be done before anyone can become a member of the family of God.

The child of God must be willing always to choose the thing that is right, regardless of what the world around him does, or what he himself would prefer to do. Rivers are crooked because the water follows the course that offers the least resistance. Crooked lives are made in the same way. To be peculiar in the sense God wants us to be, we must not be like the majority of mankind.

The right way is not always the easy way, but the child of God, who wants to spend eternity with Him must seek it, and be willing to take it, even when it seems the rest of the world is going the other way. The saved will never be in the majority, any more than Noah and his family were in the majority. The way that leads to heaven is narrow, and in the words of Jesus, "...few there be that find it." Those who do and continue in it, are promised beauty and wonder and splendor and happiness beyond any imagination of man's mind. These are the "peculiar people" with whom God has promised to abide throughout the endless ages.

A STATEMENT FROM BROTHER WM. M. SMART

I hear it is being reported that I am a Baptist. Perhaps this is because when I became identified with the Church of Christ I felt that my baptism administered by a Baptist preacher in Italy during World War II was scriptural. Later I decided to be immersed again because of the doubt that had arisen in my mind. Bro. Hawley of Port Huron, Michigan immersed me. I have my Baptismal certificate which he gave me at the time.

William M. Smart
2625 Peavey Street
Port Huron, Mich., U.S.A.

(Ed. note: We trust that the above will clear up any misrepresentation which might have been circulated by someone who was unaware of the immersion by Bro. Hawley, and that every effort will be made to undo any damage such might have caused Bro. Smart. E.C.P.)

Albert Bennetts, an elder of the Maplewood Avenue church in Toronto, was duly selected to represent the congregation in the performance of marriage ceremonies. In this function he takes the place of Elder Colin Cameron.

PREACHER WANTED

Congregation numbering over 100, located in town of Meaford, Ontario and serving surrounding rural area will need a preacher to begin labours in late summer or early fall. Church owns residence.

Contact: THE ELDERS, CHURCH OF CHRIST, MEAFORD - ONTARIO



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Holman Study Bible. Revised Standard Version. A. J. Holman Company. (In Canada G. R. Welch Co. Ltd). $8.95.

Since the exclusive rights held by Nelson have expired a number of other companies have brought out editions of the Revised Standard Version. This particular edition contains a number of very fine helps to the study of the Bible.

Each book of the Bible is preceded by an outline, a survey and a paragraph about the author. Thirty-four writers produced the Old Testament introductions and twenty-one those for the New Testament. These contributors are representative of conservative Biblical scholars from England and America.

The text of this Bible is clear and readable. The cross references are placed right within the verse so as to be easy to locate.

At the end of this Bible are five excellent articles that fill 53 pages. "New Light from the Dead Sea Scrolls" is by the British scholar F. F. Bruce. Carl F. H. Henry, editor of *Christianity Today* contributes "The Bible and Modern Science." "The Archaeology of the Bible" is by James L. Kelso, a professor of Biblical Archaeology. This is followed by "Between the Testaments" by David H. Wallace. The final article on "The Chronology of the Bible" is by Donald J. Wiseman, professor of Assyriology, University of London and formerly of the British Museum.

Last of all there is a concordance of 191 pages and 8 pages of coloured maps. All in all, this is a very attractive edition of a very useful version.

LESSONS FROM THE PAST

(Continued from page 4)

men should be encouraged especially to read these thoroughly. Sermons and class lessons need to be taught showing the proper attitude toward Biblical authority. With this effort and emphasis, the spectre of human innovations and division need not haunt a growing church.

(A few of the best books in this field are: *"The Search for the Ancient Order"*, Vols. I and II, Earl West; *"Attitudes and Consequences"*, Homer Hailey; *"The Voice of the Pioneers on Instrumental Music and Societies"*, John T. Lewis; *"Instrumental Music in the Worship"*, M. C. Kurfees.)

—R.D.M.

HERE AND THERE

Montreal: With the idea in mind of securing a permanent building for the church, the brethren here have set a goal of $20,000 for 1963.

Jerry Davidson has sent in a total of 55 new subscriptions in just a few months of effort.

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

Ratings

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed

10 marks for each

THE SECOND COMING OF CHRIST

1. According to Mt. 25:31, who shall accompany Christ when he returns?
2. Name one of the three sounds that will announce Christ's second coming as recorded in I Thess. 4:16.
3. Who shall gather in a great assembly before the throne of Christ when he returns?
4. An angel said, "Jesus . . . shall so come in like manner." Identify the incident during which this statement was made.
5. What shall Christ deliver and to whom when he comes again?
6. According to I Thess. 3:13, who shall accompany Christ when he returns?
7. Who will meet Christ when he comes the second time? Where?
8. What will Christ proceed to do when he comes?
9. According to II Thess. 2:3, what dire falling away and revelation will have to take place before Christ returns?
10. What climatic end will mark Christ's return?

ANSWERS — 1. Angels, Mt. 25:31. 2. The Lord's shout, the archangel's voice, the trump of God, I Thess. 4:16. 3. "all the nations," Mt. 25:32. 4. The Ascension, Acts 1:9-11. 5. The Kingdom of God, I Cor. 15:24. 6. "All his saints," I Thess. 3:13. 7. The dead in Christ raised, and living Christians changed, in the air, I Thess. 4:17. 8. Judge the world, according to every man's deeds, Mt. 16:27. 9. The man of sin be revealed, II Thess. 2:3. 10. The end of the world, elements burning with fervent heat, etc. II Pet. 3:10.



HERE AND THERE

by Eugene C. Perry

Salmon Arm, B.C., Oct. 27: We have just completed an excellent series of Gospel meetings, Oct. 17-26, with **Bro. Jim Hawkins, of Victoria** preaching. In nine nights, 33 adult visitors attended 63 times, averaging slightly over seven adult visitors per night. Angels rejoiced in that three souls obeyed the gospel by 'putting Christ on in baptism'. These were **Mr. and Mrs. Albert Stephenson and Mrs. Fowler.** This makes 16 baptisms here since Jan. 1, 1962. **Bro. Hawkins** is a very clear and forceful preacher.

"My wife and I give a **Gospel Herald** subscription to each new Christian. — **Lynn Anderson**

Victoria: The fall meeting with **James Burns** of **Regina** was held Nov. 7-16.

Members recently moving to **Victoria** include **Dorothy Phypers and Carolyn Clark of Creston and Sis. Searle of St. Johns, N.B.**

Vancouver, B.C.: "The **Saunders** and the **Marshals** attended services in **Creston** (in August). The church there has purchased new lots, and will be erecting a new church building."

W. R. Smith of Abilene, Texas will be here for a meeting in April.

Three members have moved their membership to the **Burnaby** church. One, **Violet Davis,** has moved to **Niagara Falls, Ont.**

In the four year history of the **Oakridge** church 47 have been baptized of whom seven are in the city out of duty, 17 are faithful at Oakridge, and 23 have moved away of whom at least 18 are faithful and working in other congregations in the U.S. and Canada. The average contribution to date this year is $238, just under the budget of $245 and this does not include special contributions of over $1,400.

The church is in process of appointing elders and it appears that **Alec Clelland, Wilf Clelland, Deed Saunders** and **Art Farnden** will receive appointments.

HERE AND THERE

Calgary: "**Sis. M. G. Francis,** formerly of **Nova Scotia,** is now making her home in **Calgary.**" — **Gospel Reflections.**

HERE AND THERE

Lloydminster: This church began this year by using the fine new building made possible by the generosity of brethren in the southern states who sent a cheque for $20,000 last fall. This building was officially opened on May 13th. A meeting was held by **Idus England** of **Channelview, Texas,** July 1-8 and another along with a VBS, July 29-August 5 by four young men from the **Houston** area. V.B.S. attendance averaged 87.

Bengough, Sask.: A VBS was conducted this summer by **R. B. Vicks** of **Texas.**

Estevan: The new meeting house was opened in May. **Floyd Vidler** of **Portage La Prairie** held a meeting with one baptism. A five day VBS in July averaged 70. **Aaron Swart** of **Carman, Manitoba** held a meeting Oct. 14-21.

Perryville: "We do not have a regular preacher, but three of our local men, all farmers, take turns speaking on Sundays."

Regina: There have been four baptisms and one confession of wrong. **Johnny Lewis of Austin,** Texas held a VBS and meeting this summer. Attendance has been encouraging with 155 as an a.m. high and 127 for the evening.

A lectureship planned for Nov. 23-25 was to include **J. C. Bailey, Cecil Bailey** and **Dan Wieb.**

Saskatoon: "A recent bulletin indicates that nine members have recently come to this church. **Gerald Fruzia** of **Edmonton** was engaged in a series of meetings from Oct. 14-21. At the same time **Wilfred Orr** was holding a meeting in **Wawota.** A meeting is planned for **Martinville,** a small village near **Saskatoon.**

In **Saskatoon, Margaret Peters** obeyed on Oct. 7, **Dave and Shirley Fehr** on Oct. 14 and **Ian McLeod** on Oct. 21.

Eighth Street is to be widened which will necessitate changes or moving of the building.

Outlook: Magnar Knutson of Bayview Ave. in **Toronto** began a meeting here on Nov. 4.

North Battleford: A used airport building which will provide a meeting place as well as living quarters for the evangelist is being moved into town. **Jim Williams** made a trip to the U.S. to raise funds to complete this undertaking.

Swift Current: We should be able to meet in the basement of our building by Nov. 15. It will contain a large room and three rooms for classes which will be much better than the hall in which we now meet.

HERE AND THERE

Carman, Man.: President H. Roland of Columbia Christian College began a one-week gospel meeting in **Carman** on Oct. 28.

Dauphin, Man.: There is great need for preacher or worker here to work with this small group and encourage the new converts in meeting the challenge to preach the truth to the community.

HERE AND THERE

Huntsville, Ont.: "The church at **Huntsville** is planning a series of lectures Feb. 17 through 20. We hope that this will be able to serve a need among the churches of the north, while taking advantage of the usual slack period as far as work is concerned. We plan for four lectures and a period of song practise during each day, and a Gospel meeting at night." — **G. Dennis**

One was restored recently.

Collingwood, Ont.: Two were baptized in a series of meetings held by **Ray Frizzel of Bowling Green, Ky.**

Owen Sound, Ont.: Jim Nicholson of **Tintern** is to be with this church in a meeting to begin on Dec. 2. **John Cooper** has moved from **Guelph** to **Owen Sound** and will worship with the church there.

Sudbury, Ont.: "Our first regular Young People's class is now history. The small group enjoyed a period of singing and a film which is the plan for each Friday at 7.30.

Glencoe, Ont.: Two were baptized in the recent meeting held by **Claude Wilsford.**

London, Ont.: Gordon Veinot of

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS

GUAM

The church on the island of Guam, 1,500 miles west of Hawaii in the Pacific Ocean, is looking for a gospel preacher who will come to work full time with them. Bro. Robert Davidson, a member of the United States Air Force, has been preaching there but is being transferred back to the States. Much work is being done among the native population as well as among military personnel stationed there. The congregation now numbers 90 faithful members. Anyone interested in moving to this mission field is asked to write the Church of Christ, Box 883, Agana, Guam.

NIGERIA

Much news has come from the Nigerian mission field in recent weeks. One item pertains to the second trip being made to that area by Bro. Marshall Keeble, probably the best-known Negro preacher in the church today. A previous preaching trip to this country was made by Brother Keeble in 1960, which resulted in the baptism of 86 souls into Christ. Now 84 years old, Bro. Keeble expects that this will likely be his last trip abroad for the purpose of preaching the gospel to native Africans.

Brother Keeble was to speak at the Nigerian Bible Lectureship beginning October 29 at Upkom. He was to conduct classes in the mornings, and spend the afternoons and evenings engaged in preaching the gospel. Plans for meetings had already been made by missionaries prior to Bro. Keeble's arrival. They were to be held in the open market places, by the river sides, in mud huts, and under brush arbors.

Christian school teachers already are conducting 11 schools for the Nigerian government, offering work through the eighth grade with required Bible classes offered every day. In January Nigerian Christian College is scheduled to open with Bro. Joe Cross of Odessa, Texas, serving as director. This school will offer advanced work in Bible study and other subjects designed to help the Nigerian brethren to become better Christian workers.

Also in Nigeria, Bro. and Sis. Jim Massey and their three daughters have arrived back in the country for their second tour of duty. They had spent the previous six months in the United States. The climate of the country is such that white people are required to take leave after each two-year period in Nigeria. The South Park Church of Christ in Beaumont, Texas, which supported the Masseys during their first two-year tour there will again support them for the next two years.

AUSTRALIA

Plans are being completed for three Christian families from New Jersey to go together to Brisbane, Australia, to help with the small church there. Five of the six adults in the group are teachers in the New Jersey public schools. The group includes Bro. and Sis. John Lee Newton and their three children; Bro. and Sis. Forrest Suddeath, Jr., and their daughter, and Bro. and Sis. James Beckloff, Bro. Newton is presently preaching and working with the church in Dover, N.J. All have had previous missionary experience.

DENMARK

Bro. and Sis. Ronnie Parker and their four children have returned to the work in Copenhagen, Denmark, after spending three and a half months in the United States, during which time Brother Parker travelled among the churches speaking on behalf of the Danish work.

MEXICO

Nine were baptized into Christ on October 31 at the church in Tijuana, Mexico. More than two dozen Bible classes are conducted in homes each week by evangelists there.

NYASALAND

Brother and Sister Leon Clymore have returned to the United States on a visit after four years work in Africa. Previously, Brother Clymore had worked in Swift Current, Saskatchewan.

Most of their time in Africa was spent in Rumpi, Nyasaland, though the last month was spent in Lusaka, Northern Rhodesia, where their third child was born and where Bro. Clymore worked in the third annual encampment for white children. There were 53 campers.

The Clymores plan to return to Nyasaland in 1963 after he completes some graduate work at George Pepperdine College, Los Angeles.

THAILAND

Brother and Sister Robert E. Davidson have completed their plans to enter Thailand as missionaries in January, 1963. The former Dean of Students at George Pepperdine College, Bro. Davidson will be supported in his work by the Bel-Aire church in Tullahoma, Tenn.

TANGANYIKA

Brother and Sister Al J. Horne are in the United States for a six month's visit before returning to their work in Africa. A native of the Union of South Africa, Brother Horne will be speaking in behalf of missions throughout South and East Africa. He plans to return to Tanganyika about the first of the year and remain there until other missionary families come as replacements, and then hopes to go into Swaziland, in the Union of South Africa, to establish a training school for native evangelists.

UNION OF SOUTH AFRICA

A recent survey conducted by Brother John T. Hardin shows that there are now 80 churches known to exist in the Union of South Africa, with a total of about 2,600 faithful members. There may be others since the earliest churches were established in the 1800's by immigrants from England and Australia, though a really concentrated evangelistic effort was not begun until 1949.

Of the churches known to our brethren there, 17 are white, 16 are colored, and 47 are native. According to the segregation laws, all racial groups must be reached and taught separately. Since white contact with native and colored groups is difficult, accurate information on native groups is hard to obtain, and it is quite possible that there are other groups unknown to white brethren, meeting and worshipping according to the teachings of the Bible only.

BAHAMAS

Because of recent political devel-

(Continued on page 15)

GATEWAY TO THE NORTH



Pictured are Clyde and Wilma Lansdell with their two boys, Roger and Rayburn, and Betty Buckton (foster child)

The City of North Bay is located right on the Champlain Trail. A few miles from the city one can wander over narrow portages by-passing unnavigable water, past steep precipices and dense woodland, retracing the footsteps of the courageous Champlain and the Jesuit Fathers on their adventurous trips.

North Bay, from its very beginning, found itself rich in folklore and through careful conservation retained the primitive atmosphere. Wild life abounds within a few minutes drive from the city and some of the finest fishing in the country is to be found in the waters lapping on the shores of North Bay.

This city located in an area of rich natural beauty also makes claim to tremendous industrial expansion. In the past seven years the population of North Bay has increased from 4,800 to the present 23,070. Including the areas of Widdifield and West Ferris increases the population to 45,000. North Bay is located on the main line of the C.P.R., C.N.R. and terminal for the O.N.R. Both the Johns-Manville Co. and Dupont of Canada chose North Bay for their new plants. It is also the location of Northern Ontario Natural Gas Co. and the Regional Office for Ontario Hydro. The area is also the centre of the important defense installations known as 'SAGE' and 'The Bomarc Base.'

In this city of 9,192 Protestants, 8,687 Roman Catholics and 105 Jews three New Testament Christians have started to meet regularly to glorify the Mighty Power who created the natural beauty that provides the setting for this growing industrial city. For all of these reasons we believe that a strong church of our Lord can be established in North Bay. And so, after much thought and prayer, we plan, the Lord willing, to begin work in North Bay in July of 1963.

By the time we arrive in North Bay only one of the Christians now meeting will be there. Sister Pat Mattox (nee Wismer) originally from Jordan will be there. Brother and Sister Don Hamilton, who are stationed in North Bay temporarily, anticipate a move within six months. Some have stated a definite interest in moving to North Bay, others are considering it and for this we are thankful. We understand that Brother and Sister Ray Lock, presently in Abilene, plan to move to North Bay in the summer of 1963. We would urge any who are interested in making a move to consider the employment opportunities of North Bay and more particularly the tremendous opportunities to spread the gospel of Christ. We do not think it out of place at all to call your attention to the young church in Ottawa and to ask you to consider what a tremendous difference it has made to that Congregation to have Brother Ron Zavitz, Brother and Sister Blake Geig, and Brother and Sister Don Whitfield and possibly others that we do not know of move into that area and work with the church there.

We could not close this article without expressing our gratitude to the church in Meaford for the kind way they have accepted our decision to make this move. They are already playing a tremendous part in the organization of this work by, not only allowing us a great deal of free time for the raising of support etc., but also helping financially with the expenses that are entailed with the raising of support. At the time of this writing we do not have any support promised but we are confident that if it is God's will a way will be provided.

Frequently churches feel they are snowed under by requests for help from this or that cause to spread the gospel. But how can this be anything but a sign of growth, a sign that Canadians are at last realizing the tremendous need to evangelize this beautiful country and are doing something about it. And so it is without shame or embarassment that we ask all who read this article to consider thoughtfully and prayerfully the possibility of helping us in this work in any way that you see that you can. Any correspondence concerning the North Bay work can be sent to Clyde Lansdell, Box 577 Meaford, Ontario. We especially solicit your prayers.

—Clyde Lansdell

WHO IS ACCOUNTABLE

(Continued from page 2)

the wage of death.

However, just because a person knows enough to be lost, does not mean that he necessarily knows enough to be saved. Especially with younger people this mistake is sometimes made.

But it DOES mean that, when a person knows enough to be lost, it is our responsibility to teach him the things he must know to be saved — teach him how he, through Christ, can be freed from the bondage of law, sin, and death. For if we fail to do so, his blood will be on our hands.

GOOD NEWS FROM REGINA

Seventh Ave. and Pasqua Street

The Church of Christ, meeting at Seventh Avenue and Pasqua Street, Regina, is pleased to advise all sister congregations in Canada, and any others that may be interested, that full fellowship has been restored between the two congregations meeting in this city.

There have been differences existing over the past six or seven years that kept us from full fellowship. These have prevented the work of the church in this area from being carried out most effectively but we are pleased that they have now been resolved.

Please rejoice with us in this new milestone and pray that the progress of the Lord's Church here may increase daily.

Sheldon A. Perry

North Annex Congregation

The brethren of the North Annex congregation in Regina are happy to announce that full fellowship has been restored between themselves and the congregation meeting at 7th and Pasqua. Difficulty arose several years ago in Regina at which time the group then known as the North Annex congregation circulated a letter throughout the church in Western Canada stating their views on questions over which contention arose and that they as a congregation had withdrawn from the other group in Regina. This act sealed the separation and is something which is generally considered to be unscriptural, i.e. one congregation withdrawing from another. Although animosity was kept to a minimum still the terrible sceptre of a divided Brotherhood remained.

Over a period of time the bulk of the original North Annex congregation moved to other parts of the country, but not before a third congregation was established in the city. It was made up of my immediate family from the original North Annex group and several new members. But such is the power of Satan in matters of division; many months had to slip by before steps were taken to create an active fellowship between the two groups now in Regina and only recently has this taken place.

It is certain that many regretful things could be said of this whole matter, but we feel this would be a backward step. Rather, we of Regina ask you to rejoice with us. Fellowship is restored. Love abounds and we believe great things lie ahead. Already blessings are evident and a wonderful Spirit prevails.

We of the North Annex congregation would adjure brethren everywhere to place great stress on the majestic thoughts contained in Gal. 5:22-23: "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance against such there is no law." We can be kind, considerate and longsuffering in the business world for financial gain. How much more deeply concerned ought we to be with our brethren considering the price Christ paid that we might enjoy the blessed hope.

W. R. Forman
in behalf of the North Annex Congregation,
417 Osler St.,
Regina, Sask.

SARNIA MEETING

Two weeks have been completed of our meeting in Sarnia. The average attendance thus far has been 59 with a total of 33 different outsiders from the community who have attended the meeting.

Harold E. Hawley of South Lyon, Michigan (formerly of Port Huron, Michigan) was our speaker from November 4th through the 9th. Last week we heard excellent lessons presented by Ray Miller of Omagh, Ontario. This coming week, then, from the 17th through the 23rd, Ralph Perry of London, Ontario is with us.

Thus far there have been no baptisms. But the Word is being preached, the seed is being sown, and we believe that the Lord will give the increase.

On two Saturdays, November 3rd and 17th, students from Michigan Christian College came to Sarnia to help us distribute advertising for the meeting and to knock on doors inviting people to attend. Fourteen came on the 3rd; and eleven came on the 17th. Through the work of these and our own young people about 2,000 leaflets and personal invitations were given out. Three of our visitors for the meeting came as a direct result of this door to door work. Dinner and supper were provided for these young people in the basement of the meeting house the two days they were over to help us.

A number of our brethren from various places have attended, especially from Port Huron just across the river. It is proving to be an inspirational series of lessons for all of us.

LEAVING SARNIA

Roy Davison is planning to leave Sarnia in January to return to Abilene Christian College to begin work on a master's degree.

It was agreed when he went to Sarnia in November of 1961 that he would be there only a year or two before returning for additional education.

After finishing his education he plans to go to preach in Holland. For the last year and a half he has been taking private lessons in the Dutch language in preparation for this.

The church in Sarnia is now looking for someone else to work with them.

There is an excellent opportunity for preaching in Sarnia, a city of 50,000 people. The church there has about 50 members. They have an attractive brick building with good facilities for Bible classes. Anyone interested in this should contact Mr. Aubrey Hibbard (secretary for the church), 714 Elizabeth Ave., Sarnia, Ontario.

HERE AND THERE

Arvida, Que.: A Christian family in this northern part is having services in the home near Chicoutimi. Breaking of Bread and Bible Study 11.00 a.m. Contact Bob Peyton, 216 Berthier, Arvida, Quebec. Phone 548-6408.

OUR DEPARTED

SMITH

Brother John T. Smith, longtime minister of Lubbock churches of Christ died at 9.30 a.m. October 31 at his home. He had served churches in 17 states besides Texas. He was minister of the Broadway Church of Christ from 1919 to 1923 and from 1929 to 1937. He moved back to Lubbock in 1950 to work with the Colgate Street church of Christ, and in 1955 became engaged in work at Sunset where he stayed 2½ years. He has served as associate minister with Bob Hoover of the Vandelia Village congregation for the past six years and has also served as an elder.

* * *

YOZENKO

Our Brother Edward Yozenko passed away November 7, at the prime age of thirty-two. He was a faithful worker in the church, a kind and loving husband, and the father of four fine children. We at Erin Street in Winnipeg will always remember his sterling character exhibited at home, at church, and at work.

Before our Saviour died He said, "Into thy hands I commend my spirit." These words bring much comfort, not only to those who are left, but also to those leaving. While we commit our spirits to the hand of God, in this world and the next, we are in good keeping.

Services for Brother Yozenko were conducted by C. T. Bailey, E. D. Wieb, and Bill Love. Appropriate hymns were nicely sung by a large gathering of brethren.

—J. J. Close

* * *

SPIECE

At his late residence, 62 Burwell Street, Brantford, the sudden passing of Earl E. Spiece occurred, on Wednesday, October 24th. Brother spiece was in his 67th year. While in failing health for some time, the end came unexpectedly. He was born and raised near Tintern, Ont., and was baptized there about 25 years ago. He has been living in Brantford for about 20 years, and will be missed by the few brethren there.

He leaves to mourn his departure his wife, four sons, Lyall, Vernon, Mervin and Clifford, also two daughters, Mrs. Marjory Sykes, and Mrs. Hazel Clark; together with many relatives and friends.

The funeral was conducted in the chapel of the Hill and Robinson Funeral Home, with interment in Mount Hope Cemetery.

The writer was assisted at the chapel and grave by Bro. Eugene Perry.

—Charles G. McPhee

* * *

CARTWRIGHT

The church at Sanford Ave., Hamilton, as well as many brethren elsewhere were saddened by the sudden passing of our good sister Edith Cartwright. While she was in the General Hospital about a week her departure was altogether unexpected by her loved ones. She will be greatly missed, as she was a faithful member of the church for many years in Hamilton, and also in England, before coming to this country. For a long time she was associated with her husband in grocery business, and was known by many people in that community. Sister Cartwright did not wait till the end of life to make peace with God, but rendered obedience to the Master many years ago, in the "Old Country". The highest compliment that can be said to anyone is: "She was faithful unto death".

While many relatives and friends mourn her departure, she is missed especially by her beloved companion of many years, Bro. Walter Cartwright and her daughter, Sister Robert Hunter.

Bro. Craddock and Bro. Whitelaw assisted with the services, conducted from the Robinson Funeral Home and Woodland Cemetery.

"Blessed are the dead that die in the Lord."

—Charles G. McPhee

* * *

CLARE

Mrs. Gladys Clare, who was born in England, and formerly lived in Orillia, Ontario, passed away in the St. Catharines General Hospital, on November 17th, after a short illness.

She is survived by her husband, one son Leslie of Tucson, Ariz., two daughters, Mrs Irene Cook and Mrs Norma Christianson of Orillia, together with other relatives in England.

A brief service was held at the Butler Funeral Home, with the interment in Maple Lawn Cemetery.

—Charles G. McPhee

BELFAST REPORT

This is a report on the work in Belfast, N. Ireland, compiled from information received from the brethren there.

Bro. Hugh Tinsley has laboured in Belfast for over seven years and at the present moment is in process of moving to a new work in Aberdeen, Scotland. His place has been filled by Bro. Jack Stevens who has just returned to his native Ireland after several years in Winnipeg, Manitoba.

The members here, numbering eleven, are strong spiritually and well grounded in the faith, thanks to the good Bible teaching given by our Bro. Tinsley. However, the work is severely handicapped by lack of a building of their own. Irish people as stated also by Bro. Gallagher, of Potstewart tend to look on you as a sect only there for an indefinite period. Prejudice and superstition are barriers which have to be broken down and a permanent meeting house therefore is a necessity to the furtherance of the Lord's work.

Last Sunday evening there were seven visitors, one of whom obeyed the gospel and this is certainly encouraging and worthy of our prayers, and if possible any financial support we can give. I can most certainly recommend the work in Ireland — the people are religiously minded and needing to be led to a knowledge of the truth. In N. Ireland alone, there are 1¾ million people and only two churches of Christ and two full time men. This is a challenge indeed and anyone interested in helping or desiring further information can contact Bro. S. Cooper, 121 Agneo Street, Belfast 13, N. Ireland, or myself.

—John C. Justin, Beamsville, Ont.

LETTERS

October 14, 1962

Dear Brethren:

We wish to thank all those who had a part in making up the Travel Fund for our return to work here in Rhodesia. The fund built up for almost three years — from the 1st of September, 1959 until the 3rd of July, 1962. As nearly as I can figure, we received a total of $4,500.71 during that time. It was spent as follows:

Ocean fares	$2038.50
Trains (Canada and Africa)	367.50
Expenses on our luggage	132.00
Taxis and tips	48.00
Hotels	82.00
Car (second hand "Microbus" purchased here)	1583.93
Three 2000 gallon water tanks	179.85
Used furniture (wood stove, three beds, etc.)	68.93
TOTAL	$4,500.71

Our car actually cost 575 pounds in Rhodesian money. We had to use about $180.00 of our own money (added to the $1583.93 mentioned above).

Our refrigerator arrived here on the 9th of October. We surely are thankful for it. The washing machine came along about the 7th of September. Thanks again to all who sent money to Sis. Myrtle Bailey of Moose Jaw to help buy the washing machine and refrigerator for us.

The work of the church has not yet been hindered by the political situation. We pray that the election that is coming up in a few weeks may not upset the peace of this part of the world.

Pray for the work and workers in Africa.

Sincerely in Christ,
Allan and Edna Bell

OUTLOOK, SASK.

We have just finished a most successful gospel meeting here with Bro. Magnar Knutson doing the preaching. There were no baptisms, but we consider the meeting a tremendous success. We had a goodly amount of visitors every night but one. The record attendance was 65 visitors on one night. Other services the average attendance was about seven to eight.

Brother Knutson did a fine job of presenting the truth in love. We would highly recommend him to other congregations. Just before our meeting we completely renovated the inside of the church building. The membership in Outlook is small but they certainly know how to get things done. Our building is quite attractive, and our prayer is that it might be used to the glory of God and the salvation of souls.

Dear Editor:

Greetings from Independent Nigeria. I am very happy to write you this few lines of mine. I will be very grateful if you can publish mine name in your newspaper. I am a boy of 17 years of age, dark in complexion. I will like to a pen-pal from your country. I will to correspond with friends abroad. I will like to exchange Nigeria goods such as Elbon, Marhogany, dolls, Native combs, Raffia bags, etc. I will like this from them, sport shirts, shirts, stamps and some other things. I will like to receive letters from anybody regardless of sex.

Yours faithfully,

M. Oriola Jagun
29 Alof Street
Lagos, Nigeria

GLEANINGS

(Continued from Page 11)

opments in Haiti, Brother and Sister Don Logsdon of Iowa, who were ready to enter that country, have been delayed in receiving their visas, and are working with the church in Nassau until permission has been received to go to Haiti.

A Vacation Bible School held in the home of Brother William Miller, a native evangelist in Nassau, had a total attendance of 147.

A young man from the Nassau congregation, Bro. George Neely, has entered Southwestern Christian College, a Christian school for Negroes in Terrell, Texas, with the help of a church in Cleveland, Ohio.

GERMANY

Brother Jack Nadeau, now of Sherman, Texas, who spent a number of years doing mission work in Germany, left October 1 for a 35-day preaching trip to that country and Austria. He was to hold gospel meetings in Berlin, Nurenberg, and Munich, Germany, and Vienna, Austria. In addition, he was to speak once in Bern and Zurich, Switzerland, and Essen and Frankfort, Germany.

ETHIOPIA

Bro. Linnie Darden and Bro. Gary Blake and their families have received their visas for entry into Ethiopia, and it was hoped they could leave by the end of September.

HERE AND THERE

Hamilton, Fennel Ave.: Keith Wallace and Don Halls were appointed deacons in October.

Hamilton, Ivon Ave.: Mrs. J. Ramusak was baptized during the meeting by Wesley Jones of Barrie.

GREAT LAKES CHRISTIAN COLLEGE ANNUAL LECTURESHIP

JANUARY 22 to 25

GENERAL THEME: "CHRIST OUR LIFE" —BASED ON BOOK OF COLOSSIANS

USED POSTAGE STAMPS NEEDED

Brother W. Ralph Wharton of Mobile, Alabama has come up with the ingenious idea of financing a mission report paper from the sale of used postage stamps. The ninth edition of "World Evangelism Digest" has already been printed, giving an excellent coverage of mission work in many different countries. For this good work, Brother Wharton solicits no money; only used stamps. Since there is a market for any foreign stamps in the States, all Canadian stamps are acceptable. So, why not put something to good use that we would otherwise throw away, and send all of our stamps to this worthy cause? You are requested to leave the stamps on the envelope paper and tear or cut around them for removal. Please do not attempt to peel them off the envelope paper, because this will tear them thin, and they will be valueless. You need not send postage-metered stamps or stamps printed on envelopes. All U.S. stamps; except the common 4c "Lincoln heads", can be used. Send your stamps to: W. Ralph Wharton, 304 N. Union Ave., Mobile, Alabama.

—Jerry L. Davidson

INDIA PLANS PROGRESS

God Continues To Over-Rule In A Marvellous Way

We have definite hope now that we have two more workers to go with us to India. We are hoping that we shall be able to announce them by name in the next issue of the Gospel Herald.

We just returned on November 17th from a visit to several states in the Union. We found, in the main, that brethren were definitely interested in this great door.

What About The War?

We are definitely planning on going. We feel that God will overule in this conflict and that we shall be permitted to enter India in the spring. Let us pray that this door will not be closed. We can change things by prayer. God's arm is not shortened. Are you joining us in daily prayer?

Passport Validated

In order to enter India it is necessary that our passport be validated. This has now been done. We shall be able to go now anytime after 90 days as far as the Indian government is concerned.

The Financial Picture

It is estimated that it will take $4,500.00 to take us and two workers to India. The price of a Jeep will be about $3,500.00, so you can see we are within $1,300.00 of taking care of these two items. When these two things are taken care of we shall then credit money received against our actual expenses after we start our work in India.

What we need is for brethren, or churches, to pledge so much per month for the work over there.

—J. C. Bailey

LIVERPOOL, ENGLAND

On England's west coast is Liverpool, a city with a population approaching one million. In some respects, it is reported, Liverpool is more cosmopolitan than London, a fact partially explained by the city being a seaport.

When J. W. McGarvey made his trip through Europe to Palestine, he entered England at Liverpool, and was met by several members of the church. Through digression and other things, there is now, unlike McGarvey's day, no faithful congregation in Liverpool. But there is now an attempt being made to begin a new work.

Like McGarvey's day, people from Canada, America, and other countries continue to come to or through Liverpool, and it is felt that there may be members of the church in the city now who do not know of the present attempt to establish a faithful congregation. Should the readers of this notice be aware of any members in the Liverpool area, please contact: Mr. Raymond A. Hill, 31 Mossley Hill Road, Liverpool 18, Lancs., England.

— C. Philip Slate

HERE AND THERE

Niagara Falls, Ont.: A series of meetings is planned for December 2-9 with a number of speakers. The community is being canvassed in the interest of the Bible school as well as this meeting.

IF YOU DON'T DRINK

. . . pay less for your auto insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike . . . and the premium rates are set accordingly.

Please send full information on Auto Insurance for total abstainers.

A7

Name.....

Address.....

.....

Age.....Occupation.....

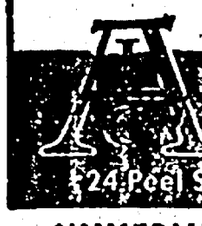
Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

.....

My Present Insurance Expires.....



ABSTAINERS' INSURANCE COMPANY

24 Peel Street, Box 444, Simcoe, Ontario

*IMMEDIATE services of established independent adjusters available to policyholders motoring anywhere in Canada or the U.S.A.

HERE AND THERE

(Continued from page 10)

St. Catharines and Mrs. Smith of Windsor via France are new reinforcements at London.

There are now five Bible classes and should be seven. One has grown in the fall quarter from six or eight to 25 and another class of eight now has 21.

Purchase of land appears to be closer now. September averaged 47 in Bible school, 26 Sunday a.m. and contribution $44.99.

Tintern, Ont.: "The average contribution for October was $131.33 with an average of 60 present for 10.00 a.m. Bible study, 69 for worship service Sunday morning, 50 for worship in the evening and 45 for the Wednesday evening Bible study.

The Gospel meeting just completed by **Bernard Lemmons, Westfield, N.J.** was most excellent with consistently good attendance. Two families, husband and wife obeyed the gospel and a woman from a third family.

Omagh, Ont.: The work at **Omagh** continues to look encouraging. Since our last report, **David Vance, of Waldemar,** was baptized into Christ. Our morning worship attendance averaged 73 last month, which is also gratifying. This month it was my privilege to work for one week with the **Sarnia** congregation in a Gospel meeting. If you know of any members or "prospects" who have moved to the **Milton - Oakville** area, please contact us. — **R. Miller**

St. Catharines: "Last Sunday night (Oct. 21) **Dixie Hibbert,** who has been attending services for some months, was baptized.

The basement of the new meeting house was poured on Nov. 1.

"We have received word from **Bro. H. C. Oliver of Clawson, Mich.** that he can be with us for our June meeting next summer.

Jordan, Ont.: Connie W. Adams of **Orlando, Florida** is scheduled to hold a meeting Jan. 6-13.

"As a result of a special training course in doing cottage meeting work, several men and two sisters are ready to begin this kind of work. Two cottage meetings began last week. Two more have been arranged for and several more are in the process of being arranged.

Ottawa: Seventy were present for Bible school and 69 for morning worship service on Nov. 4. The Bible school goal is 75.

HERE AND THERE

Halifax, N.S.: The church met in its own building for the first time on Oct. 28. Help is needed to make the final payment to the contractor in early December. There are two $500 bonds for sale at 6% and 4,700 is needed besides. **Wallace Metcalf of Hamilton** is now in **Halifax. Walter Hart** held a meeting in **Fort Worth, Texas.**

A Gospel meeting is being held as follows: Nov. 11-14, **E. R. Davis, Caribou, Me.;** 15-18, **Louis Pauls, Fredericton, N.B.;** 18-21, **John C. Bailey, Keene, N.H.**

HERE AND THERE

Coleraine, Ireland: There is a great need for a meeting place of our own. The building fund now stands at $1080.00. Our attendance last Lord's day exceeded all previous efforts with 17 at the morning meeting and 19 at the evening meeting.

"Another young man was baptized Sunday night. This is the second person to be baptized in recent weeks. — **A. A. Gallagher**

HERE AND THERE

Lewiston, N.Y.: Mack Langford of Valley Forge, Pa. just finished a one week series at **Old Hickory church.**

Buffalo, N.Y.: "Our work here at **North Buffalo** moves along. Our highlights, at present, are the Bible correspondence course work (115 enrolled), efforts to get **Herald of Truth** on radio and television, a "**Teacher Training — Personal Work Class,**" and getting everyone 'involved' in saving souls'."

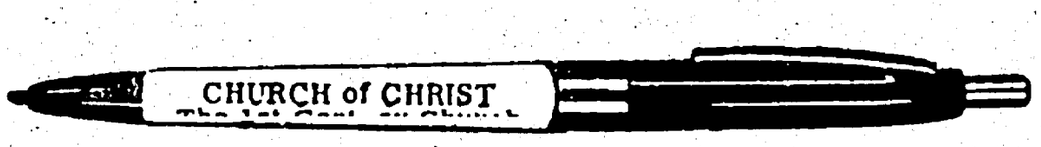
—Dave M. Hearn, Jr.

Niagara Falls, N.Y.: A. Hartwigsen held a one week meeting in **Mt. Holly, N.J,** in September. A series entitled **Building on a Firm Foundation** was held at **Niagara Falls** Oct. 14-19 with different speakers from **New York State** and **Canada.**

Burlington, Vt.: Five members have recently moved to **Burlington**

(Continued on page 19)

SLIM LINE BALL POINT PENS WITH INSCRIPTION



PROFITS PLEDGED TO N. I. C. E.

Dear friend in Christ:

We have wanted to make a regular pledge to help a Christian college, and do help a little on a regular basis from month to month in our limited way. But now God has put something in our hand that may prove helpful to the churches and their members, and at the same time benefit Northeastern Institute for Christian Education, which is the nearest Christian college to us.

We speak of a slim line ball point pen. It is beautiful and sturdy and comes in assorted colors with this inscription:

CHURCH of CHRIST The 1st Century Church in the 20th Century Welcome

The price of these pens is only 25 cents each. From each pen you buy there is a profit of approximately 10 cents, after postage and everything is paid. Help us get the word around, won't you? When we first announced this, one man said he wants 8 for gifts and personal use; another said he could use 50; another thought the congregation where he worships could use 100! Editor of North Atlantic Christian magazine felt that an ad could be run free of charge as a service to the school.

We shall keep separate and accurate records. Order from address below.

Yours in Christian service,

Alvin and Ellen Jennings
330 Dorset Street
Burlington, Vermont

P.S. If you order 250 or more, you can have your own choice of inscription (5 lines).

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1. L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

BARRIE, Ontario
Codrington St. Public School, 10.30 a.m.; 126 Penetang St., 7.00 p.m. Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.30 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bld. Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wed.; 8 p.m. Friday. Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

LADYSMITH, British Columbia
Lord's Day, 11 a.m., The Lions' Den. Jas. Morris, sec., 930 St. George St., Nanaimo.

LA FLECHE, Saskatchewan
Sunday 10.30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7.30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m., 7 p.m. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.
Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
hurch Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3006; Fred Whitfield, 126 Martin St., Phone Digby 4-0704; Roy Davison, ev., Box 54.

ASKATOON, Saskatchewan
123 5th St E 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer. 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland. Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9.45, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m.; Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

HERE AND THERE

(Continued from page 17)

and will be a help to the working force there. Also five have been baptized lately. The visitors' register shows 99 visitors during August and September and the church has enjoyed its best period of work to date.

Massena, N.Y.: During the meeting conducted by Robert Manasco of Massillon, Ohio 34 adults, not members attended. The high attendance was 47 and the average in the 30's. Brethren from Cornwall supported the meeting very well.

. . . the Lord has richly blessed the church in Massena. The attendance and contribution has grown, new records have been set and broken again and again. Precious souls have been born into the kingdom and some have been transferred into this area.

Another soul was born anew on Oct. 21st. Study series are being conducted on the nearby Reservation. — **Billy L. Jackson**

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7.30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m, A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 8 Wpg.

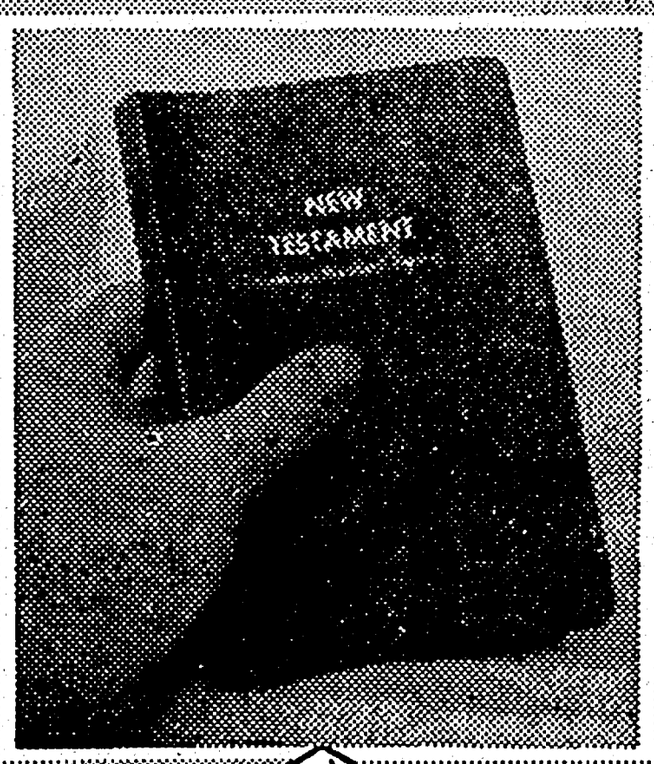
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Extract From Scripture Index

RESURRECTION
Jno 5:28-29; Dan 12:1-3; Matt 27:52; Rev 20:11-15; Bodies changed, 1 Cor 15:35-54

REVEREND
God's Name, never applied to man—Psa 111:9

ROSARY (Not in Bible)

SABBATH
Deut 5:15 (To Israel only); Amos 8:5; Lk 33:54; Col 2:14-18; Heb 8:6-13; 2 Cor 3:6-13 (the Law included on tables of stone which Moses delivered, abolished and superceded by superior law of Christ)

SACRAMENTS (Not in Bible)

SALVATION
From Sin—Matt 1:21; Mk 16:16; Acts 2:38; 22:16; Rom 1:16; 6:17-18; 1 Pet 3:21
In Jesus—Acts 4:12; Rom 6:3-4; Gal 3:26-27; 2 Cor 5:17; Eph 1:3; 2 Tim 2:10;
Conditions of pardon from past sins—(1 Hearing the gospel) Jno 6:45; Acts 2:22; 8:6; 10:22; 15:17; G 13:2; (2 Believing in Christ as the Son of God) Mark 16:16; Jno 8:24; 3:16; Acts 8:12, 37; Rom 1:16; 10:10; Heb 11:6; (3 Repenting of sins) Lk 13:3; Acts 2:38; e:19; 17:30; (4 Confessing Christ) Matt 10:32-33; Rom 10:9-10; (5 Be Baptized, Immersed, for forgiveness of sins) Mk 16:15-16; Acts 2:38; 10:48; 22:16; Rom 6:17; 1 Pet 3:21

Bible Chart



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THE IMPOSSIBILITIES OF GOD

Jerry Davidson, Lachine, Que.

For those who believe in an omnipotent God, it is difficult to think of Him as having *impossibilities,* yet this brings us to one of the most interesting paradoxes in the Bible. From a human standpoint we would be prone to think of *impossibilities* in terms of impotency or lack of ability, but in connection with God the limitations have to do with His invariable nature and with His eternal truth. After seeing in what ways God is limited we are led to an even greater faith in Him.

While it is true that ". . . with God nothing shall be impossible" (Lk. 1:37), as far as His wisdom and power to execute His will is concerned, it is equally true that the Almighty must limit himself to His own nature. He cannot do anything contrary to His nature or will. It's impossible for him to oppose or destroy the very laws and aims which he, in His infinite wisdom, has originated. When we have grasped this, we are in a better position to understand the seriousness of our religion, and the certitude of His divine jurisdiction.

Impossible To Lie

Moses writes in Numbers 23:19, "God is not man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Then in the New Testament the Hebrew writer declares that God being mindful to show the " . . . immutability of his counsel, interposed with an oath; that by two immutable things (promise and oath), in which it is *impossible* for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." (Heb. 6:17, 18).

The nature of man is such that he often finds it convenient to lie and to try to change God's law. Not so with God! The Word God gave unto the apostles 1900 years ago is just as truthful today as it was in the day that it was first revealed. His truth is as eternal as Himself. (Psa. 146:11). The truth that saved men in the first century will save men today. The same will judge men.

God speaks to us today through Jesus Christ (Heb. 1:1, 2), giving us a law that is not to be tampered with, or put aside. (See

Continued on page 3

Have You Murdered Anyone Lately?

Roy Davison
Sarnia, Ontario

As Christians we sometimes piously set ourselves apart from the rest of the world with its detestable evils of drunkenness, immorality, and profanity. We hold our self-righteous heads high, and are quite proud that we are not "as this publican."

It is true, we *should* be set apart, but sometimes we are not as set apart as we like to think we are.

For example, there are *murderers* in many congregations of the Lord. Possibly there are murderers in the congregation of which you are a member. And possibly you are one of those murderers.

These murderers go secretly about their work. And often they have no sorrow or repentance for their crime.

What would you think of a brother or sister in the Lord who was in the habit of going out every few weeks and stabbing someone with a butcher knife; chopping off his head, arms, and legs; and then cutting them up in small pieces.

This would be horrible indeed. AND IT IS HORRIBLE INDEED! AND IT IS THE VERY THING WHICH IS OFTEN PRACTICED BY SUPPOSED FOLLOWERS OF CHRIST.

John said, "whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15).

Continued on page 3

THE BIBLE DOCTRINE OF SALVATION

Donald R. Givens
Sault Ste. Marie, Ont.

All through God's inspired Word, salvation is offered to man on the condition that he obey God. The statement "obey God and be blessed, disobey God and be condemned" permeates the entire Bible.

Man, in the beginning, was placed in the Garden of Eden and instructed not to eat of the tree of the knowledge of good and evil. (Genesis 2:17). This was a definite and clear command by Almighty God. If Adam and Eve had obeyed this command, they would have been subsequently blessed instead of cursed. But they chose to sin, to go beyond what God had said and to eat of the tree. They acted contrary to the law of God, and thus they were cast out of the Garden of Eden.

Next, one sees Abel obeying God by offering a pleasing sacrifice and Cain disobeying by offering the wrong sacrifice (Genesis 4:4,5.) Abel was commended by God but Cain was sorely punished.

Next, one looks at the children of Israel and sees the very same principle applied to them; when they obeyed Jehovah he subsequently blessed them, but when they were in transgression to His divine laws and left Him to serve corruptible idols, He afflicted them with severe persecutions by other nations. Consult Deuteronomy 28: 15ff.

One goes to the New Testament and the very same principle is all through it. Ananias and Sapphira lied to God and were struck dead, (Acts 5:1-11). Barnabus, on the other hand, had not lied about his contribution and as a result he was blessed, (Acts 4:36, 37). In the book of III John one notices Diotrephes condemned and Demetrius commended because of their actions. So the entire Bible contains this principle throughout: Obey God and be blessed and disobey God and be condemned.

Now that one has seen that the entire Bible has a unity in respect to what man must do in order to be blessed, how is it that forty or more men over an extended period of some fifteen hundred years could write at entirely different times and places, but still all completely agree with one another on this vital point of salvation? How could all these different minds come up with the very same principle? Do men always agree so wonderfully? Remember most of these writers of the Bible did not even know of each other. They are from all walks of life and even different nationalities. They lived in entirely different eras and varied customs. The question is, just how come they all agree so wonderfully on this vital doctrine of salvation as found in the Bible?

There is only one true answer. The book we call the Bible is the product of a single Divine Mind. The Bible is the book from God. These men that wrote the Bible down through the ages wrote only as our Creator instructed them. Mr Floyd E. Hamilton has expressed the thought very well in his book *The Basis of Christian Faith:*

"Though it is composed of many different kinds of literature, and though it was written by many different authors, over a period of many hundred years it is not a collection of books upon many different themes; there is only one theme running through the whole collection of books, and this theme is the idea of the *redemption* of man." (p. 151).

This was truly God's purpose in sending Christ to the earth; this was God's purpose in giving us the revelation of the Bible; to give mankind redemption from sins. And this glorious purpose is seen throughout the whole book of God.

Man is *not* able to save himself in any way. He can never devise a scheme to save himself from hell. Only the laws of God can do this. Man is not able to direct his own steps properly, (Jeremiah 10:23). To live eternally in heaven, man *must* come to God *on God's terms*. Man cannot obey God anyway that he wants to, but the way that God desires. The sinner has strayed from God therefore he must come back to God. The only one who can extend salvation is Almighty God and He alone.

One clearly sees this principle in both of the testaments. Israel could not be saved from destruction by trusting in idols or pagan gods, but only by trusting in the one, true, and living God could they be delivered from their enemies. Under the Christian dispensation one sees the fact that the sinner can be saved only when he complies fully with God's terms of salvation and no one is saved outside the body of Jesus Christ. In no other name can man be saved, (Acts 4:12).

The Bible, the Holy Word of God, is the *only* book that can offer salvation. Consider what Mr. Harry Rimmer has said:

For these reasons, we have confidence to believe that in its present form, the Book that men call the Bible is the infallible, inspired Word of God, a safe guide for our conduct and a sure highway of life everlasting. (Rimmer, *Internal Evidence of Inspiration*, p. 223)

Yes, the Bible is certainly a sure highway to life everlasting. But first man must obey the commands in this book before he will receive the blessings.

Any promise ever offered by God was on the condition of obedience of the one to whom the promise was given. The salvation offered by Jehovah is conditional. Man can never have life everlasting if he rejects this divine revelation. This is a proven fact that prevails throughout the entire Bible,

If the Bible is not the product of one Divine Mind, but only a garbled bunch of nonsense written by uninspired men; then how is it that this one great principle of salvation is seen throughout it? Why do not the writers disagree with one another on the doctrine of salvation? Why does not even one writer state that a person can be blessed by disobeying God? No, the fact stands. Nowhere in the entire Bible, from Genesis to Revelation, does one find a contradiction on any doctrine of God.

All sinners are commanded to do the same things to be saved.

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THE IMPOSSIBILITIES

Continued from page 1

2 Jno. 9; Jas. 1:25). By His promise and by His oath we have the absolute assurance that He has spoken the truth. Nevertheless, men, since the beginning of their existence, have had the idea that they can improve upon or alter God's Word. For example, in 1000 A.D. men got the idea that something more should be made out of the Lord's Supper, and the false doctrine of **transubstantiation** was introduced. Again in 1311 A.D. **sprinkling** (for baptism) became the practice.

Perhaps, we could be encouraged by the present Vatican Ecumenical Council if the purpose of it was to solicit the support of the religious world to join them in a return to the ancient order of things, as a basis for church unity. Instead, the power of a human council is being extolled, with the idea that Rome has the right to make new laws and nullify others, thus bringing the various religions together on her terms. But God, many years before the beginning of the Roman Catholic Church spoke His terms of unity in the New Testament. Jude's exhortation to Christians was "to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). God, who cannot lie, has not changed His law of pardon, pattern for worship, organization for the church, or standard of morality, since the first century.

Cannot Deny Himself

Giving us assurance of the ultimate standard of **right** and **wrong** is the truth that God " . . . cannot deny himself" (2 Tim. 2:13). God is the final appeal; therefore, His nature and law must naturally agree. God is **pure**, and therefore cannot save the **impure**. He is **righteous**, and cannot save the **unrighteous**. He is **faithful**, and cannot save the **unfaithful**. He is **truth**, and cannot save those who refuse or distort the **truth**. Surely, He cannot pardon those who refuse to accept His pardon, as the universalists would have us believe.

The apostle Paul writes these brethren: "But we all, with unveiled faces beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). The same writer to the Romans says, "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:2). It is man who must change; not God. Unless we obey God's transforming law and strive to bear His spiritual image, we impose the impossibility upon God to save us. Remember, God "cannot deny himself".

Cannot Be Tempted

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man" (Jas. 1:13). This "furnishes the highest security for the welfare of the universe" (Barnes Notes, James-Jude, p. 24). Although, man can be tempted to turn away from God, God does not do the tempting; neither does He cease to remain loyal to His promise. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Pet. 3:9). With God, there "can be no variation, neither shadow that is cast by turning" (Jas. 1:17).

Isn't it wonderful that there are the above **impossibilities** of God? In them we see absolute truth and faithfulness, as well as a perfect standard of justice. If we trust and obey him, He will be faithful to save; if we neglect or refuse Him, we impose upon God the impossibility of granting the Celestial Home.

HAVE YOU MURDERED

Continued from page 1

Some are filled with hatred for their brethren. Nothing pleases them more than to find a nice juicy morsel of malicious gossip with which to murder a brother in Christ, chop off his head, and then drink the warm blood. Ah, how sweet is the taste of warm human blood to the Devil's worker in the church, with an evil and envious mind, and a flapping tongue.

Possibly your stomach turns at the picture. Possibly you feel that I have gone a bit far with the imagery. Not so at all! Words cannot describe the filthiness and rottenness of the deeds of a gossiper and slanderer in the body of Christ. He is a murderer!

"Backbiters" and "Whisperers", according to the first chapter of Romans, are "Worthy of death."

But often the excuse given for such psychopathic character assassination is a smirky, "Oh, but every word of what I said was the truth." This statement misses the point entirely. An attitude of hatred in the heart of the talker is condemned, whether his tale be fiction or truth.

Suppose a brother *has* committed an error. This is the very time when he is most in need of Christian love. Love will go to him, and try to help. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1).

And love is willing to forgive and forget when forgiveness is asked. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:21-22).

But hatred, born of the Devil, likes nothing more than to discover some error or sin in a brother. That hatred then goes and jabs and pokes at the wound, and tears the flesh, and sucks out the blood of the gash, hoping to kill the brother who has erred.

Do you know what often happens to a chicken with a small sore on its back? The other chickens will peck and peck at that sore, making it larger and larger, until at last the first is pecked to death by the rest.

Have you murdered anyone lately?

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15).

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Page 4 **January, 1963**

LESSONS FROM THE PRESENT



We wrote last month of some lessons that can be learned from the past. Difficulties and errors by former generations can be shown as examples of dangers in our own age. The voice of the past can speak lessons to the present.

The present also has its lessons to tell to an observant Christian. Some congregations are showing remarkable growth and spiritual strength. Others are retaining their status quo or, in some cases, losing ground. Why should one be succeeding and the other failing?

In a few instances of failing congregations, the members, some at least, will admit their mistakes in the past. In others, the members will blame bad luck, the times, other congregations, and even in some cases it seems, the Lord's will. Usually an impartial observer can see, after a little observation, some of the reasons why they are not growing. The present practices and peculiarities of these churches are an index to their past failures.

When a congregation has been in existence for fifty or one hundred years and has not a qualified eldership, something has been wrong. The qualifications of an elder are not such a great deal more exacting than those of a mature Christian man. We grant that some individuals could never hope to be elders in any congregation because of deficiencies of intellect, spiritually, personality or marital status. Others could not be considered for the eldership in certain congregations where many better qualified men were to be found. However, we do not feel that any congregation should be without elders after a reasonable length of time; nor do we feel that it should be necessary to scrape the barrel to qualify an eldership.

There is reason to believe that teaching on the need for elders or bishops has been neither forceful nor coherent in some congregations. Personal ambitions and jealousies have obstructed the appointment of godly men in some cases. Family ties and political cliques have been present too often when discussion of possible overseers was being conducted. These are unchristian and dangerous in any area of church activity. Although the efforts to prevent elders being appointed are often concealed under the cloak of good intentions and the desire for soundness, the real reasons are not so altruistic. One can see in a congregation that has failed to appoint and maintain elders after an existence of fifty years or more the result of these old struggles.

There may be exceptions to the rule, but in most cases the failure in church organization stems from a failure to teach enough on the subject. This allows small men who cannot qualify themselves to obstruct the appointment of those who do. It also allows a laxity in preception which permits ambitious but unqualified men to usurp this most important office.

One of the weaknesses of the Canadian work has been that system of preaching and teaching called "mutual edification." This is the principle that all male members of the congregation take their turn in preaching and teaching God's Word in public assemblies. We believe that the principle is a sound one if it is not abused nor carried to unhealthy extremes.

The word "mutual" means that which is given back and forth between two or more persons. It also means that which is held in common by several parties. The Word of God is meant to be shared by all believers. Teaching and exhortation given back and forth between church members can be of mutual benefit.

The other word "edification" means literally an upbuilding. Which one of us does not need this continuously through life? That which is truly mutual and truly edifying is desirable.

Unfortunately, too often this healthy principle has been used to promote a system in some churches which has paralyzed their growth. It has called for a refusal of any full-time evangelist. The work of the preacher has been done by a

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TEACHING GOD'S WORD

VALUES OF THE BIBLE SCHOOL

H. Ralph Perry, London, Ontario

Enormous and Urgent Task

The task facing the church is enormous. It includes taking the gospel to 2,896,686,000 souls (recent estimate of world population) for Christ said, "Go ye into all the world." (Mark 16:15). This is so great that it staggers and discourages one just to think of it. But Christ has promised to be with us and we are told that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

The task facing the church is urgent. Thousands are dying daily without a saving knowledge of Christ. Other forces are at work enslaving the minds and lives of millions. In fifty years atheistic communism has engulfed over one-third of the world's peoples. Their goal is world domination within a few years. Today the Moslems are on the move in North Africa as never before. It is estimated that they are gaining 10 converts to every one won by all the forces of so-called Christianity (Toronto Daily Star, July 16, 1960). Realizing the existence of a vast religious vacuum behind nominal Catholicism in Latin America, "Pope John 23 recently underscored the urgency of the situation by calling on Roman Catholic orders throughout the world to rush missionaries to Latin America 'in the greatest number possible'." (Toronto Daily Star, Oct. 29, 1960). Protestant denominational missionary societies are rushing thousands of workers through doors still open.

What are we doing today to accomplish this enormous and urgent task? As Paul we must use all means at our disposal that we might save some (1 Cor. 9:22). Radio, T. V., the printed page, preaching, personal work, home study classes, correspondence courses, and other avenues of communication need to be used to spread the soul saving message of the cross.

We are convinced that the part of the church's teaching programme conducted under the name of Bible school or Sunday school furnishes one of the most effective means of spreading the gospel message. In this article we discuss briefly the values of the Bible school in accomplishing the great and urgent task before us.

Values of the Bible School

1. *It Furnishes a Great Opportunity for Teaching the Bible.*

In the great commission Jesus commanded, "Go ye therefore; and *teach* all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20). This is a two pronged teaching commission. First, all are to be taught that they might obey the gospel. After being baptized into Christ they are to be taught to observe all that Christ has commanded regarding living, working, and worshipping as Christians.

The Bible school furnishes an excellent opportunity to partially fulfill the first part of this teaching programme. Many who attend will not be members of the church. Some will come from Christian homes who are not yet in Christ. Quite a few from non-Christian homes will come and even some adult non-church members will attend. Here in London we have over 80 enrolled in classes. Eleven are adult members who teach or are in class. Five children come from church homes. The rest come from other homes. Here is a great opportunity to plant the seed of God's word in tender hearts and to culivate it unto a harvest of souls.

The Bible school also presents one of the best situations to obey the last part of the commission -- to teach Christians all that Christ requires of them. The church needs instruction. In a Christian Education class at college the author helped conduct a survey among churches of Christ in various parts of the country. Statistics compiled revealed that 33% of church members had not read the New Testament through; 78% did not read the Bible daily; 48% did not know who preached the first gospel sermon; 66% did not know where the church was established; 48% did not know the four books that record the life of Christ; and 52% did not know the plan of salvation. As in the days of Hosea God's people are in danger of being destroyed for lack of knowledge (Hosea 4:6). About half of all who are baptized are lost to the world because they have not been taught. Classes can be arranged according to the need and knowledge of the students. It is wise to have a class for new converts.

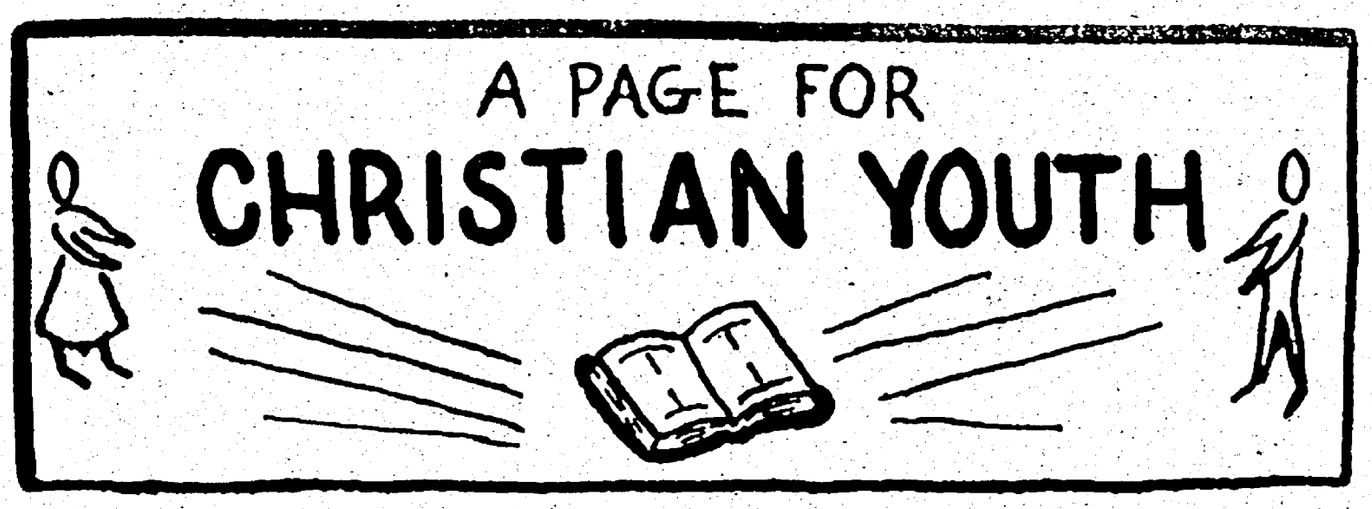
Where or when do we have so many assembled on a regular basis for Bible study as we have in the Sunday morning Bible school? Also, the students are arranged in a much better teaching - learning situation than for most activities in the church. May we utilize the Bible school to teach both Christian and non-Christian all that Christ has commanded.

2. *A Great Soul-Winning Medium*

When Christ came his purpose was "to seek and save the lost". As his followers this should be our all consuming aim. The Bible school, because many non-Christians attend, presents a great opportunity to lead souls to Christ. The national Protestant average for converts through the Bible school is 85% of all members. Various figures ranging from 75% to 95% have been given by leaders in the church of Christ.

The work of winning souls through the Bible school programme requires proper preparation on the part of the teachers, visitation in homes, proper follow-up, keeping and using records, and working with individuals to answer their needs. Each teacher should realize that he is a soul winner whether teaching adults or little tots. All are a part of the process of planting the seed and cultivating the plant to the

(Continued on page 12)



Ray Miller, Editor

A GOOD IDEA

The St. Catharines young people have hit upon an idea which we feel is certainly worthy of your consideration. They have had printed up an invitation that is ideal for year-round use for young peoples activities. The work is attractively done, and would be a credit to any youth group. For further information, we suggest that you contact Mr. E. Burdett, 90 Dunlop Drive, St. Catharines, Ontario.

A NEW YEAR — A NEW YOU

1963! A new year, with all it's hopes, fears, successes and failures. So often at the beginning of a new year, we determine to make a better effort in doing things---resolutions, we say. Without a doubt, in every one of us there are many aspects, attitudes, actions and ideals that might well be improved! Let us resolve "no longer to linger, charmed by the world's delights", but rather, in 1963. let us "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

"YOUR YOUNG MEN SHALL SEE VISIONS"

Acts 2:17
J. C. Bailey

The Holy Spirit made a revelation by the prophet Joel that the Holy Spirit revealed to Peter on the day of Pentecost as belonging to the events of that day. It is not our purpose in this article to discuss this sermon but only to find some lessons from this one statement.

Young men have ever been seeing visions. It is this spirit of "building castles" that springs eternally in the heart of every normal young man and young woman. This has accomplished much in the world.

Young Columbus had a vision of sailing West to reach the East. He changed the whole course of history. Young Ford had a vision of the automobile that has revolutionized our way of living. Young Campbell shipwrecked on his first attempt to reach America resolved to preach the gospel, and changed the religious thinking of the world. We could go on and on. Young Florence Nightingale had a vision of service to suffering humanity that has eased the suffering of millions.

We need young men that have a vision of world wide evangelism. Young people who will dare to carry the gospel message everywhere. We need to realize that we cannot judge our success by material benefits that accrue. Jesus Christ lived and died poor. The apostles amassed no fortunes.

We must have a vision of service. Jesus said: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). What great vision of service do you have?

WHO? ME?

Edward L. Bryant

Many Christian parents often make the mistake of thinking that, since they have provided the opportunity for Bible teaching, and have given their young the advantage of upbringing in a Christian home, the result will automatically be that their children will become Christians.

To be sure, these things are basic and necessary. No one would be so foolish as to eliminate these from the education of young people. It would be like trying to build a house without first laying the foundation. But these alone do not always guarantee that our children will be followers of Christ.

There is still the individual will to be reckoned with. Many is the young person who has rendered outward obedience to the gospel simply because he knew it was expected of him by his parents. Many also have later turned from that which they didn't fully believe to start with, and have wandered outside the fold of safety.

All of which means simply this: our parents can go only so far in leading us to Christ - the rest is up to us. You may echo, "Who? Me?" The answer is "Yes! You! Y-O-U!" Salvation is and has always been an individual matter. From the day you became aware of the difference between right and wrong; from the day you first became aware that some of the things you were doing were wrong; yes, from that very day, you became responsible to God for your actions. Make no mistake, Sunday school and "church" are in deadly earnest to teach you the right way, in order that you may not be lost. It is not just a social club to which parents would rather you go than to have you hang around the house alone.

Ignore these at your peril, for your soul hangs in the balance. If you are lucky, perhaps you will, like the Prodigal Son, come to yourself at some later date and turn back to the house of the Father, but don't count on it. Life has a way of leaving us without asking if it can go, and once yours is over, it is too late for turning back.

So take those lessons seriously. Dedicated men and women spend a lot of time trying to decide how best to present a lesson to you that will reach down into your heart and move you to obedience to the gospel OF YOUR OWN FREE WILL. Whether they are successful or not depends upon the kind of ground in which they sow the seed. Read Luke 8:4-15. and decide what kind of heart YOURS is.

TAKE HEED LEST YE FALL

Katherine Buckingham
Moose Jaw, Sask.

These are the warning words of the beloved apostle Paul to the Christians at Corinth I Cor. 10:12, "Wherefore let him that thinketh he standeth, take heed lest he fall."

Just at the time when Christians believe that their faith is strong enough to withstand the darts of the evil one, so often that is the time that Satan strikes. Peter gives the warning in I Peter 5:8 "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." Peter personally knew the significant truth of this. He had been a faithful apostle of Jesus, yet when he was put to the test he denied his Lord.

When Jesus told the twelve apostles how he must die for the salvation of the world, He also said that his apostles would be offended because of Him, at the crucifixion. Peter answered, saying, "Though all men shall be offended because of Thee, yet will I never be offended." When his Lord told him, before the cock crowed - he would deny him thrice, Peter answered vehemently, "Though I should die with thee, yet will I not deny Thee", I believe Peter earnestly meant what he said to Jesus, but how prone we are to yield to the temptations of the flesh. Peter wept bitterly when he realized how utterly he had denied his Lord.

Hear what Paul says in Rom. 7:-18, 19 "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me: but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do." Paul realized the trial of keeping the body under subjection and said I Cor. 9:27 "I keep under my body and bring it into subjection, lest, by any means, when I have preached to others, I, myself should be a castaway."

When Jesus was praying in Gethsemane and came back finding the apostles, Peter, James and John asleep the third time He said, (Matt. 26:41) "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak".

Paul told the Roman Christians that "to be carnally minded is death, but to be spiritually minded is life and peace."

In Heb. 11:24,25 Paul speaks of Moses thus, "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season". Moses could have had all the material pleasure of this life, had he remained a prince in Pharaoh's court. Yet he chose rather to be with God. Even this great man failed to see the "promised land" because of a moment of weakness.

We think also of David, " a man after God's own heart", who suffered such godly sorrow because of his fleshly weakness. One has only to read the Psalms to know the agonies of David's suffering because of sin. Solomon was the wisest man who ever lived, yet the temptations of the flesh led him from God.

How thankful we can be that God has provided a way, that we can escape the pain of sin, I Cor. 10:13 "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation, also make a way of escape, that ye may be able to bear it.

Jesus said, Matt. 11:28 "Come unto me, all ye that labor and are heavy laden and I will give you rest". Jesus taught that men ought always to pray and faint not.

We would do well to read the 6th chapter of Eph. often. The 11th verse says "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil". The 17th verse speaks of the word of God as being the sword of the Spirit.

Let our Bibles therefore he our daily comfort and strength that we shall be able to say with Paul, (II Tim. 4:7,8) "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but to all them, also, that love His appearing".

May we ever carry in our heart the words of the hymn - writer—
"Be with me Lord, I cannot live without Thee,
I dare not try to take one step alone,
I cannot bear the loads of life unaided,
I need Thy strength to lean myself upon."

THE BIBLE DOCTRINE

(Continued from Page 2)

God doesn't change His laws for anyone, (Acts. 10:34). It makes no difference what race, color, creed, or opinions man may have as to what he should do to be saved, he must comply with God's terms. When he does this, he will be saved; when he does not, he will be damned. We must obey the commands of God instead of what man may devise, (Acts 5:29). The whole duty of man is to obey God, (Ecclesiastes 12:13).

Just what does this prove? It proves that the Bible is either an astonding coincidence that forty or more different men "happened" to write, and it so "happened" that what they all wrote agreed in a wonderful manner; OR the Bible is the product of One, Divine, All-Intelligent Mind which had a hand in the writing of all the books of the entire Bible. Which is more reasonable?

To our many friends greetings. Since we cannot reply to all the cards and letters received, we use this means of expressing our most sincere appreciation, for their love and remembrance.

Charles G. McPhee

VANCOUVER YOUTH MEETING



Top: Left to right, Jim Hawkins, D. C. Marshall, Dale Foster, Merrill Eldred, Lynn Anderson, Walter Trent.
Bottom: Columbia Christian College Chorus

A "hands across the border" youth meeting of teen-agers from eight congregations in Washington and British Columbia, was held at the Oakridge Church of Christ in Vancouver, B. C., on Saturday, December 15th. The theme, "Missionary Work In The Northwestern U. S. and Canada", was an effort to encourage the young people to make plans now to serve in the mission fields. One-hundred teen-agers spent the day in a program which included shopping and sight-seeing (many of them in Canada for their first time), the evening meal and special programs in the afternoon and evening.

Five speakers were heard in the afternoon, Walter Trent, Burlington, Washington; Merrill Eldred, Bellingham, Washington; Lynn Anderson, Salmon Arm; Dale Foster, Nanaimo; and Jim Hawkins, Victoria, all in B.C. A panel discussion was directed by D. C. Marshall, Vancouver. This was the first time all four evangelists working in the province had an opportunity of working in a combined program.

High point of the evening program was the Columbia Christian College Chorus from Portland, Oregon, conducted by Clio Eldred. Otis Hilbourn, teacher and Steve Marshall, Vice-president of the student body, both spoke on Christian Education. Over three hundred attended the evening program making a record attendance for the work in British Columbia.

D. C. Marshall

TO WHOM IT MAY CONCERN

Many times when accepting a donation we offer a receipt and the giver will say it is not necessary. We may have missed some one who made a donation to the Work IN INDIA and wanted a receipt.

If we failed to give you a receipt and you want one write us at once as we shall be glad to furnish it.

554 Duffield St. W.
Moose Jaw, Sask.

Sincerely yours,
J. C. Bailey



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

Christian Minister's Manual, Arranged and Compiled by George W. DeHoff. DeHoff Publications, Murfreesboro, Tenn. 162 pages, $3.00. (plus exchange in Canada)

This is the kind of book that comes along once in a while that makes you wonder why someone didn't put one like it out before. Of course, there are various Minister's Manuals of a denominational nature. But this is the only one we have seen by our own brethren.

Brother DeHoff, who has preached the gospel for a number of years, and is now President of Magic Valley College is the compiler of this book. The manual contains selected scriptures, poems, etc. suitable for use at funerals. There are also about forty sermon outlines suitable for funerals. These are by various preachers including Reuel Lemmons, Hugo McCord, James O. Baird, Melvin J. Wise, Harris J. Dark, Granville W. Tyler, Claude Gardner, James D. Bales, W. Curtis Porter and Roy H. Lanier.

The entire book is devoted to material for use at funerals with the exception of two marriage ceremonies. It will be a valuable addition to any preacher's library.

The Parables He Told by David A. Redding. Fleming H. Revell Company. (In Canada G. R. Welch Co., Toronto). 177 pages, $3.25 (Canadian price)

What! another book on the parables? Surely every possible interpretation has been given to the parables of Jesus. But this book is justified on the ground that it gives a striking and different manner of sermonizing on the parables. The author, previously an English teacher, has an unusual knack of putting together vivid and moving words. He takes the parables from their ancient setting and uses space-age language to convey their messages to us. At times he seems to border on the irreverent but on the whole his efforts are most rewarding. He says "His parables are so apt for us right now, and so much of their meaning has been lying around, never unwrapped, it is as if He had marked them, "Not to be opened until the space age."

He organizes the forty parables of Jesus under four headings: I This Is Your God; II This Is His Kingdom; III This Is Your Duty; IV This Is Your Life.

Here is a sample of the scintillating language to be found throughout this book: "This scene is the supreme moment in all literature, the gem of His gospel -- a God like that. Here the Author had in His head the greatest love story ever told. He would take time later to write it down indelibly in blood and glory. When our modern medicines and washing machines are as obsolete

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BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

Ratings

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed
10 marks for each

REPENTANCE (Fill in the blanks)

1. John said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore ..... worthy of repentance."
2. Jesus began to preach, and to say, "Repent, for the ..... is at hand."
3. Jesus said: "They that are whole have no need of the physician, but they that are sick: I came not to call the ..... but the sinners to repentance."
4. Jesus said: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in ..... which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes."
5. Jesus said: "Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem. I tell you, Nay: but except ye repent, ye shall all likewise ....."
6. Jesus said: "Likewise joy shall be in heaven over one sinner that repenteth, more than over ..... just persons who need no repentance."
7. "And that repentance and ..... should be preached in his name among all nations, beginning at Jerusalem."
8. Peter said unto them, "Repent, and ..... every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."
9. "Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to ....., and forgiveness of sins."
10. Paul said, "The time of this ..... God winked at, but now commandeth all men everywhere to repent."

ANSWERS: 1. Fruits, Mt. 3:7, 8. 2. Kingdom of heaven, Mt. 4:17. 3. Righteous, Mk. 2:17. 4. Tyre and Sidon, Lk. 10:13. 5. Perish, Lk. 13:4, 5. 6. Ninety and nine, Lk. 15:7. 7. Remission of sins, Lk. 24:47. 8. Be baptized, Acts 2:38. 9. Israel, Acts 5:31. 10. Ignorance, Acts 17:30.



HERE AND THERE

by Eugene C. Perry

Halifax, N.S.: This church has a very practical building now. (Pictures are on page 13). The meetings created some good interest right in the community which is wonderful. The future looks brighter for them now with a fine building. It is the best I know of for the cost involved." — **Louis Pauls.**

HERE AND THERE

Fredericton, N.B.: "We have started meetings in the room at the **Y.M.C.A.** with some good interest started, of course, not enough. At least we are able to keep up some good advertising which may help in time. This is something that we have always been hindered from doing up to this time. — **Louis Pauls.**

HERE AND THERE

Montreal, Que.: "Miss **Della Bourdage** has moved to **Montreal** from Winnipeg, Manitoba. The final payment has been made on our property." — **Lachine Monitor**

HERE AND THERE

Ottawa, Ont., Dec. 2: "We rejoice, and welcome into the Lord's church and the fellowship of the congregation here **Sister Margaret Woolover,** who confessed her faith in Jesus Christ and was baptized into Him at the close of the evening service last Lord's Day . . We are still striving to reach our goal of 75 in Bible school." — **The Capital Christian**

Kingston, Ont.: A goal of 50 has been set for the Bible school. The high to date has been 48. Some cottage meetings have resulted from contacts made during V.B.S. The **Mark MacDonnells** of **Strathmore** church and the **Burt** family of **Montreal** are now worshipping with the **Kingston** brethren.

Ajax, Ont.: **Art Jackson** of **Toronto** has accepted to help here by preaching the gospel whenever he is needed and has been doing an excellent job. Average collection for November was $140.34.

This church plans to have "**Christ for the World**" over radio station **C.K.L.B.** in **Oshawa** in the new year with the help of the **Toronto** congregations.

Toronto, Strathmore: "We are happy to welcome into fellowship with us, **Bro. William Sloan** and **Sis. Eileen McDougall,** who have made known their desire to work and worship with this congregation." — **Strathmore Searchlight**

Toronto, Bayview Ave.: Since the beginning of October we have witnessed 12 being baptized here in the **Bayview** baptistry. Four of these were from the **Pine Orchard** congregation, baptized by Bro. **Jones** during his protracted meeting with them.

Three others were from the **Concord** congregation, baptized by **Bro. Atkinson.** And then five here in recent weeks. We are indeed thankful to God for this fine harvest of souls. Three others have placed membership.

The overall attendance here has also increased in recent months. The regular Wednesday night meeting has been replaced by a Friday family night, at which we now have classes for both children and adults. This is then followed by an hour of fellowship together. The attendance at these classes shows an increase of more than 125% over the Wednesday night meetings.

Increased effort and interest is also shown in the Ladies' Bible Class and benevolent work. Several parcels have been sent out to the needy, and more are ready to go.

A gospel meeting is being planned for the spring. **Bro. J. C. Bailey** from **Moose Jaw, Sask.** is to be the guest speaker this will take place just before he leaves for India. Exact dates will be announced later. We, at **Bayview,** look forward to a good year in 1963. — **M. J. Knutson.**

It was decided to help the **Halifax** Church by sending $100 to help with their building project. Also, $75. is to be sent to the building programme of the **Swift Current Church.** Both of these are special donations.

Hamilton, Ont., Ivon Ave.: December was the third anniversary since the completion of the building here. An area singing in the afternoon celebrated the occasion.

Beamsville, Ont.: The business meeting decided to donate $200 toward the purchase of a "jeep" for the **India** work.

Glencoe, Ont.: **Mack McPherson** of **Jordan** congregation preached at this place recently and baptized a widow lady, a former **Catholic.**

Griersville, Ont.: **Bill Smart** of **Port Huron, Michigan** is planning to move during the winter vacation time to take up full time work with the **Griersville** and **Vandeleur** congregations.

Barrie, Ont.: **Wesley Jones** advises that the radio program "Christ for the World" is now being broadcast every Sunday evening at 5.30 over radio station CFGR, 1570, **Orillia.**

North Bay, Ont.: **Clyde Lansdell, Wesley Jones** and other brethren met with the men at the Sundridge church on November 8th to discuss the plan for beginning a congregation in **North Bay.** The decision was made to have a service in **North Bay** Sunday morning and evening beginning at that time. **Clyde Lansdell** agreed to go once a month and brethren from **Sundridge** and brother **Don Hamilton** of **North Bay** look after the other services.

Ice Lake, Ont.: One was baptized here early in November. **C. G. McPhee** of **St. Catharines** preached at both services on November 11. **Brodie Harrold** is working full time with this church now. **Jim O'Neal** of **Sundridge** is presently on the Island conducting a week's meeting (Dec. 1).

Owen Sound, Ont.: "The interest in our gopsel meeting, with Brother **Jim Nicholson** of the **Tintern** congregation doing the speaking, is building up . . . some profitable visiting is being done . . . Excellent and timely lessons have been presented in a plain and straightforward manner. — **The Northern Light**

HERE AND THERE

Swift Current, Sask.: We are now meeting in the basement of our future church building. The building has three classrooms and a larg-

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS

NIGERIA

The first congregation of the church of Christ in Nigeria to appoint elders after the New Testament order is that in Upkom. The whole church of 400 members assembled to acknowledge the leadership of the three men whom missionaries describe as "godly and faithful in working for the church, and leaders in the village government."

Their appointment as elders followed a series of classes on the eldership, taught by the local preacher, Brother Nelson Ikidung. The members considered the situation prayerfully and examined the men of the congregation carefully. Each of the men finally chosen has been a Christian for at least ten years. One was formerly an elder in a denominational church. Another is widely known for his sincerity, uietness of life and presence at services of the church, whether gularly scheduled or special. The third is a former polygamist who, n learning the truth of God's law on marriage, went to court and legally and publicly put away his unwful wives.

THE NETHERLANDS

Fourteen people are now attending cottage meetings and studying the Bible in The Hague, capital of The Netherlands, as a result of a gospel meeting held in that city in September by Brother Bill Richardson. Another gospel meeting was to have been held there by Brother Danny Boyd early in December. There is presently no congregation in The Hague, but much teaching is being done in an attempt to lead some to Christ and thus begin a church there.

Another gospel meeting was held recently in Utrecht by Bro. Gary Adams. A number of non-Christians attended.

JAPAN

About 200 Christians came together in Omika, Japan, on the weekend of the American Thanksgiving holiday to listen to gospel teaching and have fellowship with Bro. Don. H. Morris, president of Abilene Christian College, Abilene, Texas, who was principal speaker at the three-day gathering. The Sunagawa church was host to the meeting.

SWEDEN

Nearly a dozen preachers and personal workers from Norway, Sweden, and Denmark came together in Stockholm to assist in a gospel meeting from November 2 to 11. Brother Hans Nowak of Kaiserslauten, Germany, preached, and Bro. Payne Hattox of Goree, Texas, a former missionary in Stockholm, returned to the city to direct the personal work campaign. This was the first such group effort in Scandinavia.

More than 25,000 pamphlets were distributed throughout the city and many contacts were made or renewed. Seventeen were enrolled in a Bible correspondence course. In the gospel meeting itself, attendance averaged almost 40 with a total of 22 non-Christians present. Three were baptized into Christ.

NETHERLANDS ANTILLES

Brother Dewayne Shapley has arrived in Aruba to take up evangelistic work under the direction of the church in that city. Two were baptized following his first week's work, bringing the total membership of the Aruba church to 57.

GERMANY

Brother and Sister Robert E. Vance, now of Nashville, Tennessee, will go to Kaiserslautern, Germany, in January to help in the work there. The local German evangelist, Bro. Hans Nowak, is carrying such a huge work load that fears have been expressed for his health, and it is the intention of Bro. Vance to relieve him of much of his work with American service personnel in the area so that Brother Nowak can devote more of his time to teaching the German people.

BRAZIL

Eight persons were baptized into Christ in Sao Paulo during November. The first Vacation Bible School held by any of the churches in Brazil is planned for February 4 to 8 by the Southwest church, Sao Paulo. This is toward the end of the summer there. Another congregation in Sao Paulo, known as the Brooklyn church, has been able to rent a building for worship services and has been meeting in it since November. Previously they had met in a language school operated by one of the members.

PUERTO RICO

A tent meeting, similar to the one held in Meaford, Ontario, this past summer, was scheduled to begin in Aguadillo, Puerto Rico, December 23, with Brethren Jack Fogarty and Ermon Bain preaching. This will be their second meeting in that city. Following this they were to go to Aruba, Netherlands Antilles, for a similar meeting beginning January 26. This second effort is to last 23 days.

KOREA

Brother Sid Allen, a former teacher of biology at George Pepperdine College and a doctor of veterinary medicine, is going to Korea in January to help train native evangelists at the Kimpo Road church in Seoul, to teach some classes at Korea Christian College, and to develop a dairy herd at the mission compound as a means of combating the high tubercular rate among Koreans. Offspring from the herd will be given to stricken Korean families to provide critically needed milk. At the same time they will receive the milk of God's holy Word.

The Allen family will be supported by the Vermont Avenue Church of Christ in Los Angeles, Calif. Sis. Allen is a daughter of Bro. Haskell Chesshir, who spent many years as a missionary in Korea, and thus is well-acquainted with the Korean people and their needs, both spiritually and physically.

JAMAICA

Brother W. Ralph Wharton, who formerly worked with the Niagara Street church in St. Catharines, Ont., but more recently in Mobile, Alabama, is being sent by the Crichton church in Mobile to hold a four-week series of gospel meetings in Jamaica.

NIGERIA (additional news)

Two American Negro brethren, Levi Kennedy of the Michigan Ave. congregation in Chicago, Illinois, and Francis F. Carson of the North Richmond congregation, Richmond, California, baptized 650 souls into

(Continued on page 17)

TEACHING GOD'S WORD

(Continued from Page 5)

point of a harvest. "He that soweth and he that reapeth may rejoice together" (John 4:36).

3. *It Provides One of the Greatest Opportunities To Activate and Train Church Members.*

We know that all should be workers for the Lord. In Matthew 25 Jesus taught the responsibility of using and developing our abilities in the kingdom. Christians are to develop into teachers of the word. "For when by reason of the time ye ought to be teachers, ye have need that some one teach you the rudiments of the first principles of the oracles of God." (Heb. 5:12).

In spite of this many church members have learned to do little else than "sit and listen" to someone. They have not been taught nor led to be active in the Lord's work. If we are to accomplish the great task before us every member should be active.

The Bible school furnishes opportunity to put almost everyone to work because of the many and diverse tasks included in its proper function. Here is a partial list of work in the Bible school: teaching, assisting in teaching, visitation, supervision, providing rides, personal work follow-up, cottage meetings, canvassing for new students, mailing various cards and announcements, library work relating to materials, welcoming new students, keeping records and seeing that they are used, taking care of rooms, building equipment for teachers, looking for pictures and other needed materials. Surely there is something here to use many and to train them in spreading the "good news".

4. *It Opens Doors in the Community.*

Interest in people's children usually brings a friendly response and opens doors where nothing else will. A canvass for Bible school students will not only result in more students but in a favourable community response. Where these children come from some doors will be opened for teaching parents the word of God. Quite often folks are taught through cottage meetings, personal work, or preaching but the original contact was made through the church's Bible school programme. During a canvass in Toronto, my wife knocked on the door of an elderly couple. They said they had no children. She invited them out to the meetings of the church and arranged for someone to pick them up. After a year or more of attendance they obeyed the gospel. An active Bible school work in a community will get the church known more favourably.

5. *It Furnishes An Excellent Opportunity To Influence Dedication of Lives To God's Service.*

We believe that there should be an evangelistic and missionary emphasis in the teaching programme. Early we should plant the idea of being missionaries, evangelists, teachers, elders, etc. This can be done in many attractive and effective ways. (See series of articles in earlier issues of the Herald). In the Bible school are many young lives. Here are our workers of tomorrow. Let us take advantage of the great opportunity of influencing these lives to full dedication.

The effective Bible school programme will result in a growing church. There will be more informed and working members, more converts, more evangelists, elders and teachers, more missionaries, and more willing to send. We cannot ignore this. (Next article will deal with Success Factors for the Bible School)

LESSONS

(Continued from Page 4)

number of men who took their turn on schedule.

In some cases these men had neither the intellectual depth nor the background of study which would warrant them standing before the church to deal with some of the most important questions confronting the human race. In other cases, the individuals lacked the fluency to present an interesting lesson.

Others had both the depth of understanding and the fluency, but after some years in the same congregation, there was nothing fresh in their messages. Still others were capable speakers but business, church and family affairs prevented them from giving the time to the organization of the lessons that they presented. In any case the church did not grow with this approach.

Young people under the teaching of this system are lost to the church at an alarming rate. Few congregations will hold their young people under such a program. They will soon refuse to bring visitors to the meetings because of the shortcomings of some of the speakers. They will marry outside of the church with an alarming frequency and fall away completely or at least be indifferent members. Here is perhaps the greatest area of failure for so-called mutual edification.

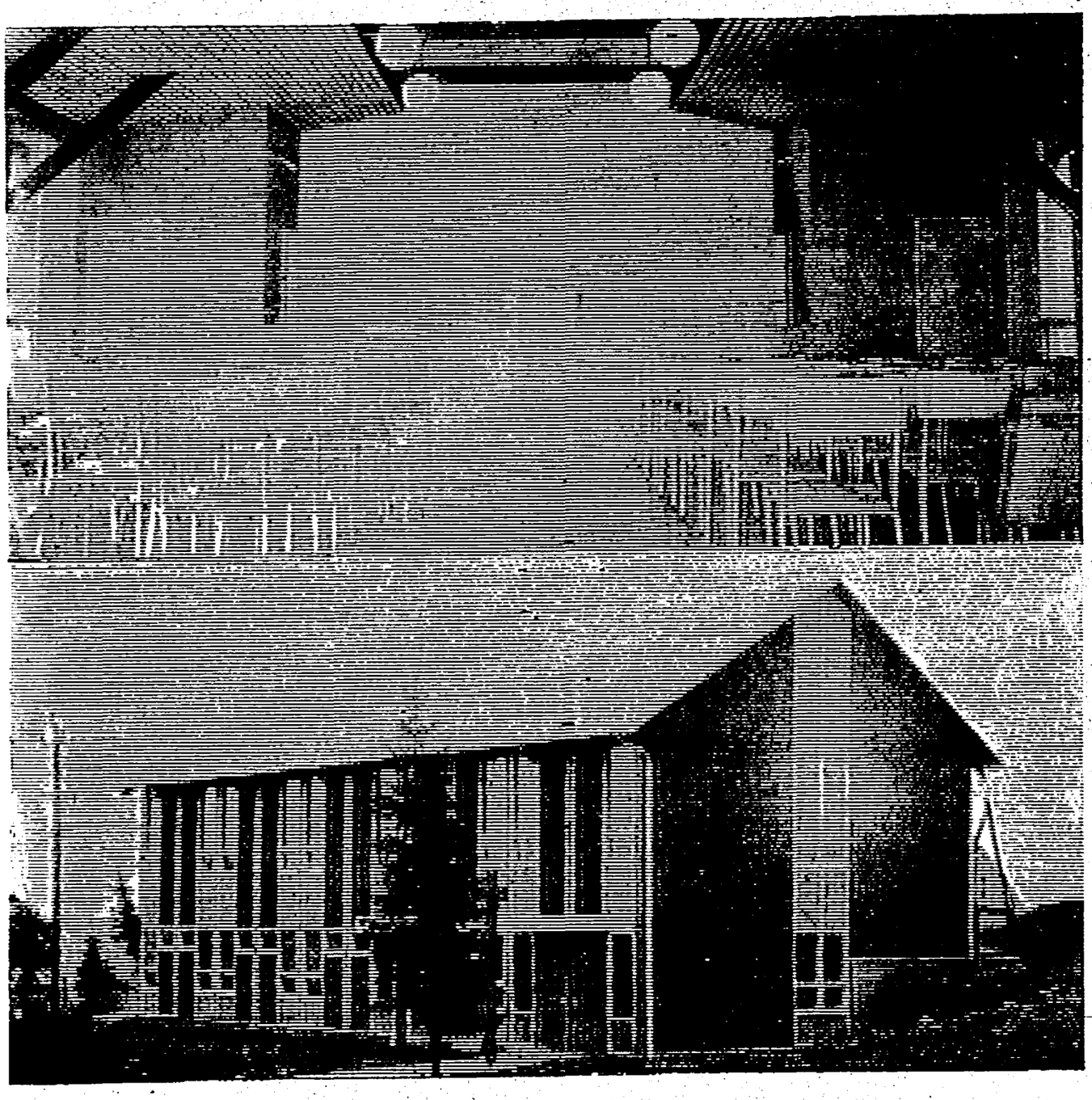
Some of the finest brethren we know have been reared under the system where the men took turns in bringing the lessons on Lord's Day. In some small congregations this is a necessary condition and our hat goes off to the faithful brethren who have served so zealously under these circumstances. The writer has benefited from the labours of such brethren in certain periods of his own life. The fact remains that the system of mutual edification has not produced strong congregations over a long period of time, and necessary as it may be for an emergency measure, it is far from the ideal on a permanent basis.

The conclusions that have been presented in this article are not directed at any particular congregation. Neither are they mere assumptions. They have been pieced together as a result of considerable travelling. In the matter of mutual edification, they are partly based on the admissions of many who have come to realize the shortcomings of this system for the growth and health of the congregation.

Are we big enough and zealous enough to look clearly and honestly at the congregation where we worship? Are there lessons to be learned from its present condition? Are we seeking to correct the failures of the past? There is no better time than the beginning of a new year to begin our efforts to improve.

—RDM

HALIFAX CHURCH ENTERS NEW BUILDING



Church of Christ, 48 Conway Ave., Fairview (Halifax) Nova Scotia

The Halifax Church of Christ has moved from rented halls into its own meeting place. The church first met in the new building on October 28, and the first gospel meetings were held in the building November 11 through 21. Louis Pauls of Fredericton, N.B., John Bailey of Keene, N.H., and E.R. Davis of Caribou, Maine, served as speakers during these meetings.

The new building features six classrooms on the ground floor level, with an open stairway leading upstairs to the auditorium, which will seat about 150. Also included in the building is a "mother's room," a study, and a fiberglass baptistry. Exposed spruce trusses are prominent in the auditorium, and the outside of the building has cedar shingles and brightly coloured plywood panels. The building was designed by a local architect, and is said to possess a "truly Nova Scotian" identity.

Local news media gave free coverage of the building opening, with a local television station showing both moving and slide pictures of the building on two newscasts, and commenting on the value the church received for money expended. The building itself cost $36,000, with the major portion of this financed by the Halifax church through a $30,000 bond issue. We are very thankful to the individuals and churches who assisted by either donating to the building fund or buying church bonds. Help is still needed by the small church here to meet sinking fund payments and operating expenses.

We believe that the new building will be a real asset to our work in this city, which now has a metropolitan population of over 200,000. The building is located in the Halifax suburb of Fairview, and prospects for continued growth in the area are good. The Halifax church now counts twenty members, with five baptisms in 1962. We ask prayers of brethren everywhere in behalf of this work.

Walter N. Hart

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FIRST ELDERS APPOINTED IN B.C.

On Sunday evening, December 9, 1962, three elders, Caleb Wood, Earl B. Severson, and Harold Roger Jeal, were appointed by the congregation of the South Burnaby Church of Christ meeting at Salisbury and Edmonds. After many months of careful deliberation and study, five names were presented to the congregation last summer, following which a questionnaire was circulated setting forth the qualifications of an elder. Each member of the congregation was asked to check the names of the nominees with the required scriptural qualifications. Two brethren subsequently withdrew their names, leaving three to be considered for the eldership. In a ceremony impressive in its simplicity, Bro. Alex McLean, acting for the congregation, read to the three elders a charge to keep. The appointment of the first elders has fulfilled the hopes of many who have passed on. Bro. Madison Wright, in 1907, according to the best information available, preached the gospel in New Westminster, only a short distance from the present church building in Burnaby. The church established then died in its infancy, but efforts were renewed about nine years ago. Since that time the congregation has grown from seven members under the leadership of Bro. Jeal to the present fifty active members.

The generosity of Brother and Sister Mallory has made possible the erection of a church building sooner than the congregation had dared to hope for. The foundations are now being poured. Within six weeks the assembly at South Burnaby hopes to meet in a modest Pan-Abode structure which will seat approximately one hundred and twenty-five people or more comfortably. This new building added to the present structure, a remodelled cottage, will provide adequate space for some time to come.

The congregation is happy and harmonious: the elders are confident. Plans are being considered for a complete organization including deacons as well. The teaching and preaching programme of the church is being revised to meet the needs of a rapidly growing congregation. For the present the elders will take charge of the preaching and teaching, using brethren wherever they can function best to ease the burden of work and to provide the best possible spiritual fare for this young church, now the second largest in the province.

The thanks of the congregation go out to the many brethren everywhere who contributed to the purchase of the first property in December, 1960. Pray for the continued success of the Lord's churches in British Columbia.

GREETINGS FROM PRINCE ALBERT

Dear Brethren:

The Lord has been good to us in this area. We have just completed two meetings. The first in Prince Albert with Bro. Leo Owens of Lloydminster and the second with Bro. Lynn Anderson of Salmon Arm, B. C. Brother Owens is a wonderful mixer who spent his time with the members in teaching them that Christianity can and must be lived here if we plan to live in eternity with Christ. One of the families that began attending while the meeting was in progress has attended each Sunday since.

On Sunday December 2, a young man from Love, Sask., which is 80 miles East of P. A. was baptized. Wilfred Hall worked in P. A. for a little over two months and spent the past month in our home. Wilfred's mother has been a member for several years.

Our second meeting, with Lynn Anderson resulted in four baptisms. One on the last night of the meeting; November 28 and the rest on the afternoon of Dec. 2. Three of these were teenagers and the other is the mother of seven children. She first heard the gospel last April with J. C. Bailey doing the the speaking and attended the midweek meetings in Big River. Later she began helping Sister Burt in the Sunday morning classes. Pray for these souls and the work in Big River, 90 miles north-west of P. A. Mrs Anderson has been criticized quite severely by some of her denominational neighbours especially for deciding to be immersed.

Robert and Marilyn Peterson's new baby, Heather, was born with a heart murmur but is coming along fine. She is now at home and living a normal life.

Our Sunday morning attendance in November averaged 34 and our collection averaged $34.32.

Monday December 10 we plan to begin our winter evening Bible School with a special 3 hour class for these interested. Several of the men have asked about a class such as this. If preachers can be trained in the overseas mission fields in this and related ways, why not try the same thing here.

We want to commend Monty Meyer and Archie Hugo for their fine lessons in my absence. Men who take leadership such as this add much to the work in small congregations.

Yours in Christ, Walter Straker

BETTY ROEMER AND BERLIN WORK

The work in this city is making good progress with thirty baptisms in 1961, and sixteen in the first half of 1962. It is encouraging that more young people are becoming members.

The Friedenau church and another church have formed one congregation of eighty members. Their preacher, Bro. Richard Walker, is leaving to begin a new work in another area of Berlin. Bro. Jaro, a former priest, will preach in Friedenau.

Sis. Roemer is busy teaching a number of classes. She is translating G. B. Eavy's book "The Educational Work of the Church", into German. She used her holidays helping with the large campaign in Scotland led by Bro. Jule Miller. The people were very friendly and hospitable and Betty may make Scotland her next field of work.

Many thanks to all who are helping in this work.

Yours in Christ,
Bernard Ziemer

OUR DEPARTED

THE GRIM REAPER TAKES HIS TOLL

The Cannon family of Harding Avenue, Toronto, have been hard hit in the last few months. First on May the 8th Bro. Leonard Cannon, beloved husband of Ivy Cannon and father of Joe and Aileen, was called to cross the "Narrow River." Then on Dec. 3rd Bro. Joseph Nutter, father of Ivy Cannon, was called to join the throng on the "Other Side." Our sympathies go out to Sister Cannon and the family.

Also on Sept. 18 Bro. George Culp was called to his reward. We sympathize with Sister Culp, left a young widow with one son Peter.

Those called away will be missed by their families as they are also missed by the Harding Ave. congregation. May the Grace of God fill the vacancies and cause us all to look with a greater longing desire to meet the Lord. Brethren, look up, the time will not be long.

—G. M. Johnson

* * *

MERRITT

William Merritt of Beamsville, passed away in the Hospital in St. Catharines, November 27th, in his 93rd year. He was doubtless the oldest member of the church in this vicinity, at the time of his death. For some time he had been inactive. He was born on a farm nearby Lake Ontario, and close to the first church started in their neighbourhood, and which was afterwards moved to the village of Beamsville. During his long pilgrimage he witnessed many changes in the community and the church.

He is survived by one son Homer of Burlington, and one brother, James of Beamsville. His wife predeceased him in 1960.

The funeral service was conducted in the Tallman Funeral Home, Vineland, with the burial in Mount Osborne Cemetery.

—Charles G. McPhee

* * *

PEACOCK

The late Mrs. John Peacock was born in Faulkenburg, Ontario, 81 years ago, but lived in the Niagara District during the last 47 years of her life. She had been in failing health for sometime, but the call came suddenly, about the time she expected to return home from the hospital.

She is survived by her two daughters, Mrs. Ellen Backshall, St. Catharines; Mrs. Thelma Clements Dunnville; three sons, John, Claude and Reginald, all of St. Catharines.

The funeral service was held in the Butler Funeral Chapel, with the interment in Oak Lawn Cemetery, Jordan Station.

Charles G. McPhee

* * *

LUMLEY

The church at Beamsville has lost one of its most beloved and faithful members in the passing of Sister Clifford (Bertie) Lumley. Sister Lumley passed away at her home about one week after having a stroke. She was in her 76th year. Born in Dunnville, Sister Lumley resided for a time in Detroit and then in Wardsville. But most of her life was spent in Beamsville.

Sister Lumley is survived by her husband, who was an elder of the church, until retiring due to ill health. She had a fine family of six sons and four daughters; also twenty seven granchildren and eighteen great-grandchildren.

She had great enthusiasm for living and enjoyed life until the end. She sought to do what she could in the service of the Lord. Her presence will be missed by many friends.

Bro. G. H. Ellis and Bro. C. G. McPhee assisted with the services, conducted from the Tallman Funeral Chapel, Vineland and Mt. Osborne Cemetery.

—Keith T. Thompson

A LOOK INTO THE PAST

(Travels, No. 2 copied from the "Message of Good Will, July-August 1865 as written by editor, David Oliphant. E.C.P.)

"The period arrived for the June Meeting in the Niagara District, near St. Anns, in a delightful grove, the property of Mr. Isaac Dennis. Fervent men had made preparations for the meeting every way creditable. The people assembled as though they meant it. And on the second day of the meeting, some heard . . . were willing . . . .

On the third day of the meeting, it is estimated that at least two thousand five hundred were in attendance But on the fourth day of the meeting we had a gospel feast so joyful and thrilling, that we were all apparently for a time in the heart of paradise. The preachers preached, the exhorters exhorted, sinners wept and came and confessed, and an additional company of believing people were joined to the living Head of the church and therefore joined to all the family of the redeemed on earth and in heaven. The excellent words spoken by no less than seven disciples during the last half day of this yearly meeting, will never be forgotten while men have memories.

Meetings were at once appointed for Smithville, Jordan, Grimsby and Lake-Shore; and including two or three immersed at some of these points, and reckoning one or two who declared their faith just before the meeting in the grove, yet connected with it, we enjoyed about twenty additions. The brethren generally were also rendered increasingly hopeful and happy.

Not far from the middle of June, a call was made at Dorchester. One meeting was enjoyed with the disciples, and then we passed onward to Yarmouth, where a single discourse was given. The brethren in Yarmouth are building a meeting-house this season - it will probably be ready to occupy in the month of October. Disciples such as Gilber, Hughes, Bently, Butchart, Ballah, Luton, McNeal, White, Stripp, Laughlin, Dean, Sherke, Inglis, and their relatives in the faith in Yarmouth and Dorchester, can by the help of the Lord's wisdom, effectually press the plea of the gospel upon the public heart.

Passing up to St. Thomas, a few hours were spent agreeably with brother Hodge who is loved not only for his own sake, but also because of his long and close attachment to brother William Oliphant, who as laid in death with all our fathers in Sept. 1856 - a man of faith and affection, whose memory is cherished.

600 THE TARGET FOR THURSDAY NIGHT LECTURE



The Thursday night lecture of the GLCC Lectureship, Jan. 24, is planned as a night of special gathering for Christians with a goal set for 600 in attendance. The lecture topic at 8:00 P. M. on this date is "The New Man in Christ," to be delivered by Don Gardner, President of Ohio Valley College.

The evening crowds attending the Great Lakes Winter Bible Lectureships have grown appreciably each year to the extent that facilities on the closing evenings of the week have been insufficient.

Thus, the Beamsville High School Gymnasium has been secured for the Thursday evening program. A special effort is being made to encourage the largest number to ever attend a single Great Lakes lectureship to be present. The goal of 600 is slightly less than twice the previous record set in 1962. The motive in setting this goal is explained simply: What will benefit one spiritually is good for others; and the greater the interest the stronger the influence for good; by setting a goal, we raise our vision to greater accomplishment. Plan to come and bring others with you.

Also planned for this evening from 6:30 to 7:30 P. M. is a Fellowship Dinner in Support of Christian Education in the same auditorium. The numbers able to attend this activity must be restricted to 300 because of the space available. Tickets will be sold for $1.00. Contact the College or the Board member in your area for tickets and information concerning this event.

GREAT LAKES ALUMNI ENJOY FIRST HOMECOMING

Many former Great Lakes students converged on the campus to enjoy their first alumni homecoming, November 16 and 17. Of special interest was the number of young families on hand both husband and wife being ex-Lakers. The schedule for the two day event included attendance at: two College functions - the Oratorical Finals and a basketball game; two special dinners - a Faculty luncheon and an evening banquet at which former President Bruce Merritt was the guest speaker; two special gatherings - morning chapel and an organizational meeting; an Old Boys football game with present students; and an informal reunion at the home of Doug and June Tallman. Fred Hampstire was elected the first President of the newly formed Alumni Association. Two Great Lakes grads. presently on the College staff, Gordon Ellis and Martha May, were also elected to offices. The Alumni voted to raise $4,500 to equip the science laboratory of the College's proposed new building. The gathering was so enthusiastically received by the grads that definite plans are being laid to carry this on as an annual affair.

G. H. Ellis

BOOK REVIEWS

(Continued from page 9)

as bloodletting and the "Old Oaken Bucket"; when our space ships take their place on the shelf beside the steam engine and the buggywhip; when this planet waxes old like a garment, and the last sun sets, this story will still be young."

After reading his book it is not difficult to see why Life Magazine said of David A. Redding: "One of the most eloquent younger voices in the U. S. pulpit today."

WHAT WILL 1963 BRING FORTH?



Little did I dream when we embarked on 1962 that at its end we would be planning on going to India. However, the Lord has so ruled and we are satisfied with His desires.

We have continued our work of preaching as opportunity affords and telling the story of India to brethren as occasion makes possible. Brethren continue to fellowship this work. We have now passed the $1,100.00 mark as far as finances are concerned. We have sent one hundred dollars to India to help get a place for us to live.

We had hoped by now to be able to make a definite announcement re helpers for this work but we still do not have any definite helpers except Brother Ray McMillan. We are sure that others qualified for this work will volunteer. In fact we are in correspondence now with other propective workers.

I just returned from a meeting in Edmonton. It was a thrill to work with these brethren. Brother Fruzia is doing a good work there. While on this trip we spoke for the churches at Outlook, Lloydminster, Calgary, Medicine Hat, and Swift Current relative to the India work. We can make 1963 the greatest year in the history of the church in Canada and in the world: SHALL WE DO IT?

J. C. Bailey

WEDDING

BAYCHUK — CONIGLIO

At the Fennel Ave. meeting house on September 1 Bro. Dennis Baychuk and Sister Annette Coniglio were united in marriage. The ceremony was attended by a number of brethren and friends. The couple resided for a time near Winnipeg but now are living in Hamilton.

—Keith T. Thompson

NEWS FROM PORTAGE LA PRAIRIE

We begin a gospel meeting with Bro. Richard Dacus Sunday, Nov. 25th. This meeting will complete our work schedule for this year. On looking back over the work done here we note the following:

A gospel meeting in March with Bro. Steve Ennis of Estevan.

A Vacation Bible Camp at Jubilee on Lake Manitoba. Some 40 boys and girls from Winnipeg, Carman and Portage enjoyed a week's stay for study and play at this restful camp. The dates were July 9th to 16th. Brethren from Carman and Winnipeg helped capably.

August 12th saw the official opening of our new building, with which so many of our brethren helped so generously, both with their money and time. Bro. Dan Weib, President, Western Christian College, brought a very challenging and inspiring message on the theme "A changeless Christ for a changing World", to a large number both from other congregations and the city.

The evening of August 12th also saw the beginning of our meeting with Bro. W. P. Dennis of Tipton, Okla. In conjunction with the meeting a campaign was begun with some 30 people from Canada and the U.S.A. taking part. This took the form of a religious survey, calls being made on most of the homes throughout the city. In addition to listing information for future use, and leaving tracts, efforts were made to enroll children for our V.B.S., to arrange home Bible studies, and especially to invite them to attend the services. I believe this campaign was a very great help in making the church known throughout the city.

Our V.B.S. was held August 22-27 with some 55 average in attendance. Many homes were reached through this means. Our attendance at services each week is on the increase once again, with 38 in the classes last Sunday.

Since March of this year, six new members have been added to our number. Many of these as a result of home Bible studies conducted by the minister here.

Financially, we are in the process of arranging an unsecured loan to take care of approximately one-half of our indebtedness of $4,000. This will be paid back at the rate of $75.00 monthly by the church here. We will need help to handle the balance, of approximately $2,000.

—W. E. McCutcheon

GLEANINGS

(Continued from Page 11)

Christ in a three-week series of gospel meetings, and established ten new congregations.

Some of those baptized united with existing churches of Christ, but the new congregations were formed in villages where there had been no church previously.

The two visiting brethren insisted that the first principles of the gospel be taught for several days in each place before they would baptize any, thus trying to make sure the people were properly taught rather than just being emotionally moved. Afterwards they continued with classes for new converts, and visited constantly with the new Christians, trying to strengthen and encourage them. Their preaching also resulted in the restoration of a congregation of 150 who had once been loyal to Christ but through false teaching had been led into the Apostolic Church. In addition to their restoration to New Testament principles, 60 more were baptized and added to the number.

HERE AND THERE

(Continued from page 10)

er room which we use as an auditorium. We baptized one man last week. — **Allen Jacobs.**

Weyburn, Sask.: Church work goes along as usual. We hope that it won't be too long before we have a full time preacher." — **Cecil Bailey**

Saskatoon, Sask.: Wilfred Orr immersed **Mrs. Johnson of Wynyard** on November 20 . . . **John Derkson** was baptized on December 2.

Big River: Lynn Anderson of Salmon Arm, B.C. held a meeting here and one was baptized on Nov. 29. Three more obeyed on Dec. 2.

HERE AND THERE

Lloydminster, Alta.: The church here recently had a gospel meeting with **Lynn Anderson of Salmon Arm, B.C.** This was our first meeting with a Canadian preacher and it was a very successful one. **Vi Young, Lida Borne** and **Larry Horbal** were baptized into Christ. Others who heard the gospel first at this meeting are continuing to investigate and worship with us. Brother Anderson delivered three very edifying addresses to the church and we pray that much fruit will be borne in the future as a result. **Leo Owen** has been with us for 18 months and his excellent preaching and fine example seems at last to be overcoming the indifference and lassitude which hung over the church here like a pall. Thirteen have been baptized since Brother Owen was sent to us by **Garden Oaks in Houston.** — **J. G. Young.**

Edmonton, Alta.: "I recently completed a meeting in **Saskatoon** (in October) with three baptisms. The membership there is now 69. Brethren **Kleppe** and **Orr** are doing an effective work. The **Edmonton** church begins a meeting December 2nd with **J. C. Bailey.** As advanced advertising for the meeting we have placed brother **Bailey's** book, Forty Years A Canadian Preacher, in the bookstores and have advertised the book in the **Edmonton Journal . . . Brother** Lynn Anderson preached in a meeting at **Lloydminster** November 14-24, to be followed by one in **Big** River, Nov. 25-30.

HERE AND THERE

Victoria, B.C.: A ten day fall meeting closed on November 16. One obeyed the gospel. During the meeting, 35 visitors attended a a total of 55 times. **James Burns** of Regina did the preaching.

Vancouver, B.C.: Bill Kibler was obedient to the gospel on November 11 and his wife was restored.

HERE AND THERE

Niagara Falls, N.Y.: Three were baptized on November 18 and one on November 25.

Rome, N.Y.: The church here is opening a new building on December 16. **Garth Black** is the local preacher.

Burlington, Vt.: Recent baptisms bring the number baptized to 14 during the last four months. The

(Continued on page 19)

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1. L. Grant, ev., 106 Tulloch Dr., WH 2-6036.

ARVIDA, Quebec
Home of Bob Peyton, 216, Berthier, Breaking of Bread and Bible Study 11 a.m. Phone 548-6408.

BARRIE, Ontario
Codrington St. Public School, 10.30 a.m.; 126 Penetang St., 7.00 p.m. Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m.; Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.00 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m.; Wed., 8 p.m. Russell M. Laycock, sec., Rosebank, Lee W. Woodward, ev.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bld. Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wed.; 8 p.m. Friday. Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

LA FLECHE, Saskatchewan
Sunday 10.30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7.30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7091.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 58 Dutch Village Rd., Armdale.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NANAIMO, B.C.
1680 Meredith Rd., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m., 7 p.m. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main. 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer. 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
Corner Dahl St. S. & Fourth Ave., 10:30 a.m. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland. Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. John MacKay, sec., 7 Locust Ave., Mount Dennis.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9.45, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

HERE AND THERE

(Continued from page 17)

membership is now 39, with seven inactive. Thirty-six have been baptized here in the 40 months since the Jennings came, but some have fallen away . . . and some have moved away. Several members are becoming interested in doing personal teaching from house to house, which will surely accelerate the growth and development of the church.

The average attendance for these two months is no doubt higher than it has ever been at any previous time, averaged over 43 for Sunday mornings. — **Burlington Bulletin**

Oslo, Norway: After 19 months of negotiations the city authorities have granted the church permission to build.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7.30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 8 Wpg.

"CHRIST, OUR LIFE!"

THEME OF THE 1963

WINTER BIBLE LECTURESHIP

GREAT LAKES CHRISTIAN COLLEGE

JANUARY 22 - 25

Including daily three major lectures, a special class each for men and women, a study class on the text of Colossians of special interest for elders, preachers, Bible teachers, and all Bible students, and reports from the fields.

"The 1963 Great Lakes Lectureship will provide a concentrated study of one of the great letters of the New Testament — the book of the Kingship of Christ — the Book of Colossians. The theme is found in Col. 3:4. Special benefit will be received by those who attend the entire program."

Featured Speakers: Elza Huffard, President of Northeastern Institute for Christian Education; Don Gardner, President of Ohio Valley College.

Other guest speakers and teachers: Wesley Jones, Clyde Lansdell, Warren Whitelaw, David Johnson, Robert Davison, Keith Thompson, Roy Merritt, Ray Dillard, Dave Hearn, Max Craddock, T. J. Mitchell, Magnar Knutson, Ralph Perry, Eileen Dale, Doreen Ellis, Evelyn Perry, Miriam Perry.

"The Great Lakes Lectureship has grown to be an important mid-winter gathering for fellowship of Christians in Eastern Canada and the Northeastern states. Make your plans now to enjoy the inspiration, the teaching, and the companionship of this season of spiritual emphasis."

RALLY NIGHT PLANNED!

(1) 300 capacity for Fellowship Dinner in the interest of Christian Education, Thursday, 6.30 - 7.30 p.m. Tickets $1.00.

(2) 600 capacity for Thursday evening lecture, *The New Man in Christ,* by Don Gardner, 8.00 p.m.

Both events to be held in the Beamsville High School Gym

For Housing Arrangements — Contact DONALD PERRY, Lectureship Director,

GREAT LAKES CHRISTIAN COLLEGE, BOX 399, BEAMSVILLE, ONT.

VOLUME 29, 1963

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GOSPEL HERALD

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VOL. 29, No. 1 BEAMSVILLE, ONT. February, 1963

BRETHREN, I'M SCARED!

by Lynn Anderson, Salmon Arm, B.C.



Every time I think of it, it scares me to death! And we are doing so little about it. Yes, more than 83 souls *per minute* plunge into the awesome unknown — nearly all without Christ. And in Canada, roughly 200 baptisms were reported through the pages of the GOSPEL HERALD *in a whole year!* Admitting the fact that many were baptized that were not reported in the Herald, it still boils down to this: It took us a *year* to teach as many people as have died in the world in *three* minutes. Thank God that we Canadian Christians are not the only hope the lost world has of hearing the Gospel.

Note a comparison: The restoration movement in North America is slightly over 100 years old (the gospel 2,000), yet on this continent we can scare up less than three million Christians. For shame! Only 58 years ago, there were just 17 Communists in the whole world. Today one-third of the world's population is under Red domination. WHY? Why has this Godless system spread so phenomenally? Largely through the efforts of *dedicated "personal workers"*. This reveals a heart rending, yea, a terrible chilling fact: THE COMMUNISTS HAVE BEEN A MILLION TIMES MORE CONCERNED ABOUT SPREADING DIALECTICAL MATERIALISM, THAN WE HAVE BEEN ABOUT PREACHING CHRIST! (And do I hear someone mumble, "let's not get so exercised over this thing?")

Why are we so sluggish about evangelizing the world? Indeed, WHY? Is it because we *can't* do it? Nay! If every Christian would convert one soul per year, it would take about 18 years till EVERY SOUL ON EARTH WOULD BE A CHRISTIAN. Figure it out.

There is no real reason why any Christian of normal intelligence and with enough personality to describe a game of baseball cannot teach a cottage meeting and thus save a soul. True, it will take some effort and some diligent study, but isn't your neighbor's soul worth it? But, listen to some of our feeble excuses:

"Too Busy". But not too busy to make every hockey game, T.V. program, etc., etc. we want to see. If we are too busy to save

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BEST JOB — BEST PAY

by Edward L. Bryant, Toronto

Many problems beset the man or woman who works for a living. That it is an economic necessity goes without saying. Many are in their present jobs, not by choice, but by circumstance. Some are still filling the only jobs that were available to them at the time when they went to work. They would be far happier in other occupations which allowed fuller use of their peculiar talents, or presented more of a challenge, but with the passing years, the rut gets deeper and they find it harder to make a change. At last, they resign themselves to get from their jobs the best advantages possible, and let it go at that. Though they long for a better job with better pay, they have come to realize that promotions do not always go to the better qualified person. Some go to those who marry the boss's daughter!

Who wouldn't want a better job, with better pay? It seems almost foolish to ask. Some may be heard to say, "Just point me toward it!" Yet jobs are even now going begging. They are few and far between in the world of secular employment, to be sure, but they are readily available in every congregation of the Lord's church. These are the best jobs that can be found on the face of the earth. There is no waiting until the end of the week or the month for your pay, either. Pay-day is every day. Hard work is necessary (You knew there was a

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A LESSON FROM HISTORY

by M. Norvel Young

It is frequently true that a backward glance at our history as a brotherhood can help us to clearly understand and evaluate the nature of contemporary tensions. Shortly after the turn of the century, the disciples who had been pleading for unity on the basis of Christ as their only creed and the Bible their only rule of faith came to a sad parting. One group took the attitude that what the New Testament did not specifically c o n d e m n, Christians could do. Others insisted that Christ wanted his followers to hold only to those things authorized either by command, example, or by necessary inference.

Those taking the first stance insisted on the addition of the missionary society, thus disturbing the freedom of independent congregational action. They also conformed to the prevalent practice a m o n g denominations of the time by introducing instrumental music into the worship. As the issues became sharply defined, thousands of Christians were faced with the dilemma of maintaining "the unity of the spirit in the bond of peace" without sacrificing "the faith once for all delivered to the saints."

A rather significant group, sought to maintain a middle course by refusing to take the liberal attitude toward the scriptures while maintaining practical fellowship w i t h those who embraced the innovations. Well-known preachers who opposed the innovations would hold meetings for congregations which had introduced the instrument. The piano or organ was simply silenced during such services. Those men pleaded with their brethren to avoid all practices and attitudes which threatened to bring a b o u t permanent division. The vivid lesson from this segment of Restoration history is that the liberal approach to the scriptures which fostered the innovations encouraged an increasingly wider breach until brethren who at first had hoped to ignore the differences, were inevitably forced to take a positive stand. As a result, families were divided; close friends were separated; brethren became estranged. Yet time has proven that it was not feasible to ignore the basic differences in attitudes which were objectified in the two issues mentioned. (Error cannot be defeated by being ignored, and truth cannot be preserved by a conspiracy of silence.)

Since this time of separation, two new generations have grown up. Some have even forgotten that a great host of those who had once obeyed the gospel and been added by the Lord to His Church chose to separate themselves, breaking the bonds of fellowship by insisting on adding to the organization and worship of the church those things which were not authorized by the scriptures. I can recall hearing of many instances in which the piano or organ was forced by a narrow majority upon a conscientious minority. Those who could not conscientously accept it were left no alternative but to leave the building they had helped to erect and to begin again in a home or a rented hall.

The passing of time has not only served to numb the memories of former fellowship, but also to foster further divisions of both groups. The majority of the Disciples of Christ continued in their liberal attitudes toward the scriptures and have come to hold few distinctive beliefs as matters of faith. They have become leaders in the ecumenical unity movement in which those who hold even diametrically opposite religious convictions will either ignore all differences or fellowship each other in spite of them. A more conservative minority of those who accepted the instrument refused to accept the centralized authority of the missionary society and held closely to many o t h e r scriptural positions which characterized the earlier period of the Restoration Movement. Others who accepted the missionary society later reacted against its assertion of power and the modernism which crept into its organization and renounced it.

Unfortunately, even among those of us who held to the original position of the restorationists and opposed both the introduction of the instrumental music and the missionary society, there also arose further divisions over such questions as the number of containers to be used for the Lord's supper, the number of classes which could be c o n d u c t e d simultaneously on the Lord's day, how widows and orphans should be cared for, etc.

In recent years, the conservative element of the Christian churches or Churches of Christ (Instrumental) as many call themselves have seen the impact of modernism on their brethren who accepted the liberal attitude toward the scriptures, have conducted meetings designed to reestablish the unity which once existed between their forefathers and ours. As good as are the intentions of those exploring this possibility, I believe there is a great danger that out of such meetings will come either compromise of scriptural positions and/or the formation of a third group which will attempt to solve the problem of unity by glossing over basic differences. It has been sadly observed that the more we talk of fellowship, the less practical fellowship we seem to have. Previous efforts like this such as the one by Ernest Beam have not achieved their goals.

Of course, all Christians must strive for the unity Jesus prayed for. We must pray for it. We must constantly be willing to discuss ways of achieving it. But, unity must be attained on the right foundation--not at the sacrifice of scriptural principle. It would be wonderful if all Christians everywhere could be one as the Father and the Son are one. But this kind of unity can not be obtained by compromise of any truth. Jesus, though He was a Son, learned obedience. The kind of unity we are to earnestly desire is the kind which comes to disciples who are united in Christ. The nearer they come to Christ in His perfection, the more united they are with each other.

Let us not forget the lesson in Restoration history that the signif-

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A LESSON FROM HISTORY

(Continued from page 2)

icant differences which arose over innovations could not be ignored. After a hundred years we must not be led to surrender any truth even for the sake of unity. Let us not be misguided by the attractive promises of easy solutions.

Let us beware of any naive voices who would lead us to ignore the true basis of unity or any siren voices which would lead us to compromise. Now is a time of unprecedented opportunity to preach Christ to all the world. It is a time to contend earnestly for the faith once for all delivered to the saints, a time to practice pure and undefiled religion. It is a time to press the plea for unity on the basis of Jesus Christ as Lord of all and the New Testament as the Constitution for His people. But there is no time when Christians can afford to add truth to or surrender any part of the truth God has revealed. We can respect the sincerity and good will of those with thom we differ. We can calmly discuss our areas of agreement and of disagreement and work and pray for unity. But, we must not allow even the sunlight of respect and good will to blind our eyes to basic scriptural differences.

One of the best ways to meet divisive forces on either extreme is for elders and preachers to challenge the members to really sacrifice for the Cause of Christ. I am convinced that one of the basic reasons for so much discord in the brotherhood is the fact that we are not all busy carrying out the Lord's instructions to preach the gospel to the whole world, to visit the widows and orphans, to feed the poor, to care for the sick, to minister to those in prison. Idle Christians are ripe for dissension. Christians who are really walking in the steps of the Master and who are hard at work "building the walls" will not be so tempted to drift into error on the one hand or to divide over human opinions on the other. Some of our denominational neighbors are putting us to shame in the degree of their dedication to missions, benevolence and teaching their faith.

Recently, I had occasion to ride a train from Chicago to Nashville. It stopped at every small town and most of the people got off. As soon as the conductor shouted: "All Aboard" everyone rushed to get on the train. This illustrates the value of a moving program of work for the local church. If the elders and preachers will plan a ten year program which challenges the loyalty and dedication of every member the tendency will be for the members to "get on board." But if there is little planning and less movement the tendency will be to disperse when the work of the local congregation grinds to a halt. The unifying effect of a dynamic program of Christian work and worship is remarkable. Christianity needs to be demonstrated to an unbelieving world. We need to put in practice the practical fellowship we enjoy and move forward with love for the souls of all men and with respect for those with whom we differ, but without compromise of any New Testament truth, to sow the seed of the Kingdom in every nation to the glory of God.

Let us press on in our efforts to carry out the great commission. The time is ripe. We have more preachers, more money, more meeting houses, more members than any time in generations. More than half the people who have ever lived are estimated to be alive now. This is no time to sacrifice a single truth. This is no time to dissipate our unparalleled potential by preoccupation with theoretical plans which divide the body of Christ. This is a time to preach the truth in love more fervently and more forcefully than ever before and to call on all believers to unite on the basis of Christ as our creed and the New Testament as our only rule of faith.

We will draw closer to all the believers God has added to the kingdom when we and they draw nearer to God through Christ. Let all bitterness and wrath be left out of our hearts and let us love one another as Christ enjoined. Three generations ago brethren discovered that even love must not lead to compromise of any truth. May God give us more faith, more hope and more love and may we march forward to share Christ with all the world and to restore the purity and simplicity of New Testament Christianity all over the world.

HERE AND THERE

Montreal, Quebec: "Brother Roy Shaw of Toronto has moved to the city to accept a position here."

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EDUCATION IN THE NEWS



Two interesting movements are under way in the Ontario school system today. Apparently similar movements exist in other provinces. One is the effort to have religious teaching and Bible reading removed from the public schools. The other stems from a brief presented by Roman Catholic bishops who are seeking more public tax money for the Catholic separate school system. Christians should take a keen interest in both of these efforts.

First, let it be understood that these two movements are not peculiar to Ontario or to Canada in their objectives. Similar movements have been under way in various of the United States for years. Law suits and bitter words have arisen on both sides. The score to date across the border is somewhat confused, but the secularists (advocates of anti-religious teaching) and the Roman Catholic advocates of tax support for their separate schools would seem to be winning a slow but steady victory. Because of the American Constitution, their task in the United States is more difficult than it is in Canada.

We are not much worried over the removal of Bible teaching and religious education from the public schools. Much of it has been a sham anyway. Some of it has been detrimental. Many of those who have directed the religious exercises or taught the lessons have been incompetent or biased. We know children who have reported to their parents or Bible school teacher that Mr. Blank, the visiting clergyman, laughs at the claims that Moses wrote Genesis or that Jonah was swallowed by a "whale". Some teachers cast doubts on the validity of the New Testament claims concerning the Christ. Others have been so engrossed with the current ecumenical emphasis that they have seen fit to preach its philosophies in the classroom.

This writer taught "religious education" to a large number of sixth graders in the Hamilton school system for several years. He would do so in Ottawa if opportunity came his way. If the Bible is going to be taught in these classrooms, may the teachers be those who love it and respect its authority!

In our classes in Hamilton, we tried to the best of our ability to teach the life of Jesus without bias or speculation. We found much enthusiasm among the students and loved the work. It was a bright spot in each week. If we could assume that all teachers would approach the classes in such a manner, we would fight to have the present system retained.

As for the "opening exercises" in Bible reading and prayer that are carried out each day, we suspect that they have had little meaning to the average child. In an attempt to furnish only those readings and prayers that would be acceptable to Protestant, Catholic, and Jew alike, little is given that would train a child for spiritual growth. Our memories of formal readings and prayers we heard as a boy in the public schools of Ontario would indicate that they had little value for most of us. Others may disagree with this view on the basis of their private experiences. Likely the attitude of the teacher is the key to differing assessments.

The attempt by the Roman Catholic Church to obtain a larger slice of the tax dollar is a serious one. It does not consist of a request for greater help with elementary education alone. It asks for a greater degree of jurisdiction over the curriculum and, at the same time, more finances for secondary schools, and even teacher-training institutions. Perhaps it is asking for a great deal with the hope of obtaining a little.

There would be few who would disagree with the right of a Roman Catholic child to an education as good as that of his non-Roman Catholic neighbor. The school systems are so constituted that he can have such an education simply by enroll-

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TEACHING GOD'S WORD

BIBLE SCHOOL SUCCESS FACTORS

H. Ralph Perry, London, Ontario

Causes succeed because of certain key factors and personalities involved. This is true in the teaching of God's word. If there is failure in our Bible school effort the cause does not reside in God with whom nothing is impossible nor with the word which is His power unto salvation. Any failure can be blamed on the human factors.

A listing of some of the important factors involved in Bible school success follows with a brief comment on each.

1. **Enthusiasm:** Enthusiasm will transform a dull and drab activity or cause into a powerful force. The word now means "ardent zeal or interest, fervor." Historically the words from which this comes meant to be divinely inspired or possessed. God intends Christians to "be fruitful in every good work" and whatever we do, is to be done "heartily, as to the Lord." (Col. 1:10; 3:23).

Enthusiasm for Bible school, a good work, is important if it is to succeed. God is not pleased with lukewarmness in his cause. The overseers, supervisors and teachers must be on fire with determination, zeal, and enthusiasm for teaching God's word. Since enthusiasm is contagious this will spread throughout the whole church.

Being sold on the values of Bible school (article last month) let us all give it our wholehearted support. Be enthusiastic. People will come once and want to return.

2. **Bible Centered:** Someone has said, "I believe in Bibles brought, Bibles studied and Bibles used. There is no book like the Bible." The Bible school hour should be devoted to the teaching of the word of God. It is God's message to man and the gospel is God's power to save.

The teacher should not teach the quarterly or teacher's manual but the Bible. The manual would best be left home and the Bible held in the hands of the teacher in the classroom. It is the center of all teaching going on in the Bible school.

3. **Prepared and Dedicated Teachers:** Good Bible teachers should be prepared in life through complete dedication unto the Lord. Good teachers set the example in holy living, faithful attendance at all gatherings of the church and active participation in good works.

Good Bible teachers are prepared to teach through a personal knowledge and acceptance of God, Christ and the Holy Spirit.

Good Bible teachers are prepared to teach through a good general background knowledge of the Bible and through specific preparation for each lesson taught. This is a must.

Good Bible teachers are prepared through a knowledge of their pupils' needs and problems and also through a knowledge of how to teach. To sharpen their teaching it is advisable for all teachers to read regularly good books and articles on the principles and methods of teaching.

4. **Teacher Training:** An active growing church will require all Bible school teachers to be trained. We hope that the day will soon be that this is fact. How much more effective our work would be! We are dealing with eternity bound souls and the message that saves. Brethren, we must improve our teaching!

There are good books, booklets, and filmstrips that can be used to train in the art of teaching the Bible. Churches would do well to encourage teachers to read "The Christian Bible Teacher", a monthly magazine written by our brethren or the quarterly journal "Teach" published by Gospel Light Publications. There are articles in each issue of both of these for teachers of all ages.

Teachers' meetings can be used to provide some training. However, it is probably best to have a special concentrated effort for this. Attend area training courses. Interdenominational Sunday School Conventions are open to the public and offer some excellent training from experts in the field of teaching. Usually there is little of a doctrinal nature included in such.

In service training is an excellent means of training new workers. Put the one to be trained with an experienced teacher to observe, help and practice. Visit classes in other congregations or public school classes and observe closely the methods of teaching.

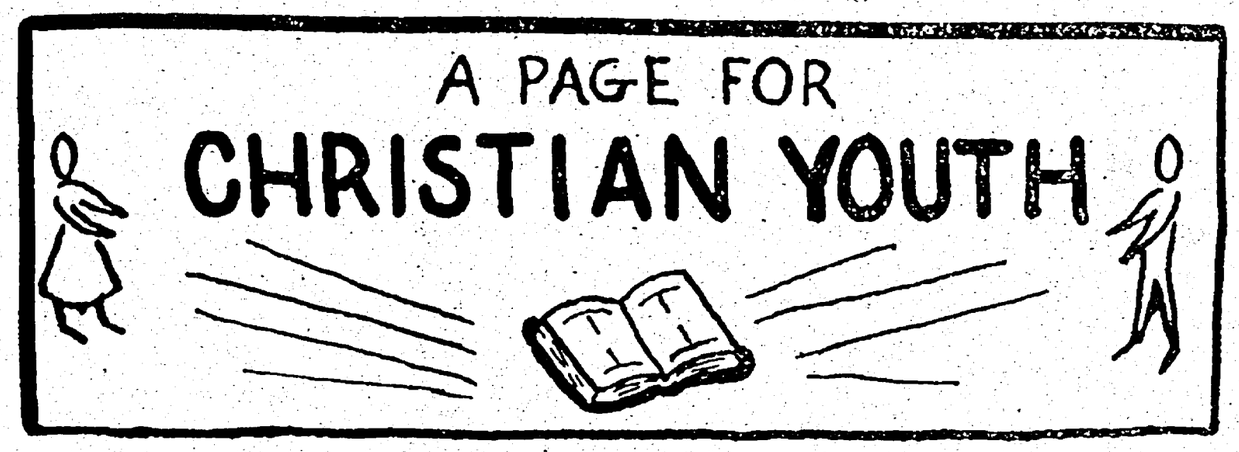
5. **Supervision:** The elders are really directors of the Bible school but they often select someone to serve under them as supervisor. This person is the key to the success of the Bible school. If he is alert to needs, and details, and enthusiastic he will carry the workers along to an enlarged and improved teaching programme.

The director of the Bible school should be willing to study, keep abreast of all new advances in aids, methods and promotion, and be willing to spend time in planning. He must be able to encourage, organize and lead. Such a one should be selected with prayer and care.

6. **Teachers' Meetings:** Regular worthwhile teachers' meetings are extremely valuable in assuring the success of the teaching programme. To be worthwhile they should be well planned and executed. In the planning should be a definite place for inspiration, information and instruction.

Teachers' meetings help to weld the teaching programme into a living, unified effort to bring souls to Christ, build them up in Christ and send them out to work for Christ. Too often teachers carry on their own little program not co-operating in the total effort. Thus much is lost in time, effort and souls.

7. **Good Curriculums:** Curriculum has to do with lessons and literature for the Bible school. An overall plan of teaching should be formed. Then good literature should be selected that will do the best job in accomplishing the goals set forth. The literature should be Bible centered. It should assist the teachers in presenting Christ to all students. Extremely important is the fact that the lessons should be related to life and not just present facts. Bible school literature should be attractive and educationally sound.



Ray Miller, Editor

SLEEPING BEAUTY

Nothing is more beautiful than Christian youth. Remember the story of Sleeping Beauty? How lovely she was lying there in sweet and silent slumber. Oh, but she was so much more beautiful and precious when she was active and full of life, when her cheeks were rosy, when she was awake to the cares and needs of others.

How much are we like Sleeping Beauty? Beautiful — but asleep. Healthy — but inactive. Living — but barely. When will we respond to the tender kiss of the Lord, and arise from our sleep of inactivity? In many corners of the Lord's Vineyard, Christian youth is a sleeping princess. How beautiful it is now, how much more beautiful it could be!

While you slumber on see Jesus in your dreams. Hear him as he says to you "Now is the high time to awake out of sleep" and again, "Awake thou that sleepest". Does he say to us now as he said in the long-ago, " . . . sleepest thou? couldest thou not watch one hour?"

Arise, youth of Canada! Let us be active, work and play as Christian young people. Let us profit from today while we have it, let us drink deeply from the fountain of youth while it is ours! What are you doing Christian youth of the west? And how about you in the north, and in the east? Up now, Sleeping Beauty—to fellowship, to activity, to service! Let us hear from you!

R.L.M.

AN EASTERN TEENAGER

By H. F. Thompson
Kingston, Ontario

So you think you have problems as teenagers. I'm a successful business man now but read a story of my youth and take it for what it's worth.

I came from a large family, my mother was dead and I had only one brother that didn't hate me. My oldest brother had poor morals and my sister got into trouble when she was young. I never read the Bible nor even had one in our house. I left home when I was seventeen. Dad didn't know I was leaving or where I was going: and neither did I. With a start such as this you will probably wonder how I ever succeeded in life. Here's the answer.

Long before I was born Dad had a dream and in the dream God, who is a spirit, spoke to him and made great and wonderful promises. Dad told me about these things and explained that God saw and knew everything that I did, whether good or bad. This impressed me a great deal and I never forgot it.

About 150 miles from home I came to a large city where the commanding officer of the palace garrison gave me employment as a houseboy. There didn't seem to be much future in the job, but I had been taught that hard work never hurt a young fellow so I buckled down to business. Even when I was so far from Dad I never forgot God: and He never forgot me. He helped me to understand many things in life and it wasn't long before the C.O. was keeping a close eye on me for advancement. To make a long story short I was soon made his business manager. This gave me many privileges and also many temptations. Who was to know if I sold something on the side and slipped the money into my pocket. Is that the way you feel when you are tempted?

My mother was beautiful. I guess every young person thinks of his mother that way. Without boasting I'll say that I got my share of Mom's good looks. At least I wasn't the ugly duckling of our family. As I grew older I noticed that the girls were beginning to look my way. This is good for the ego, fellows, but don't let it go to your head.

Where I live in the East, girls have a way of glancing at young men. What's wrong with that? Well, perhaps nothing, unless it happens to be the C.O.'s wife as it was in my case. I'm not saying whether or not she was beautiful, because that doesn't matter. But she was persistent.

The climax came when the C.O. was away on business. She had talked to me before about things that were none of my affair and she wanted me to do things that neither I nor any other single person had any right to do. I tried to reason with her and explain the responsibilities that each of us had. I did my best to point out how wicked her suggestion was and how God, who sees all, could not bless people who did such things. In fact, I told her that what she had in mind was a sin.

In spite of all this she grabbed me by the clothes one day, (and you may think me a coward) but I slipped out of that clothing like a flash and ran for my life.

Well, to end this story, when the C.O. returned he got his wife's side of the picture, put the law on me and had me put in jail.

Some might say, "Serves you right for being a goody goody". I looked at it this way. I'd rather be in jail with a clear conscience than try to be free with a guilty conscience.

Say, I suppose you would like to know my name. You young people would probably call me "Joe". Gen. 37:2.

WEDDING

WELSH — ROBERTSON

A quiet ceremony was performed in Port Huron, Michigan, on December 30th when Arthur Welsh and Carol Robertson were united in marriage by Bro. Boise Atchley. Ralph Graham and Doris Berry attended. Arthur is a nephew of sister Leah McNeill, Sarnia.

—Aubrey Hibbard

THEY HAVE RECEIVED THEIR REWARD

Bethel W. Bailey Sudbury, Ontario

Among the many sad judgments passed down on judgment day, none will be sadder to my mind than the words before us: "They have received their reward." Sad, because it will involve some of the best people on earth: preachers, church leaders, and a host of others, who served well their calling, but did so because of the human desire for praise and self gratification. "Many that are first shall be last, and last first."

Our service to God is not optional. If it were, then how we rendered that service would not be important. We would have somewhat to glory just in the fact that we so disposed ourselves to serve Him. Paul considered his service to Good an obligation: "For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel."

We have a stewardship entrusted to us, and it behooves us to be good stewards of the gospel of Christ. Paul says, "What then is my reward? That when I preach the gospel, I make it without charge, so as not to use to the full my right in the gospel." No, we are not attempting to prove that preachers should go without support. Just a few verses previous to the quotation given, Paul had declared, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." The manifold wisdom of God is to be made known through the church. Preachers would do the church a serious injustice if they failed to point out this responsibility to the churches, and allowed them the right to so work out their salvation. I think sometimes, that many of our efforts fall short of what we hope for simply because they are not done by the church, but by a few of the more dedicated members.

Eternal rewards are dependent upon things that we do as a sacrifice, or beyond the call of duty; upon deeds that are noticeable only to Him that seeth in secret (Matt. 6:2). During these prosperous times it is difficult to conceive that we should do anything unprofitable.

Christians have a great responsibility to set before the present world the teaching that Christianity consists in doing good without though of recompense. Making sacrifices may be difficult, but it lays up treasures that cannot be destroyed. God will be mindful of even the most minute deed. He that giveth "a cup of water to a little one" shall in no wise lose his reward.

Sometime ago, the Gospel Herald gave some attention to the fact that with a critical shortage of preachers in Canada, a number of Canadian preachers are busily engaged elsewhere. Are they preaching in countries where the need is more critical? There are such places. But why do preachers leave us? Usually inadequate support is listed as reason number one. Looking at the matter objectively, we cannot censor them sternly. How many members of the church do not take the position that will pay them the most? Few of them give any thought to the position that would render the most service to God. Several pioneering efforts are calling for helpers, but pleas go unheeded because Christians will not make the sacrifice.

Futhermore, we have brethren in Canada who seem to think that preachers have some magic formula that will allow them to live on less than the average wage. There are other reasons, however, that can and do influence our decisions. Preaching for larger congregations, and working where results are more visible has a stimulating effect on our ego. It increases the opportunity to be popular. Lest anyone should think that this article is a particular grudge against preachers, may we suggest that many elders, deacons, teachers and song leaders forfeit their right to hear that "Well done" because they will have already received their reward.

This world is not our abiding place. To substitute a little temporary indulgence, a little praise, for the great treasures that are laid up for us, is not wise. "Work not for the food that perisheth, but for the food which abideth unto eternal life." The challenge of the Great Commission urges us onward. There is much territory yet to be covered, and the time is very brief. There is work for YOU in the Master's vineyard. But do it humbly lest the Lord should say, "You have received your reward."

HERE AND THERE

St. Catharines: The new meeting house on Ontario Street is now all closed in and the brick work progressing nicely. The basement floor is being completed and the partitions inside started.

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BEST JOB — BEST PAY

(Continued from page 1)

catch somewhere, didn't you?), but it is so enjoyable you hardly realize you have been at work. Also, what you earn cannot be taken away from you, but is given in the form of bonuses each day, with final reckoning to come at the Last Great Day.

The job of teaching from God's word is such a job as we have described, It will demand every talent you have, and the very best of your total personality. There is no time-clock to punch, but you will require yourself to be punctual without it. No boss cracks a whip over your head, but you will find yourself working like a slave because you want to. Nobody demands that you prepare a lesson in just such a manner, but your desire to reach and teach lost souls will haunt you until you must try new methods and read the instructions of successful teachers in order to improve your own teaching. The prospect of unconverted souls walking away from your classroom and out into the world will keep you seeking for better ways to reach your pupils.

Working conditions are the very best. Your co-workers will be congenial. They have no designs on your job, and are not in competition with you. You will find them sympathetic with your problems, often very helpful with their solution. They will even pray with you for the success of your efforts, and for you. You don't have to worry about promotions, for all the jobs pay the same. You will even find the boss doing the same job you are doing. You are on an equal footing with all, the day you go to work.

So long as you follow the example of the Master Teacher, and heed His words, you need have no fear but that you are teaching the right things to other souls. His authority is such that neither man nor devil can successfully challenge it. Also, He has promised that "heaven and earth shall pass away, but my words shall not pass away". Thus you can be assured that what you teach today is as fresh as today's newspaper - and far more profitable. It remains only for you to make it live in the hearts and minds of your pupils so that they will obey the Lord and be Christians.

When you thrill to the sight of people turning away from the ways of the world and unto Christ because you taught them, you will realize one of the highest joys ever to be yours on this earth. There is no job satisfaction, no raise in material pay, no earthly promotion however high, to compare with this. It will elate you, but should not inflate you. More often, the effect is to make you more humble than ever, and to encourage you to renewed efforts for the Lord's cause.

As for job security, fear not. There will always be a demand for your services, as long as you teach the truth in love, for souls still hunger after the truth that shall make them free. Far from being over-crowded, the field is white unto harvest, and the labourers are few. By becoming a labourer yourself, you are placed in a position to encourage others to do so.

You begin with whatever talents you have, after dedicating your life to God, through obedience to the gospel. Your talents and abilities will be developed through constant use. Preparing for a lesson each week will lead you to study more and more. As questions are asked in class, as challenges are presented in life, as situations arise demanding a working knowledge of the Bible, your study and your skill in teaching will increase. As skill increases, so will confidence in yourself. The more self-confident you are, the more ready you will be to accept, or even seek out, opportunities to teach individuals in their homes.

As a result of your teaching, you will earn the respect of your neighbors. This will lead in turn to increased attendance at your classes. This leads to further fruitfulness on your part. There is no end to the good that may be done by one person dedicated to serving his Lord in this way.

Now, about the pay. As we have pointed out, it comes in the form of regular bonuses, with the reward itself reserved to your account in heaven. The bonuses are the responses of your pupils to the story of Jesus , the changes that are brought about in their lives by your teaching, or rather, your helping them to learn. They are also found in the sense of satisfaction that comes when you realize that you are doing the greatest work on earth, not only making your own calling and election sure, but also helping others to make theirs sure as well. Final reward comes on the Great Pay Day, when you hear the Master say, "Well done, good and faithful servant."

EDUCATION IN THE NEWS

(Continued from page 4)

ing for it. Now if his parents desire another kind of education for him, they should be willing to finance the system of their choice. The separate schools of Ontario, and to some degree, of other provinces, represent an attempt to make the dogma of the Roman Catholic Church the center of all knowledge. If the Government sees fit to finance separate schools, it is in effect subsidizing the teaching of the Roman Catholic Church. This is neither just nor healthy.

A public school should be just that without any direct relationship to any church. If it cannot teach the great truths of Christianity, then let all pretense of religious teaching be dropped. On the other hand, when interested parents are willing to finance a school system where their particular beliefs will be made the center of all other teaching, may they always have the freedom to do so - only never at public expense.

—R.D.M.

HERE AND THERE

Victoria: A piece of property on Shelbourne St. is under consideration for purchase. The present building is becoming inadequate in classroom facilities and auditorium space.

Lynn Anderson will be with this church in a meeting for March 6-15.

Nanaimo: Members have been working at insulating and finishing the interior of the building.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Wycliffe Bible Commentary, edited by Charles F Pfeiffer and Everett F Harrison. Moody Press, Chicago. 1525 double column pages. $11.95 (plus exchange in Canada).

This is an entirely new commentary on the entire Bible written by 48 conservative Bible scholars. It gives a phrase by phrase treatment of both the Old and New Testaments. An introduction is given to each Biblical book and major sections of the books are clearly summarized.

It is evident that a tremendous amount of work has gone into the writing, editing and production of this commentary. While one will not be able to agree with every comment throughout the book the serious Bible student will find much help from consulting it.

Daily Life In The Time Of Jesus by Henri Daniel-Rops. Hawthorn Books Inc. Publishers, New York. 512 pages. $6.00 (plus exchange in Canada).

The author of this book is an eminent French man of letters, the writer of seventy books and a member in the Academie Francaise and holder of its Grand Prix. This is not another "life of Jesus" or an interpretation of His theological significance but a masterful portrayal of the conditions under which he lived. It describes the everyday environment of our Lord. It gives reality to the environment in which Jesus lived.

The source of information is not only Scripture but also the geography, politics, economics, culture, customs and religion of the time. It is almost as if we were taken to an on-the-scene visit to Jesus' homeland as He knew it.

The land itself becomes more than a collection of foreign - sounding names and places. Its hills, its lakes, its trees, fruits, flowers, and animals take on reality. Figures like Herod and Pilate come alive.

Special attention is given to the religious background of the time of Jesus. The nature of the Jewish faith, the worship of the temple, the teaching of the synagogue, the religious sects, are all characterized with a deft touch. Finally, Jesus Himself is portrayed in His everyday life. He is revealed as the Messiah for whom the Jewish people looked but whom they did not recognize when He came.

HERE AND THERE

Beamsville, Ont.: Two young people responded to the invitation on January 3rd. One requested the prayers of the church, the other, a young man from Vineland, confessed faith in Christ and was immersed. He has since been involved with some others in a rather serious automobile accident and needs our encouragement and prayers.

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

Ratings

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed
10 marks for each

GOLD IN THE BIBLE

1. Name the twin objects made of gold which overshadowed the ark in the Holy of Holies.
2. Name the man who, contrary to God's command, took loot during the capture of Jericho, including a "wedge of gold of fifty shekels."
3. Identify the five tiny gold objects which, along with five golden tumors, accompanied the ark when it was returned by the Philistines to the Israelites.
4. Name the queen that brought King Solomon 120 talents of gold as a tribute to his greatness.
5. What are more, "to be desired than gold, yea than much fine gold"?
6. What is compared to, "a ring of gold in a swine's snout" in Proverbs?
7. Complete: "How much better it is to get ..... than gold!" Prov. 16:16.
8. What portion of the body of the great image in Nebuchadnezzar's dream interpreted by Daniel was made of gold?
9. Complete: "In like manner, that women adorn themselves in ..... apparel, with ..... and .....; not with braided hair, and gold or pearls or costly raiment."
10. Peter said that the Christian's ..... is more precious than gold that perisheth though it is proved by fire.

ANSWERS: 1. Cherubims, Ex. 25:18. 2. Achan, Joshua 7:20, 21. 3. Golden Mice, 1 Sam. 6:4; 4. Queen of Sheba, 1 Kings 10:10. 5. The ordinances of Jehovah, Ps. 19:9, 10. 6. A fair woman without discretion, Prov. 11:22. 7. Wisdom. 8. The head, Daniel 2:32. 9. Modest shamefacedness, sobriety, 1 Tim. 2:9. 10. Faith, 1 Pet. 1:7.



HERE AND THERE

by Eugene C. Perry

Halifax, N.S.: The first gospel meeting in the new meeting house saw a total of 46 non-member visitors. Several good new contacts resulted.

On December 5th **Miss Janet Bobbitt** and **Mrs. Clara Wood** were baptized by **Brother David Hallett** who had taught them. A young man baptized since brings the total number baptized at **Halifax** during the year to eight.

The Ninth and Elm church in **Orange, Texas,** has greatly increased its contribution to our personal support, effective in January.

—Atlantic Ripples

HERE AND THERE

Fredericton, N.B.: At the annual business meeting, held on January 2, the possibility of finding someone to replace **Brother Pauls** in **Fredericton** was discussed. Although **Bro. Pauls** is still very convinced of the great need in **New Brunswick** he feels that, since he has been there for five years he should make a change by August. Let us join our prayers with his on this matter and send him either some help and encouragement or a substitute so that he can leave with a clear conscience.

HERE AND THERE

Ottawa, Ont.: "This congregation is completing plans for a series of evangelistic meetings to be conducted here in February by **H. Ralph Perry of London.**

Attendance has been very good since the new year and for the final three months of the old year it was the highest in the history of the congregation. There were 25 boys and girls in attendance at a recent Friday evening young people's class.

Kingston: The congregation is striving for a Bible school attendance of 50. The high to date has been 48.

Ajax: Note the half-hour gospel broadcast by **Wesley Jones** of **Barrie** heard in this area on Sunday afternoons. **Ajax** congregation needs the assistance of other congregations financially and with earnest prayers in this work. See advertisement on the back page of this paper.

Toronto, Maplewood Ave.: Under the direction of **Wm. MacKay** extra effort is being put forth to increase the number in Bible classes. **Bro. J. D. MacKay** has been added to the eldership of this church.

Bayview Ave.: Sister Myers of **Weyburn, Sask.** has placed membership here. **Ian Cuthbertson** has entered **David Lipscomb College** of **Nashville, Tennessee.**

We close the old year with the Lords day school standing at a high of 96. We numbered well over the 100 mark for worship services.

Our Spring Gospel Meeting: We have received word from **Bro. J. C. Bailey** that he will be with us for the dates of April 3-9.

Omagh Bible School: January 4th was the date of the annual meeting of the members of this organization. The group gathered in the meeting house of the **Sanford Ave., Hamilton** church. Reports were heard from the various committee heads. **Donald Perry, Geoffrey Ellis** and **Charles Cook** were re-elected to the Board and new members are **Bruce Merritt** and **Philip Scott.** Others who remain on the board are **David Johnson, Arthur Jackson, Ira Zavitz, Ray Miller, Murray Smith** and **John MacKay.**

Hamilton, Fennel Ave.: Audrey Jamieson was baptized several weeks ago.

Jordan: In the recent meeting with **C. Adams** preaching, 35 minute morning services were tried with encouraging success, as was also true of Saturday night services. It is reported that there were three baptisms and two restorations during the eight day meeting.

Niagara Falls: As a result of personal work done by **Harry Martin** of this church, **Mrs. E. McCloud** was baptized on January 6. She lives in **St. Catharines** and will attend there.

Glencoe: The membership here is now 20 in number.

London: "Problems still face us in regards to building but we envision a building by mid-summer.

"The building we plan now will be a first unit job with plans to add a larger auditorium as progress demands it. The first building will then serve as a classroom building. The size will likely be 28' by 56' and possibly an extension on one side for entrance and washrooms. This would contain a basement divided into seven classrooms, an upstairs auditorium seating about 100, a "cry room", study, baptistry, and classroom.

"Perhaps we are visionary but we hope to be able to complete this project on a two acre site for about $27,000.00. The land cost is to be $7,000.00. Presently we have over $15,000.00 in both general and building accounts. Since we are small in number we are going to try to raise $6,000.00 more and mortgage the rest. It is difficult to secure a large mortgage with such a small group."

Windsor., Jan. 19: On December 16 two members of a Detroit Church of Christ placed membership with the congregation in Windsor, Sis. Dorothy Kettlewell and her granddaughter, Sis. Lynda Kettlewell as they have taken up residence here.

On the evening of December 16, **Maurice Pelchat** was baptized. We hope that these will experience many years of service for the Lord.

Last Sunday morning, January 13, our target of 125 was reached in the Bible School. We are raising our target now and our hopes are high that this will soon be reached.

—Barbara Autterson

Owen Sound: Three were restored to the fellowship of the church on December 16 which action was prompted by the gospel meeting by **Jim Nicholson,** concluded just before this. The report of the meeting states, "A good interest was created and nine who were not members were present for the last service in weather that only one word could describe — blizzard."

Huntsville: Remember the lectureship series planned for February 18, 19, 20. The theme will be **"The Christian's place in, and responsibility toward the home, the church and the state."** Brethren are urged to

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GLEANINGS FROM FOREIGN FIELDS

NEW ZEALAND

By the time this column appears in print, the gospel campaign planned for the city of Wellington, New Zealand, will be past history. Sponsored by the Central Avenue church in Valdosta, Georgia, 35 missionaries, including 18 full-time gospel preachers, were to combine forces with members of the church in Wellington in the massive evangelistic effort. More than 100 churches of Christ throughout the Southern States were having a part in the meetings by giving financial aid or supporting a worker.

Preaching services were to be conducted nightly from January 9 to 25 in the Wellington Town Hall, and the entire city was to be canvassed in a personal work drive to make contact with persons interested in the gospel. After the campaign closes, two of the preachers, Bro. Jerry Starling and Bro. Ralph Ellis of Huntsville, Alabama, are to remain in Wellington, working with Bro. Hugh Counts who has preached there for four years. Two other gospel preachers will go later to help with the work on a permanent basis.

This is the first organized effort to spread the gospel in Wellington in this century. It is hoped that the growth of the church in that city will be accelerated so as to help the spread of the gospel across the whole of New Zealand.

SWEDEN

The fall of this year is the time set for another intense gospel effort in the city of Gothenburg, Sweden, similar to the 10-day meeting held there this past November. At that time 10 preachers from Europe and the United States worked in a gospel meeting and personal work campaign which resulted in four being baptized into Christ, and a number of new contacts being made.

Three former missionaries in Sweden, Bro. J. D. Walker, Bro. Payne Hattox, and Bro. Dan Billingsly, are working with elders and preachers in Sherman, Texas, to plan and raise money for the campaign. Bro. Billingsly, who speaks fluent Swedish, will preach in the upcoming meeting. Preachers from other Scandinavian countries will also help the brethren in Gothenburg.

HAWAII

Bro. C. H. Shipp arrived in Honolulu December 1 to begin work with the Dominis and Keeaumoku Streets church in Honolulu, the oldest established church of Christ in the Islands. Bro. Shipp has established some 15 new congregations in his 35 years of preaching the gospel in the Western States. He reports that there are now six congregations in Hawaii, and six full-time gospel preachers. Five of the churches are on the Island of Oahu, the largest island of the group, while the sixth was established just recently on the island of Hawaii.

ENGLAND

The Kentish Town Church of Christ, London, which has been "home" to many who are now residents in Canada, and is also well known to many Canadian brethren who have visited there, observed its 91st year of existence on October 8th last. The congregation has met continually in the small building known as "Hope Chapel" since 1871. When it was established, the building was on the outskirts of London; now there are miles of city on beyond it. Much of the Kentish Town area has been transformed into quarters for immigrants and transients, and most of the members travel several miles for worship. In addition to the British brethren who worship there, the Kentish Town congregation numbers among its members brethren from South Africa, Jamaica, the United States, New Zealand, Ghana, and Romania.

The Summer Lane congregation in Birmingham, which moved into a new meeting house this past August, held a week's gospel meeting in November. Four were baptized into Christ.. Bro. Philip Slate of the Wembley congregation preached. The building of the Summer Lane congregation which had been erected in 1865 was destroyed during a bombing raid in 1940, and the church had had no permanent meeting house since that time.

NORWAY

The City Council of Oslo has approved building plans submitted to it by the church of Christ after 18 months of work and waiting, and the congregation hopes to get actual construction underway soon. Work of the church in Oslo has long been hampered by the lack of facilities and the respectability of a permanent meeting place. Bro. Carrell Anderson is sponsored in the Oslo work by the Sunset Church of Christ in Lubbock, Texas.

DOMINICAN REPUBLIC

The church in Hoxie, Arkansas, is sending Bro. Stanley Morgan and his family to Santo Domingo, Dominican Republic, to preach the gospel early this year. Brother Morgan is a former Presbyterian minister who was converted to New Testament Christianity in 1961 while teaching in the Inter-American University in Puerto Rico. He and his wife were both born in Puerto Rico, and he has spent 14 years of his life in the Dominican Republic where his father was a Presbyterian missionary. He has been preaching and working among migrant Mexican farm laborers near Bono, Arkansas. He is a graduate of the University of Missouri and of the Biblical Seminary in New York, and Sister Morgan is a graduate of the Evangelical Seminary in Matanzas, Cuba.

UNITED STATES

The "Herald of Truth" television program, produced by the Highland church of Christ in Abilene, Texas, recently has been granted free public service time on five American stations: KLUK - TV, Green Bay, Wisc.; WZZM - TV, Grand Rapids, Mich.; KARD-TV, Wichita, Kans.. WCCO-TV, Minneapolis, Minn.; and WJSV-TV, Elkhart, Indiana. A total of 36 stations now carry the program.

BAHAMAS

Four have been baptized recently in Nassau, Bahamas, and one on the Island of Haiti as a result of work done by Bro. William Miller and Bro. Don Logsdon. Bro. A. L. Cassius, a veteran gospel preacher, recently celebrated his 72nd birthday in Nassau The church in that

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GLEANINGS

(Continued from Page 11)

city had 75 present for a recent Sunday morning worship service, a record attendance. Other small congregations in the Bahamas are to be found in New Providence, Marsh Harbor, Abaco and Long Island. Brother Cassius has been working with these small groups.

RED CHINA

For the first time in several years, contact has been made with Christian brethren behind the "Bamboo Curtain" by brethren who have reached the safety of Hong Kong. Though many prayers have been offered for them, and many have wondered about them, no one had heard from brethren on the mainland of China since the last missionaries were forced to leave about 13 or 14 years ago. It has been learned that one Chinese preacher has been executed for his beliefs, and one sister was imprisoned, where she later died. Those still living are in terrible need and are persecuted severely.

Chinese brethren in Hong Kong are now allowed to send packages into China. They cannot weigh more than two pounds but any number can be sent. However, the packages must come from Chinese. The church in Hong Kong is helping local brethren in any way they can by supplying food and clothing to be sent to Christians in China. Every precaution must be taken to ensure the safety of both those sending and those receiving help.

SOUTHERN RHODESIA

Seven men have graduated from the three-year concentrated Bible study course offered by missionaries at Nhowe Bible School to natives wanting to prepare themselves to preach the gospel. They have spent more than 2,300 hours in class room study and many more hours helping missionaries with actual evangelistic work. It is the plan of four of these young men to work at present with Bro. Richard Clark in the city of Salisbury. The other three will be working around the Nhowe area.

LIBYA

In spite of an average yearly turnover of approximately 30% of its membership, the church in Tripoli managed to record more gains than losses in 1962, reports Bro. Lawrence E. Taylor. There are 61 faithful members, with an average attendance on Sunday mornings of 100, and on Sunday evenings and Wednesdays of 75. Twelve were baptized into Christ during the year, 11 coming from homes where there were no other Christians. Every male member of the church takes an active part in the worship and teaching programs, and the church is self-supporting. Three new classrooms are needed immediately, and the members will do the work of building them themselves.

UNITED STATES

The Queens, New York, congregation, has obtained display space in the Protestant Center Pavilion and will operate an information booth at the 1964-65 World's Fair in Flushing Meadows, just outside New York City. Cost of the exhibition space for the two-year Fair is $22,500. The exact nature of the display has not been decided upon as the congregation is still working on plans. Tentatively, it will include offers of free Bible study courses, tracts concerning the Church of Christ, counselling with those who want to investigate the church (the rental fee includes the use of counselling rooms), and an electronic question-and-answer system.

The Queens church wishes to make it clear that they did not join the Protestant Council in order to get the space, although the Council is sponsoring the Pavilion. Says Bro. G. V. Olive, a member of the congregation: "We felt that if Paul could go into Jewish temples because He knew the people would be there to preach to, we could go to a place that also has religious error and preach the gospel to the crowds that will be there." Application was made and space was granted because "the Churches of Christ are unique."

ITALY

Bro. Otello Pandolfini was sentenced to one year in prison after being found guilty of charges that he "villified the state religion" (opposed Roman Catholicism). His sentence will be appealed, and he is, we understand, free until such time as his appeal is heard. Bro. Gian Giudici will come to trial February 4 on the same charges. Remember these Italian brethren in your prayers.

PAKISTAN

Bro. Gordon Hogan, assisted by Bro. Zubair Rasul, recently held a week-long gospel meeting in Karachi, West Pakistan. Many contacts were made and Bro. J. C. Choate, who preaches regularly in Karachi, says that daily Bible studies are being conducted with those who were first reached during the meeting. There are four Christians in Karachi.

Brother Hogan preaches in Lahore, East Pakistan.

THAILAND

Bro. and Sister William Beck and their four children are sailing this month with the Bob Davidson and Parker Henderson families for work in Thailand. It will be the Henderson's second missionary tour in Thailand. This will raise to five the number of Christian families engaged in full-time missionary work there.

HERE AND THERE

North Bay: "Last Sunday (Dec. 2) was my first time to preach the Gospel in the city of **North Bay.** The attendance for the morning service was 22 and at night it was 16. The collection was over $30.00. Some of the ones present were from Sundridge but visitors from **North** Bay were there also." — **C. Lansdell**

The church in **Birmingham, Mich.** has consented to assume full responsibility for **Bro. Lansdell's** support. **Ray Lock** of **Abilene, Texas** has signified his intention of moving to **North Bay** and indicated that about 50 adults from the **Hillcrest** church will accompany him and bring material for 600 vacation Bible school students. Approximately fifty are also planning to come from **Detroit** to help in this campaign.

Massena, N.Y.: On December 17, **T. LaFrance,** a man of 56 years, paralyzed from his waist down, was baptized.

During the year eight souls were baptized, one restored and three received by transfer. Four members moved away and at the beginning of the new year we had twenty-two active members and two out of duty.

BRETHREN, I'M SCARED!

(Continued from page 1)

souls, we may be too busy to save our own (See John 15:2).

"Don't know how to teach". No doubt this is the truth. However, shame on us. "When by reason of time you ought to be teachers, you have need that someone teach you". I can *learn* to teach---indeed, woe is me if I don't.

"I just can't talk to people" (About the Lord that is) When it's politics, or our favorite hobby, or the new car, we can get wound up. We talk about what we are interested in. "Out of the abundance of the heart the mouth speaketh". If we love the Lord, we can't help talking about Him.

"Can't remember scriptures". NO? But the NHL standings don't give me any trouble; the life-histories of a dozen movie stars come back to me, and the platform of my political party --- but the scriptures escape me. Strange! So, all right, I can't remember them; write them down. It's no disgrace. A photographic memory will convert no one---but if we love a man's soul enough, the Lord can use a list of key passages jotted on a table napkin.

These shams and dodges could go on into infinity. However, for times sake, maybe we ought to dig out the real *reason*. Could it be that we JUST SIMPLY DO NOT CARE ENOUGH!!

Yes, I am scared! Scared that many thousands of our Canadian neighbors are going to lose their souls this year---and many Christians may lose theirs by simply doing nothing about it. A sea of souls speeds toward the brink of destruction while we sit watching "Bonanza" or "I Love Lucy", with petty excuses dribbling out of the corners of our mouths.

But you, dear reader, surely this tragic plight doesn't include you. If so, may the God of Jeremiah stir our indifferent hearts and turn our eyes to tears. Let's: 1. Get down on our knees and ask God to forgive us; 2. Get down our Bibles and read the Great Commission; and 3. Go tell our 'friends across the road' why we are Christians. That will be precious little, but it *will* be a beginning---and we can go on from there to some definite, organized and heart-felt effort to win souls. Don't be ashamed to ask for instruction in personal evangelism from those more experienced. Remember, "we CAN evangelize the world".

Note: (And while you have been reading this article, about 400 more souls have died without Christ....as many as it takes us two years to baptize in Canada.)

ANOTHER VOLUNTEER FOR INDIA

Brother David Hallett, formerly of St Catharines but now of Halifax, Nova Scotia, has signified his desire to go to India to help with the Lord's work in that country.

I am sure that Brother David will prove an immense help to that work.

THE TIME DRAWS NEAR

I expect to leave Moose Jaw on April 1. That night will be spent in Winnipeg. I expect to fly to Sault Ste Marie the next day. I shall spend one day there. Then I shall go to Toronto for a one week's meeting. This is not confirmed at time of writing. I expect to spend one night with the brethren in Montreal and on to Keen, New Hampshire for a one week's meeting. I shall then fly from Boston to Halifax and be there for a meeting that night and after meeting catch the overseas flight. I shall be in London in the morning. I expect to spend that Lord's Day in England. Then I shall go to Rome either on Monday or Tuesday. I shall leave Rome for Pakistan early Thursday morning. I shall spend one day with the brethren there and then to Assam. We hope next month to announce our other worker for India.

—J. C. Bailey

HERE AND THERE

Buffalo, N.Y.: Steve Plecha was baptized on December 30. Two have since placed membership, having moved to Buffalo from New York City. The new budget will be in the area of $325 to $350.

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LETTERS

REPORT FROM J. A. BELL FAMILY

Namwiango Mission
Box 22
Kalomo, N. Rhodesia
29th of Dec. 1962

Dear Brethren:

It is now almost five months since we arrived back in Africa. The time has gone quickly and we have enjoyed taking up our part of the work here again.

Time has not permitted us to write to nearly as many as we wanted to and we are therefore once more using this means of saying "Thank You" to all who helped send us and supply support. Thanks are also due to all who helped and encouraged us while we were home in Canada. This was, of course, mainly the Regina congregation of which we were members during this time. We are particularly thankful to them for "sponsoring" us. It has made things easier for us to have our support come mainly through one channel. Bro. Wayne Kemp bears the main burden of collecting the money, sending it to us, keeping records, and corresponding with us, and with the donors.

Our support has been fairly adequate since our return. The lowest was $240 during December but two special gifts of $100 each have helped to make up for this. We need to repair this house and have a deep well bored as seven months out of the twelve are usually dry here and it is important to have a good and reliable source of water for our household and perhaps to irrigate a garden. We have had 22½ inches of rain lately but these end in February and don't start again until November.

The African Schools open again on the second of January. Our schools in this part of Rhodesia handle more than 2,000 children. We have about 55 African (black) teachers in these schools. Besides the large school here at Namwiango (with about 350 students) we have fair sized schools in the city of Livingstone, town of Kalamo, on Sinde and Kabanga Missions and in many African villages. I do no secular teaching in the African schools, but have evening Bible classes with the boys and young men, and preaching on Sunday. During this next term, I am to have the Sunday morning Bible class with the highest group of male students here at Namwiango. There are about 60 in this class. Edna teaches the girls and young women from this same group. I do Bible and secular teaching in our white (or European) school. This school has had 55 enrolled this year. I am both principal and sec.-treas. of this school. Quite a few hours are taken up in this way which has put my letter writing behind schedule.

Edna and I have decided to open our home to at least a limited number of African orphans. Pray that we may be guided into the best ways of caring for and teaching any such children that the Lord may direct to us. The church of Christ orphanage at Sinde Mission has had to turn away a great many children lately. They have 80 children ranging in age from about two years to about seventeen years. Nearly all of these came to them as infants. If we preach to the Africans that a Christian must help the helpless, and especially orphans, it seems to me that we must set the example.

Here, if these children are not provided for they are left to die, to half starve on the edge of some unwilling African family, or are taken by a Catholic orphanage.

It would cost us about $20 per month for an African woman to help and $15.00 or $20.00 per month per baby. We would like for readers to write and let us know what they think about this. Pray with us about this.

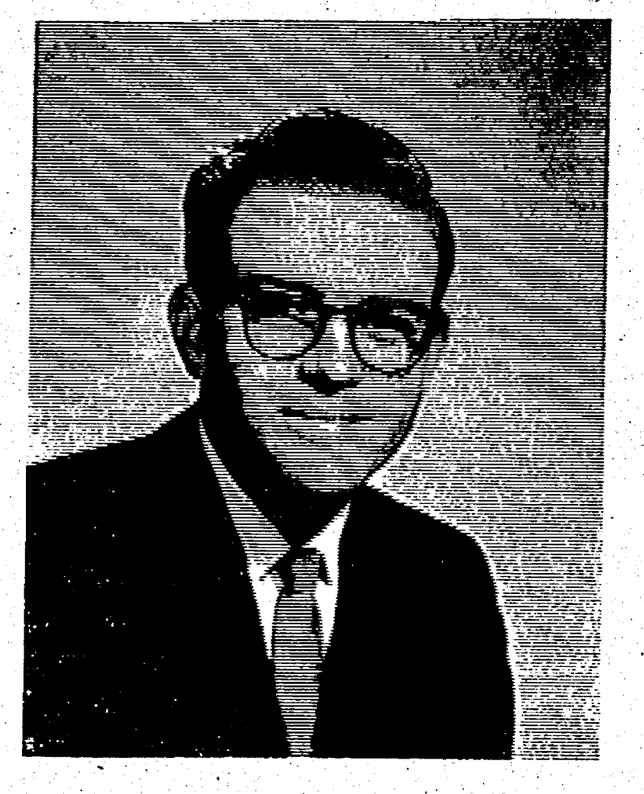
Sincerely in Christ,

Allan and Edna Bell and family

TO HOLLAND IN APRIL

Roy Davison, who has been in Sarnia, Ontario for the past year, now plans to go to Holland in April of 1963.

He left Sarnia after morning worship on December 30th. That evening he spoke in Windsor in behalf of the Dutch work. Wednesday evening, January 2nd, he spoke at Strathmore in Toronto, Thursday evening at Fern Avenue, and Friday evening at Bayview.



He gave a series of Bible readings at Sault Ste. Marie from January 6th - 13th and at Weyburn from January 20th - 27th. After the meeting in Weyburn he began full time fund raising for the Holland work.

He plans to work in the city of Utrecht with Danny Boyd when he goes to Holland. The population of Utrecht is a little over 250,000 with a church of about 20 members.

As preparation he has taken private lessons in the Dutch language for the last year and a half.

According to latest U.N. reports, Holland is the most densely populated country in the world with 855 people per square mile. Total population is about 12 million.

Yet, there are only 4 congregations in Holland with a combined membership of less than one hundred. Only one of these congregations owns a building.

Also, there are ten cities in Holland of more than 100,000 population which have no church. One of these, Rotterdam, has almost a million people.

Roy has been privileged to meet about half of the workers now in Holland. One of the Dutch Christians in Utrecht was a good friend of his at A.C.C.

After January 1st he will receive mail forwarded from 3001 Grape Street, Abilene, Texas.

MONTREAL BRETHREN PLAN FIRST PERMANENT BUILDING FOR PROVINCE: NEED HELP

by Jerry L. Davidson

The church in Montreal is anticipating a big step forward as it makes plans to build the first permanent meeting house of the church of Christ in the Province of Quebec. In March of 1961, the congregation ceased meeting in the YMCA building to start assembling in a building in the suburb of Lachine. This building (a wood frame dwelling house) was awaiting demolition; however, permission was granted to make temporary improvements to use it for a meeting place and a preacher's residence. In this predominantly English-speaking community, the church has been well received and substantial growth has been realized.

The final payment on the property has just been made and there are hopes of building as soon as possible. The Montreal brethren are making every effort to carry their end of the financial load, but without considerable help from sister congregations and individuals the task cannot be realized.

The need here is overwhelming. This is the only congregation in Canada's largest province. The closest Canadian congregation is in Cornwall, Ontario, 85 miles away. Many American brethren and some of the Lachine neighbors have predicted that the work will not see very much growth until a permanent building is obtained. The class room space (two rooms) is all but outgrown, and during the vacation Bible school last summer there were 125 present one day with a chapel seating capacity of seventy. During the gospel meeting last spring, a high in attendance of 66 was reached. There are no baptismal facilities.

With this valuable lot paid for, construction could begin with about $25,000 cash, which the brethren hope to raise in 1963. It will cost between $50,000.00 and $75,000.00 to construct a modest building which would serve the needs of the congregation and meet the rigid building laws.

An appeal is being made to all who read this article to join in the important task of helping to erect the first permanent building in Quebec. Please contact the church of Christ, 760-44th Ave., Lachine, Quebec.

REPORT ON THE GREAT LAKES LECTURESHIP

The 9th annual Great Lakes Christian College lectureship, held during January 22-25, proved to be inspirational and instructive to the numbers who gathered from such regions as Michigan, Ohio, New York, Quebec, New Brunswick and Nova Scotia, and Ontario.

In spite of extremely poor weather conditions on Thursday, 400, the largest number to attend a Great Lakes lecture, gathered in the Beamsville High School auditorium to hear Brother Al Hartwigsen of Niagara Falls, N Y deliver the sermon, "The New Man in Christ." Brother Don Gardner, President of Ohio Valley College in Parkersburg, W Va, scheduled for this lecture was stopped in Pittsburg by the storm. He reached Beamsville for the Friday night lecture. Over 200 attended the Fellowship Dinner the same evening. These numbers indicate that the goals of 600 and 300 respectively would have been reached if clement weather had prevailed.

Brother Elza Huffard, President of N I C E in Villanova, Pa gave two excellent lessons: "The Preeminence of Christ," and "Redemption in Christ." The basic plan to concentrate on the Book of Colossians with the theme "Christ our Life" proved very profitable to all who gathered. Nineteen lecturers and teachers combined to give a vital program of instruction.

Two reports were given outlining plans for the establishment of new works in Ontario: Clyde Lansdell - - North Bay, summer of 1963; Gordon Ellis - - plans for the Lakehead cities of Port Arthur and Fort William, summer of 1964.

A contribution of $1021.62 was received during the lectureship for the advancement of the College. The College chorus presented a program Friday evening.

A LOOK INTO THE PAST

(Travels, No. 3 is copied from the "Message of Good Will", July-August, 1865 as written by editor, David Oliphant. E.C.P.)

. . . From St. Thomas to Howard was the next journey. Where is the township of Howard? you ask. It is a little east and south of the town of Chatham. You would enjoy the society of the sterling little band of disciples in Howard. Three addresses were delivered to increasing audiences, and pleasing- acquaintance was formed with brethren McClarty, the Campbells, McDermid, Bentley, Sinclair, Gross and Menter. Brother Menter is recently from Missouri; and he proclaims the tidings of forgiveness through Christ with force and efficiency, according to testimony which came to our ears.

Brother E. Sheppard of Dorchester, has a well defined reputation as a preacher in Yarmouth, St. Thomas and Howard . . . There is plenty of preaching work for forty good preachers within the boundary of the body of disciples in the province.

Calling at Rondeau, we saw brother and sister Burke, formerly of Darlington, near Bowmanville. They still recollect the teachings of the oracles of God.

We next visited Detroit . . . retraced our steps and journeyed directly to the vicinity of St. Anns, and aided in the labors of a large meeting in a Grove. Several confessed the Saviour. After spending a number of days in Gainsboro, Smithville, and Jordan, we passed round by Toronto to Esquesing, Eramosa, and Nassagaweya, giving one address, in Esquesing, and one in Eramosa West. In these parts we greeted brethren McKinnon, Menzies, McIntosh, Laird, Snure, Robertson, Anderson, Royce, Abbot, Stewart, Black, Everts, Ligour, Morton, Parkinson, Talton, McPhederan, Kean, and others, for all of whom we cherish love according to the common faith.

August 24, 1865 D.O.

CAMPAIGN IN ENGLAND

Dear Brethren,

Once again we are on the move, this time to our home in Western Canada for a furlough. We are coming back to this work, the Lord willing.

We sail from Manchester on January 16th, landing in Jacksonville, Florida at the latter end of the month and will report to the Hillsboro Church in Nashville, our sponsors, for a few days, after which we will drive through to Detroit and Flint, visiting on the way and then on to Winnipeg and points West to see the family and the saints in all of these areas.

Our return journey will be from Toronto or Montreal. We must be back in early May to lend a hand in the preparation for the big campaign scheduled for this area during June and July of next summer. Bro. B. B. Baxter will again head the campaign and will bring with him some 75 or better personal workers. Another 25 or so are expected to come from the various fields of Europe, making a total working force of some 100 Christians, all busily engaged in the work of the Lord.

The campaign will begin at Aylesbury, Bucks. June 9th and conclude on June 21st. Bro. Len Channing is the evangelist there and he is also supported by Hillsboro church of Nashville. This church has a new meeting house almost finished, and a congregation of some 70. We at Wembley had hoped to have had a meeting house of our own in readiness for this campaign, but property is so hard to obtain in the London area and a frightful price.

Our campaign starts June 23rd and will conclude July 7th. We verily believe that the church will increase 100% by this means. Quite a lot of the arrangements for advertising are already made as is most of the accommodation for the workers and various other works that have to be done for such an effort at this.

It is but since May 14th of last year that the very first meeting of the church at Wembley was held, there being eleven adults and six children present at that time. Today, there are 65 members at Wembley, most of them young people and all are being trained to take their place in the work. It is a cosmopolitan group for they come from many countries of the world and several are already making plans to return to their native land with the good news.

Sister Lake and I surely do appreciate the Herald, as it is our link with the church back home. Ere too long we intend to return to Western Canada and work with a church, or start one somewhere in that vast area. We believe that we can raise the necessary support for such a venture and pray the guidance of the Lord in our humble efforts.

It thrills us to know that Bro. J. C. Bailey is preparing for the mission field. Reading over his article of September issue I find him making mention of his age. That is an advantage in this type of work, for an older couple are somewhat more stable -at least our experience shows us this. We were at the 60 mark when we started for the mission of field several years ago and have been able to carry on by the grace of God.

—E. P. Lake

SARNIA REPORT

We, the church in Sarnia, were fortunate to have brother Roy Davison work with us for about fifteen months beginning in November, 1961. Roy has a deep knowledge of God's word and shows much wisdom in using this knowledge. Although he is still a very young man he has shown us a wonderful example of Christian living and dedication to Christ. As he left us on December 30 to begin making plans to enter the mission field in Holland in April, there was sadness in the hearts of many. May God bless him in the work for the Master.

During the year 1962 there were nine baptisms in Sarnia including seven young people during our vacation Bible school. Brother Andy McNeill was also baptized during the summer and Allan Redmond was baptized December 30th while in Sarnia on a visit. Allan is a nephew of brother and sister Ralph Hibbard and attends the Strathmore congregation in Toronto. A. Hibbard

OUR DEPARTED

JAMES

The Beamsville church lost one of its faithful active members in the person of Philip James. He was born and lived most of his life on a farm, located in Clinton Township. For many years he served the community as a mechanic as well as looking after the responsibilities of his farm.

On June 11th, 1938, during a meeting at Tintern, he confessed his faith in Christ and was baptized the same hour of the night. It was not long till he began to take a great interest in the Bible study and for several years supervised the Bible School in Beamsville. Also during the formative years of the Omagh Bible School he served on the board of directors. Up until about six years ago he was a member of the Beamsville Citizens Band.

Some years ago he suffered a severe heart attack, but recovered enough to resume his normal duties, until last fall. In December he entered the Henderson Hospital in Hamilton, from which it was hoped he would soon return home. This was not to be, and on Jan. 7th, he was suddenly stricken and passed on "To the land that is fairer than day".

He leaves to mourn his departure his beloved wife, Olive; two sons, Gordon, Stoney Creek; Edward, Beamsville; one brother Robert; one sister, Mrs Harry Reid and five grandchildren.

The funeral was at the Tallman Funeral Home, Vineland, with burial in the Mount Osborne Cemetery, Beamsville. Bro. Keith Thompson and Bro. Bruce Merritt, assisted the writer at the Chapel and the Cemetery.

Charles G. McPhee

* * *

GATEWOOD

Word has just reached us of the sudden passing of Sister Otis Gatewood on Friday night, January 18. This will be a decided loss to Bro. Gatewood personally and in his work in the church and as the president of Michigan Christian Junior College. Our prayers and sympathy are with him and his family in this great loss.

—E.C.P.

THE CHURCH-FAMILY PLAN

M. Norvel Young

One reason our religious neighbors have surpassed us in distributing magazines and journals is the fact that they have used the systematic plan of sending appropriate periodicals into every home. Just as churches have come to see the practical benefits of providing song books, Bible School literature and church bulletins, so churches are finding the value of placing good Christian periodicals in every home. By this means the weak in faith, the immature, the ones about to backslide are given spiritual food as well as the most zealous ones.

The Gospel Herald, 20th Century Christian and other Christian publications all have a plan whereby every member of the congregation will receive the periodical in his home every mailing and the bill can be sent to the church monthly or quarterly. The cost is below the regular subscription price. In fact, it is a minimum. This method avoids the necessity of every member subscribing every year. Many intend to do this but neglect to do it, and lose the benefit of Christian literature. In this way, elders and preachers can know that the secular magazines and the programs on radio and television which go into each home have some competition from Christian writers. It is one way to compete with the modern invasion of the home. We must overcome evil with good and the Church-Family Plan is one effective method which churches can use to build stronger Christians. When the home is better fed spiritually, the church will grow, and the Lord will be glorified. May I urge elders to consider this Church-Family Plan in their budget for 1963. For details write to the Editor of: The Gospel Herald, Box 94, Beamsville, Ontario, Canada.

HERE AND THERE

Hamburg, N.Y.: The North Buffalo church has started a new work with meetings on Lord's Day afternoons in the Oddfellows Hall just south of the city of Buffalo. First meetings are announced for 3 p.m. February 3rd.

A VISIT TO QUEBEC

Recently, the writer drove to Quebec City with Bro. Jerry Davidson of Montreal. The purpose of the trip on Bro. Davidson's part was to contact some people who had been taking Bible Correspondence Courses. The writer's purpose was to find out first hand the possibilities for a church in the capital city of Quebec province. We were much impressed.

Quebec is old and picturesque. Founded by Champlain in 1608, it has seen much history. On its Plains of Abraham was fought one of North America's decisive battles. For more than two centuries it was a military headquarters. Today it is to my knowledge the only fortified city in North America. These facts and others make it an interesting city to visit. There are, however, more interesting features for the Christian.

Here is a large city of about 250,000 which does not have a congregation of Christians after the New Testament pattern. The closest congregation is in Montreal 165 miles away. While the city is predominantly French-speaking, there are thousands of English - speaking people and many others who are bilingual. One of the suburbs, St. Foy, is largely English.

There has been contact made with fifteen people about the city from Bible Correspondence advertisements and Gospel Press articles. Some tracts have been distributed and Bible studies have been held in five different homes.

We believe that an air of change is blowing presently over the province of Quebec. People are changing their intellectual, educational and cultural outlook. Jehovah's Witnesses, Baptists and others are showing impressive growth. We believe that the Lord's church could prosper in this center of Catholicism.

Whoever plans to go to Quebec should have a knowledge of French and should be willing to work patiently for several years. Probably two or three families should go together. It would seem that a French and English work should be commenced at the same time. —RDM

HERE AND THERE

(Continued from page 10)

attend.

"Did you know that if all the members of the church at Huntsville were present along with their families, we would have 72 present for Bible study and worship? Besides this number there are eight children whose parents are not members, who attend regularly. So of our own number we should have 80 in attendance each Lord's Day morning.

HERE AND THERE

Carman, Man.: "At a fittingly impressive ceremony on January 6 the following brethren were officially appointed deacons of the church — Bros. Wesly Dunn, Leo Meeks, Gordon Laycock and William Winkler.

"Plans are to hold a Lectureship April 12th to 14th.

HERE AND THERE

Vancouver, B.C.: W. R. Smith of Abilene, Texas will hold a meeting April 7-13, D. C. Marshall will be released for one week in late July to teach in Baker Bible Encampment. Plans have been approved for an exchange meeting with J. Hawkins to be at this church the last of October.

HERE AND THERE

Okinawa: At present there are five congregations meeting on Okinawa according to the September report from Joe Cannon. The military congregation at Ojana with about 150 attending members has its own building as does a 25 member church at Naha. Two other churches number five each and another 15.

The two native preachers there at the beginning of 1962 have been increased so that the working force now numbers seven with plans for seven churches by the end of 1962. The new workers are the Haas and Cannon families, brother Uzza back from Freed Hardeman College and two graduates of Ibaraki Christian College.

Sept. 12: "Over the past month there have been six conversions.

Oct. 6: "On Sunday, September 30, the church met in Koza for the first time, in the home of the Hasses.

(Continued on page 19)

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 & 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

ARVIDA, Quebec
Home of Bob Peyton, 216, Berthier, Breaking of Bread and Bible Study 11 a.m. Phone 548-6408.

BARRIE, Ontario
Codrington St. Public School, 10.30 a.m.; 126 Penetang St., 7.00 p.m. Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Caleb Wood, sec., 7655 16th Ave. Sun. 10.30, 11.15 a.m., 7.00 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7:00 p.m. Wed: 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Aaron Swart ev. Ph. SH 5-2649 Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Tues. Frank Kneeshaw, sec 317 Hume St.; Jim Hunt, ev.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10:30 a.m. 7:30 p.m., Wed. 7:30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J. Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph 5-4145.

GLENCOE, Ontario
Church Bldg., 10.30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bld. Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m., 7 p.m. 8 p.m. Wed.; 8 p.m. Friday. Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th & Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9.45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., & 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G .A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7.30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. B. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard, 11 a.m. Sun.

LA FLECHE, Saskatchewan
Sunday 10.30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7.30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs. 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg., 5 miles E. of Village. 11 a.m. 8 p.m. Sun.; A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. & 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, RR 1, or W. Hart, ev., 25 Titus St., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NANAIMO, B.C.
1680 Meredith Rd., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679.

NIAGARA FALLS, Ontario
Memorial Hall — 154 Portage Rd., No. 8 Hwy., 10, 11 a.m., 7 p.m. Bruce C. Merritt, 549 Queensway Gardens, ev. Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10.15, 11 a.m., Thurs. 8.30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont; Ray Miller, ev., RR 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Bible Classes 2:30, Worship 3:15. (Central Standard Time).
Sec.-Treas., Mrs. C. A. Perry, Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer, sec., Cedar Valley, Ont

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg, 600 N. Main, 10.30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 & 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun 10:30 a.m., 7.30 p.m. Tues. 7.30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St., Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10.30 a.m. 7.30 p.m. Sun., 7.30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. & Pasqua St. 10, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, RR 1, Enderby, B.C. Lynn Anderson, ev., Phone Res: TE 2-3526, Bldg. TE 2-3838.

SARNIA, Ontario
Russell & Cobden Sts., 10, 11 a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3006; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7.30 p.m. Wed. A. Kleppe and W. Orr, evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. & Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun., 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer. 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., WA 6-3656.

ST. CATHARINES, Ontario
Raymond & Beecher Sts., 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7.30 p.m. Sunday, 8 p.m. Thurs., John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E., 10:30, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland. Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. & Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. G. Broome, sec.; 210 Jacey Anne Dr., Richmond Hill.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave. at Soudan, block S. of Eglinton, 9.45, 11 a.m., 7 p.m. Sunday, 7.30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15. 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont.

HERE AND THERE

(Continued from page 17)

Eight were present. The following Lord's Day 13 assembled.

"The work I helped pioneer in north Japan is being carried on by my Japanese brothers. This is true of the other responsibilities that I have held. The 13 churches I helped to establish are meeting and carrying on the work of their Lord. There are over 20 church leaders and preachers that I have helped to convert and train that are active in the church." — **Joe Cannon**

Pepperdine College, Los Angeles, Calif.: The Spring Bible Lectureship is scheduled for March 16-22. A series of daily programs "Challenges at Home and Abroad" will feature speakers in behalf of works on six continents. Among these will be **J. C. Bailey** speaking on **India** on March 20th.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10.45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7.30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7.30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. SP 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m., 7 p.m. Wed 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 8 Wpg.

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GOSPEL HERALD

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THE FAITH THAT SAVES

Wilfred Orr, Saskatoon, Sask.

"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ". Rom. 5:1. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal Life". Jno. 3:16. "He that believeth on the Son hath eternal Life; but he that obeyeth not the Son shall not see the Life, but the wrath of God abideth on him". Jno. 3:36.

These Scriptures, along with others of similar import, cause many people to believe that we are saved by "faith alone", but when we consider some other Scriptures we are made to wonder whether that conclusion is correct.

"Ye see that by works a man is justified, and not only by faith". Jas. 2:22. "And having been made perfect, He became unto all them that obey Him, the Author of eternal salvation". Heb- 5:9. These Scriptures seem on the surface to be in conflict with those first quoted: but, are they really in conflict? Jesus said, "Thy Word is Truth", and we know that truth is never in conflict with Truth. So then, these Scriptures do not teach conflicting doctrines, and if, in our judgement, they seem to conflict, it is because we are placing the wrong interpretation on one or the other. I want to show that the Scriptures give us a very clear understandable solution to this apparent conflict.

Faith Must Be Qualified Or Defined

I am persuaded that those who teach "faith only" have failed to see that faith must be defined or qualified. This fact is very evident if we consider two Scriptures. "Even of the rulers many believe on Him, but because of the Pharisees they would not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." Jno. 12:42, 43.

"Thou believest that God is One? Thou doest well: the demons also believe and shudder". Jas. 2:19. It is very evident, therefore that unqalified faith does not save: for here we have two examples of unqualified faith that does not save. So when we are talking about 'the faith that saves' we are talking about a certain kind or 'quality' of faith.

(Continued on page 8)

Why We Worship On The Lord's Day

Keith T. Thompson,
Beamsville, Ontario

The Charge of the Sabbatarians



Ellen G. White, founder of the Seventh Day Adventists made this statement: "I saw that God has not changed the Sabbath for He never changes. But the pope had changed it from the seventh to the first day of the week for he was to change times and law . . . The pope has changed the day of rest from the seventh to the first day. He has thought to change the very command that was given to cause man to remember his creator. He has thought to change the greatest commandment in the Decalogue and thus to make himself equal with God or even to exalt himself above God . . .The pope has made a breach in the holy law of God but I saw that the time had fully come for this breach to be made up by the people of God and the waste places built up." (*Early Writings*, pp. 33, 66, quoted by Martin Walter R., *The Truth About Seventh-day Adventism*, p. 147.)

As Mrs White charges that the pope made a change that violated the holy law of God it seems in order to ask to which pope does she refer? Seventh-day Adventists agree that there was no such office as the

(Continued on Page 7)

JEREMIAH, THE PLEADING PROPHET

Donald R. Givens
Sault Ste. Marie, Ontario

That great prophet of old, Jeremiah, was made a laughing-stock by the people of Judah. He was mocked, derided, and reproached but still with courageous lips he could say in the midst of all this persecution, "And if I say, I will not make mention of Him, nor speak anymore in His name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." (Jer. 20:9). We see vividly how the Word and the Will of God was in Jeremiah's heart like a burning, flaming fire shut up in his bones. He *had* to speak the words of Jehovah. He felt it so keenly and lived it so fully that he could not keep it to himself. He must preach it to others. It was like a burning fire eating away continually in his bones if he tried to contain it.

Are we like Jeremiah today? Is the Word of God in our hearts as it was in the heart of this great, courageous prophet of old? It should be. All of us who are children of God should be *so full* of the Word of God that it overflows daily, both by actions and in teaching by lips.

Christians can gain much good from a thorough study of Old Testament characters. We can gain courage, hope, and many wonderful lessons by studying their hardships, persecutions, trials, troubles, and their rejoicings. Through a study of them we can clearly see how they overcame their temptations, thus an example for us to follow. The things in the Old Testament are written for our admonition and example. (I Cor. 10:11).

There are two outstanding traits of Jeremiah. First, he was a messenger of *doom*. He prophesied the fall and destruction of Jerusalem. Judah had proved faithless and had strayed away into idolatry. They forsook the true and living God for wood and stone. They had been guilty of religious and moral apostasy. In view of this condition, Jeremiah weeps from beginning to the end. He has truly been refered to by many individuals as the "weeping prophet." He tried in vain to change these wicked people. But they were far too stubborn and satisfied with themselves. They would not repent, thus they fell to Babylon.

Secondly, Jeremiah was a messenger of *hope*. He saw beyond the calamity and present distress a brighter day for the people of God. He saw that a remnant was to be preserved. The restoration from exile and the re-building of the new Jerusalem was prophesied by him. Also, of great importance, Jeremiah saw the Messiah coming and the new covenant. He had hope in the midst of doom.

Jeremiah was sorely grieved over the sins of his people. His heart was full of anguish because of their many transgressions. Christians today must have the same attitudes toward sins as this prophet did in Jer. 4:19-22. His sorrow was overwhelming him, and he wished that his head were waters and his eyes a fountain of tears so that he might weep day and night for his people, (Jer. 9:1). He realized fully the terribleness of their idolatry and just how far they had strayed from God.

Over and over again in the book of Jeremiah, one can see him wailing over the desolation of his people. Jehovah's flock was being taken captive and his eyes wept sore (13:17). He begged and pleaded with the people to repent and amend their ways and doings, and to trust not in lying words. (7:3-7). He called upon them to obey the voice of Jehovah and they would not suffer damnation. But the people were hard-hearted and realized no sins therefore they only laughed Jeremiah to scorn.

Fellow Christians, what would we do in the midst of this type of ridicule and scorn such as Jeremiah suffered? Would we press on with courageous words as this prophet of old? or would we give up and quit? I am afraid perhaps many of us would stumble and mumble and grumble and give up. But we must not fail God. God can give us the same strength which was found in Jeremiah.

Jeremiah trusted in and relied on Jehovah. He praised Him day and night. He called God a righteous judge who tries the heart and mind (11:20). He knew that if Judah was to be delivered from evil it would be by the hand of God. Christians in our age need to realize the power of God as Jeremiah did.

Finally, Jeremiah *stood solid* for what he knew to be right. He never deviated from the law of God. He stood solid and firm on the Truth. Although he was a laughing-stock and the people continually mocked him and said he was crazy, he stood *firm* for what was right. A wonderful example for children of God today. Jeremiah preached the whole Word of God no matter what the consequences. And we can be sure that when we speak the whole Word of God today - we will be hated and despised by some just as Jeremiah was. He was full of courage and conviction and perseverance. God gave him the solemn instruction that he was *not to diminish a single word* from the messages which he received (26:2). All of us must learn this great truth today. If all Gospel preachers and teachers will speak only what is written in the Bible, leaving no word out and putting no word in - we can be sure we shall be blessed for so doing. This is what all Christians *must* do.

Truly, Jeremiah was a great man of God. The characteristics that he possessed are not easy to acquire. We must strive for them. May we imitate him in courage, perseverance, deep firm conviction and solid loyalty to God.

Preacher Wanted

The Church at Carman, Man. is in need of a preacher. Prefer one with experience in personal work and visiting. New preacher's home. Contact: R. M. Laycock, Rosebank, Man. stating qualifications, etc. and references

MUST WE BE CONTENTIOUS TO STAND FOR THE TRUTH?

Bethel Bailey
Sudbury, Ontario

An increasing number of articles have appeared in church bulletins and Gospel papers, suggesting that brethren are weak, because they will not join with the writers in their barrage against the potential innovations that might invade the church. The antagonists condone their actions by suggesting that they alone dare to be original. This would be laughable if it weren't so serious. Wedges are driven deep, dividing brethren, and thus frustrating the work of the Lord. Think seriously, brethren, it could be that you are fighting against God.

Before we go any further we want to make this observation. Every profitable effort to save souls, will have potential dangers. The more effective, the more dangerous it can become. But must we sit back and do nothing, because of these potential dangers? We cannot be profitable servants and do nothing. If we would hear that "well done", then we must offer service well pleasing unto Him.

When these brethren oppose the present methods of caring for the "fatherless", they fail to present a feasible plan how this work should be carried on. While talking to a good brother this past summer, he made the statement that orphan homes were unnecessary because a number of Christian homes would like to adopt children, but they were not available. Personally I know this to be true. Recently, while caring temporarily for a little girl, we had no less than three offers to adopt the child by members of the church. Unfortunately the child was not available for adoption.

This is a common argument launched against the validity, or usefulness of the orphan homes. It conveys a considerable amount of ignorance regarding the purpose and need for these homes. If these brethren were original as they claim some of them would have stumbled into the fact that about ninety percent of the children in need of care, either temporarily or permantly, because of complication, cannot be adopted. Further, only about one out of every one hundred homes can adjust to a foster child.

Some of our readers will remember that a number of years ago, we had four children dumped in our lap all at once. Because of other responsibilities that made it impossible for us to care for them all personally, we attempted placing three of the four in foster homes. Failure resulted. For sometime it was difficult not to harbour some bitterness, because I considered it a personal insult to my ability to pick good homes. But much thought has removed all prejudice that once existed. I realize now that each was an impossible situation.

For example let us just pick one to illustrate our point. The little girl, quite normal in every way, (she had no physical handicaps) was placed in two different homes, and the total period lasted less than six months. Both homes wanted a little girl. They didn't have one of their own. What was the reason for failure? First, because of her past neglect, she was a problem child. Children are not to blame when they are problems, and in most cases, with the proper guidance they can change. But in her case some of her habits were deeply ingrained because she was already six years old. It would take time to make the changes, and no promise could be given of how much time they had. Legal papers could not be secured.

Over a period of time three children were returned. One hundred percent failure was the final result. We added one to our already large family and the other two placed back into a situation, where, in all probability they will be lost eternally. These children could have enjoyed proper spiritual and physical guidance until maturity, had proper facilities been available to care for them. The two we were able to keep are still with us. They were the oldest, and no doubt were the biggest problems, but we are quite confident that they will be a credit to the church.

In fifteen years of married life, more than twenty children have passed through our doors. Some have stayed for days, others for months, and in a few cases for years. That all will be helped permanently because of their association with us, would be wishful thinking indeed. But they were provided with a home and necessary provisions, as long as there was a need, and this we were scripturally bound to do. This practice has been questioned by some and considered an unnecessary sacrifice. To these people our only answer is, that they had better read Mk. 8:41, 42, again.

But, one good brother says, "these orphan homes are money-making institutions." For shame. I can scarcely conceive of anyone kind enough to begin caring for needy children, that would abuse his stewardship in this way. However, as long as we are human we will be capable of abuses. It is quite probable that some are using the orphan homes to pad their own pockets. But a number of preachers are faring quite sumptuously too. Should we put a ban on preaching because some are profiteering?

Jesus loved little children, and censored his disciples when they would have prevented them from coming to Him. He is the same yesterday, today, and forever. If Christ was interested in the children two thousand years ago, He is still interested today. He wants them to come unto Him, but they can not come, unless we as Christians afford them this opportunity. No mind is so open as the mind of a child, and we have this promise, that, if they are trained in the way they should go, it will have lasting effects. Where can you find more fruitful soil? Preachers, who claim to be interested in saving the lost, would close this door of opportunity, because of potential dangers, without offering a proven substitute or method to carry on this work. What are they fighting for? Truth? Or are they fighting against God?

Much more could be said on this matter, but in making it brief, it is the writers humble desire that

(Continued on Page 5)

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SPRING THAW



As long as one can enjoy Canadian winters, he is young despite a wealth of years. This writer finds enjoyment in the clear, crisp days and the enveloping snow storm alike. By the end of March, however, he waits anxiously for the telltale signs of spring. Soon the shoulder-high snow drifts will vanish. The breeze will lose its bite. Crocuses will shoulder their way out of the frosty ground around the National War Memorial in downtown Ottawa. The various driveways of the National Capital Commission will come alive in a blaze of flowering tulips. Canada's capital will bask once more in the glorious feeling of spring.

While it is true that Christians do not hibernate for the winter, it seems that the activity of the church slows down during the winter months. Our greatest efforts seem to be directed toward the spring, summer and fall. Now is the time to plan for a spring thaw in the program of the church.

Vacation Bible school likely seems a long time away. Past experience will tell us that it comes with demoralizing speed once spring arrives. How many times have churches been caught unprepared for an efficient school? A fully prepared program and staff is almost the exception instead of the rule.

At least three Ontario congregations are planning to build church buildings this year if circumstances will allow. Our hopes and prayers should be with these efforts. The congregation in Montreal, the only one in Quebec, is hoping to build this year if financing can be arranged. The need for a suitable building in this huge city is accentuated by the fact of the coming World's Fair. People will be in Montreal from all over the world. Can we not have at least one church building in Canada's largest city by that time (1967)?

Several campaigns are planned in both east and west for the summer. These can be productive of much good. We are not so naive as to think that all that is needed is a certain number of workers and a certain amount of available money for advertising and teaching. Planning is necessary now.

We can learn lessons from past efforts that will help this year. New methods need to be tried if they appear to be more efficient than previous ones. Why not plan to spend at least part of your vacation period near the scene of one of these campaigns. Your prayers and your presence can give force to the efforts put forth by others if you do nothing more than attend the gospel meetings. Of course you could make arrangements to help with the door-to-door visitation or the Vacation Bible School.

It is possible that the spring thaw will come a little earlier this year as a result of the hot air being produced in a very hot election campaign. We are not disposed to discuss the merits of the various parties nor their platforms. We cannot help but contrast how much more excited some people in the church can become over the election issues than they can over the destiny of human souls. Some people who are anxious to be identified in their community with one of the political parties are at the same time reluctant to show themselves eagerly partisan in church affairs.

We feel that an air of cynicism has built up toward our political system. Democracy can work efficiently only in a society where morality and high ethics prevail. In a country which has had to borrow a huge sum recently from the World Bank to stave off financial disaster, some of the election promises sound ridiculous and dishonest.

Those who formulate the policies of the various parties are surely aware of the falsity of some of their promises. They are also aware that in a selfish society more votes are attracted by an appeal to greed than by a promise of enlightened service.

Yes, a Christian should vote. He should use his vote where possible in support of an honest candidate,

(Continued on Page 9)

TEACHING GOD'S WORD

H. Ralph Perry, London, Ontario

Vacation Bible School

Members of two churches in Southern Ontario have approached me about Vacation Bible schools this summer. Dates, directors, literature, and teachers have been or are being selected. We have heard of one beginning church in Northern Ontario with a goal of 500 students for its first V. B. S. Besides these rumblings of good things to come in teaching God's word this summer, there came to my desk the other day the Gospel Herald's annual envelope full of V. B. S. advertising leaflets, booklets and order forms.

This all points to the fact that Vacation Bible School time will soon be upon us. It means that planning time is already here. If you are thinking of a V. B. S., you had best get in the swing of things.

Select your dates when your folks can best be of service, and if possible have a ten day school. You barely get started in five days. To our knowledge all denominational publishing houses publish only ten day literature and expect it to be used. Few denominations have five day schools because they recognize the greater values of a ten day school. Don't allow Satan to trick you into a short school when you can teach God's word for a longer period and thwart his purposes.

Give your teachers a break by getting the literature into their hands for study and preparation two or three months before the school. Many teachers have been discouraged because they have had so much to do during the actual days of V. B. S. Most of the work should be done ahead of time. A much better job will be done.

The Gospel Herald offers you sample kits of V. B. S. literature and materials to be reviewed and compared and returned within ten days. We would encourage you to take the Herald up on their offer, and then send them your order for literature and supplies. Remember that the editors of this paper take no renumeration for their many hours of labour in serving you and the churches of Canada. Last year one of these editors gave a donaton to a group of college students conducting a campaign in Ontario. Elsewhere they had ordered V. B. S. literature for the largest V. B. S. ever held amongest churches of Christ in Canada.

Your order from the Gospel Herald will enable them to give better service in the future.

Plan now for a good Vacation Bible School in 1963. This should be to plant the word of God in the hearts of boys and girls and men and women that a harvest might be reaped for eternity. A proper follow-up and carry over of this effort into Bible school and personal work is needed to receive the full value for God.

Training For Service

An important announcement came in the mail last week. It was from Toronto and reported a "Training For Service" programme put on by Toronto churches of Christ. This is an all-day affair with lectures, workshop, exhibits and periods of fellowship. The date is April 12th and I am sure that you do not have to be a Torontonian to take this in. By all means go if you are able.

The theme for the day is, "Christ Has the Key for '63". Keynote addresses are to be given by Coleman Allmond of Michigan, who is a leader in Bible school work, and Wesley Jones, now in a new work in Barrie and area. Their lessons should be instructing and powerful in moving hearers to greater and more efficient labour for the Lord.

The workshops and panel discussion planned during the day are all conducted by local workers from various parts of Ontario. It is indeed good to see this. We believe that we have some excellent talent in the churches and are happy to see it being used in training programmes.

Being required to instruct others will help these fine folks to sharpen up their tools. This can result only in growth for all.

We trust that this step taken by Toronto churches will set the pace for other areas. We need to encourage one another in the Lord's work. The author of Hebrews writes of it as "considering one another to provoke unto love and good works" (Hebrews 10; 24). The exchange of ideas and rubbing shoulders with those of like faith from beyond the local congregation will do much to provide instruction, information and much needed inspiration to many weary but happy workers. May God bless this effort for good.

Future Articles

Without being specific as to dates and exact article titles, we are formulating plans for series of articles on teaching and studying God's word. Some of these are: Methods of Teaching, Laws of Teaching and Learning, Developing a Lesson, perhaps - Methods of Bible Study, and Teaching Adults. Some thought is being given to articles on teaching various age levels.

Any suggestions or disagreements are certainly solicited. Really we would like to encourage others to write articles on teaching. If you have an idea you think would be good, prepare an article - short or long - on it and send it along.

MUST WE BE CONTENTIOUS

(Continued from Page 3)

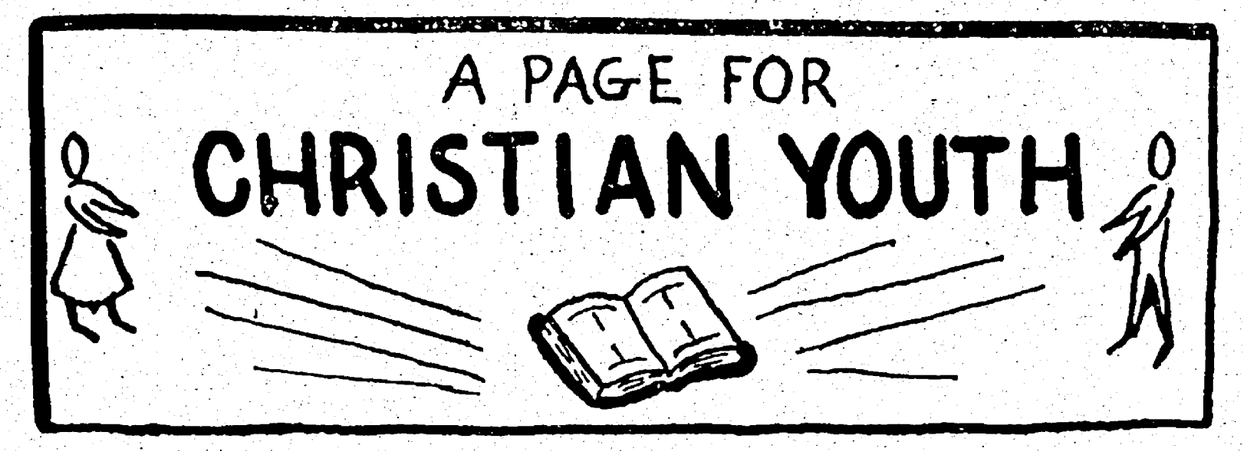
this article will be read thoroughly. Men of courage are needed to fight the good fight of faith. Error abounds in every locality. May we not waste our spiritual strength fighting against potential dangers, when we have a real fight to fight, a battle to win.

HERE AND THERE

Kingston: Support from the **Hamilton Ave.** church in **Detroit** has been continued. The floor of the building is being painted and the chairs covered. It is hoped to cover the outside of the building with asbestos shingles this summer and otherwise to give more emphasis to spiritual work.

Niagara Falls, Ont.: A meeting with **Edward F. Coates** of **Murfreesboro, Tennessee** doing the preaching is scheduled for April 21-28.

Jordan: On March 3rd **Philip Wismer** was appointed an elder, bringing the number of elders here to three.



Ray Miller, Editor

HITHER-TO AND YON

Allison Parker
Weyburn, Sask.

(Written especially for young people)

As leaves driven by an autumn wind settle down without any inherent force or guidance, so all too many young people are blown into their places by the force of mere circumstance. Chance-directed imitation determines the professions; Or possibly the sheer force of gravity makes one drop down in an unreflective way into a certain neck of the woods. Thousands of educated young men and young women, (I speak of Christians here) are slow to realize that they have any responsibility for conditions in the world, and settle down haphazardly with no alertness or expectation of a call from their creator. Efficiency experts tell us that seven out of every ten young people are wrongly placed, and also that most young people are utilizing only about one-third of their mental and spiritual force. This condition of maladjustment and of indifferent drift must be due, at least in part, to the fact that young people are not interpreting their life-work in terms of God's will.

The word, "called" has become too narrowed in its application. It seems all right to speak of a man being "called" to preach but we rarely think of a person being called to be a banker, lawyer, or a teacher. On the other hand, the word "vocation" has lost much of the sacredness of its original meaning, so that one often hears the phrase "choosing ones vocation", as though you, a Christian, could choose that to which you have been already called. I believe we are right in applying the word vocation to all work of whatever kind, which Christians do in response to God's will, but we are wrong in leaving out of our consciousness the original implication of the word — that God has a purpose for every single one of us who have named the name of Christ. That we do not recognize the vocation or call from God, does not mean that he has no plan for us. For even of Cyrus God could say, "I girded thee, though thou has not known me" (Isa. 45:5). Consciously or unconsciously God is girding you for some specific work, in the doing of which work you will find your highest self-realization and the world will receive a great service from your effort.

You young people may choose your life work yourself and then decide to serve God as well as you can through this activity, or you may decide to serve God unhesitatingly and absolutely, no matter what it may involve.

There is certainly a vast diffenence between these two procedures. To choose our work first and then to decide to serve God as best we can in this work is reversing the order in which it has been given to us. The Bible teaches "Seek ye first the Kingdom of God."

It is not enough that we decide to serve God faithfully in the place where we are. For that place itself should be determined if that is where we can do the most good. The most of our energy will be absorbed by what we put first in our lives so it is supremely important that we put our spiritual living ahead of our physical living.

Let us not assume that in every case, if we heed God's calling and put spiritual matters first that we will land in a foreign field. It may mean that vocation is waiting for you right near home or in an immigrant settlement not too distant in some needy section of our own country. It certainly may mean the sharing of our privileges with others of different racial origins. This country of Canada is full of opportunities to stand against class opposition and to show, through practical deeds as well as our attitude of mind, that we are here for a definite purpose. In developing individual harmony with God's purpose, young people feel that they are alone in this project but may I assure you there is one who will bring comfort to you and who is more interested than anyone else, in you arriving at a true perception of your vocation. We have his promise that "those who ask shall have and those who seek shall find". He has given us this avenue of prayer and why don't we use it more?

Phil. 4:13 states, "I can do all things in him that strengtheneth me." I believe that the consciousness of power to meet our need forms one of the most appealing elements in a young person making his decision. He need not feel he is alone. The greater prospect of usefulness and the fact that, even were the present rate of self-dedication of qualified persons to this cause increased, many millions may perish without even the opportunity of hearing the glad news of salvation. Too many young Christians lack perception of need, willingness to go, and consciousness of something to give. These elements should never enter into the picture when one has fully dedicated his life to Christ.

"If any man will come after me let him deny himself, and take up his cross daily and follow me". We are right in placing a very high standard for one who is to be an ambassador for Christ in a distant land, but I feel we are wrong in tacitly admitting that any less exacting standard should content the one who does the same work as a humble servant at home. Every Christian should have the type of character which would demonstrate the power of Christ in his or her individual life, in whatever way he has been tempted and tried. We must not allow the joys and comforts of home, the championship of

(Continued on page 17)

WHY WE WORSHIP

(Continued from page 1)

papacy until approximately the year 600. How could the "pope" make such a change before there was a "pope"?

The Catholic Encyclopedia says "Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of the Jewish Sabbath in Apostolic Times as the day set apart for the public and solemn worship of God." Here, the Catholics themselves admit that the first day of the week was a special day of worship in Apostolic times.

D. M. Canright, who left the SDA after many years, said that his experience was that the belief that the pope made this change induced more people to give up Sunday for Saturday than all other arguments made by the seventh-day people. (*Seventh - Day Adventism Renounced,* p. 211).

The Adventists have also claimed that Sunday worship is pagan beoause that is the day on which pagans worshipped the sun. But Saturn was worshipped on Saturday! So, what does that prove? The names of the days of the week are simply hold-overs from the ancient past. In like manner, the family names Brown, White, Black, have no connection with the colors for which they originally stood.

They also charge that Constantine made the change from Saturday to Sunday. The early historian Mosheim reveals the truth on this point: "The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was, in consequence of a peculiar law enacted by Constantine, observed with more solemnity than it had formerly been." (*Ecclesiastical History,* Vol. I, p. 106). Christians had been meeting for worship on the first day of the week 250 years before Constantine was born!

The Significance of the First Day of the Week

1. Jesus Christ arose from the dead on the first day of the week. "Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons." (Mark 16:9, R.S.V.). The prophecy, "Thou art my Son, this day have I begotten thee" was fulfilled on that day. (Psalm 2:7; Acts 13:33).

2. The risen Lord appeared to His disciples on the first day of the week. (Mark 16:9; Lk. 24:1, 13-15; John 20:19, 26; Matt. 28:9).

3. The church of Christ was established on the first day of the week. Pentecost always came on the day following the Passover Sabbath. On that great day the Spirit came upon the apostles (Jn. 14:16; Acts 2:1ff); the Gospel was preached in its fullness and the church began. (Acts 2:22-41).

4. The early church partook of the Lord's Supper on the first day of the week. Christ Himself instituted this supper (Matt. 26:26-28; Lk. 22:19). The early disciples assembled themselves together (Heb. 10:-25). But they ate the Lord's Supper when they assembled (I Cor. 11:20-33). Acts 20:7 shows that all this was done on the first day of the week.Scholars and historians testify that this was practiced on each first day of the week. (Canright, p. 205).

5. The contribution was made on the first day of the week. (1 Cor. 16:1, 2). What more reasonable and convenient time for giving would there be than when they regularly met? It is countered that this was a "home duty." If so, why did the apostle "order" (command, cf. 1 Cor. 14:37) a specific day?

What is the Lord's Day?

"I was in the Spirit on the Lord's day" wrote the beloved apostle while in exile on the isle of Patmos (Rev. 1:10).

Adventists insist that this was the sabbath. But if it was the sabbath why did John not call it that?

The term "Lord's" is used in a similar way in only one other place in the New Testament. That is in connection with the Lord's Supper. (I Cor. 11:20). As we have seen the supper was observed on the first day of the week. Would it not be in order to observe the Lord's Supper on the Lord's day?

Ignatius, a bishop at Antioch, in the year 110, wrote: "If, then, those who walk in the ancient practices attain to newness of hope, no longer observing the Sabbath, but fashioning their lives after the Lord's Day on which our life also arose through Him, that we may be found disciples of Jesus Christ, our only teacher." If Revelation was written in 96, then this statement of Ignatius was written only 14 years after. Justin Martyr, Barnabas, Irenaeus, Cyprian and Peter of Alexandria are among the second century Christian writers who also refer to the first day of the week as the Lord's Day.

The Psalmist looked forward to "the day which the Lord hath made" and said "we will rejoice and be glad in it." (Psalms 118:23). What day can be called a day of rejoicing for the Christian? Nothing significant in divine history occurred on a Monday, Tuesday or a Wednesday. Thursday was the day of Christ's betrayal. Friday was the day of His death. Saturday His body was in the tomb. Surely it was far from a day of rejoicing. But the disciples found "great joy" on the day of the resurrection, the first day of the week. (Matt. 28:1-8).

This concludes this brief series of articles in which we have summarized our discussions with some Seventh-day Adventists.

CAMP DIRECTORY PLANNED

Robert W. Lawrence, director of Ganderbrook Christian Camp, is seeking information for a directory of camps operated by members of the churches of Christ. It is felt that such a directory will meet a real need among those interested in Christian camping.

All who will are asked to send the following information on all camps in their areas: Name and mailing address of camp; location, winter contact; type of camp (boy's, girl's, co-ed, etc.); director's name and home address; and any special information on the camp's purpose and service.

Information is desired by April 1, 1963 or soon thereafter. Mr. Lawrence may be addressed at 22 Sachem Avenue, Worcester 6, Mass. Correspondents will receive a free copy of the directory.

THE FAITH THAT SAVES

(Continued from page 1)

Dead Faith Cannot Save

One kind of faith that is unprofitable and 'dead' is spoken of by James in Chapter 2. 'If a brother or sister be naked and hungry, and you say to them, 'I hope you will be fed and clothed' yet you do not give to them, 'What does it profit?' Even so, faith if it have not works is dead in itself'. And again, But wilt thou know O vain man, that faith apart from works is barren?' Then of Abraham James said, 'Was not he justified by works in that he offered up Isaac. You see that faith wrought with his works, and by works was faith made perfect'. Here James uses three expressions to designate a faith that is unprofitable. 'Dead', 'baren' and he implies, 'imperfect', and in each case it is speaking of a kind of faith that is not demonstrated in works.

If the faith of Abraham was not made perfect until he had offered up his son upon the altar, then we must conclude that the faith of which Jesus spoke in Jno. 3:36 is not the mere acceptance of Jesus as the Son of God, but the kind of faith that moved men to acknowledge Him by doing what He commands. This quality of faith is expressly implied in the verse as rendered by the American Revised Version. "He that believeth on the Son hath everlasting life: but he that OBEYETH not the Son shall not see the life, but the wrath of God abideth on him". Jesus is talking about a qualified 'faith': a faith that obeys. If Jesus were talking about a mere acceptance of Him in our hearts then there is indeed a conflict, for in Jno. 12 we have the rulers who did receive Him in their hearts, but were rejected because their faith was not made perfect by obedience.

No Merit In Believing

Another thing that is often overlooked is that there is no merit in the mere act of believing: the merit is in the thing believed. Just as there is no merit in the act of eating: we must eat wholesome food. Of course eating is essential to the sustaining of life but the merit is in the thing we eat. If we should eat poison, then eating would bring death. So, we live by eating, but only when we eat the right thing. And we can just as truly say that we are saved by believing, but only when we believe the Truth.

"And for this cause God sendeth them a working of error, that they should believe a lie, that they all might be condemned who believed not The truth, but had pleasure in unrighteousness." (2 Thess. 2:11, 12). We see again that unqualified, 'undefined' faith does not save; it must be a certain quality or kind of faith. "For that God chose you from the beginning unto salvation, in sanctification of the Spirit and belief of the Truth". (2 Thes. 2:13). The writer to the Hebrews teaches the same thing, "We are not of them that shrink back unto perdition, but of them that have faith to the saving of the soul". (Heb. 10:39).

Faith And Baptism

We are now prepared to consider the necessity of baptism in its true light. Many people have been scared away from a comprehensive view of the proper place of baptism in the scheme of redemption because they cannot see it as anything other than a work of merit, and thus detracting from the finished work of Christ on the cross. And so, they misconstrue many statements regarding baptism in the New Testament, and cannot accept them at face value. When we understand that baptism is a 'work of faith', and that without it faith is imperfect or without value, then it becomes plain why Jesus said, "He that believeth and is baptized shall be saved". Mk. 16:16. And why Peter on Pentecost said, "Repent, and be baptized for the remission of your sins". Acts 2:38. The Lord and Peter were not saying that baptism is meritorious, but they were saying, in effect, that without baptism faith is dead, and that until we show our faith in being baptized that faith is powerless to save.

Now I believe we have drawn a very logical conclusion: 'THE FAITH THAT SAVES IS THE FAITH THAT OBEYS'. Until, we obey Christ, we cannot truly say we believe in Him, for our faith, until we obey, is dead.

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Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

Collins-Craig Auditorium Meeting, A Series of Sermons Delivered in the Municipal Auditorium in Nashville, Tennessee, October 7-14, 1962 by Willard Collins. Gospel Advocate Company, Nashville, Tenn.

90,467 persons heard the sermons delivered in the eight services of this great meeting. This makes it, as far as can be known, the largest effort ever made anywhere by churches of Christ.

This meeting was different from other gospel meetings in no way other than the size of the auditorium and the numbers attending the services. The Charlotte Avenue congregation in Nashville directed this meeting and enjoyed the co-operation of other churches in the area.

Twenty-two pages are devoted to verbal and pictorial descriptions of the meeting.

Willard Collins has been one of the most successful evangelists in the church in recent years. He held a meeting at Old Hickory church, near Nashville, in which there were one hundred and eleven baptisms and fifty-four restorations. In 1960 there were two hundred and eighty-one baptisms, one hundred and fifty restorations, and thirty-three placing membership in meetings he held. He preaches in about thirteen meetings per year.

There are eight sermons in this book. Christians everywhere will be interested in reading them. In so doing we can share in the great experience of our Nashville brethren in this meeting. Also, we can read them to observe the type of preaching that brings the results that Willard Collins is able to obtain. Those who have heard him preach will be able to visualize his powerful presentation as they read the printed page. His sermons are characterized by a simplicity of style that can be appreciated even by the unlearned. They also come right to the point so that even in a large audience one must feel their direct appeal. Reading this book is the next thing to actually being present at the meeting.

HERE AND THERE

Hamilton, Ivon Ave.: "**The Ridgetop Church of Christ, Tenn.** has had to discontinue our support of $25.00 a month, on account of having to build."

SPRING THAW

(Continued from page 4)

an honest (or the least-dishonest) party, and a country free from religious or political tyranny.

Whatever the Government after April 8, spring thaws will come and go. Each one will find us closer to eternity. Plan this spring to make the year's activity for Christ as refreshing as an April shower, as wholesome as a June day, and as powerful as a summer's sun.

—R.D.M.

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

Ratings

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed
10 marks for each

RAIN IN THE BIBLE

1. For how many days and nights did it rain when God destroyed the world by the flood?
2. In what form did the rain come upon Egypt when God sent the seventh plague against Pharoah?
3. True or False: God promised that abundant rain would be one of the rewards if the Israelites were obedient.
4. What Old Testament prophet prayed that the dew and rain would cease for a period in a judgment against Ahab?
5. What size was the cloud which arose out of the Mediterranean and marked the end of the draught?
6. How long did this draught last?
7. Of whom did God ask this question, "Hath the rain a father? or who hath begotten the drops of dew?"
8. In what Old Testament book is this saying found, "As clouds and winds without rain, so is he that boasteth himself of his gifts falsely"?
9. Who made this statement, "For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust"?
10. The writer of Hebrews is speaking of what kind of person in the following: "For the hand which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled receiveth blessings from God: but if it bear thorns and thistles it is rejected and nigh unto a curse; whose end is to be burned."?

ANSWERS: 1. Gen. 7:12, 40. 2. Hail mingled with fire, Ex. 9:24. 3. True, Dt. 11: 13, 14; 4. Elijah, 1 Kings 17:1. 5. Size of a man's hand, 1 Kings 18:44. 6. 3½ years, James 5:17. 7. Job, Job 38:28. 8. Proverbs 25:14. 9. Jesus, Matt. 5:45. 10. A Christian who has received much from God; he must either do good or be punished, Heb. 6:7, 8.



HERE AND THERE

by Eugene C. Perry

Montreal, Que.: Brother and Sister **Hugh Pratley** have stated their desire to be identified with this congregation. In February with 30 or less in attendance, contributions were well over $100 per week.

The **Elvis Huffards** of **Henderson, Tenn.** will help in the V.B.S. this year.

The **Peyton's** of **Arvida, Quebec** have moved sooner than was expected and we are consequently removing this listing from our directory.

HERE AND THERE

Ottawa: Ralph Perry of London held a meeting her February 25 to March 6, also gave help in making the Bible school more efficient.

"We are continuing with our radio program each week. This has drawn some comment and mail. The **Seventh Day Adventist** program precedes us and they seem particularly disturbed with some teaching we gave concerning the Sabbath. They have been sending letters and literature.

Beamsville: "Our gospel meeting with **Warren Whitelaw** will be April 21-May 1. April 9 **Bro. Whitelaw** will speak to the men of the congregation at a dinner at **G.L.C.C.**

"At the business meeting it was decided to assume the support of the **Donald Perry** family in **India.** This will require $400 per month. It will continue for five years. Arrangements are being made to concentrate all our mission work into this effort. In order to meet this vital need our contributions must increase by a sizeable proportion.

London: The **Vance** family of **Orangeville** have moved to **London** adding three members. **Wesley Peddle** and the **Victor Dale** families of **Toronto** are in process of moving to **London** and this will result in doubling the membership there. It appears that additional teaching help might still be needed. Prospects appear promising and arrangements to secure land are being finalized.

Toronto, Strathmore: "**Sis. Doris Redman** and her son, **Bro. Alan Redman** have signified their desire to work and worship with the **Strathmore** congregation.

A city wide training for service seminar and workshop is being arranged to take place all day on April 12, a joint effort of the congregations of the city. **Wesley Jones,** of **Barrie** and **Coleman Allmond** of **Detroit** will be the two featured speakers.

Harding Ave.: Bro. Roy Bean has been appointed an elder of this church.

Newmarket: "There are several families which have been living in **Newmarket, Ontario** and driving elsewhere to worship. They have now resolved to begin worship in the **E. Gwillimbury Public School,** and permission has been secured from the school board.

These brethren have enjoyed considerable success in this same school building with a Sunday afternoon Sunday school. They will now meet for worship at 4.00, following classes, and **Brother Jones** will speak for them.

Meetings began on March 31. — **The Voice of Simcoe County.**

Collingwood: "**Brother Jim Hunt** is concluding three very good years with the Collingwood brethren. **Woodrow Hazelip** is expected to take up this work this summer.

Barrie: "Preliminary steps have been taken: A loan for construction has been arranged with a local bank; six churches and one individual are sending monthly checks to our building fund; actual blueprints are being put in final order". —**The Voice of Simcoe County.**

In the February issue we copied a statement that about fifty adults from the **Hillcrest** church would accompany **Ray Lock** to work in the campaign in **North Bay** this summer. The statement should have been that about 50 persons in various areas have been contacted and are interested in helping in this campaign which will be sponsored by the **Hillcrest** congregation of **Abilene, Texas.**

Meetings are held in the **Tweedsmuir School** on **Lakeshore Drive.** Counting children there are now 12 who assemble regularly along with a family which goes up from **Sundridge** to help on Lord's Day. **Bro. Lansdell's** personal support is assured and he is raising money for a radio program and working on plans for a meeting place.

Meaford: Louis Pauls of Fredericton, N.B. will take up work with the **Meaford** church in August.

Lima, Ohio: This church, where **Bob Davidson** is preaching, has agreed to help financially with the **North Bay** work.

Owen Sound: Recently we were made to rejoice when **Sister Florence Cullen** made the good confession and was baptized into Christ.

John Whitfield of this congregation has undergone a gall bladder operation and although we have heard that it was successful we do not know how well his recovery is progressing.

Huntsville: "We had a very successful lectureship, with every congregation in the northern part of **Ontario** represented and some also from the southern part of the province. We are certainly grateful to the speakers for the wonderful way they handled their topics. Much time and effort was spent in preparing these lessons, and we know that much good will result. The over-all average attendance was 56. There were 39 present Monday morning, and the attendance increased steadily as the week progressed to a high Wednesday afternoon of 67. The highest was 72 on Sunday morning. The noon meal was provided by the ladies in the basement thus making it possible for the fellowship to continue all through the day." **Gordon Dennis.**

HERE AND THERE

Moose Jaw, Sask.: J. C. Bailey concludes his four years of labours with this church in an all day meeting. He will hold a one week meeting at the **Bayview** church in **Toronto** April 3-9 and in **Keen, N.H.** April 11-17. Then plans are to arrive in Assam and the centre of planned activities in **India** on April 26.

A V.B.S. is planned for July 14-21.

Swift Current: During the first

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS

We have been greatly inspired in recent months by news of the number of "campaigns" for Christ which have taken place in different countries of the world, some where the church is strong, some where it is weak, and some in entirely new fields, where the end result has been the establishment of a church of Christ in a new place.

Sometimes they are called by another name — we believe the English brethren refer to the efforts as "missions" — but the plan is generally the same: a group of Christians, experienced gospel preachers, personal workers, a good gospel song leader, and ordinary Christian men and women with the will to work for the Lord go into a place to spend a period of time — sometimes a month, sometimes more, sometimes less — in intense, concentrated effort to win souls for Christ.

Since plans and works are different according to the needs of the time and place, we cannot outline exactly what is done — but we would like to report on some of the past and future "campaigns" of which we have heard, with the hope that other congregations and individual Christians will plan a similar effort in some place where it is needed.

WEMBLEY, ENGLAND

Two years ago a group of American and English brethren went into the Wembley area of greater London and spent a month working for the Lord. We believe we could say with little dispute that an active congregation of 65 now exists in Wembley as a direct result of that summer's work.

This summer another such campaign is planned in the same area. In 1961, around 50 workers took part in the effort. This year plans are being made for approximately 100 to go. Bro. Batsell Barrett Baxter of Nashville, Tenn., and Bro. Andy T. Richie, Jr., of Searcy, Ark., will preach and lead the singing, assisted by Bro. Philip Slate and Bro. E. P. Lake, regular workers at Wembley, and several dozen other gospel preachers and workers.

The Wembley campaign is planned for June 23 - July 9.

AYLESBURY, ENGLAND

The same group of workers will also help in a similar campaign in Aylesbury, England, where the congregation has grown from two in the early 1950's to around 70 today. They have just moved into a new meeting house of their own, and it is felt that the time is very ripe for such a concentrated effort in the Master's behalf. The Aylesbury campaign is planned for June 9 to 21.

WELLINGTON, NEW ZEALAND

Across the equator, where the summer is just ending, a campaign in Wellington, New Zealand concluded January 25. Before the campaign there was one Christian in Wellington, 84-year-old Bro. Henry Coombs. Now there are 34. Three American preachers remained in Wellington to work with the young Christians.

A detailed breakdown of statistics concerning this particular campaign shows that a total of 455 different visitors attended gospel services, many returning again and again. 203 home studies were conducted, 196 persons enrolled for a Bible correspondence course, and average attendance at the services was 130.

How could a single aged Christian living in a large city have attracted and taught so many people the gospel? We know from experience that he couldn't have! But because a group of American brethren, living halfway around the world from him, cared enough about the gospel of Christ to go to Wellington and work in such an effort, Brother Coombs now has 33 new brethren and sisters in Christ. And an effort has begun which we pray will spread all over New Zealand.

NASHVILLE, TENNESSEE

Probably the greatest effort ever put forth in a concentrated way by churches of Christ in America was the campaign held last October 7-14 in the new Municipal Auditorium in Nashville, Tenn.

A total of 90,467 persons attended the eight-day gospel meeting, an average of 11,308 each night. This did not include an estimated 5,000 to 8,000 turned away each night by police who feared the building would be crowded beyond the point of safety.

Bro. Willard Collins preached and Bro. Mack Wayne Craig led the singing. The meeting was no different from any other gospel meeting which has ever been held, except in effort put forth by Christians and in the total attendance. Sixteen persons were baptized into Christ during the meeting, the first event ever held in Nashville's beautiful new auditorium. The Charlotte Ave. church in Nashville sponsored the meeting and some 90 other congregations in the city helped them in every way possible.

CORPUS CHRISTI, TEXAS

Brother Willard Collins also preached in a similar meeting which concluded March 10 in the City Coliseum in Corpus Christi, Texas. Though the results are not known at this writing, some of the work which went into the effort is.

The pre-campaign effort began two years ago. Advertising was conducted on the radio, television, billboards, bumper-stickers, window and yard posters, newspaper ads, pencils, pens, and brochures for house-to-house distribution.

Every number in the Corpus Christi phone book was called at least twice prior to the meeting. Every door in the city of 170,000 was approached and a personal invitation left with the occupants.

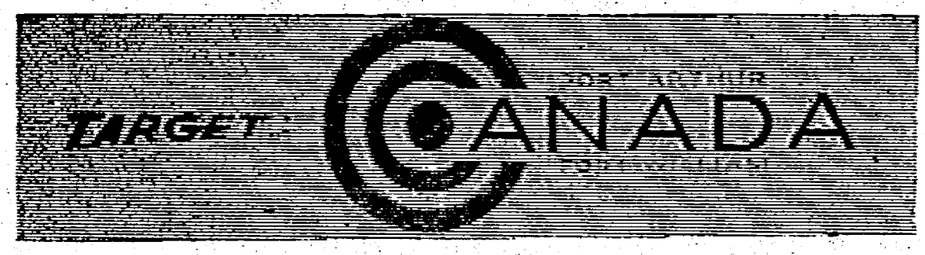
Each visitor to the meeting was contacted either personally or by phone the next day.

Though Corpus Christi is in Texas where the church of Christ is noted for its strength, the city itself is a difficult field. A sea port with a large Latin - American population, Corpus Christi is heavily Catholic.

WICHITA FALLS, TEXAS

Though we do not have exact statistics on their previous efforts, churches in Wichita Falls, Texas, a city of approximately 105,000, are completing plans for their third gospel campaign. Their results in other campaigns have been the same as others have experienced: increased interest in the church from non-Christians, increased faith and

(Continued on page 16)



Canada's First

by Blenus Wright

We are soon to witness a changing approach to mission work in Canada — an approach that is also being planned for Australia, Long Island, Trinidad, and Chili — an approach that is already working effectively in Brazil. The method of sending one man and his family to evangelize a nation is gradually being replaced by group evangelization, (e.g., the J. C. Bailey family, the Don Perry family, and others to India), where the work is more efficient, the joys more manifold, and the discouragements shared.

Canada's first effort to evangelize by this method will be carried out, Lord willing, in the Lakehead cities of Port Arthur and Fort William, Ontario in August, 1964. In 1961 several dedicated Canadian families began a serious study of large centres across Canada where no congregation of the Lord's church now exists. After much prayer and thorough research, the Lakehead was selected for its abundant potential in several areas: 1) a combined population of 90,000; area population, 250,000; 2) the area is modern and progressive — population will double by 1980; 3) the two cities can become a strategic springboard for carrying the gospel to numerous towns from 3,000 to 12,000 population surrounding the Target cities.

The task of carrying the gospel to the Lakehead became identified as the TARGET: CANADA project, and receives direction from the elders of the Hillcrest Church of Christ, Abilene, Texas. At their suggestion, a goal of at least twenty families is needed by 1964 to effectively carry out the plans for the Lakehead congregation. The twenty or more families will earn their living from various secular occupations available in the vicinity. Three hundred industries provide employment in many areas of commerce; teachers are in great demand, and highly paid.

Young people are also needed in the TARGET: CANADA project. Lakehead Teachers' College provides opportunity for prospective public school teachers. Lakehead College of Science and Technology offers courses for those interested in higher learning, and will be a degree-granting, liberal arts college by 1965.

Two families have committed themselves to move to the Lakehead by the Target date of August, 1964: the Gordon Ellis family of Beamsville, Ontario, and the Bernard Straker family of Weyburn, Saskatchewan. Both men plan to teach in the school system. Others planning to move there when their formal education is complete, include the John Whitfield family of Cleveland, O., Blenus and Audrey Wright of Abilene, Texas, and Jimmie Roden, Hubbard, Texas. The Wrights and the Whitfields are native Canadians, and both men will work at secular employment. Jimmie Roden worked with Canadian churches during the Western Canada Campaign, summer, 1961, and will work as one of the full-time evangelists with the Lakehead congregation. A mature, experienced preacher is needed to work as the full-time evangelist, and to spearhead the activities of two or three younger preachers working with him.

Other families are needed to join those going in '64. This dynamic idea in evangelism needs the support of Christians, young and old, from every walk of life. It needs men who can qualify to become elders and deacons. With everyone in the group dedicated to the one purpose of spreading the gospel in the Target Cities, the spread of the kingdom will rest with each member. The preacher must not feel that the job is his alone.

With the twenty or more families engaged in establishing the Lord's church, the congregation, even at its very beginning, will be of substantial size — larger than some congregations which are five years' old. The Master Plan of Action which was designed under the elders' approval, outlines the initial planning of the work from its inception to 1966. The plans call for the erection of the first phase of a building by 1965, and the congregation to be self-supporting by 1966. These very weighty plans demand purposeful dedication by the workers, a deep and abiding faith in God, and generous financial aid from many sources to launch the TARGET: CANADA program.

Those now committed to TARGET: CANADA want you to find your place in this project. You can pray for it. You can join it. You can support it financially. No one must feel left out of this undertaking for the Lord at the Lakehead. Where there are souls to be saved, mission work is everybody's business, whether you go or whether you send. Decide now what you can do to save the lost. Simply check the item of interest to you on the accompanying coupon, and mail to Hillcrest Church of Christ, Church Street and Bacon Drive, Abilene, Texas.

"Lift up your eyes, and look on the fields, that they are white *already* unto harvest." Yes, these fields are on our doorstep, where neither culture nor language provides a barrier to Christianity, where a vast untapped potential needs to be utilized for Christ, and where a plan of group evangelism needs more missionaries. If we're to win the world for Christ, let's begin at home.

Date .....

Name .....

Mailing Address .....

☐ I am considering your project and would like to receive your monthly newsletter.

☐ I am seriously interested in this project. Please send a copy of the Master Plan along with any additional information.

☐ I am interested in helping the TARGET:CANADA project during a summer, in VBS work, personal work, etc.

☐ I plan to help financially.

☐ I would like to have the TARGET:CANADA plan presented before my local congregation.

OUR DEPARTED



COX

Another grand old warrior of the Cross has laid his armour down. The sword of the Spirit which he wielded for more than fifty years has fallen into other hands. He has fought his last battle and finished the race of life and now rests from his labours. The secret of his life lies in the fact that he knew where he was going and he pressed on toward the goal, till the very end. He believed that the world would make room for the man who knew where he was going. Bro. William F. Cox was no politician in religion. He had his mind made up concerning what he believed to be right and he never varied from the course of life he had set before him. As a preacher he put his soul into the task, and his sermons were based on Scripture and not the modern philosophy and trends of the present generation.

Brother Cox was born near Cape Rich, Ontario, on the 7th Line, North of Meaford, Ontario, January 27th, 1877. The meetinghouse was located on the corner of the Cox farm and remained in use until it was taken by the Government, during the last world war. The area now forms part of the Tank Range. His family were all members of the Church, and at the age of fourteen he was baptised by Bro. J. C. Lister, a pioneer preacher in Ontario.

Brother Cox was a student at the Old Bible School in Nashville, Tennessee in the year 1899; afterwards he attended the Beamsville Bible School. He started to preach in Beamsville in 1905. For more than half a century he laboured with Churches in Hubbardsville, Pekin, and Rochester, N.Y.; Carman, Manitoba; Selkirk, Collingwood, Beamsville, Tintern, Fenwick, Port Colborne, St. Catharines, and Hamilton; all in Ontario. While working with Sanford Avenue, Hamilton, he assisted with the work in the East end of the City and on May 4, 1947, he started his last regular work with the Ivon Avenue congregation. In the same year he laid the corner stone for their new building. Upon its completion in 1959 he preached the first sermon. This was just a few days before he reached the 83rd mile stone of his long and useful career.

From childhood, Bro. Cox loved the great outdoors. Frequently he would lose himself in the woods or beside some stream, where he learned to relax in nature's glory. Doubtless it was here that he frequently meditated upon his sermons and tracts. Besides the memory of his pulpit work, he leaves behind "The New Testament Church" and "The Dividing Line". These are pointed, positive works, well worth our reading.

On February 14th, 1900, Bro. Cox married Ethel Chantler, and for a short period of time he operated a farm outside of Meaford, Ontario. Upon the death of his young son, William, in 1904, he sold his farm and decided to preach the gospel for the rest of his life.

In 1922 he located on a fruit farm in Beamsville, where he built a home and raised his family. During this time he preached in surrounding Churches and engaged in evangelistic work. For a period of ten years, while preaching in St. Catharines, he conducted a weekly radio programme over CKTB.

For forty-nine years Bro. Cox and his wife shared the joys, hardships, and sorrows of life, together. It was a sad day for him and his family when his beloved companion passed away on their wedding anniversary.

Brother Cox is survived by one daughter and four sons. Mrs. Alex Fisher, Hamilton, Ontario; Austin, Toronto; James, Lake Worth, Florida; David, Beamsville; and Claude, Stoney Creek. Also two sisters and two brothers. Mrs. L. J. Keffer, Grimsby; Mrs. Edna Watterworth, Meaford; Charles, Owen Sound; and Ernest, Meaford.

As a farewell tribute of respect, many friends and relatives gathered at the Robinson Funeral Home on the afternoon of March 12th, 1963. There amid banks of flowers, mingled with tears, we bid farewell for the present to one who had lived so long and served so faithfully. How many of us can say when the end comes, "I have fought a good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." Bro. Cox knew that he was going and was awaiting the call. He did not have to wait long or suffer much. While he dismissed the Prayer Meeting on Wednesday night, he received the Angelic call on Saturday night, and went to his Eternal Home. "Blessed are the dead who die in the Lord."

The writer was assisted by Bro. Tabor and Bro. Grant at the funeral home and the cemetery.

Charles G. McPhee.

BRO. W. F. COX PASSES

We have just learned that one of Canada's veteran preachers has been called home. We share with a host of brethren a feeling of loss.

Last month's Gospel Herald carried an article by this grand old soldier of the cross. Very appropr ately it dealt with life beyond the grave. No doubt after 86 years of waiting, his mind was occupied with thoughts of his future home. This is as it should be.

This writer has many fond memories of meetings in his boyhood when Brother Cox preached in a forceful and dignified way. Sermons then uttered helped to keep alive in the Niagara Peninsula and elsewhere the plea for New Testament Christianity. The influence of th's godly man through voice and pen cannot be weighed nor measured.

In days when evangelists eked out a precarious living, he augmented his income by farming. Throughout the lean years and the trials of controversy he sought to remain faithful to the Master he served. His example and encouragement have been helpful to many younger men.

Now he is no longer with us. "His reward follows after."

—Roy Merritt

NORTH BAY FOR CHRIST

In January of this year thirty-five American Christians from the United States joined approximately thirty American and New Zealand Christians for a giant Campaign for Christ in the city of Wellington, New Zealand.

Within three weeks, this group of dedicated workers were able to reach, teach and convert twenty-eight persons (twenty-five baptisms and three restorations). All of this was accomplished in spite of terribly rainy weather, the fact that the workers from the States knew nothing about New Zealanders, and the New Zealanders knew nothing about the church of Christ.

There is no reason in the world why (with the help of God) this same type of campaign cannot be as successful in Canada. We believe that approximately one hundred members of the church will be in the city of North Bay, Ontario between July 1 and July 20 to launch a campaign of this nature. This campaign will have two phases: (1) A Vacation Bible School July 8-12 directed by Brother Ray Lock of Abilene, Texas. Ray was originally from Western Canada but has been attending Abilene Christian College the past few years. He plans to stay in North Bay to help with the work there; (2) The second phase will be in the form of a personal work campaign. Plans are made to divide the city into four or five sections. Each section will have a team captain with as many workers under him as we can arrange. These workers will be passing out tracts, knocking on doors, talking to people about the church, looking for Vacation Bible School students, finding students who will attend Sunday School, set up Bible Correspondence courses, arrange for home Bible Studies, and etc.

We are asking brethren to come and help us during this time by taking their vacations and giving them to Christ this year. We realize that relaxation and recreation is necessary so we aren't planning our campaign for every day in the week. The campaign will be held four days during the week and three days out of the week can be spent in sight seeing, fishing, boating, relaxing, and etc.

We need YOUR help. Brethren, this can be one of the biggest things that has ever happened to the church in Ontario if we get behind it. But it can't be done without workers and lots of them. This is where YOU come in. Can you come for part of the time (or all the time if possible)? We are encouraging churches to seriously consider sending their preacher for a week or so. This way congregations will be able to help that otherwise wouldn't be in a position to help. But we are not just trying to get preachers. We want everyone to consider this plea for help and if possible be in North Bay in July to be a part of this Campaign for Christ.

Accommodation is a problem but for those who cannot arrange for their own accommodation, we are providing it as long as our limited ability lasts.

For further information write to: Clyde Lansdell, Box 577, Meaford, Ontario.

OMAGH FOR 1963

Plans: Regular monthly meetings have been attended by the Board of Directors throughout the winter months. Many hours are being spent in thorough preparation of the 1963 session.

Dates: July 8 - August 2. "Omagh is but 3 months away!"

Director: Bro. Bob Adams cannot be with us this year. However, the directors are happy to announce that they have obtained an experienced and exceptionally well qualified man in the person of Bro. Warren Whitelaw.

Applications: Each young person **must** have his application in by **June 1.** An early application will assure a reservation at the time desired.

Cook and Cousellors: Omagh is made possible by the unselfish service of volunteer help. If you can serve in either capacity of cook or cousellor, contact a board member or write: Miss Margaret Carnegie, 188 Kensington Ave. S., Hamilton.

Christian Fellowship Week: Dates: August 5-9. Theme: The Challenge of World Evangelism. Speakers: Brethren Palmer and Hall of Michigan Christian College.

WHITELAW CAMP DIRECTOR OF OMAGH



I am pleased to announce that Brother Warren Whitelaw of Toronto has been secured to serve as Camp Director of Omagh Bible School for 1963. We of the Board of Directors feel fortunate that Bro. Whitelaw has been able to secure release from his duties as a minister of the gospel for the Fern Ave. Church of Christ in Toronto to work with us for the month of July.

Brother Whitelaw is a native of Toronto. He has been acquainted with Omagh since its beginning. His father, Brother Lynn Whitelaw, served Omagh in various capacities for a number of years. Brother Warren has helped in the founding and direction of Christian Camps in Michigan and Indiana. He served for a number of years as director of a children's home in Indiana. He comes to us then, with considerable experience in the field of work with children and young people. He is genuinely interested in the work at Omagh, has a definite spiritual interest, and helpful ideas for a better Omagh Bible School. We feel it would be a mistake not to use Brother Whitelaw in this work, and hence are very happy that he has consented to serve with us.

Donald E. Perry, President

HERE AND THERE

Prince Albert: This church borrowed $1,000 to help purchase the trailer from the **Outlook** church to help further the gospel in new areas. $200 per month has been budgeted during this year. Further help is needed.

INTO EVERY HOME IN 1963

The publishers of the GOSPEL HERALD join with many other publishers in the campaign which has the goal of putting at least one periodical published by our brethren in every home in the brotherhood regularly.

To accomplish this we are offering the below cost rates of $1.35 per year's subscription, new or renewal, where we have the bona fide assurance that the GOSPEL HERALD is entering each home represented in the congregation.

1. In many cases, those already subscribing at the $2.00 rate could pool their subscriptions at the $1.35 rate and have enough over to send a subscription to the homes not now subscribing.

2. Church officers or business meetings might look into the matter of subscribing for every home. Papers can be sent in a bundle to the church or separately to each home. Payments may be by the year or monthly if preferred.

3. An interested individual may act as a representative for the GOSPEL HERALD in his or her congregation and take up and submit subscriptions according to the above plan.

One in every home, every month, for two-thirds of the regular price

$1.35 PER YEAR

GOSPEL HERALD

BOX 94 BEAMSVILLE ONTARIO

GLEANINGS

(Continued from Page 11)

interest on the part of members, and, greatest of all, numbers baptized into Christ.

In 1960 the first of these meetings was held in the Municipal Auditorium with Bro. Collins preaching. The second was held in 1962 with Bro. M. Norvel Young. This summer, Bro. George Bailey of Abilene, Texas, will preach. But the principal workers in every effort have been the local church members who got out and CAMPAIGNED FOR CHRIST.

EDINBURGH, SCOTLAND

June 9 to June 30 has been set as the date for a campaign in Edinburgh, Scotland. Bro. George Bailey, who will preach in the effort in Wichita Falls discussed above, will also preach in this one.

In addition, Bro. Ivan Stewart of Albuquerque, N. Mex., who worked in the campaigns in Glasgow in 1962 and Wellington, New Zealand, this year, will direct personal workers.

Bro. Clyde P. Findlay who was instrumental in starting the present congregation in Edinburgh; Bro. Dale Buckley, who preached in Glasgow for three years; Bro. B. E. Baucom, who has spent some time in Nigeria as a missionary; Bro. Ray Fullerton and Bro. Richard Daughtry, both experienced men in mission work, are also among those who will be going.

There have been other campaigns, and others are planned which we have not room to discuss. But we hope our "Gleanings" column this month will perhaps inspire congregations in Canada to look to the future and begin planning for a "Campaign for Christ."

HERE AND THERE

North Weyburn: Reuel Lemmons spoke here on Feb. 10. Three baptism of young people this winter brings to seven the number since September. The radio program with Coy Roper as speaker continues at 7.35 each morning. The budget calls for $80 per week. A March meeting was announced with **Wesley Reagan** of **Winnipeg speaking.**

NEEDED — A MAN!

Jeremiah's words come to mind often these days as opportunities in the Gospel seem to outdistance our ability to find men to meet them: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, *if ye can find* a *man,* if there be any that executeth judgment, that seeketh truth." (Jer. 5:1)

The word went back and forth across the land, from sea to sea saying, Needed — A Man! India is Calling! Canadian Christians face a major challenge!

That others heeded not the call weighed heavily upon one man. Finally, he said, "Here am I Lord, Send me." One of the most spiritually useful men in Canada, Donald Perry, determined to leave lands, and families, and friends, and go to India with the unsearchable treasures of the Gospel which is for all men.

Now, as a result, men are needed to fill the responsibilities left behind. Who will provide direction in the Bible class program of the local church? Who will continue the spiritual influence in the community? Who will guide the vital affairs of Omagh Bible School? Who will step before the Science and Bible classes at Great Lakes Christian College to continue this important instruction.

Needed — A Man! Where is there in this land a man with similar academic qualifications (ie. B.A., B.Ed., M.A.) who will be willing to dedicate these talents to God through the Avenue of Christian Education? Where is there in this land a man with dedication to permit him cheerfully to work harder for half the salary than normally expected in similar duties elsewhere?

Needed — At Great Lakes Christian College—A—Man—to teach in Science and Bible so that another man might go with freer heart to the mission fields of India.

Contact — Geoffrey H. Ellis

JUNE MEETING

June Meeting will be held this year in Beamsville, on June 2nd. Services morning, afternoon and evening. Bro. Oliver of Clawson, Michigan and Bro. Jones of Barrie, Ontario will be the speakers of the day. This meeting will be followed by special meetings in St. Catharines.

ST. CATHARINES

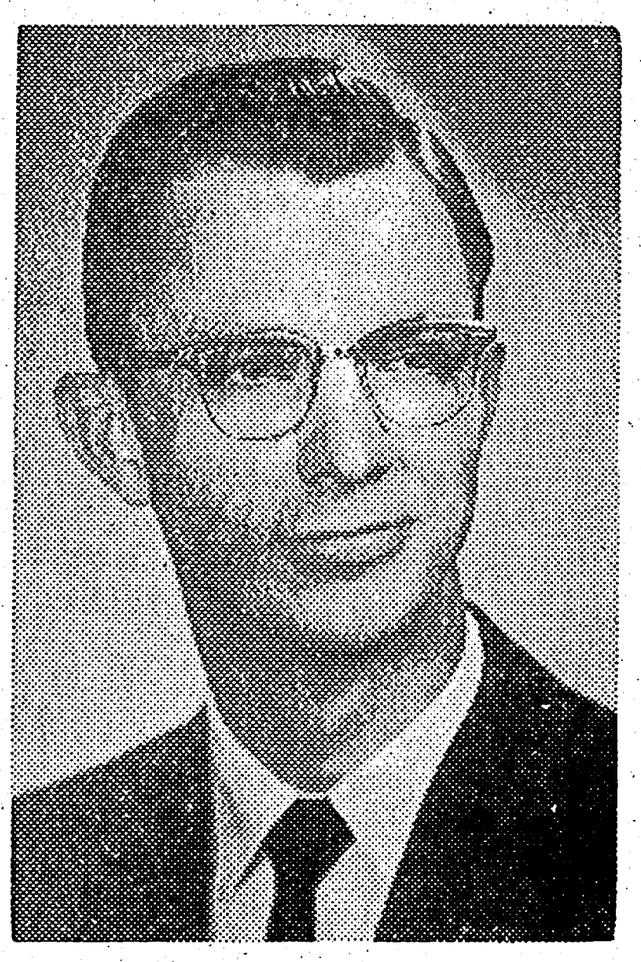
Our new church building on Ontario Street is rapidly taking shape. The outside is practically finished, except the landscaping and the entrances back and front. The inside paneling and windows are almost completed, while the work on the balcony is progressing rapidly. The front and back stairs are under construction and the baptistry is awaiting its final coating. The heating and electric work is largely done, also the basement is about ready for use.

The outside appearance of the building is pleasing, being of buff brick, brown roof and cathederal windows. It will seat about 350 people, with ample room for classes and parking space around the building. While conservative in design it is very serviceable and will be a great asset to the church. The estimated cost is about ($90,000.00) ninety thousand dollars.

—Charles G. McPhee

HERE AND THERE

Buffalo, N.Y.: Initial steps are being taken toward the selection and appointment of elders and deacons. A pew fund has been begun in order to obtain badly needed pews for the building by 1965.



WESLEY JONES, Barie, Ont.

YOU ARE INVITED

by your presence and your prayers
to be with the

CHURCH OF CHRIST

Maplewood at Vaughan Road — Toronto

GOSPEL MEETINGS

WESLEY JONES, Evangelist

April 28 through May 5 - 8 p.m.

(Including Saturday, May 4th)
Featuring: Bible Messages, Gospel Singing and Christian Fellowship

EVERYONE WELCOME

CAMP KENOSEE

Most readers know that the church at Estevan was instrumental in obtaining a lease on a plot of ground at Kenosee Lake on which to conduct religious activities. Last year one building was erected and a one week camp was conducted. This year we are hoping and planning to have at least a two week camp: one week for young people and one week, a family week. The dates are as follows; August 4-11, camp for ages twelve through university; August 11-18, camp for families.

Some plans are being considered for having a study of the Eldership in the Lord's church during the family week.

Those of us who are connected with the planning for this year would appreciate it beyond measure if someone in each congregation would take the time to write us and let us have some idea of how many we can expect from their congregation or area. The fee will be about the same as it was last year, $10 for the week.

During the camp there will be classes, devotionals and lectures on Bible topics of interest to each age group. There will also be plenty of recreation for all to engage in.

If you would like to assist with the camp cooking, teaching, chaperoning, we would love to hear from you.

If you have any questions or comments in connection with the camp for this year, you may direct them either to myself or Ivor Kristianson in Estevan.

—James R. Burns, Director

HITHER-TO AND YON

(Continued from page 6)

loved ones, ease and pleasant surroundings, to deter us from doing our work for the Lord. Let us at all times and in all circumstances show a constant willingness to sacrifice, to endure hardships and to hold personal comfort lightly. Thus for the growth of God's kingdom there should not be any non-combatants. Every Christian, if loyal, is in the fight and all of their utmost is required.

Young people you are being called every day to be a soldier for Christ; to enter the very nucleus of the fray; to grapple with problems with the faith that only a Christian can bring to bear; and to witness throughout your life.

My earnest prayer to all young people is to be prepared in readiness to face the high demands of your vocation as a sacred vocation given you by God for a purpose.

May I make you deeply concentrate by asking you to ask yourself three questions.

1. Where did I come from?
2. Why am I here?
3. Where am I going?

HERE AND THERE

(Continued from page 10)

two weeks in August, **Brother Layton Plaster**, minister for the **Raytown Church in Kansas City, Missiouri**, plans to lead a group in a campaign, including gospel meeting and perhaps a Bible school for the children . . . In 1964 **Brother E. Claude Gardner, Dean, Freed-Hardeman College**, hopes to be here for a similar campaign."

North Battleford: This church reports definite plans for a building to be completed this summer. A loan has been arranged and several churches in **Texas** and **Arkansas** are helping with the payments. The building will contain five classrooms, an office, a smaller assembly hall in the basement, and a two bedroom suite for the preacher's home.

Red Pheasant congregation is also hoping to erect a building this summer, 27' x 36', over a full basement.

Outlook: The newly purchased church building has been completely remodelled on the inside, one classroom added and a new furnace installed. A V.B.S. is planned for the week of April holidays.

Nipawin: The **Glenn Brandt** family are having the breaking of bread in their home at 409 8th Ave. W. on Sunday afternoons. A baptism in December brings to three the number of young men members within 20 miles.

Saskatoon: "We very much appreciate the GOSPEL HERALD and think you put out a very good paper. Since you asked — we think "A Look Into the Past" is very interesting and are glad to see it included." **R. & L. Olson**

A. Kleppe plans to return to school this fall and a replacement will be needed.

HERE AND THERE

Edmonton: This church exceeded its budget of $110. in 1962. The 1963 goal is $128.00 per week for this congregation of 50 members. A milestone has been reached as the congregation assumes $150.00 of the monthly support of the local preacher for the first time."

There are some members and prospects of a work in **Red Deer** and also of a campaign in **Whitecourt.**

Lloydminster: Gerald Fruzia of **Edmonton** conducted his second singing school here in February. In late April or early May, **Charles Hodges** of **Fort Worth, Texas**, plans to hold an eight day meeting here.

Medicine Hat: There are presently 23 members in regular attendance. Collections have been almost $60. Meetings were planned for March 17-24. Work is being done on the basement classrooms and other parts of the building.

HERE AND THERE

....**Vancouver, B.C.: D. C. Marshall** spoke at the morning and evening services in **Nanaimo, B.C.** on Feb. 10th in the first part of an exchange with **Dale Foster.** There were 40 present for the morning service. **Dale Foster** will speak at **Oakridge** in **Vancouver** in March.

On Feb. 17th a young man was baptized in the morning and a lady in the evening at **Oakridge.**

Besides purchasing a lot adjoining the building for $9,600. this church retired almost two-thirds of a $30,800 indebtedness in 1962.

W. R. Smith of **Abilene** will be here for meetings April 7-13. Appointment of felders has been postponed to follow this meeting.

HERE AND THERE

Prayers are solicited in behalf of **Brian**, the four or five year old son of **Brother and Sister Garth Black**, of **Rome, N.Y.** who has leukemia in the terminal stages.

Sister Rittenhouse of Selkirk, mother of **Clarence Rittenhouse** of **Barrie** church, passed away after a lengthy illness. **W. Jones** conducted the funeral.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Codrington St. Public School, 10:30 a.m.; 126 Penetang St., 7.00 p.m. Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. A. B. Culp, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Caleb Wood, sec., 7655 16th Ave. Sun. 10:30, 11.15 a.m., 7.00 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Aaron Swart ev. Ph. SH 5-2649 Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10.30 a.m. 7.30 p.m., Wed. 7.30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Sec. E. Johnson, Dauphin, Man. Meeting in home — 308 2nd St. S.W. Sunday 10:30 a.m. Phones: 638-3465 or 638-4383.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I. Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph. 5-4145.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg, Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rl., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; 8 p.m. Friday. Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Braysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., 10:30, 11 a.m., and 8 p.m. (11-4 miles S. of Corner Store) Joe Nelson, sec.

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Ridge, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie. R.R. 1, or W. Hart, ev., 25 Titus St., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NANAIMO, B.C.
1680 Meredith Rd., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 P.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, Ev. 549 Queensway Gdn., Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont.; Ray Miller, ev., R.R. 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec, Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev,. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7:30 p.m. Wed. A. Kleppe and W. Orr. evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:15, 11 a.m., 7:30 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., Box 17 Melville Rd., R. 4, Donald McCaig, sec., R.R. No. 4.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer, 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Raymond and Beecher Sts., 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E., 10:30, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. G. Broome, sec.; 210 Jacey Anne Dr., Richmond Hill.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont., John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

PORT COLBORNE AND FENWICK

The Port Colborne congregation had a baptism on March 10, 1963. Mrs Pearl Smith was baptised into her Lord.

The Fenwick congregation is also progressing and at present time a series of cottage meetings are in progress.

All services are well attended and the interest seems to be improving.

The correspondence Course which was offered by mail has proved satisfactory. There were many responses to this course.

Max E. Craddock

HERE AND THERE

Abilene Christian College Lectureship will be April 21-25 on the timely theme "THE CHRISTIAN AND MORALITY."

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11-a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 3:00 p.m. Sun. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

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DON'T WISH ME LUCK

Donald E. Perry

Someone said to me a week or so ago, "I don't know whether I'll see you again before you go to India or not. I want to wish you the best of luck." I wasn't sure how to take this coming from a preacher of faith in God. I knew that he was in the vernacular, offering me his best wishes. But to me, somehow, "luck" is too fickle a goddess to depend upon in such a venture as this.

Luck seems to have to do with chance circumstances; the way the dice rolls, or the hand of cards one might get. Some people who have little faith in God believe that the evolution of the world and of life in the world depended to a great degree on chance circumstances. People with strong faith in God believe that he has and does overrule the affairs of men according to his will. They believe in the providence of God as a loving Father and Shepherd of his people. Joseph said to his brethren who had so cruelly sold him into Egypt as a slave, "You intended it for evil, but God intended it for good to save many people".

God has promised that for those who seek first his Kingdom and his righteousness, all "these (temporal) things will be added" to him. To the man who gives of his means abundantly the promise is given that he shall have, to give abundantly. Indeed, "All things work together for good to them that love the Lord." (Romans 8: 28). These promises involve providence, not just luck.

We will need more than luck on this venture for our Lord into India. We would be unwilling to go if luck was what we had to depend upon. Many possible dangers contront us. We are depending on God to work out the many things we cannot work out. We are in his hands. Wish and pray for us that God's blessings will attend us and that he will guard and keep us and prosper us in his service. This wish is so much richer than to merely wish us "luck".

GOD IN A BOTTLE?

Lynn Anderson, Salmon Arm, B. C.

It has been a year this month since the communist astronaut, Titov made his memorable journey through space. "In my journey through space", he scoffed, "I saw no God or Angels". He expressed then a nagging doubt that haunts many Christians today. Like this Soviet materialist, we are sometimes reluctant to accept deeply anything that is not subject to scientific analysis. This gross misconception is one of the tragic by-products of our age of 'scientific enlightenment'.

Materialism is only a theory. Why should we believe that nothihg is real unless regulated by known scientific law? Because the materialist arbitrarily asserts this thesis does not make it so!

Of course one cannot find God in a test-tube. Does that make Him non-existent? If so, shall we declare such a powerful thing as love to be a myth also? Love cannnot be analyzed in a laboratory, neither can hatred, sadness, happiness, etc. Yet who will doubt these things are real.

This material universe is embraced in the hollow of an omnipotent hand. Thus when chemistry, biology and physics have reached their limitations and fail us, we can turn to God. Go to the soul, rasping in the broken sobs of bereavement, and try to console him with a treatise on the chemical analysis of a tear — Hydrogen,

(Continued on Page 3)

THE PROBLEM OF EVIL

(PART I)

Dale Foster, Nanaimo, B. C.

Nearly every writer on this subject begins by saying that evil is a problem only for the believer. The problem does not even exist for those who do not believe. The quantity and the distribution of evils make difficult the belief in a good God who can be trusted to conserve values eternally, and for many, such a belief is impossible. As far as human experience goes, evil is essentially relative to good because it would be hard to think of evil and, at the same time, not think of good. In reality, then, the problem is one of good and evil. "This close connection of good and evil is fully experienced by the religious consciousness; and the good which religion yields man is sharply contrasted with the evils that hurt him."

One writer points out that the problem of evil is that which rises in any rational mind when the widespread tendency to believe in the goodness of God is challenged by the fact that the world is imperfect. A man who reasons along these lines is in danger of reasoning as follows: "Either God could have prevented evil, but would not; or he would have prevented it, but could not. If the first alternative is taken, God is an imperfect being in goodness; if the second is accepted, God's power is imperfect. In either case God is less than most believers believe, and it is inconceivable that a perfectly good being could have allowed so much evil to enter, and to devastate the world."

For those who continue to believe in God, neither of the above alternatives is valid. Therefore, a third alternative must be proposed. Leibnitz has offered a third alternative in his *Theodicee* which states, "This is the best of all possible worlds." Therefore, the effort to vindicate the justice of God in permitting natural and moral evil is properly called a theodicy. (A vindication of the justice of God in allowing evil to exist. R. D. M.)

The book of Job is a theodicy, and it tries to answer the question, "can human suffering and loss be shown to be bound up in a larger good?" Of course, Job's friends said he was suffering because of *sin*, but in the end no satisfying answer to the problem has been offered. The problem of evil is quite prominent in the religion of the Jews. Prayer was a plea for forgiveness of sin, for deliverance from evil, and the primary purpose of the sacrifice was to avert evil. All the evils that befell the individual or the nation were interpreted by the Jews as a punishment for sin. In Christianity the problem is treated in relation to salvation which makes the picture a little brighter, but it cannot be said that the doctrinal treatment of the problem of evil is free of difficulties.

The problem of good and evil is expressed in religion in the difficulty of believing good to be ultimate and in the difficulty of achieving good. So real are the evils of life that man's "first" gods were puny, local gods, sources of highly precarious good in a world of hostile powers. The case in point here, mainly, is the old, dualistic religion of Persia. There was a good god and an evil god. This was the manifestation of their ideas on this problem, but the final dualism of this kind means a conception of the universe unsatisfying and incoherent.

The difficulty of achieving good in a world of good and evil gives religion its chief task. This is well proven by the eleventh chapter of Hebrews. Throughout the New Testament the exhortation is to "overcome evil with good". As far as this writer can determine, this says that the brunt of the problem of evil is laid upon the shoulders of religious people, and it is up to this group to do all in its power to overcome the problem.

Evil may be said to be of two kinds: natural and moral. Natural evil is that which arises when self-consciousness is not a factor and moral evil is that which arises in or as a result of sin, sin being possible wherever there is a creature sensitive to moral values. Natural evil includes things such as earthquakes, tornadoes, automobile accidents, disease, and pain. Hardly anyone doubts that the operation of so-called natural laws entails many evils.

Perhaps the biggest problem concerning natural evil is its distribution since it may be endured or suffered by an innocent or by a guilty person, and in both cases the evil may be equally natural and necessary. Nearly everyone knows of cases in which one family might be very religious and always trying to do what's right. Another family, the neighbors perhaps, is quite irreligious and doesn't mind cheating some to make an extra dollar. The paradox is that the good family is poor, sickly, and barely getting by while the other family lives well, is healthy, and, seemingly, has no problems. This isn't always the case, but it seems to be noticed more than when the situation is reversed. "To show that death as a universal principle operates for the well-being of humanity does not make it plain why the honest man should be laid low in the fullness of his service, and the profligate spared to continue in his sin."

It is said that natural evils may be divided into three classes: (1) those that arise from man's relation to nature, and nature's to man; (2) those that are native to his own being; and (3) those inflicted upon him by men, whether ancestors or contemporaries. The first of these has been mentioned above briefly. Hardly anyone would disagree that the suffering nature has inflicted on man has educated him. The second class is mostly self-explanatory and includes such things as pain in child birth. The third class is the most disdainful sin which is caused by greed, pride, and, in general, selfish motives.

To the particular problem of natural evil, at least three answers have been suggested. First, personal life cannot develop except in a stable environment. The so - called laws of nature are necessary to the existence of human life, and this is apparent when we reflect how impossibble it would be for man to maintain himself in the world, were there not a constancy, and, therefore, reliability, in the processes of nature. This answer also deals with

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THE PROBLEM OF EVIL

(Continued from page 2)

the freedom of man which will be discussed below.

Secondly, much of the resultant suffering from natural evil is, or can be, redemptive. Those who have never suffered tragedy, or have had a loved one who died, cannot always appreciate life itself. It's fairly easy to talk about how someone else should take suffering until the one talking has done some suffering himself. This writer is not sure he can go along with this answer in full agreement. Surely it is partially valid, but not fully so.

The third answer is that of the life everlasting. Of course, this will solve the problem for a few, perhaps, but there will be many more for whom this will not be the answer. Since there are certain conditions to be able to spend eternity in heaven, there will be few that will find the way, so says Jesus. Those who do not spend eternity in heaven will spend it in hell, and those in the latter place may feel that the problem of evil has just begun!

Natural evils are very closely related to moral evils, and they furnish the occasion for the moral evils to develop. Hunger, pain, and disasters will lead a man to do things that are morally wrong to help relieve himself. Man will steal, and even kill, if it is necessary for self-preservation in many cases. While the two kinds of evil are very closely related, moral evil is much more serious. It deals more with the spiritual life of man which will continue even after death has overcome him.

The origin of moral evil is, indeed, a perplexing problem. Kant says it is a "contradiction to seek the temporal origin of man's moral character, so far as it is considered as contingent, since this character signifies the ground of the exercise of freedom; this ground (like the determining ground of free will generally) must be sought in purely rational representatives". He goes on to say that however the origin of moral evil is explained, the most inept explanation is that we inherited it from our parents. This would deal many modern protestants a blow. The real problem is: "how has the Creator allowed all the fair promise and all of the divine potentiality of man to be falsified by the rise of sin and the cumulative wickedness of all the generations of men?"

MANITOULIN CAMPAIGN IN JULY

Many preachers and other brethren plan to take their vacations and be in this vacationer's paradise in July to help with the extensive campaign being planned. A month of meetings is planned as follows: July 7-11 Kenneth Reed, University of Alabama, "First Principles of the Oracles of God".

July 14-18 Gordon French, Michigan Christian Youth Camp, Attica Michigan, "The Church and Its Functions".

July 22-25 Clyde Lansdell, North Bay, Ontario, "How to Become a Christian".

July 28 - August 1 David Myers, Columbus, Ohio, "Now That I Am a Christian". All meetings 8.30 p.m.

"From July 1 to 14, Brother Willard Pyles of Ravenna, Ohio plans to be here to help us with advertising, personal work, and teach us about home study groups, filmstrips, follow-up to the meetings, etc . . . . We have rented the community hall in Gore Bay (our nearest town) for the meetings. It seats 350. We believe we can run it over by giving proper attention to personal work and advertising. We plan to teach the gospel to all of Manitoulin Island by concentrating on one town or area each year."

C. Brodie Harrell.

GOD IN A BOTTLE?

(Continued from page 1)

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ROME'S SOFT SELL



The term "soft sell' is a relatively new one. It signifies a method of obtaining one's goals, whether it be the sale of goods or the implementation of a policy, by subtle means rather than by forceful activity. One of the most significant trends in the last year has been the soft line adopted by the Church of Rome in its relations with other church groups. Observers have been amazed to see such a change. They have been told that Pope John is responsible for most of it. Almost anyone will rejoice to see this conciliatory attitude. One ought not to jump to the conclusion that this is anything more than a shrewd but temporary device to win friends. Rome has never repudiated its claim of power which were forged in medieval times and repeated by modern popes.

As late as 1864, Pius IX, the first Pope to be declared officially infallible, denounced in no uncertain terms the right of the individual to think, speak and write according to his conscience. In his Encyclical "Quanta Cura", he declared: "Contrary to the teachings of the Holy Scriptures, of the Church, and of the Holy Fathers, these persons do not hesitate to assert, that "the best condition of human society is that wherein no duty is recognized by the Government of correcting, by enacted penalties, the violators of the Catholic Religion, except when the maintenance of the public peace requires it. He branded as "insanity" that "the liberty of conscience and of worship is the peculiar (or inalienable) right of every man, which should be proclaimed by law, and that citizens have the right to all kinds of liberty, to be restrained by no law, whether ecclesiastical or civil, by which they may be enabled to manifest openly and publicly their ideas, by word of mouth, through the press, or by any other means." (Freemantle, The Papal Enclyclicals)

The story is told of a famous sculptor who decided to be more efficient in the use of his model, a well-proportioned man. He decided to pour a plaster cast from which he could mould figures of the man repeatedly. The plaster was mixed; the model was placed in an upright container and plaster was poured around him. All went well until the plaster began to thicken. Every time the poor man breathed, the plaster crept in closer around his chest. Finally the artist had to race against time to release the gasping man from a gradually tightening straight-jacket of death.

This apocryphal story can illustrate the danger that currently threatens from Rome's soft sell. Vast amounts of money have been expended and the services of highly-trained public relations men have been utilized to present Pope John as a fatherly old fellow who holds out his arms of welcome to wayward children of all lands and confessions. We do not know what the personal motives of John may be, perhaps he is as charitable as he is pictured. Nevertheless, if his arms were to close around any substantial proportion of Protestantism, the embrace would be a deadly thing for religious liberty.

We do not question the good faith of many of the Protestant leaders who are beating a path to Rome and sounding pleas for reconciliation. Many of these are pious men who are obsessed with the need for unity and order on the religious scene. It is true that there is a great need for a united witness to the fundamenal truths of Christianity. The past century has been such an erosion of authority and such a fragmentation of that which claims to be the body of Christ, that many sincere men would give anything to remedy this disorder.

There is, however, reason to agree with the philosopher, Will Durant, when he wrote: "When liberty destroys order, the hunger for order will destroy liberty." The old adage "Out of the frying pan, into the fire" can refer to more than food. There is little to be gained by substituting the compulsive order of a religious-political power for an ailing Protestantism. Either of these is a far cry from Paul's

(Continued on page 7)

TEACHING GOD'S WORD

LAWS OF BIBLE SCHOOL GROWTH

H. Ralph Perry, London, Ontario

Church leaders and workers realize that a Bible School should grow. Unless there is steady advance there will usually be a recession. Somehow, as in other endeavours, Bible schools do not remain constant for very long.

The main problem is how to make the Bible school grow. If such depends upon the preacher or the supervisor, its outreach will only be as large as this person. This could definitely limit growth. If the church depends upon every member for Bible school growth, its outreach and potential is unlimited.

There are certain laws of Bible school growth that have come from the law of averages in Bible school work over the years. These have been proved by experience and will work in any church regardless of personnel and size. We discuss some of these now, before beginning our announced series.

I. Enrollment-Attendance Increases In Proportion To Workers At The Ratio Of 10 To 1.

Almost any Bible school has ten times as many students as teachers. In London, Ontario, we have six teachers. In March, attendance averaged 66 and 61 in April. If we had ten qualified teachers, I am confident that attendance would soon reach 100. In 1959 the Strathmore congregation in Toronto had 18 classes. The average attendance for the year was 191. Today, I understand, they have 21 classes. Their attendance should be averaging at least 210.

This law necessitates at least one teacher for every ten students. Generally speaking more than one teacher for ten students means that the teachers are not adequately fulfilling their responsibilities. With hard work and exceptional effort a church may lift this ratio for a time but usually there is a levelling off at the ratio of 10 to 1.

A few large classes in Bible school are doing a good job. These are the exception rather than the rule. They are usually built around a strong personality or an exceptional teacher. Brother Bill Patterson, editor of *Christian Bible Teacher*, told of a class of over 100 in a church in Dallas, Texas. This adult class was taught by an outstanding elder in the church. Bro. Patterson felt that this was not the best arrangemen for good teaching. Elmer Towns, a teacher of Christian Education, stated, "Large Sunday School classes provide little growth, little motivation, and few potential Sunday School workers."

Some sub-principles to this law are:

A. *Divide and Grow:* By reducing this ratio of ten to one a Bible school will usually grow. Thus as possibilities justify it, divide classes, engage new teachers and grow.

B. *Teacher Training:* Classes should not be divided without having trained teachers to take over the new classes. Training classes should be arranged to train more workers. Some leaders seem to think that the way to grow is to get the students first and then provide the teachers. The better way is to provide trained teachers. This arrangement will get the students.

C. *Class Average:* The entire Bible school average should be ten students to one class. This will vary with individual classes. Classes of pre - school children probably shouldn't number over ten. Some say five. It is said by exerts that adult classes should not number over twenty-five. Other age groups should be much smaller in enrollment.

II. The Building Sets The Pattern For Growth

It is difficult to have a growing Bible school without teaching space. "A Sunday School takes the shape of the building it occupies." A church with five teaching centers will have difficulty growing beyond fifty in attendance in Bible school; one with ten centers for teaching will not grow much beyond one hundred.

Growth in attendance demands new classrooms or teaching centers. Permanently divided classroms are much better than partially divided areas. Adequate space provided for teaching will greatly help growth. This takes time and money, but is required if we desire to teach more the word of God in Sunday morning classes.

III. Proper Grading Promotes Growth

Grading in Bible school means arranging classes for students of the same age mentally and chronologically, or as near the same age as possible. Grading helps the teacher meet the pupils' real needs. It makes division of classes, a planned curriculum, and promotion much easier. Students will come more readily and learn with keener interest as these items are planned. Putting students, age eight, in the same class with a fourteen year old will not encourage attendance. Grade your pupils according to educational principles and see the results in growth.

IV. Enrolment And Attendance Increase As Visitation Increases

The four laws of growth already mentioned will not operate properly without a good programme of visitation. Visitation by teachers and other workers reveals a spiritual concern for pupils and their parents.

The evangelical denominations have come to realize the value of a good visitation programme in Bible school work as well as in other phases of the church's labour. Many of them are enjoying rapid growth as a result. May we realize the need of calling on people if we would reach them for Christ. Without visitation many will be lost for eternity.

V. Vision A Neccessity For Growth

All of the laws of growth are based on vision and planning ahead. If one believes that attendance increases in proportion to the number of workers at the ratio of 10 to 1 he will use vision in providing training for more workers and in dividing classes to conquer. If one believes that providing teaching space will set the pattern for growth he will use vision in planning more classrooms for growth. If one believes in proper grading and the value of visitation he will make plans with vision to see that these are operating well. "Where there is no vision the people perish" (Prov. 29:18a).

IS FELLOWSHIP BEING PROMOTED?

By J. C. Bailey, Sr.
Mawlai Phudmawri
Shillong, Assam, India



A brother from Lubbock, Texas, writes in part, "Just a few lines to let you know how much I appreciate the articles you write for the Gospel Herald. I especially appreciate the one, "So Am I", in the March, 1963, issue.

"I feel there is more laxity here in the South than you have in Canada (That might be open to question. JCB). We certainly have our problems with the college students about just such things as you mentioned. I am recommending that each of our students read your article.

"Sometimes when you have time, I would like for you to write something about the latest teachings of Carl Ketcherside. I would especially like to have you write about his view of fellowship and his view of acceptable baptism."

Brother Carl Ketcherside and I are good friends. Some years ago we had a very fruitful discussion in Regina, Sask. We met again for several days in Outlook, Sask., this past summer and last winter I attended briefly a meeting at Hartford, Illinois, of which he was chairman. So I know Brother Carl and like him as well as love him. I do not agree with him on a number of points and I am sure he knows it.

From my reading of his writings, I am persuaded that he presents I Corinthians 1:9 in a way that does an injustice to other passages. He makes fellowship equal to brotherhood. He repeatedly tells the story of himself and his brother fighting as boys, but they were still brothers. This is all true up to a point. They were born into the same family. They had fellowship (companionship, comradeship) in a number of ways, including fighting. Brother Ketcherside has only acknowledged in recent years what thousands of us have known all the time — that every scripturally baptized person on earth is our brother in the Lord. We have been called into fellowship, but are we?

Let me illustrate. I was born on September 13, 1903, and I have a sister who was born on May 15, 1905. She is my sister. We should have fellowship, but we do not. Why? Many years ago she departed from the faith and has worshipped with a sectarian body. Her actions almost broke the heart of my father and mother. In all this, where is the companionship or comradeship? Is she my sister? She is. Are we in fellowship? We are not.

We are called into fellowship, true. Some reject the call. We are also called to be saints, sanctified (I Cor. 1:2). Are all Christians saints? God calls to that purpose, but all do not answer that call.

Paul wrote to the brethren in Ephesus: "And have no fellowship with the unfruitful works of darkness but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of" (Eph. 5:11-12). God issued a general call that all brethren should be in fellowship, but with certain he says to have no fellowship. We are not to be their companion or comrade.

God's grace has appeared, to bring salvation to all men (Titus 2:11). Are all men going to be saved? The disbeliever is damned (Mark 16:16). Can you see the parallel? All brethren are called into fellowship, but some do things it is a shame even to speak of. What are we going to do? HAVE NO FELLOWSHIP. God's grace has brought salvation to all men. Will all men be saved? They will not, for the disbeliever is damned.

The Holy Spirit says, "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only" (Phil. 4:15). So we learn that in fellowship there is a matter of giving and receiving. Is this always possible between brethren? To ask the question is to answer it.

Again the Holy Spirit says: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?" Does iniquity ever exist in the church? How I wish we could say it NEVER does. So when iniquity does exist we can have NO fellowship.

Fellowship is a relative thing: "but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (I John 1:7). When I quoted this to Brother Ketcherside this past summer, he said that light here meant love. I do know a place in the Bible where light and love are used interchangeably, but I do know that light and God's power and God's word are used interchangeably many times. Let us suppose that we accept the arbitrary definition as given by Brother Ketcherside: it does not help for: "For this is the love of God that we keep his commandments." So if we do not keep the commandments of God, we are not in fellowship.

Time is a good teacher, though not the only one. As I look back over 40 years I have known brethren who took the position Brother Ketcherside now takes. Has the result been satisfactory? It has not, for such people have either gone into the Christian Church, or have died spiritually.

Jesus said to judge a tree by its fruits and the fruit of this tree has been bad, very bad. Those brethren who have stayed away from hobbies on one side and digression on the other are the ones who are making progress today. Why leave this fellowship for one that leads to the shipwreck of many and the stagnation of the church of God?

I realize that this treatise leaves many things to be said on the subject of fellowship but I hope it answers my brother's question. In a later article we shall deal with the subject of "acceptable baptism."

HERE AND THERE

Prince Albert, Sask.: Jim Hawkins of Victoria was in a meeting here April 28 to May 8.

THERE IS NO DIFFERENCE

Submitted by R. A. Clark, Stephenville, Texas

Men may differ in some things, but the things in which they are alike are of far more importance in the divine plan than those things in which they differ. These identities are as deep as life itself.

Physical processes and wants are the same for every person. All men, rich and poor, learned or unlearned, black or white, wise or foolish, breathe, eat, drink, sleep, hunger and thirst. All men are moved to sorrow or gladness by the same emotions. Hope, fear, and love, all play the same kind of music upon the heart string of all mankind. All at last are smitten by the same hand — the hand of death.

The gospel of Christ has to do with the deep seated identities of life, not with the minor or superficial differences. Unlike most other religions known in the world, be it said to the glory of Christianity, it knows no color lines, no age limits, no social barriers. According to the great Founder of the Christian religion, "there is no difference." (Acts 1:8; 15:9; Gal. 3:28.)

I. *There is no difference in the begining of physical life:* All are begotten by the father and mother according to natural law.

II. *There is no difference in the manner by which we reach physical maturity:* We eat, drink, sleep, exercise and grow.

III. *There is no difference in the fact of sin in our lives:* "For all have sinned, and fall short of the glory of God." (Rom. 3:23; 5:12; 1 John 1:8.) Because this is true, all alike stand in need of salvation. Since all have sinned, all are lost.

IV. *There is no difference in the fact and measure of God's great love for us:* "For God so loved the world that he gave his only begotten son," etc. (John 3:16.) Darken the windows of your house and the sun will send its golden rays against the shutters you have closed. Close your heart against divine love and it will still penetrate to the barrier you have built against it. (Tit. 2:11.)

V. *There is no difference in the plan of salvation from our sins and lost condition:* for the same conditions of pardon are required of all. The gospel, God's power to save consists of: (1) Facts to be believed. (1 Cor. 15:1-8.); (2) Commands to be obeyed. (Acts 2.38; 17:30.); (3) Promises to be enjoyed. (Acts 2:38b; 5:32; Rom. 6:23.)

VI. *There is no difference in the life we must live in order to be acceptable to God:* For all must supply the Christian graces. (2 Peter 1:5-7.)

VII. *There is no difference in the fact that all must die:* For "it is appointed unto men once to die." (Heb. 9:27; Rom. 5:12.)

VIII. *There is no difference in the fact that all must stand before the Judge to render account for our stewardship:* "So then each one of us give account of himself to God" (Rom. 14:10-12.)

IX. *There is no difference in the fact that all shall be raised from the tombs:* "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth." (John 5:28, 29a.)

But here the identities of men cease and the diversities take the helm; for "they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgement"; for to some the Judge shall say, "Come, ye blessed of my father," but to others he shall say, "Depart, ye cursed." (Matt. 25.)

ROME'S SOFT SELL

(Continued from page 4)

admonition "to keep the unity of the Spirit in the bond of peace." (Eph. 4:3).

Ecumenism and compromise seem to be the order of the day. The leaders of Rome are opportunists enough to see that this fluid state of doctrine can be turned to their advantage. Rome has been involved in the business of diplomacy for many years. Her leaders have been trained in the big league of European power politics. She is almost certain to best the bungling attempts of mere amateurs.

This church will make deals with anyone and everyone. Recently American officials were disturbed at a surprising new willingness on the part of the Vatican to negotiate with Communism. Cardinal Bea, chief of the Vatican's Secretariat, is quoted as saying, "The U S is angry now. I'm afraid they will be angrier soon." (Time, April 5, 1963) Lest anyone should say that the Vatican could not enter into any agreement with godless Communists, we remind our leaders that Rome had Concordats with both Hitler and Mussolini. It would be difficult to say whether Kruschev is any more wicked than those two tyrants.

In any dialogue with Rome, it is necessary to understand that her ethics and morality are not based on biblical standards. She has accommodated herself to the principle that "the end justifies the means." Equivocation, probabilism, reservations to truth and outright lying are tolerated if the situation seems to call for such. Her own official writings indict her, e.g. "So that a false statement knowingly made to one who has not a right to the truth will not be a lie." (Cah. Encyclopaedia, Vol. IX, 471) "However we are also under obligation to keep secrets faithfully, and sometimes the easiest way of fulfilling that duty is to say what is false, or to tell a lie." (ibid. Vol. XI, 696).

Charity toward all need not be gullibility toward everything. True Christians will always seek for unity of faith. Such a unity is a means to an end — the glorification of Christ and the salvation of souls. It is not the end that justifies the means.

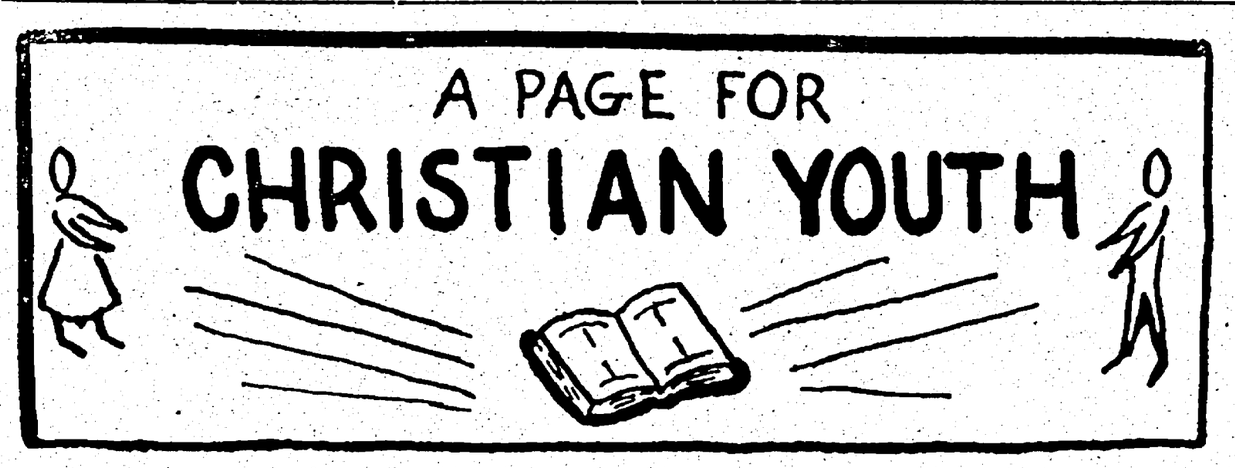
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Ray Miller, Editor

COMMON COURTESY

At the very beginning of this article, we want to make it clear and plain that the writer does not consider himself to be one that has climbed to the crest in regard to the subject under discussion—courtesy. We all have failings, and certainly there are bound to be times in our lives when, for one reason or another, we neglect to extend acts of courtesy to one another. Also, we need to make it plain just here that by courtesy (at least for the purposes of this article) we do not mean every little detail as outlined by one authority or another, but we have reference to matters of a more "every day", and perhaps more important nature.

The first matter that we would like to call to your attention is so obvious that one would think it would never need mentioning; however, many people have never mastered that simple, yet vital habit of saying "please" and "thank you". A second "crime" that many find themselves guilty of in this vast realm of courtesy is that of failing to keep appointments. We have never been left at the altar, but we have been left at a good many other places, and, without a doubt, such has fallen your lot too! Now and then such violations of the rules of decency are unavoidable, but more times than enough they are the unmistakable fruits of downright discourtesy!

We feel confident that, up to this point the "amens" have been flying thick and fast, but now we reach the next point in our discussion, which is a rule of courtesy that is "trodden under foot of men" perhaps more than any other. As you might have guessed, we are thinking now of the army which no man can number that inconvenience their fellow - men by being late. Here again we must admit that such things are quite often beyond our control, but honesty compels us to confess that carelessness is more frequently the culprit!

But what has prompted us to place an article on a subject such as common courtesy in a religious journal? Quite simply, it is this: We believe that courtesy to our fellowmen is a God-given, God-inspired and God-bound decree! In regard to courtesy in our conversation, hear the word of God; Paul said in Colossians 4:6, "Let your speech always be gracious" (Webster, "esp. kindly and courteous"). This forever binds upon us the proper use of our tongue; and especially here is considered a careful choice of words, for words are merely the garments that clothe our thoughts.

In regard to our conduct, Paul said; "love one another with brotherly affection; outdo one another in showing honor" (Rom. 12:10 RSV). As we seriously consider the matter, we see that it all boils down to one of the most famous statements ever uttered, "So whatever you wish that men would do to you, do so to them; for this is the law and the prophets" (Matt. 7:12 RSV). That great, grand and glorious "golden rule", a pillar and rock to all activity and action, preaches many a sermon, not the least of which is this: "Be fervent and faithful in following the rules of common courtesy."

HERE AND THERE

London, Ont.: At this writing London is on the verge of entering on its actual building construction. Ralph Perry writes, "The money hasn't come in very fast so we will have to arrange a mortgage for more than we planned." Let us rally to the support of this program.

YOU ARE IMPORTANT

Bethel Bailey, Sudbury, Ont.

Ever since the days of the Greek Philosophers young people have been going to the dogs. They haven't arrived yet, but they are still going. In spite of this assured decline, marvelous advancements have been made, especially during the past few decades. With our eyes set on the moon, we wonder if this generation will leave anything for future generations to discover.

Where, and what will be our limits? Certainly this writer would not be foolish enough to make any rash predictions. In all probability you younger people, who are still going to the dogs by the way, will unveil many wonderful secrets from God's creation. But in all this there are limits. Sometimes we jokingly say that the sky's the limit; well, we are headed that way. This is not our abiding place. It is not eternal. Some day it must all pass away.

What are we trying to say? Just this, we have a good deal of confidence in our Young People. Surely you are facing tremedous problems. Some of them you must pioneer. They didn't exist yesterday. They can corrupt and destroy our nation, but among you will arise great men, great women, who will deal with these problems and disperse them. With your help this world can become just a little more commodious, more glorious; but again we say this is not our abiding place.

Just as the world depends upon her Young People for survival, so the Church must look to her Young People. No, our objective is not the moon, it is heaven at last. While the world battles with the problems of weightlessness, you can trust to a loving Father who has the answer to this problem. If you set your mind on the things that are above, when Christ comes, you will be caught up to meet your Lord in the air. No space suits, no rockets, just the power of God. The Church needs Y O U and it needs you now. Don't wait until you are old and decrepit. The world wouldn't want you then, why should the Lord? We need your vision, your vitality to spur us on in the Master's service.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Zondervan Pictorial Bible Dictionary, Merrill C. Tenney, General Editor (Zondervan Publishing House, Grand Rapids, Mich., 1963, 968 pages, with over 700 photos, charts and drawings and 40 pages of full-color maps, $9.95 (plus 5% in Canada).

The first edition of 35,000 copies of this new Bible Dictionary was sold out two weeks before publication. A second edition of 25,000 copies was recently made available.

The outstanding feature of this volume is in the profuseness of its illustrations. Photographs are found on practically every page. According to Wilbur M. Smith, a recognized authority on religious books it is "without doubt the most elaborately illustrated one-volumn work of this character that has appeared in English."

Sixty - five conservative scholars have contributed the more than 5,000 entries. Long articles are found on such topics as archaeology, the Dead Sea Scrolls, Texts and Versions, Temple, and Israel.

The average reader will gain much help in understanding the Bible from this excellent dictionary. The many beautiful photographs assist greatly in appreciation of the reality of persons, places and objects mentioned in the Bible.

Psalms of David, by David A. Redding (Fleming H. Revell Company, Westwood, N.J. G. R. Welch, Canadian representative, 1963, 174 pages, $3.25, Canadian price).

In the Introduction the author writes, "The Book of Psalms is the word of man to God, the mirror of man's soul in the grip of hell, groping in his helplessness for that helping hand, groping for words in which to put his tears of appreciation when that hand is given . . . Here are the prayers of every man, everywhere, every time; earthbound but heaven-bent, blind, stumbling, feeling his lonely way in the darkness up to God."

We have previously reviewed "The Parables He Told" by this preacher. In this new book he discusses twenty-three psalms in his unique style.

Here are some samples of his scintillating language: "The first word of the first psalm is a beautiful announcement of the idea and the dream of the Book. It was chosen with infinite care. It was, we believe, chosen by God. The word is 'blessed,' a word cursed so long by disbelief and indifference that modern times no longer recognizes it. A 'blessing' has become a cute little thing that a child might recite before supper. It is trite, safe, dead, and laid to rest in our Sunday best; the fresh idea of blessedness has been obliterated in a ministerial slang of 'bless you's.' Everyone says, 'Bless you' nowadays to

(Continued on page 13)

BIBLE QUIZ



G. H. ELLIS

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

Ratings

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed
10 marks for each

MIRACLES OF CHRIST

1. Identify the first miracle performed by Jesus in his ministry.
2. Identify three miracles performed by Jesus on the Sea of Galilee.
3. Of what was Peter's mother-in-law afflicted before Jesus healed her?
4. What great blessing did Jesus' miracle provide for the widow of Nain?
5. What was the miracle that resulted in the destruction of 2,000 pigs?
6. What action taken by the woman afflicted with an issue of blood resulted in her being healed by Jesus?
7. How many loaves of bread were found for Jesus when he performed the miracle of the feeding of the five thousand? the four thousand?
8. How long had Lazarus been dead before Jesus raised him to life?
9. Of what race was the one leper of the ten healed who returned to thank him?
10. Name the high priest's servant who lost an ear by Peter's sword but received it restored by the healing of Jesus, at the time of Jesus' arrest.

ANSWERS: 1. Turning water to wine, Jn. 2:9, 11. 2. Draught of fishes, Lk 5:1-11; Stilling the tempest, Lk. 8:22-25; Walking on the waters, Mt. 14:22-33. 3. Fever, Mt. 8:14, 15. 4. Raising of her son from the dead, Lk. 7:11-14. 5. Casting devils (Legion) out of the man of Gadara, Mk. 5:1-13. 6. Touching the hem of Jesus' garment, Lk. 8:43-48. 7. Five loaves, Mt. 14:15-21; Seven loaves, Mt. 15:32-39. 8. Four days, Jn. 11:39. 9. Samaritan, Lk. 17:16. 10. Malchus, Jn. 18:10.



HERE AND THERE

by Eugene C. Perry

Burnaby South, B.C.: "We had the pleasure of **Brother Lake** being with us once again, having returned from **Wembley, England,** for a brief rest and visit (accompanied by his w fe) to the **U.S.A.** and **Canada.** We appreciate very much the seven sermons he presented to us from Sunday, March 31st to Friday, April 4th, and are thankful they were not in vain as **Marilyn Wood,** the daughter of Brother and Sister **Ken Wood** and grandchild of the writer, was baptized on the last evening of the meetings

"We understand Brother and Sister **Lake** are returning to **Wembley** again the early part of May." — **C. A. Wood**

Victoria, B.C.: This church is negotiating to purchase 4/5 of an acre of land fronting a full block on **Shelbourne St.,** one of the principal thoroughfares in greater **Victoria.** The area has been rezoned for the purpose and prospects of an early purchase appear good.

Vancouver, B.C.: Dates for **V.B.S.** have been announced as August 12-18. The church has been in **Vancouver** for fifty years but has never had elders. If all goes well **Alex Clelland, Wilf Clelland, Art Farnden** and **Deed Saunders** will be appointed to this office on May 19th.

HERE AND THERE

Lloydminster, Sask.: Brother **Foster** of **Nanaimo, B.C.** held a meeting here May 6-12.

Estevan, Sask.: Howard **Merches** of **Minot, N. Dakota** was in a meeting May 12 to 19 with good attendance and interest.

Wawota, Sask.: "Brother **Steve Ennis** of **Estevan** conducted a meeting here April 10-17. Much interest was shown by people from the town and also those living some distance from the meeting house. **Brethren** from **Manson** and **Estevan** came at t i m e s and joined in the studies brought forth so splendidly by Bro. **Ennis.** Even if no one obeyed the gospel it is our hope and prayer that the lessons from God's Word may leave a mark on the souls of the hearers and lead them to obedience or to better work in the Lord's Kingdom.

"We have room on the benches for more hearers yet. The meeting house is situated right by Highway 16, west end of Wawota. — S.U.

Hardtree, Sask.: Brother Dacus is conducting Bible school July 7 to July 19 with an all day meeting July 7.

Classes will be 9 a.m. to 3.30 p.m. with dinner served at the school.

Preaching at 8 p.m. on Monday, Wednesday and Friday.

July 13 will feature a picnic and get-together.

The school is right in Harptree. Plan your holidays to be with us. We would be so happy to have you.

Saskatoon, Sask.: V.B.S. planned for July 29 - August 3. Men's Camp at **Macrorie** will be held from July 25-28.

Moose Jaw, Sask.: Bible school and meeting dates are July 14-21.

HERE AND THERE

"We now have the **Herald** going into the homes of all the members here. I think it does a great deal to keep them growing and to k e e p them aware of what is going on in the church all over Canada." — **Lynn Anderson**

HERE AND THERE

Sault Ste. Marie, Ont.: Geoffrey H. Ellis, President of Great Lakes Christian College, held a meeting with the **McNab St.** church March 31 to April 7.

Ice Lake, Ont.: "**Brother Gordon French** sent for me to hold a meeting at the **Michigan Christian Youth Camp,** April 15-21. It was my first protracted meeting. I aimed most of my lessons to the teen-agers. We had one restored, and one baptized.

"While I was away in **Michigan** three of your students from **G.L.C.C.** pretty well took charge of the meetting here. The whole church has heaped much praise on the boys for what they did. Sunday night each one spent 10 to 15 minutes talking. They led singing, prayed, etc. They also participated well on Wednesday n'ght . . . We feel that it was a great credit to the boys and to **Great Lakes.**" — **C. Brodie Harrell**

Sudbury, Ont.: Sudbury's annual fellowship meeting has been postponed this year until June 16. **Magnar Knutson,** recently returned from five years in **Norway,** will speak and **Ray Lock,** moving to **North Bay** from **Abilene, Texas,** is being scheduled for the afternoon.

Simcoe Summer Series — Consecutive Campaigns for Christ: **Barrie,** Aug. 12-16, in **Barrie North Collegiate; Collingwood** Aug. 19-23, in Senior P u b l i c School. Guest speakers, both churches, August 11 and 18. Special assistance has been generous in preparation for these special efforts: **Madison Church, Madison, Tennessee,** has decided to send us enough literature for 400 students and twenty teachers; **Fennell Avenue** has supplied us with $325 for the rental of the schools; brethren in the South are sending us **Bro. George Snure** from **Memphis,** and **Bro. and Sister O. D. Morrow, of Decatur, Alabama.** Other workers are expected and desired. Some from **Ontario** have already volunteered.

Brother Clarence Rittenhouse is giving a portion of his holiday time this year to assist **Brother Wesley Jones** and **Brother Louis Pauls** in a special series in **Fredericton.** The dates w ll be June 9 through 13. If you can be in the area at the same time, we would welcome your help.

Until **Brother Woodrow Hazelip** arrives in **Collingwood** in August, there will be no Sunday night service in **Barrie.** The two churches will combine their Sunday evening service in t h e **Collingwood** meeting house at the regular time of 7.00.

The 2.45 Sunday school and 4.00 worship service in **Newmarket** continues to receive good response. The co-operation of brethren from **Pine Orchard** has been good, as well as that of brethren from **Toronto** and other churches. More definite plans for the future are being studied. The meeting is in **Maple Leaf School** just north of Davis Drive, in **Northwest Newmarket. — L. Wesley Jones**

(Continued on Page 16)

GLEANINGS FROM FOREIGN FIELDS

INDIA

As will be noted in another article in this issue, Brother J. C. Bailey has arrived in India and is now working for the Master in that field. His address is "J. C. Bailey, Mawlai Phudmawri, Shillong, Assam, India." This is a change from the temporary address he had in the beginning. Will his correspondents please take note as he informs us postage is very high, and each mis-addressed letter sent costs him 17c.

Sister Bailey and the girls will leave for Shillong in June, the Lord willing, to be followed by Bro. and Sis. Donald Perry and their family, now of Beamsville, Ont., and Bro. David Hallett of Halifax. May all brethren everywhere remember these wonderful Christians in their prayers, that the Lord may be with them and help them in their work. They have volunteered to work in a hard field, but no field is too hard to conquer for the Lord when His help is given. Assam is the far northeastern province of India, just south of the Himalayas, where there was fighting in the recent Indo-Chinese border war.

OKINAWA

Brother Joseph Cannon's mother is settling her affairs in Toronto, Ont., where she has lived for many years, and is going to live with him and his family on the island of Okinawa. Brother Cannon, a worker in Japan and Okinawa more than 15 years, was planning to come home to visit his mother this summer (his father died this past winter) but found transportation costs prohibitive. Instead, his mother made the decision to go to be with her son and his family, and help them as much as possible in their missionary efforts in the Far East.

U.S.A.

The elders of the Highland Church of Christ in Abilene, Texas, have announced the signing of a 52-week contract with short wave radio station WINB in Red Lion, Penn., for weekly gospel broadcasts which will be heard in over 50 nations. Regularly scheduled time for the Sunday broadcast will be 3.30 p.m., Eastern Standard Time, or 2030, Greenwich Meridian Time. The frequency is 17.720.

The program will reach 15 African republics, six Canadian provinces, nine European countries, at least 12 Latin American nations, and many others including the Arctic, Australia, British Isles, Japan, New Zealand, Iceland, the Azores, Bermuda, Malta and the Netherlands Antilles.

Short wave sets are relatively uncommon in North American homes where a variety of radio reception is available on even inexpensive sets but in foreign nations, especially those in which communcations systems are nationalized, short wave set owners depend on them to get unbiased news, free of nationalist propaganda. It is in these countries that the Highland brethren hope to do the most good in getting Bible teaching before people who otherwise may be denied it.

HAWAII

The Wahiawa congregation on the Island of Oahu opened its first house of worship on the first Sunday of April. The seven-year-old church began meeting in a rented store, moved later to a club building, and now for the first time has permanent quarters. The building includes an auditorium seating 176, six classrooms, nursery and restroom facilities, and a baptistry. It is so arranged that the classrooms can be converted to auditorium space when needed, and new classrooms added.

The building is located on the main east-west street in Wahiawa. The congregation is composed of about 80 active members with an average attendance at worship services of about 130. Bro. T. R. Atkinson Jr., is the local preacher.

TAIWAN

Brother Enoch B. Thweatt and his family will leave Taiwan (Formosa) on May 28 to return to the United States after four years' work on the Nationalist Chinese Island.

There are two Chinese congregations and one English-speaking church on Taiwan, and more than 2,000 persons are enrolled in the Bible correspondence course. Major James H. Fry and several other military personnel stationed there in an advisory capacity to the Chinese armed forces will continue the work until another full - time worker arrives.

ISRAEL

Brother and Sister Lee Rotenberry and their four children plan to leave the United States June 14 enroute to Jerusalem where they plan to spend at least six years in missionary work. Brother Ernest O. Stewart is already there, and plans to remain at least three more years, while Bro. Everett Huffard and family of New Mexico will also join the workers in Jerusalem this summer.

In the two years since New Testament Christianity was established in the city of its birth, 46 Arabs and Jews have been baptized into Christ. Small congregations meet in Jerusalem, Joppa, and Galilee.

The Donelson Church of Christ in Nashville, Tenn. will support the Rotenberry family in their work.

BRAZIL

Thirteen persons were baptized into Christ in the city of Sao Paulo during February and March, brethren from the Southwest Church of Christ in that city report.

PAKISTAN

Four persons were baptized into Christ on Sunday morning, March 31, in Karachi, Pakistan, two of them former Moslems. These are the first converts from that religion in Karachi, and Bro. J. C. Choate, who preaches there, feels that an opening has been made which will make it easier to reach other Moslems with the truth of God's Word.

TANGANYIKA

Twelve young men will leave Fort Worth, Texas, next month to spend the next six months engaged in preaching and evangelizing in Tanganyika, East Africa. They will receive no pay for the time they spend there but will have their transportation costs paid by their home congregations or by congregations supporting fulltime workers in Tanganyika: the Oak Lawn, Birdville and Richland Hills churches in Fort Worth, the Park Row church in Arlington, Texas, the Garland Road church in Dallas, and the Mary Ellen and Harvester church in Pampa, Texas.

They will live and work among

(Continued on page 13)

SIX STEPS FOR THE SAVIOUR IN SALMON ARM, B.C.

by Lynn Anderson

We ask you to pray for us. This spr.ng and summer we have plans for this mission point of 27 members, that can only achieve success with your prayers and God's providential guidance.

FIRST:

A group of students from Harding College is coming to the Okanagan Valley this spr.ng to 'spy out the land' with a view to another effort (similar to EXODUS/Bayshore and TARGET/Canada) for this area. Also they will work with us in a personal work campaign canvassing the entire area to arrange Cottage Meetings and to prepare for our coming Gospel Meetings and V.B.S.

SECOND:

We are now in the midst of an all-out personal evangelism training series with the members here which with God's help will begin to bear fruit by our summer meeting and V.B.S. Though our congregation contains many new in the Faith, all desire to be 'soul winners'.

THIRD:

Bruce Tetreau and family, who spent last summer working with us, shall be back again from June 15 through September 15 to reinforce our soul-winning program, teach in V.B.S. and assist in the summer's preaching. Last year while they were here ten souls were baptized.

FOURTH:

From neighbouring congregations (nearest 320 miles away) fourteen teachers are coming to spend their Vacation here, and teach in a V.B.S. slated for July 8-13. We expect a good school as last year our V.B.S. averaged 128 daily with only eight teachers.

FIFTH:

Brother J. L. May of Lepanto, Ark. will be sent by his congregation to preach in a series of Gospel Meetings July 7-14. This will climax three months of direct preparation. We expect a fruitful meeting as last year eight were baptized during an eight-night series. This year we again have an effective evangelist and will have made more thorough preparations.

SIXTH:

Follow-up after this concentrated effort will be directed toward strengthening new converts and arranging cottage meetings with the fresh contacts that will have been made.

THUS: Pray for us. We are a small congregation, but we have a BIG God And if 'God be for us, who can be against us'.

NEW WORKERS TO CANADA



CLINTON BRAZLE FAMILY

Photo by Arvis Williams

The Clinton Brazle family, Tulsa, Oklahoma, plan to move to North Weyburn, Saskatchewan in Augu.t to assist in evangelizing the area for Christ. The Brookside church where the Brazles have been laboring for the past year will support them. The Airport church at North Weyburn will be responsible for housing. The Brazles are Kansans by birth, but were adopted to Montana where they have labored in the gospel for more than a decade. For several years Brazle was editor of the Montana Vineyard, a quarterly news report of Christian progress in Montana. He now serves as editor of LIVING STONES, a monthly magazine devoted to individual spiritual growth.

Brazle will work with the church meeting on the campus of Western Christian College at North Weyburn. He has previously conducted meetings at Saskatoon, Moose Jaw, Harptree, Radville, Wawota, Brandon and Winnipeg. Goals include the establishment of new congregations, strengthening of existing congregations, stimulating workers for an intensive evangelistic effort through the coming years.

The Brazles have 6 children: Melinda, 15; Marilyn, 13; Mike, 12; Mark, 11; Paul, 8; and Peter, 6.

PLANS FOR THE PAS

Leo Richardson of Moline, Illinois and Roy H. Lanier Jr. of Lakeland, Florida visited The Pas, Manitoba in April to make arrangements for a campaign in July. The purpose was to make definite plans concerning rental of a place to meet, times, advertising, expenses, etc.

The planned meeting is the result of the conversion of Mr. and Mrs. Melvin Metzner in Dauphin, Man. during the 1961 summer campaign. Since then they have been transferred to this northern trappers town where they have conducted worship in the home regularly and have invited friends and neighbours to visit.

Eddie Baggett will help in this effort which is being co-ordinated with the "Campaign for Canada" conducted each summer by the Central church in Norman, Oklahoma.

HERE AND THERE

Fenwick, Ont.: A new foundation has been built and the old building moved back onto it. A new front with classrooms will be erected.

GREAT OPPORTUNITY IN ETHIOPIA

by Carl Thompson

A Church Building For Four Dollars

Lennie, Girma, and I visited two of the congregations established by Ato Shongeh Sadaybo in the Sidamo Province of Ethiopia. The two congregations were about two miles apart. One was called Heeda and the other Kaege. There are five more congregations in Sidamo Province and twenty-two others in the Wolommo Province.



The present building in Heeda, Sidamo Province, which the new building will replace

The Heeda church has a small, round, thatched roofed building for worship. Approximately one hundred souls worship there each Sunday. With their meager means and unlimited energy this congregation has started a new building. The old building has been repaired four times, but the available material is not very durable. The new building will have a corrugated iron roof and will be much larger.

Lennie gave the congregation ten Ethiopian dollars (four U.S. dollars) to help them. Then he learned that this amount would complete the new building with what they already had. The people were rejoicing and we rejoiced with them. It was an experience not soon forgotten.

Number of Possible Ethiopian Christians Rises To 50,000

Some weeks ago I began studying with a young man named Legesse. He is studying at the Lutheran Seminary because he wanted to know more about the Bible but is not satisfied there, for he accepts only the Bible for doctrine and belief. I learned last week that Legesse was a member of an independent church in Kambata Province. At the age of thirteen he was baptized for the remission of sins. His congregation was one of several congregations. They grew to a great number but because of a lack of educated teachers and preachers began to rely on the Sudan Interior Mission. False doctrine began to creep in, and even Legesse was affected. However, he began to study on his own and left the Sudan Mission groups but retained some of the erroneous doctrinal concepts. I have had the great joy of leading him back to the perfect way. Soon he will return to his home to teach and preach to his people. He is enthusiastic about the task before him. He of necessity must be, for there are about two hundred and fifty congregations with over twenty thousand members to lead back to the truth.

Most of these congregations, if not all, remain independent from any mission. They do, however, rely on the Sudan Interior Mission for Bible teaching because they themselves have no tribal teachers. Legesse told me he felt that most of these people would be receptive to the truth. In many ways they resemble the New Testament church. He has a giant task before him.

We need more men to come and teach the Bible. We now have direct contact with seven hundred and thirty congregations and over fifty thousand people. Think of the opportunity for a Bible training school for training teachers and preachers. It is going to take workers, money, and more money to do this. But what an opportunity!

Construction on the mission compound has stopped. This is a serious situation. The buildings are needed to provide proper facilities for our mission project. We are judged by the Ethiopian Government through the progress we are making.

It is not important that a few give much but that many give some. If 2,500 individuals would contribute only $10.00 our needs would be virtually met this month. Won't you do it now? If you wait until "tomorrow" it might not be done. Send your contributions to:

Ethiopian Mission Fund,
Box 62, El Segundo, California.

BOOK REVIEWS

(Continued from page 9)

sneezes. Politicians like to sling it around with their handshakes. This is not a disgrace; it is a disaster, for the word 'blessed' is an Atlas that holds a universe of meaning."

"God and gossiping will not go together. God is not at home to any man who 'takes up a reproach against his neighbor.' The cave man had his club and his children shape rapiers from tongues for slower and more delicious torture. Men can form sentences that bring sobs . . . But now hear this: the man or woman who goes about clawing, cutting up good names and brave deeds to ribbons, foaming at the mouth for another's blood and reputation, will never be allowed to come in sight of God this side of penitence."

GLEANINGS

(Continued from Page 11)

the tribes, accompanied by native student preachers who will act as guides and interpreters. African brethren will remain in areas where congregations are established to help the young Christians.

The work in Tanganyika began seven years ago with the establishment of a Bible Training School, dedicated to teaching Africans to preach the gospel to their own people. Graduates are now preaching in four countries.

Another work is in Chimala where Brother Andrew Connally and Brother Jerry Mays operate a medical dispensary and orphanage as well as teach and preach the gospel of our Lord Jesus Christ. Brother Mays is a medical doctor.

DAUPHIN REPORT

Since our last report some months ago we had a one week meeting with J C. Bailey. Although we didn't have large crowds, we had visitors each night, several of whom had never attended gospel meetings before. Temperatures were very low at that time. Young Christians were encouraged and all of us were inspired by the Baileys' determination to take the gospel to India.

Brother and Sister Jim Johnson of Osborne St. Winnipeg have come to help us fortnightly since last September. This is a 425 mile trip. Manson brethren come once a month, brethren from there taking turns in coming to encourage us here. Our greatest need is for a permanent worker and his support. We meet in the Elk's Hall, 4th Ave. S.W. at 11 o'clock each Lord's Day. Bible studies are in the members' homes on Wednesday nights.

We are looking forward to Brother and Sister Eldon Mimm from Oklahoma City, Oklahoma to work with us for the summer months. He will return to O.C.C. for more study in the Fall. We also look for brother Gary Burke who has spent two summers with us. These boys have great ability and the Lord blessed their labors last year and we look forward to their return. Brethren from Oklahoma are planning to be with us for a tent meeting and Vacation Bible school again.

We have endeavoured to do almost everything in our power to encourage someone to come and work with us. So few are willing to accept the challenge of a small place. It is not a problem to get a preacher where there is everything to work with but I often wonder if God is pleased when mission points such as ours, just can't progress because brethren lack faith to pioneer and work where conditions are not secure. We all need to sacrifice more to see results each year. This sometimes means making financial, vacation and other plans fit the work of the church as our first obligation.

If we could get support guaranteed, we would get a worker. There is a brother who is interested in the work here, who has a wife and children. We will do all we can, but you can help Dauphin become a strong congregation by your financial suppo.t and by your prayers.

We would welcome visitors who are interested in seeing our possibilities, meeting the congregation here, and visiting our beautiful town. The population is approximately 8,000 and we have two new denominational church buildings being built this summer, - Presbyterian and Lutheran. As well, Roman Catholic, United Church, and Baptist have built recently.

There are lakes and mountains all around. Riding Mountain National Park and beautiful Clear Lake are in this vicinity. Our phone is in the directory.

We feel that we have potential for a strong congregation here but we do solicit your help to get established. A permanent worker is our need. Let us hear from you. Dauphin Church of Christ, Ethel Johnson, Sec., Dauphin, Man.

Bienvenue!

Assembly Rec-

Sunday A.M. meetings,
Bible Classes 10:10,
Assembly 11:00
Codrington St. Public
School. (No night
meetings until Aug. 18th)

BARRIE

BARRIE

WHATEVER your reasons
for visiting beautiful
Simcoe County this
summer - WELCOME!
Write Box 460
for information.

Reation

Inspiration

Excursion

OUR DEPARTED

MITCHELL

The congregation in Calgary has suffered another great loss in the passing of our beloved brother J. A. Mitchell, Lord's Day, April 14 at the age of 82. He came to Calgary from Newfoundland in 1906, and was one of the few associated with the early days of the church in this city.

After his immersion into Christ, he found many opportunities for service in the growing activities of the church around which he seemed to build his life. The crowded funeral parlor paid tribute to the high regard in which he was held in the community.

Brother Mitchell has left behind a host of brethren and friends who will remember him with deep affection. "We say good night here, but good morning, up there."

Services were conducted by brother Charles Littrel, assisted by the writer. A. Weston.

* * *

HODGKINS

The angel of death came suddenly to call away the gentle spirit of Ida Norma Hodgkins, of Jordan, Ontario. While confined to the General Hospital, in St. Catharines for a short time, where she underwent surgery, her sudden passing was a great shock to her many friends and loved ones.

Sister Hodgkins had been a member of the Jordan church for years. It was in this little village of Jordan that she was born, married and raised her family. She had the responsibility of the home, since her husband has been in failing health, and is now confined to Sunnybrook Hospital in Toronto.

Sister Hodgkins is survived by her husband, two daughters, Barbara and Annie; one son Clyde, all of Jordan; one brother, Gladson Skinner, Port Robinson.

On the afternoon of May 7th, her many friends in the church and outside the church, gathered at the Tallman Funeral Home, to show their final tribute of love and repect, to the memory of one who had served her family and died in the faith and hope of the Lord.

The interment took place in the Oaklawn Cemetery at Jordan Station. Charles G. McPhee.

FRENCH AD FIRST FOR FRENCH CANADA

What may well be the first non-Catholic teaching ad ever to be placed by any religious group in a newspaper of French-speaking Canada, has been placed by the brethren in Montreal, Quebec. The ad, "Your Bible is Neither Catholic Nor Protestant . . .", was recently run in "La Patrie", a widely circulated French weekly. Members of the newspaper staff expressed belief that this is a milestone for Quebec, for they said they knew of no other French language paper which has carried such an ad. "Certain policies" have been involved. "La Presse", a daily paper, with the same owners as "La Patrie", emphatically turned down a simple Bible correspondence course ad.

The very fact the ad was carried sets a precedent that may have far reaching effects in bringing the gospel to French-speaking Canada. The province of Quebec has a population of 5.2 million, of which 85% are of French Catholic ancestry. Large numbers of French Canadians also live in New Brunswick, Ontario, and Manitoba. As yet, no attempt has been made to establish a French-speaking work in Canada. The English-speaking congregation, meeting in the suburb of Lachine, is the only one in the province.

The ad, which was supplied by brethren in Europe, offered a booklet, "What is the Church of Christ"; a New Testament; and a Bible course of 8 lessons. The response to the ad has far exceeded the expectations of the Montreal brethren, and they are left with greater hopes that a French-speaking work can be started in the near future. Such an effort would require a French-speaking evangelist (or one who would determine to learn the language), who would be willing to accept the challenge of entering a virgin field. The brethren who have observed the latest political and religious trends in Quebec, strongly believe the time could be no better for launching a French-speaking work. Congregations or individuals interested in knowing more about the work in Quebec may write to: Jerry L. Davidson, 760 - 44th. Ave., Lachine, Quebec, Canada.

HERE AND THERE

Halifax, N.S.: V.B.S. is planned for July 8-12 with a meeting July 7-14. The **Murray Marshall** family of **Union City, Georgia** will help here and in **Mill Village.** Teachers are needed as well as other workers. Effort is being made to improve the Bible school program by teacher training and by encouraging more to attend. The 1963 budget calls for 10% increase in local giving.

Mill Village, N.S.: Bible classes are growing. There are four each Sunday afternoon. V.B.S. July 22-26 and meeting July 21-28 with **M. Marshall.**

HELP US

PUT THE

GOSPEL HERALD

IN MORE HOMES IN 1963

HERE AND THERE

(Continued from page 10)

Meaford, Ont.: The week end of May 19th featured a special gathering of young people who studied the theme, "The Great Commission in the Life of the Teen-ager". **Brodie Harrell of Ice Lake** spoke Friday evening and **Don Morris, President of Abilene Christian College, Abilene Texas** on Sunday. **The Great Lakes Christian College Chorus** sang in the afternoon and **Grant Stevenson** showed pictures of his "Holy Land" tour after the evening meeting.

Owen Sound, Ont.: David Johnson of **Jordan** held an eight day meeting here beginning on May 5. "While there were no immediate results in this effort it was most encouraging to have a more consistent attendance on the part of our own members than heretofore.

"**Brother Whitfield** has again resumed holding the cottage meetings that he was forced to discontinue because of illness." — **The Northern Light**

North Bay, Ont.: A giant campaign is being planned for the first three weeks in July and 100 people are expected to help. **Ray Lock** is directing a V.B.S. July 8-12, and **Clyde Lansdell** a personal work campaign July 1-20. July 15-19 (the last week) each evening special meetings on the subject "Restoration of New Testament Christianity in 1963" will be held by **Roy D. Merritt of Ottawa.**

Windsor, Ont.: "On May 2nd, 1963 **Richard Davies** was baptized. This was the result of the influence of **Sis. Carolyn Liles** and the instruction received in the Liles' home. We hope that Richard will have many years of service in the Lord's work.

"On April 21st our goal of 130 was obtained in the Bible school.

"We are looking forward to the arrival of the **Ray Miller** family of **Omagh** in mid-July. **Bro. Miller** is coming to work with this congregation at that time." **B. Autterson, Sec.**

Glencoe, Ont.: "In the meeting with the church at **Glencoe** held by **Jim Nicholson** during April he gave the audiences fine sermons and did much personal work among the villagers which resulted in a great deal of good being done. There were four additions, three by baptism and one restoration.

"The church is looking forward to another meeting this fall with **Bro. Nicholson** again doing the preaching. — **A. T. Purcell**

Omagh, Ont.: "After the better part of two years pleasant work with the **Omagh** congregation, I will terminate my work here this July. If it is the Lord's will, I will take up the work with the **Windsor** congregation at that time.

"We have just concluded our Gospel Meeting with **Don Deffenbaugh, of Neosho, Missouri** doing the preaching. Interest and attendance were high throughout, and the average attendance through the week was 68. — **Ray L. Miller**

Niagara Falls, Ont.: Although **Bruce C. Merritt** has engaged to teach High School in **St. Catharines** in September. He will continue to reside in Niagara Falls and will preach there until such time as the congregation has desire and opportunity to make other arrangements. He writes, "In other words I have decided to 'make tents' for my support as did the apostle Paul on various occasions."

St. Catharines Ont.: The June meeting will be held by this church at **Beamsville** with **Bro. Oliver** of **Clawson, Michigan** and **Wesley Jones** of **Barrie, Ontario** as the speakers. Following this **Bro. Oliver** will preach in a meeting in the new building on Ontario Street in **St. Catharines.** The building is progressing toward completion.

Tintern, Ont.: "The average contribution for April was $151.37 with an average of 66 present for 10 a.m. Bible study, 78 for worship Sunday morning, 53 in the evening and 60 for Wednesday evening.

Bernard Lemmons will be with this church for a meeting November 11-20. There have been three baptisms, a man and wife and the husband of a recent convert.

Jordan, Ont.: Bryan Vinson Sr., Longview, Texas spoke in a meeting May 12-19. A five lesson Bible Correspondence Course was advertised in the **Dunnville Chronicle** and has resulted in the enrollment of seven adults.

Beamsville Ont.: A good meeting by **Warren Whitelaw** resulted in two restorations and two baptisms and good interest in the community.

After 21 years of service as correspondent and treasurer for the church at **Beamsville, A. B. Culp** has resigned and been replaced by two younger men. V.B.S. is planned for July 1-5.

Toronto, Ont., Bayview Ave.: One confessed wrong during the meeting by **J. C. Bailey** in early April.

Harding Ave.: A recent immigrant from **Ireland, Malcom McConnell** was baptized on April 7. **John Justin** is the evangelist here.

Strathmore Blvd.: One confessed error and sought restoration and one placed membership in April. **Brother Bryant** and a number of others from points north of **Toronto** enjoyed the spiritually unlifting experience of a visit to the **Abilene Christian College Lectureship.**

(Continued on page 17)

HOLLAND WORKER SEEKS SUPPORT

Roy Davison is still seeking support for his proposed work in Utrecht, Holland.

Good progress has been made but he still lacks the necessary regular support.

Of $1,400. being raised for travel fund and printing equipment; $1,100. has been raised. Of the $400. needed per month ($300. personal support and $100. working fund); there is promise of $120. per month.

He is presently concentrating his efforts to find a church willing to supply the lacking $300. per month personal support and to be responsible for his work in Holland.

Since leaving Sarnia, Ontario January the first he has contacted over 200 churches and spoken before 35 in Canada, Michigan, Kansas, Texas, Arizona, and California.

Holland is the most densely populated country in the world with 855 people per square mile. Total population is 12 million. Yet, there are only four chruches.

There is urgent need for more preachers throughout the world. "and how shall they preach, except they be sent?" Romans 10:15.

INTO EVERY HOME IN 1963

Allan Bryan

In 1963 it is hoped that every home in the entire brotherhood will begin receiving at least one periodical published by our brethren. At the present time, the total circulation of all such periodicals is less than 250,000 and it is generally estimated that less than 10% of the homes of our brethren receive any periodical written and published by members of the church.

In a recent study in one congregation of less than 100 members, it was found that the total of all secular publications, including professional and business publications taken by men as well as home periodicals going directly into the home, was 240 while only 32 publications by our brethren were taken by all of the members. Is it any wonder today that the secular too often crowds out the spiritual?

If the circulation of all periodicals by our brethren could be doubled or quadrupled in 1963 by placing at least one religious periodical into every home of the brotherhood, the following things would happen:

1. Interest in mission work, local and world-wide, would be multiplied.
2. Thousands of homes would be strengthened spiritually by having family devotions.
3. In all likelihood the entire giving of our brethren would be more than doubled.
4. Children and young people would be encouraged and guided toward a more useful life in Christ Jesus.
5. Interest in all Christian schools would be multiplied and more adequate support for these institutions would be furnished.
6. A greater desire to save souls would be engendered in the hearts of multiplied thousands upon thousands and souls by the thousands would be saved.
7. All orphan homes or homes for the aged supported by the brethren would receive far greater support.
8. Interest in Bible Study, both in organized classes and in Cottage Bible classes would be greatly increased.
9. All elders, deacons, teachers and personal workers would be helped in the great work they are doing.
10. Thousands outside the church will learn for the first time concerning the New Testament church and will be led to become Christians.

To be successful in this campaign, we need the help and support of every elder, every minister, every teacher, every personal worker and every person who loves the Lord and wants to help make the church grow. **Let's put a Christian periodical into every home in the brotherhood in 1963.**

The Church in BRANDON, MAN. wishes to secure the services of a FULL-TIME PREACHER

Although no preacher's residence is furnished, an adequate salary is provided. Brandon has a population of thirty thousand and is the second largest city in Manitoba with good opportunities. Anyone desiring further information may contact Gordon A. McFarlane at Rivers, Manitoba.

TORONTO HOMECOMING

On May 5th., 1963 the Fern Ave. congregation celebrated its 53rd. anniversary with a "Homecoming Day". Some 225 were present at the morning worship hour. In the afternoon 245 came to the "Song Service" conducted by Fred R. Smart, and the Great Lakes Christian College Quartet did a splendid job of song presentation. At night 175 attended with John Justin and Warren Whitelaw speaking. A total of 400 different people attended throughout the day.

Highlighting our activity during the last month, the West-End congregations of Toronto met at Fern Ave. on May 9th. to discuss with Louisville Ky. brethren plans for a 1964 campaign in Metro Toronto. A similar meeting was held May 8th. in the East-End.

Fern Ave. is happy to report the baptisms of three teenagers during the last month and the restoration of one from the Christian church. The Lord has blessed this work with a total of 22 additions during the last 10 months.

Summer plans call for a V.B.S. July 1-5. Also Warren Whitelaw will be at Omagh July 7 to August 3.

HERE AND THERE

(Continued from Page 16)

Ajax, Ont.: V.B.S. is planned for August 12-16. Remember the radio preaching by **Wesley Jones** at 4 p.m. on CKLB — 1350 **Oshawa.**

HERE AND THERE

Buffalo, N.Y.: Appointment of elders is progressing nicely.

Hamburg, N.Y.: "The Central congregation, **Cleburne, Texas,** has agreed to accept the supervision and sponsorship of the new work at **Hamburg, N.Y.** to be effective Aug. 1. **Bro. John Featherstone,** minister of the **Central Church,** will move to **Hamburg** as full-time evangelist." Men in Hamburg are investigating the purchase of property for a church building.

East Buffalo, N.Y.: Three have been baptized since **Acey Colston** assumed full time work with this congregation. Plans are under way for purchasing, or building, these zealous Christians a church home . . . Attendance recently 110 with a contribution of $180.

Burlington, Vt.: The membership shows about 44 of whom some 27 carry the burden of the work. **Charles Davison** and family, formerly announced as moving to **London, Ontario,** plan to move to **Burlington** this summer. Two have been baptized and one restored in early April. There is possibility of a church being started in **St. Albans,** 25 miles north of **Burlington.** There are nine members in the area.

India: You are asked to make note of the present address of **J. C. Bailey** which was omitted from his report last month. It is:

J. C. Bailey
c/o Prenshon Kharluki
Mawlai, Phudmawri
Shillong, Assam, India

Germany: Betty Roemer, missionary to Germany, is on a trip in Canada and the U.S. visiting churches which have helped to support the work in **Berlin.**

England: The **E. P. Lakes** left

(Continued on page 19)

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Codrington St. Public School, classes 10:10 a.m., Assembly 11:00; Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Ivon Johnson, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Caleb Wood, sec., 7655 16th Ave. Sun. 10:30, 11.15 a.m., 7.00 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Aaron Swart ev. Ph. SH 5-2649 Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.; Jim Hunt. ev.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10.30 a.m. 7.30 p.m., Wed. 7.30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Elk's Hall, 4th Ave. S.E. Sun. 11 a.m. Sec. E. Johnson, Dauphin, Man. Phones: 638-3465 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I. Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph. 5-4145.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg, Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rl., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 93 Irene Ave., Stoney Creek.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Braysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Robert Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec. David M. Johnson, ev.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Ridge, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie. R.R. 1, or W. Hart, ev., 25 Titus St., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NANAIMO, B.C.
1680 Meredith Rd., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU. 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 P.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, Ev. 549 Queensway Gdn., Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont.; Ray Miller, ev., R.R. 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15.
(Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704; Roy Davison, ev., Box 54.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7:30 p.m. Wed. A. Kleppe and W. Orr. evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer, 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Raymond and Beecher Sts., 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E., 10:30, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. G. Broome, sec.; 210 Jacey Anne Dr., Richmond Hill.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont., John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

HERE AND THERE

(Continued from page 17)

Toronto for London on May 2. They will be making arrangements for the coming campaign.

HERE AND THERE

Montreal, Que.: Effort is being made to find a French speaking preacher to work among the French speaking population of this province. Coleman Crocker of New Providence Tenn. is working hard towards either getting a man to come to Quebec City or coming himself by the fall of 1964.

Elvis Huffard of Henderson, Tenn. will speak and about 25 workers will take part in a campaign in Lachine soon.

HERE AND THERE

Ithica, N.Y.: Jimmy Johnson reports 14 baptized in the last seven weeks, six of them on May 12. The membership now numbers 51 but has increased by almost 40% since the first of April. We rejoice with Brother Johnson and especially at learning that one of those who obeyed was his daughter.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

VACATION TRIPS

Question 1 — "Would you like to take a trip to Bible Lands?"

Question 2 — "Would you like to visit Christians in Africa, Asia, Europe South America?"

Answer — "Yes, but this is a dream! Finances makes this impossible."

Reply — "Oh but it is possible for only **$12.50 per person** and 5 days of your vacation. You may go with these two world travellers for Christ at:



MAURICE HALL

- Missionary to France, eight years
- Head Mission Department, M.C. Jr. C.
- Editor, "The Challenge of World Evangelism"
- World Circling Trip for Missions, 1962
- To Go To Viet Nam With Gospel, 1963

OMAGH BIBLE SCHOOL'S
CHRISTIAN FELLOWSHIP WEEK
AUGUST 5 - 9, 1963



LUCIEN PALMER

- Missionary to Nigeria, four years
- Dean, Michigan Christian Jr. College
- Ass. Ed. "The Challenge of World Evangelism"
- World Circling Trip for Missions, 1962
- To See The Gospel Taken To Liberia

The wives of these men and possibly five foreign students at M.C. Jr. C. from France, England, Thailand, and South Africa, will be along. (These last are the result of mission work. They will participate.)

PROGRAMME

MORNING:

- **"The Challenge of This Generation to Preach The Gospel To The Whole World"** — lectures by Hall and Palmer.
- **Class on Missions for Children"** — Marie Hall, Ida Palmer.
- **"Practical Aspects of Missions"** — Maurice and Marie Hall, Lucien and Ida Palmer and foreign students.

AFTERNOON: Rest, Swimming, Recreation, Trips.

EVENING: Two 45 minute periods. Starting at 7:30.

- **Mission Fields of The World"** — Graphically illustrated with coloured slides and sound movies.
- **"A Visit To Bible Lands"** — A visit through colored slides to every place the Bible says Jesus visited when on earth.

ELDERS, YOUNG PEOPLE, TEACHERS, ALL — YOU CAN'T AFFORD TO MISS THIS THRILLING AND CHALLENGING FIVE DAYS

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GOSPEL HERALD

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WHY IS IT NEWS?

by Ed Bryant

Almost every issue of every Christian periodical we read these days carries news of a new missionary to some foreign land. It is heartening to see such efforts increasing. They need to be doubled and re-doubled, if we are to fulfill our mission to all the world.

The fact that such activity is news, however, should be a matter of some concern to all of us. We are outdistanced, outnumbered, out-financed and out-figured by denominational harbingers of error to such an extent that our missionary activity seems, if not too late, certainly too little. Only those events of an unusual or outstanding nature qualify as news with most media. There should be nothing unusual about going or sending "into all the world". It is, after all, only carrying out the marching orders issued long ago by the Master.

It would be good to see missionary departures become of such routine character as to be simply listed in a department or column of a publication, much in the manner of ship arrivals and departures. This would be the case, if we merely matched the activities of our religious neighbors, at least as far as numbers of missionaries on foreign soil are concerned.

Some are ready to protest, "But they are more numerous than we!" Granted . . . but how did they get that way? Certainly not by simply erecting a fine meeting-house, and then sitting down. Some are content merely to keep house for the Lord in such a place, and regard the building of a meeting-house as the ultimate goal. It is refreshing to note at least one congregation has already made the arrangements necessary to putting a man in the field, but does not yet have a meeting-house of its own. We can argue all day about the methods and practices of our religious neighbors in their missionary activities, but in all honesty, we should face the fact that they have taken the Great Commission seriously and have proceeded into all the world, including their own back yard.

It would be something in our favour if we could say, "Well, at least we have evangelized our own continent in our time!" But we can't even do that. There are still states and provinces in North America that have not heard the gospel of Christ. There are still

(Continued on Page 6)

THE GREATEST COMMANDMENT

N. H. Bailey, Sault Ste Marie, Ont.

"Which is the greatest commandment?" This question was asked of Jesus by a lawyer representing the Pharisees who sought to try him, when he stood in opposition to their religious activities. There is a lesson for us today in Christ's answer to this question.

The Master gave these men to understand that, although what they did may have been right (Matt. 23:23), unless the proper motive was there, the actions were not acceptable unto God. The proper attitude must motivate our actions in order to make them acceptable unto Him.

Moses *chose* rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season. Abraham *believed* God and it was reckoned unto him for righteousness. He also *showed* love unto strangers, in that he entertained angels unawares.

The need for proper motivation exists today, if we are to be acceptable unto God. Is this not the great theme of the New Testament? Does not James refer to this as the Royal Law? (James 2:8-13). In the thirteenth chapter of I Corinthians, the Apostle Paul is very emphatic in his teaching on the need for love behind the action.

If we serve God only because we feel that we must, this is not enough. We must do it because we want. The same applies in our dealings with our fellow man. The how, why, and what we do in human

(Continued on Page 6)

THE PROBLEM OF EVIL

(PART II)

Dale Foster, Nanaimo, B. C.

It is sometime said by unbelievers that the whole problem of evil is an artificial one, created by the false premise that there is a God. It is true that evil is more harmonious with atheism, but those who make this assertion are in error anyway. The proof for a Divine Being is too overwhelming for them to have their way with this proposition.

The fact that there is some limitation with God concerning moral evil is admitted by all who study the problem seriously, but the only question is where the limitation begins. To be Almighty is not to be able to do things which, by the very nature of the case, are incapable of performance. The moral inability may be seen by these words: "It is impossible for God to lie". Most philosophers hold that God is limited by the conditions of goodness; this may be the best possible world, but it is the only kind of world that is consistent with the Purpose behind the world. God doesn't want anyone to sin, but man sins of his own free will.

This brings up the next problem: human freedom and evil. A theistic theory of the universe which affirms the divine creative activity, in so doing asserts a responsibility on the part of God for the world he has created. Thus, God created men who sin, and this makes God responsible for the sin. As already stated above, man does not *have* to sin. This is the Christian paradox of sin: he is to blame for it, but he cannot heal it; God did not cause it, but he can forgive and ove come it.

There are, at least, two meanings for freedom: (1) the harmonious realization of the good in human character; and (2) the freedom of choice and the meaning which attaches to it. Two theories spring from these definitions. One of them is determinism. This theory holds that man is really nothing more than a machine, though, those who hold to this theory would not admit it. If this theory is true, man is no more responsible for his deeds, good or bad, than he is his appearance. "Hard determinism", as this theory is called, "makes the personal consciousness of freedom utterly inexplicable, and it is condemned by its failure to comprehend the indispensable part played by the self in all volition."

The second theory is a milder form of determinism. According to this theory man is completely free to do and choose as he pleases. The key to the theory seems to be that man reveals his character every time he makes a choice. It's hard to see why this theory is dubbed determinism, though in a lighter vein, since, in reality, it seems to be nothing but "plain, old" freedom.

Freedom cannot mean the liberty of indifference, for a will that is indifferent to values, and can as readily will the good as the bad, would not be a moral will. One writer points out that there is very little evil in the animal world, but it is with man that the difficult problem arises since he is personal and the animals are not. "Evil is the price we pay for moral freedom."

Optimism is, in a sense, implicit in theism. The more perfect we can conceive God to be, the less evil can be attributed to him, and the more optimistic man will, or can, become. "Man is by nature good, and only by some perversion has become evil. The evil may be attributed to some foreign agency: to the drag of matter or the temptation of an evil spirit, itself mysteriously fallen, or to some chance cosmical disequilibrium; but man's proper nature is good, or, at least, innocent."

In the eighteenth century "the philosophical optimist frankly recognized the reality of evil, as well as its wide distribution, but *the point was that the world contained the proper amount of evil.*" This, along with the idea that this is the best of all possible worlds, seems to be one of the strongest answers to the problem of evil today. If this optimism is ever once lost, the world will be in a pitiable shape, indeed! Human life is far from what it ought to be, but it seems to be growing better, and though evil does not disappear, it stands out in sharper contrast to the good.

Pessimism is the philosophy which says that existence is determined by disvalue; evil is supreme and every apparent good is either unreal or is instrumental to evil. If pessimism is to justify itself as a theory of life, it must rest, not on a temperamental and impressionist picture of experience, but on a philosophic basis. It was Schopenhauer's undertaking to do this by working out an elaborate system, but he failed as have others. In opposition to optimism, pessimism is so far from conceiving this as the best of all possble worlds that it describes the world as so bad that no world would have been better. Pessimism knows no creator whom it can hold responsible for evil, nor any sovereign through whose benevolence or wisdom it can be removed.

The trouble with pessimism is that it is too subjective. Pessimism depends on the mood of the person, and if the mood is one of sorrow or grief even the optimist becomes for a time being a pessismist and finds life unprofitable. "On the whole the case for pessimism must be judged to break down: the evils of life are balanced by goods, and there are possibilities of greater good as the reward of loyal endeavor."

Many solutions to the problem of evil have been offered, and now a few of them will be considered and evaluated. The first "solution" to be considered is that suffering is punishment for moral evil, or sin. This view is not logically impossible and is widely held. One author rejects this theory on three accounts: "(1) it does not account for the sin; (2) it is not in accordance with observed phenomena; and (3) it is not consistent with the goodness of God." The book of Job and Jesus (Jno. 9:3) reject this "solution" to which so many hold.

Another widely held "solution" is that evil may be regarded as disciplinary. The purpose of evil, then, would be to reform or to test, or to elicit "rugged individualism" or social responsibility, rather than to

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ACCEPTABLE BAPTISM

J. C. Bailey, Sr.
Mawlia, Phudmawri
Shillong, Assam, India



The brother who asked me to comment on Brother Ketcherside's views on fellowship also asked me to comment on his views on baptism. Since the question of Acceptable Baptism is one that has no isolated bearing on Brother Ketcherside's present position, I shall write about the question in a general way and not as it deals with Brother Ketcherside's position in particular.

The question of Acceptable Baptism occupied the thinking of the brotherhood when I was a young preacher forty years ago. Thinking on the question has largely crystallized, but not entirely so. We have no human law-making body to say, "This you shall accept as the truth." As long as our knowledge of the Divine Will is not as complete as our brother's, we shall not "see alike" entirely. As saints are perfected through "Divine knowledge", we come individually to the "unity of the faith." God's will is perfect. The faith has been delivered *once for all.* It is simply that we have failed often to grasp the truth on a given subject.

If we can add something in this article that will help someone to come to a fuller knowledge of the Word of God, we shall have succeeded, for "we have this treasure in earthen vessels."

The word "baptize" means to immerse. There is no man that could be rated as a scholar who would deny this. There is not a Greek-English lexicon extant, that does not give the meaning of "immerse" or its equivalent for this New Testament word. In religious circles, we hear people talk of "modes" of baptism. You never read in your Bible about a "mode" of baptism. I have heard my brethren say, sometimes carelessly, "Immersion is the Scriptural *mode* of baptism." That is not true. Immersion is baptism and not merely a mode of it. If there is no such thing as immersion being a mode of baptism, how much less authority there is for so designating sprinkling and pouring.

The act of baptism is immersion. Remember we have been speaking of the actual meaning of the word. We have not been dealing specifically with the Scriptural use of the word. Webster says: "Faith is the belief of testimony." The word in the New Testament usage bears out the root meaning. The question is what testimony are we to believe? We suggest that the following Scriptures show that baptism is immersion: John 3:23; Acts 8:38, 39; Romans 6:3, 4; Colossians 2:12; and Ephesians 5:26. I do not mean that this list is exhaustive, but it is sufficient.

Who Should Be Baptized?

Jesus said that the believer should be baptized (Mark 16:16). It will not make any difference whether you immerse the unbeliever or pour a little water on his head. He has not obeyed the Lord unless he is a believer. The sprinkling or pouring of water on a baby's head, with the thought that such a person has been scripturally baptized is a travesty indeed.

It is taught by some that the children of believers are subject to baptism in infancy. There is nothing in all the Scriptures that distantly resembles such an idea. Jesus made the matter personal, not collective, when he said: "He that believeth and is baptized shall be saved."

Many good people have been deceived into thinking that they were baptized when they were babies and that action is sufficient. More than once I have had people tell me that they would be baptized, if they had not been baptized once already. They pointed to the Bible statement "there is one baptism." I could not persuade them that they had no part or parcel in the *one* baptism. They had accepted a substitute for the genuine article.

It is true that the Bible says, "there is . . . one baptism" (Eph. 4:5). This does not mean that one does not need to obey the Lord if one has not done so (even though he may have been immersed). We have proof of this in Acts 19:1-7. Twelve men had been baptized previously. They had been baptized with John's baptism. This baptism of John was in its *proper time* ordained of God. However, Christ now has *all* authority (Matt. 28:18) and the baptism now in force is "in the name of (that is by the authority of) the Lord Jesus Christ. (Acts 2:38).

There is *one* baptism. It is not John's baptism, but Christ's. If the immersion as practised by John will not do under the New Testament, how much less would sprinkling or pouring be acceptable. They bear *only* the imprint of man.

I would like to return to the fact that Jesus authorized "believer's baptism. What are we to believe? Jesus said that we are to believe the Gospel. Should any be immersed who have not believed the Gospel? I do not believe such baptism is valid before God.

In 1914, when I obeyed the Gospel, I believed that Jesus Christ was God's resurrected Son. That faith has grown much since that time, but it is the same faith.

Baptism not preceded by faith in the resurrected Christ is not the one baptism. Any one that has submitted to such a baptism has not obeyed the Lord. Let me give you an example: The so-called Jehovah's Witnesses teach, "the man Jesus must remain dead forever." Paul wrote " . . . by man came also the resurrection of the dead" (1 Cor. 1:21). Thus they are not believers in the Gospel. They, with that faith, could not obey the command to be baptized.

(We shall continue our study next month).

HERE AND THERE

The churches of Christ are planning to use the **New York World Fair** in 1964-5 for display and teaching purposes. The church of Christ was the first to rent space in the religious pavilion.

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WHEN WILL THE APPEALS CEASE?



Any active member of the Lord's church knows that the number of appeals from mission fields, financially weak congregations, and Christian schools has increased ten-fold in a decade. Some find this constant clamour for money embarrassing. Others find it distasteful. *When will such appeals cease?*

Before answering the question, we should ask another one. Is the increased tempo of fund-raising a sign of strength or weakness in the church? If it is a sign of weakness, the sooner such appeals should cease the better. On the other hand, if an increased need for finances is a sign of life and vigour, may the pace increase a thousand-fold in our generation.

We believe that the appeals for money are an index to a new missionary zeal among the Lord's people. They also reflect a desire to accomplish various objectives methodically rather than by chance and immediately rather than "some day". The Lord said that "the sons of this world are for their own generation wiser than the sons of light". His words could have been a comparison between the activity of denominationalism and that of faithful Christians in most of this century. Now we are awakening to the need for planning. We see the need for doing things in force. This takes money.

When will the appeals cease? They will cease when and if the church goes into lethargy and apathy. If zeal dies, missions will seem unnecessary. Without a missionary vision and program, congregations could settle back and enjoy a quiet existence without strenuous demands. The Great Commission, found in Matthew, Mark and Luke, could be pruned of its command to go. Perhaps the commands to teach and baptize could also be made to seem optional. The whole commission of the Master would then become a dead letter.

As long as men and women are called in increasing numbers to new fields, the appeals will increase in proportion or beyond proportion. When several Canadians made decisions to enter India recently, they gave to the Canadian churches new responsibilities. When several new congregations were begun in various cities in the last few years, new appeals were born for buildings and support. Churches that have participated in these efforts have not suffered, but have prospered.

Sometimes help is refused when it could be given. At other times the one making the appeal is treated in a condescending manner by churches or individuals as they render meagre assistance. The visitor is treated as one who asks a favour for his own advantage. The truth of the matter is that the person making the appeal for any worthy cause is rendering his hearers a favour and offering a privilege. He offers the privilege of fellowship in a brave endeavour of faith. He allows thousands to share his hopes and fears as he establishes new beachheads for Christ in the world. He does not ask for sympathy. His desire is for understanding and fellowship in accomplishing his work.

When will the appeals cease? There are some who believe that the answer to this question can be given by a centralization of authority and organization. They reason that appeals should not be made to congregations directly by missionaries. They would seek to reduce the number of appeals by establishing missionary boards and societies through which all requests could be channelled. Likewise, through these channels all funds could be dispensed to meet the needs. Such urgings may sound plausible and desirable at first, but are based on specious reasoning and are inherently dangerous.

In the first place there is no provision in Scripture for such a removal of responsibility from churches in this matter of sending and supporting preachers. One ought to be careful not to be as exacting as some have sought to be in limiting their freedom in regard to methods. On the other hand, it will not do to argue that the end justi-

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TEACHING GOD'S WORD

TEACHING ADULTS I

H. Ralph Perry, London, Ontario

We know that effective teaching of adults the word of God is important. The church could easily be destroyed if its membership does not know and apply the Bible message. (Hosea 4: 6; Eph. 4: 13-14). Yet those who study the church's teaching programme state that generally adult teaching in the church is ineffective and neglected. In a series of articles, beginning with this one, I will discuss this problem and try to offer some suggestions for improvements. Comments and constructive criticism are invited as I am not an expert on teaching adults.

Typical Adult Class

A few years ago Bro. Roy Osborne, a graduate psychologist and marriage counsellor, who now preaches in San Francisco, California, gave a lecture in Toronto on teaching the Bible to adults. Adult teaching is his special field and the programme of adult study where he preached was unique. Testing, grading and placing adults in classes according to knowledge and ability was a big part of the effective plan. (There is dynamite here unless handled wisely). Amongst other things he gave the following description of an average adult Bible class on an average Sunday morning:

The adult teacher arrives a few minutes late. He picks up a Bible from the front pew and quickly turns to the portion of Scripture being studied. He asks the class:

"At what verse did we leave off last Sunday?"

Some hazy discussion follows which reveals lack of participation and preparation on the part of the class and teacher. Finally it is decided that they left off at verse twenty-six.

"Bro. Green would you please read verse twenty-seven," asks the teacher. Bro. Green mumbles through the verse after having difficulty locating it. He never learned to read in the first place.

"Does anyone wish to comment on this verse?" Silence follows.

"Bro. Jones, what does the verse mean?"

"It means what it says," replies Bro. Jones.

The lesson then moves on to the next verse.

Bro. Osborne stated that learning is less than nil here. People are actually turned away from attending Bible classes because of such teaching. Many conclude that Bible school is for children and thus stay away. Really this is an escape mechanism to get away from boredom.

If learning is nil, or worse, then it follows that teaching is nil as well. The teacher has not taught unless the pupil has learned.

I trust that the above description and comments are not typical of our adult classes. However, we must realize that much of our adult teaching is not producing knowledge of God's word nor changed lives in adult church members. We need to do something about this as adults are very important.

Adults Are Important

1. Because there are so many of them.

Much of the adult population is not reached by the gospel. Many church members are not reached with a live teaching programme to help them grow spiritually. Average Bible school attendance figures for large churches reveals this. One church boasted that its Bible school attendance averaged the same as the number of church members. A quick examination reveals that many in Bible school are young children. This means that many church members are not present. Another large church with about 700 members usually has between four and six hundred in Bible school. Again we see that many adults are not present for Bible study. I wonder if the smaller Canadian churches average any better than these?

2. Because from adult classes come the teachers, workers, and church leaders.

Teaching adults is helping in the development of devoted teachers, effective personal workers, and consecrated leaders. What a challenge for the adult teachers!

3. Because the economy of the church depends on them.

A church will grow and sound out the good news of salvation to the extent that adults see the importance of the church's programme of evangelism and back it financially. Young people who are still students cannot back this programme with money. Adults with jobs and steady income must. A great challenge faces the adult teacher in helping his students see their stewardship responsibilities.

4. Because they make up the greatest force of evangelism.

The pulpit with a dedicated membership is not going to be very effective. Adults go directly where people are in offices, classrooms, factories, and other places. They must make the cause of Christ known. Through life, the use of tracts, and personal work they should be evangelizing for Christ.

5. Because they are the direct line of influence for Christian living.

In the home, in the neighbourhood, at recreation, as well as at work, adults are leaving a definite influence. Christian adults should be so taught that this influence would be for righteous living.

6. Because they have souls to be saved.

Every adult is important because he has a never-dying soul to save. This should not be neglected for Christ died for each one.

May we realize that teaching adults is important. Teaching adults is a privilege as the teacher assists in leading groping souls to a fuller knowlege of Christ and to maturity in Him. Teaching adults is a challenge as about ninety-five percent of them are defeated. Their vision, aspirations and dreams have been shattered. They are used to listening and not doing. It is a challenge to lead them into full commitment for Christ. Teaching adults is rewarding as the teacher sees the student become interested in the word, become thrilled in discovering truth, and become a changed person in Christ, dedicated to his cause and leading others to salvation.

WHY IS IT NEWS?

(Continued from page 1)

people living in darkness and sin right under our noses who will verily be lost for our failure to reach them with the life-giving message. That they can be reached with a religious message has already been demonstrated by the purveyors of error. They haven't learned the truth because we haven't taught them.

There can be no substitute for personal contact. If we are to reach people with the truth, we have to carry it to them. As powerful as is the printed page, as far-reaching as is the radio, as challenging as is the television, they cannot compare with the impact of one soul, teaching another, in love. It has been said that we are not ready to go into all the world if we are not prepared to go across the street.

We would not argue for purely local evangelism to the exclusion of foreign effort, for this would be going to a dangerous extreme. Both areas are already woefully neglected, and this fact is reflected in the current cries of alarm over the preacher shortage.

Each local congregation of the Lord's church should be in a position to supply men who have been thoroughly rooted and grounded in the faith, and motivated to devote their lifetime to the preaching and teaching of God's word. We are, by example, teaching our prospective preachers that full-time preaching is not so important, after all. The fact is that you cannot train too many young men to preach and teach. They are already sorely needed, and if you had supplied them yesterday, you would have been late. It is small comfort to note that the preacher shortage extends over into the other religious bodies. The Lord's cause demands and deserves the very best men we can put into the field, whether at home or abroad.

Our Christian schools are helping to train and motivate our young men to full-time work. But they are not "preacher factories". The number of young men emerging from Christian colleges to go into full-time ministerial work is pitifully small compared to the number who are actually leaving such work for material gain. The schools can only educate, train, suggest and point. Their primary purpose is to offer academic education in a Christian atmosphere.

Preacher training, moreover, begins at home, at very early age. The parental power of suggestion is often under-rated. We say we want our boys to grow up to become gospel preachers, and our daughters to grow up to marry gospel preachers, but we wait to see what they will do about it rather than trying to influence them in that direction. The church needs all the dedicated Christians it can get. The preacher is not the only one in short supply.

We hope we can see the day when the sending of a missionary overseas will NOT be news. We would much prefer a situation in which one day's failure to send someone would be front-page news. Can't you see the headline? NOT A SINGLE MISSIONARY TO A FOREIGN LAND LEFT OUR SHORES TODAY. And in the story itself . . . "For the first time in over 500 days, not a single missionary for the church of Christ departed for foreign soil today. For the past 500 days the steady stream of Christian workers bound for overseas destinations has continued unbroken, and may have done so indefinitely, had it not been for recent shipping tie-ups, due to be cleared soon . ." The story, of course, is imaginary, but it could be true.

THE GREATEST

(Continued from page 1)

relations must be governed by love.

We hear talk in the church today of apostasy and one congregation accuses another of forsaking the principles found in the New Testament. I do not believe that this is the big danger in the church today. Why? Because the church has grown beyond that stage in knowledge and understanding of God's Word. On the other hand, hobby-riders come and go, but the church weathers their efforts without leaving too many battle scars.

I believe that there is a greater danger that we should forget God's greatest commandment. Let us read carefully a passage from the third chapter of Colossians: "If ye be raised together with Christ . . . put them *all* away (that is evil habits) . . . put on therefore as God's elect . . . above all things put on love which is the bond of perfectness."

Yes, I believe that the most dangerous thing that could happen to the church or to the individuals in it, is for them to fail to develop as loving individuals or a loving church.

HERE AND THERE

"Actually, there is not a line of reference in the New Testament relative to church buildings. They are built on inferences and rightly so. The heart of the individual is God's sanctuary. He dwells in His people, not in 'temples made with hands'."

HELP US

PUT THE

GOSPEL HERALD

IN MORE HOMES IN 1963

ELDERS AT OAKRIDGE

On May 19th, the Oakridge congregation in Vancouver appointed four men, Alex Clelland, Wilf Clelland, Art Farnden and Deed Saunders, to the eldership. This would not be uncommon in many places but in Vancouver it was noteworthy as the church had met for fifty years without having elders.

The appointment of these men culminates a five - year program of training. During the past few months the congregation looked within and put forth the names of these men. After careful and prayerful consideration, and sermons on the subject, they were approved by the congregation.

In the Sunday morning service, Bro. Marshall gave to them a scriptural charge. Each man accepted and stepped to the pulpit to give a short message of acceptance. Their ordination was followed by a sermon by Bro Marshall in four parts; to the eldlers, their wives, their children, and the congregation.

—D. C. Marshall

WHEN WILL THE APPEALS

(Continued from page 4)

fies the means. This would make any means to accomplish the end acceptable. Congregations may vary in their ways of supporting a good work, but they should never drift into a method that would leave them with an impersonal detachment in the matter or responsibility.

As the church grows, it is going to become increasingly difficult to know which appeals are legitimate. At times it may become difficult even for those who are engaged in soliciting funds for some work to know the full story of the need involved. The more direct the relations of the dispenser of funds to the recipient, the less danger of abuses in matters of finance.

We believe that these difficulties and the occasional misdirection of money need not make us cynical nor reluctant toward other appeals. Elders, preachers and interested brethren should keep abreast of that which is being done in other areas. An informed brotherhood will be the most efficient safeguard against abuses.

Brethren, if the Lord tarries, we are going to see a profusion of appeals for missions such as we have never seen before. If they should cease, you can be assured that the church has gone either into apathy or apostasy. These amount to the same thing in the long run. As new works are begun at home and abroad, money will be found if the Cross of Christ can be made to replace the dollar sign in the hearts of God's people.

If you are a Christian in a well-established congregation, remember that some one is doing the "going" in place of you. As some one has aptly phrased the matter, "If you cannot go across, come across!"

R.D.M.

THE PROBLEM OF EVIL

(Continued from page 2)

allot sufferings in accordance with deserts. On account of the origin and essential quality of moral evil as the revolt of the personal will against the sovereignty under which it was constituted to live, it cannot be described as disciplinary, but only as absolute and unrelieved evil. A rational and good disciplinary end is very far from accounting for the empirical character of the evils and their frequent maladjustment to the ends they are supposed to serve.

A third "solution" is that moral evils may be explained as a result of freedom. The problem was how to make God responsible for the sin in the world, and the solution was a metaphysical act by which man changed the nature with which he had been gifted at first. Freedom explains much of moral evil, but it does not explain either the force of temptation or the debasing consequences of moral evil. These three "solutions" are ones that are most often advanced by theologians, but there are many more which have been offered by philosophers.

One other solution that deserves mention is the answer of child like faith. For those who sincerely believe in God there may be no other answer. This is the only suitable "solution" we learn from Job. Isn't the Christian religion based on faith and is it posible to please God without faith? This is not the easy way out, but it is the Christian way out! Read and accept Romans 8:28.

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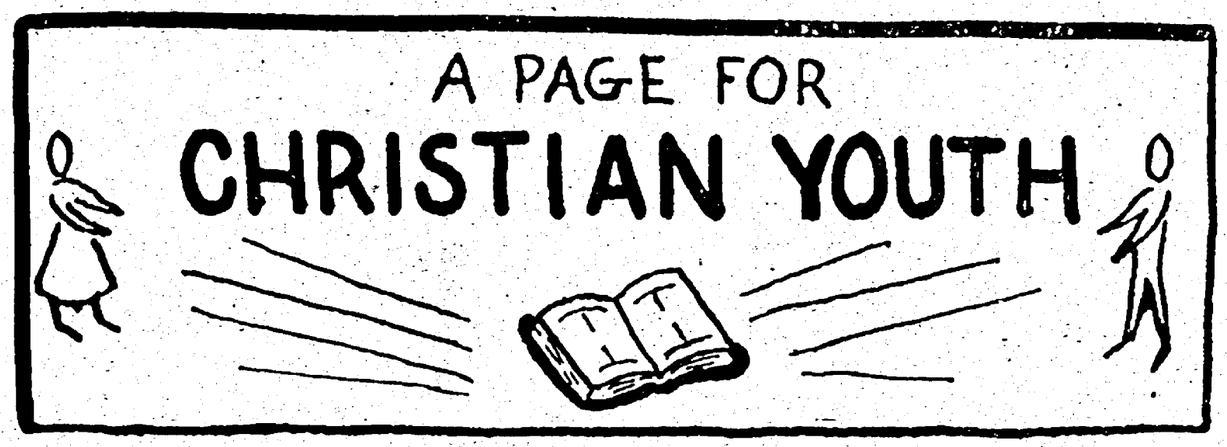
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Ray Miller, Editor

IS IT RIGHT?

Ed Bryant, Toronto, Ontario

Many of the questions brought to gospel preachers by young people begin with the three words, "Is it all right . . .?" The questions cover many areas of interest to young people, but are most concerned with various amusements available today. Youth wants to know what is acceptable and what is not in the way of amusement and entertainment.

Sometimes the motive behind the question becomes apparent in the attitude of the one doing the asking. There is no lack of teaching, generally speaking, as to what is right and what is wrong, and youth is usually sharp enough to grasp what the old folks mean. Questions often are brought from a desire to rationalize what has been taught so that it becomes broad enough to cover the things young people would LIKE to do. It is thus perhaps legitimate to ask in reply, "Why do you want to know? Is it simply to confirm what your parents have taught you? Or is it in order to hear something different from the answers you have already received? Are you seeking an ally in some mischief you are planning?"

If you are in the majority of those who really want to know how to plan your amusements and entertainments so that they will be acceptable not only to your parents, but also to our Lord, your quest is at an end. There is a simple test which you can apply to any area of activity in deciding whether or not it is all right for you to engage in. Here it is:

How To Test Amusements

1. Do they rest and strengthen, or weary and weaken, my body and brain?
2. Do they make resistance to temptation easier or harder for me?
3. Do they increase or lessen my love for virtue, purity, temperance or justice?
4. Do they give me inspiration and quicken my enthusiasm, or stupefy my intellect and harden my moral nature?

—20th Century Christian, March, 1950

There is an even simpler rule of thumb that will stand you in good stead many times. It is best illustrated by the story of the young man who was to speak in a distant city. In packing his suitcase, he discovered hanging in the closet a shirt he had only worn once. Undecided as to whether he could get away with wearing it again, he called to his mother: "Hey, Mom! Do you think this shirt is too dirty to wear again?" "Yes!" was her instant reply. Puzzled, he called again, "Now, how did you know? You didn't even look!" "Well, if you have to ask, then it's too dirty!" So it should be with any amusement or entertainment. If there is any question about it in your mind, then it is best to leave it alone. There is a real possibility you will be thought of by some as a "square" or a "kook", but whose opinion do you desire the most, theirs, or God's? And whose will count most in the judgment?

FAILURE

Max Craddock, Port Colborne, Ont.

As we go through this life here below, we are made sad when we see one who has made a failure in life. Many people fail to provide a living for their family. There are many reasons why people fail in this life. Sometimes, however, they fail just because they are too lazy to succeed. In earthly things the person who fails from the lack of interest and desire is indeed a miserable lump of humanity. So for this reason I feel that we would not be amiss at this time to encourage you young people to start today to prepare yourselves for your stay here below. Set for yourselves certain goals in earthly things so as not to fail yourself and those who will depend upon you.

Now let me turn your minds to the spiritual rather than the physical. It is far worse to fail spiritually than it is physically. In the 16th chapter of Luke we read of two men, one who was a physical failure, one who was a spiritual failure. In verses 19 and 20 we read: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores."

In the preceeding verses we note the contrasting standings of each of our main characters. One, the rich man, seems to have had every thing his heart could desire in the life before death. The beggar, on the other hand, sickly and full of sores. I'm sure that in our way of thinking this beggar was an extreme failure.

However, after death it is a different story. Reading verses 22, 23: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Here then we see the state of each after death. Lazarus, who was a failure in his physical life, is now enjoying the pleasures found in Abraham's bosom. This man who had to ask for help on earth is now the one who is in a position to be asked for favors.

Notice verse 24: "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." The man who fared so sumptuously in his physical life was now receiving the evil (bad) things in eternity.

Young people, it is important to try to not be a failure in this life.

(Continued on page 12)



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

Catholicism Against Itself (Abridged Edition) by O. C. Lambert, Fair Haven Publishers, Winfield, Alabama, 1963, 133 pages, paperback, 60c.

This is without a doubt the best value in a book of this type available today. The cloth bound edition sold for $4.00. This abridged edition is being offered considerably below the cost of production, thanks to the contributions of interested brethren.

The book is largely made up of quotations from official Catholic books, with the names and page numbers cited. Thus Catholics cannot say that the things stated in this book were invented by bigoted anti-Catholics.

The author has spent nearly half a century in extensive research on Catholicism and has accumulated a library of official Catholic books, valued at $15,000. He has lectured on Catholicism all over the United States and a part of Canada. He has frequently challenged leading Catholic Bishops to discuss the charges made in his book in public debate; but not one has ever accepted.

This book is so reasonably priced that churches or individuals could order a number for free distribution.

Open Your Bible to the New Testament Letters by Sherwood E. Wirt, Fleming H. Revell, Publishers (In Canada: G. R. Welch Co., Ltd., Toronto), 128 pages, $2.75.

This is a paraphrase of the New Testament Epistles — Romans through Jude. The author condenses each unit of thought in easily understood modern language.

Each letter is preceded by a brief introduction such as the following:

The Letter to the ROMANS.
The author The apostle Paul
Where written In Corinth, a city of Greece
To whom written The Christian church of Rome
When written About A.D. 58
Why written To strengthen the church's faith by clarifying a basic issue: How can a sinful man become righteous in the sight of a holy God?

Here is a sample of the actual paraphrase of James 1:19-27: BE DOERS AND NOT HEARERS ONLY Read 1:19-27.

Welcome that implanted word meekly, brethren, for it is *able to save your souls*. Become *doers* of God's word *and not hearers only*, for this is the true law of freedom. Don't try to impress people with your religiosity. Do you know what religion is? It is cleaning up your own personal lives, and helping the victims of society out of their difficulties.

The author is an associate of Billy Graham and some of his comments reflect his denominational position.

BIBLE QUIZ

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

Ratings

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed
10 marks for each

THE RESURRECTION

1. Who originated the false rumour that Jesus' body was stolen by his disciples?
2. What natural disturbance accompanied the coming of the angel and the rolling away of the sepulchre's stone?
3. Name one of the several women who were the first to witness the empty tomb.
4. To whom did the women's report of Christ's resurrection seem as "idle tales"?
5. Who outdistanced Peter in a foot-race to the tomb?
6. What article of the grave clothes was lying separate from the rest of the linens? In what condition?
7. Who was the first to see the risen Lord? At first he was mistakenly taken for whom?
8. Christ next appeared to two men. They were on a road leading to what village? Give the name of one of these two men.
9. Where and when did Jesus first appear unto the apostles?
10. Complete: "Declared to be the ..... with power, according to the Spirit of holiness, by the resurrection from the dead." (Rom. 1:4).

ANSWERS — 1. Chief priests and elders, Mt. 28:11-15. 2. An earthquake, Mt. 28:2. 3. Mary Magdalene, Mary mother of Jesus, Mt. 28:1; Salome, Mk. 16:1; Joanna, Lk. 24:10. 4. The apostles, Lk. 24:11. 5. The "other apostle" (probably John), Jn. 20:5. 6. The napkin that was about Christ's head; folded, Jn. 20:7. 7. Mary Magdalene; the gardener, Jn. 20:14-16. 8. Emmaus; Cleopas, Lk. 24: 13, 18. 9. On the first day of the week, the same day as the resurrection, at evening, behind closed doors, Jn. 20:19. 10. Son of God.



HERE AND THERE

by Eugene C. Perry

"I enjoy the paper very much indeed and am always happy to have news from the Canadian churches." —**Mrs. Jardine McKerlie.**

HERE AND THERE

"Are we growing spiritually when half of the members will not attend a Sunday night service? Are we growing spiritually when three-fourths of the members will not attend mid-week services? Are we growing spiritually when 90 per cent of the members will make no effort to convert another person by teaching him the gospel." —**Foster L. Ramsay.**

HERE AND THERE

Lachine, Que.: Elvis Huffard of Freed-Hardeman College, Henderson, Tenn. preaches in a meeting here June 16-30. A group of 30 members of the church from the U.S. are scheduled to help in a campaign during this period.

The final count for the ad in **La Patrie** was thirty-three. We consider this to be very good results from the initial ad. The precedent of a Bible-teaching ad being run in a **French-Catholic** paper is probably the most significant aspect of all. —**Jerry L. Davidson**

Permission was gained to use **Philip's Square** for park preaching during the campaign. The city has reversed its decision to donate a strip of land.

HERE AND THERE

Toronto, Bayview Ave.: Magnar Knutson held a meeting at **Huntsville**, June 3-9 and was a speaker at the annual fellowship meeting at **Sudbury** on June 16. A V.B.S. is being planned for **Bayview** in Aug.

Brethren Hazelip and Pucket of Louisville, Kentucky were in **Toronto** in May making a survey of the situation and discussing plans with the brethren for a forthcoming city campaign in 1964. "Everyone has been impressed with these men and their plans for **Toronto.**" — **The Bayview.**

Jordan, Ont.: "**Bro. David Johnson** finished the year's work at **Jordan School** last Thursday. It was a rather sad occasion since it was the conclusion of six years of teaching at the Jordan school. Many words of thanks were expressed on behalf of the work completed." — Jordan bulletin.

Beamsville, Ont.: Two more young people obeyed the gospel on May 19. V.B.S. the first week in July.

Tintern, Ont.: V.B.S. is being planned for July 8-19. A recent business meeting decided to help the **Donald Perry** travel fund to the extent of $100. **Brother Nicholson** is to be released to preach in another meeting in **Glencoe** in **October.**

Niagara Falls, Ont.: "Plans are progressing for our annual Vacation Bible School which will be held this year from Aug. 19th to 23rd." — **Powerline**

London, Ont.: With a high of 73 in Bible School to date it is hoped to put on a drive and reach 100 soon. This has been prevented previously by a shortage of teachers but now that some have moved in it is possible to increase the attendance.

"The dates for our proposed Vacation Bible School are July 15th-19th. The **Board of Education** has granted us the use of **Evelyn Harrison Public School** again. Teachers are coming from **Plymouth, Michigan** congregation to help us.

"Contracts for a pre-engineered church building have been signed and a deposit made." **London Light.**

Owen Sound, Ont.: "**Bro. David Johnson** arrived home from his gospel meeting in **Owen Sound** last Sunday night. Though none were baptized, the work in **Owen Sound** is flourishing. Interest is higher at this moment than at any time since **Bro. John Whitfield's** work began in that city. **Bro. and Sis. Whitfield** are to be highly commended for the excellent work they are doing with that congregation." **Jordan bulletin**

Sundridge, Ont.: "We had a good meeting with **Clyde Lansdell** May 26-31st. Member attendance was excellent and we had good community interest. On Saturday, June 1st a young married couple with whom we had been working, phoned me and stated they wished to be baptized. The two of them and **Violet Ann Kent** were baptized that day. Then on Monday morning I baptized **Russell Robertson,** formerly of **Manitoulin Island.** It was a happy week-end. — **Jim O'Neal.**

Sudbury, Ont.: "It has come to our attention, that a building well suited for our needs, is for sale. This building is situated in the same area that we are presently located. It is reasonably new; in fact the main auditorium has not been constructed. The present structure will accommodate one hundred nicely, with plenty of classroom space for our present needs.

"The assessment value of this building and property is just over $20,000.00. Possibly it could be purchased for less, but that is more than the small group in **Sudbury** can hope to raise in the immediate future." — **The Pathfinder.**

North Bay, Ontario: Roy Merritt of **Ottawa** will be the speaker in a series whose theme is "Restoration of New Testament Christianity in 1963" July 15-19th.

Ajax, Ont.: Average collection for May, $160.70 and for April $159.08.

Ice Lake, Ont.: "We were all made to rejoice tonight as Miss **Paula Wilson** obeyed her Lord in baptism . . . We believe that this will be the beginning of many for this summer. This makes two baptized and two restored since last September.

HERE AND THERE

Saskatoon, Sask.: V.B.S. is scheduled for July 29-August 3. **Ray McMillan** spoke here on June 2 and collection for him amounted to $86.40. He will leave for **India** from **Montreal** on June 26.

Outlook, Sask.: "We rejoice to report two baptisms, one was (Maureen) **Mrs. Orville Claffey** from **Prince George, B.C.** She was baptized while visiting in **Outlook.** The other was **Jeanne Tromburg** of **Outlook.** Both were immersed June 9.

Our annual Camp meeting is July 25th through the 29th. We urge any who can to attend." **Paul Tromburg**

HERE AND THERE

"In spite of our general agreement upon the assertion that the building is not the church, neither does it possess any sacredness

(Continued on page 14)

GLEANINGS FROM FOREIGN FIELDS

SINGAPORE

Twelve persons were baptized into Christ during a gospel meeting recently completed in Singapore, Malaya, with Bro. Bob Davidson of Bangkok, Thailand doing the preaching. Bro. Davidson arrived in Singapore Saturday night, baptized three correspondence course students Sunday morning, and three more correspondence course students the following night. Then the following week, the 79-year-old grandmother of one of the members was baptized. This aged woman had been a Buddhist all her life and had reared all her family in Buddhism. She was a great leader in her community and a number of Buddhists came to the church building to see her put on Christ in baptism.

BRAZIL

During February and March, 13 persons were baptized into Christ in Sao Paulo, Brazil.

SCOTLAND

Bro. and Sister Robert Johnston have returned to Scotland after living in Canada for some years, and are now living and working with the church in Glasgow where Bro. Jerry Porter preaches.

The Glasgow congregation is presently meeting in a school building but is making preparations for erecting their own meeting house on a lot purchased last year. There have been 37 baptisms there in the past year.

GERMANY

The Brainerd Church of Christ in Chattanooga, Tenn., will support Bro. and Sis. Robert Morris in their proposed mission work in Karlsruhe, Germany. They and their three sons planned to leave the United States for Germany in June. Brother Morris has been working as educational director for the Highland Church of Christ in Montgomery, Alabama.

KENYA

Though there are at present no known congregations of the church in Kenya, newly-independent republic in what was formerly British East Africa, three young men from Kenya have been baptized by Bro. Lennie Darden in Addis Ababa, Ethiopia.

All three had come to study at the University College in Addis Ababa, but when they arrived they found that the promised scholarships had not been arranged for them in Addis Ababa, but it was expected instead that they should go to Moscow to study at "Friendship University." All three refused.

They finally accepted scholarships in Belgrade, Yukoslavia, and are studying there now. All plan to return to Kenya to work, and all have been writing to their relatives about Christianity, resulting in Brother Darden receiving a number of inquiring letters from Kenyans. Recently, a fourth has been baptized in Addis Ababa.

Surely the Lord has opened a door to this East African country, using a situation brought about by godless Communism to bring these young men into contact with Christian preachers.

PUERTO RICO

After five years of work in San Juan, Puerto Rico, Bro. and Sis. Harlan Overton and their three young sons plan to return to the United States this summer. He will continue to work among Spanish-speaking people in the United States and plans to prepare some Bible class material in the Spanish language while working with the Sunset church in Dallas, Texas. This congregation has supported his work in Puerto Rico.

Bro. and Sis. L. H. Mathis were to arrive in Puerto Rico to take up his work before the Overtons left.

GREECE

Brother George C. Dumas was to arrive in Athens, Greece, to begin working with small congregation there by the end of June. Before the Summer is over other families plan to join him: the Robert Careys of Buena Park, Calif., and the Orlan Millers of Laurel, Miss.

Bro. Duman will be supported by the church in Andrews, Texas; and the Careys by the Sun Valley, Calif., church. The Millers have not yet made full arrangements for their support but the Sixth and Maple church in Little Rock, Ark., is receiving funds for them.

Bro. Robert Frederick of Houston, Tex., stationed in Athens with the United States military services, reports that about 30 persons are meeting weekly for worship together in Athens. Bro. Rene Chemeaux-Repond, who was converted in Germany and later attended university in the United States, is currently preaching for the Athens church.

SOUTH AFRICA

Four have been baptized and two restored by Bro. Brian van der Spuy in a new work in Stilfontein, South Africa. Recent discovery of gold in the area has brought about a population boom and is expanding opportunities for the church, Bro. van der Spuy reports.

CUBA

New reports coming from Cuban brethren are that the church has continued to make good progress despite the Communist regime. It has been difficult for supporting churches to send money into Cuba but Bro. Ernesto Estevez has continued to be in correspondence with American brethren.

WEDDINGS

MACDONALD — WETTSTEIN

Marvin MacDonald now of Freed-Hardeman College, Henderson, Tennessee and Ursula Wettstein of New Toronto were united in marriage at the Fern Avenue meeting house on June 15. Brother Warren Whitelaw conducted the ceremony.

The couple will reside in Tennessee until brother MacDonald completes his schooling after which he is expected to return to Canada to preach.

* * *

SMITH — COX

Harold Smith of the Tintern congregation and Joan Cox of Beamsville were united in marriage at the Beamsville church building on June 23rd. Bert Thompson of Kingston was on hand to perform the ceremony.

The couple will live in Fenwick.

HERE AND THERE

Cleveland, Ohio, West Side: Recent bulletins indicate three baptized, one restored and one by member ship under the labours of **Leslie Grant** here. V.B.S. is planned for August 5-9 evenings.

AN ELDER SPEAKS ON: CHRISTIAN LITERATURE

Miles Ezell, Sr.
Una Church of Christ
Nashville, Tennessee

Inventions have come and inventions have gone, but we have never experienced one that has meant as much to society as the printed page.

The printed page has advantages that no other type of communications has. It can be used to glorify God, and we should see that it is put to that use.

As a man thinketh

"Blessed are the pure in heart for they shall see God." "As a man thinketh in his heart so is he." What we think is determined to a great degree upon what we see, hear and read. Good literature in the home will exercise a tremendous influence upon the lives and behavior of those who read it.

The home has a fearful responsibility in regard to literature. The problem of second rate and even indecent literature getting into the home, and before our children is a great one. Our young people, many times, are not properly supervised in respect to reading material.

This is a responsibility that parents and the Church must not overlook. People, young and old, are going to read. They are gong to read what is available. Why don't we as Christian parents supply our home with as many Christian magazines as possible?

The home and the Church can be spiritually strengthened by keeping abreast of what is going on in the brotherhood all over the world. We are interested in the things we know the most about. Let's keep properly informed. We read the daily papers; we get news from around the world on radio and T.V.

Give diligence to reading

Let us remember the apostle Paul gave this admonition, "Give attendance to reading." (I Tim. 4:13) Let us do all we can to encourage our children and our friends to read good Christian literature. The ability to read is a precious thing; let's cultivate it. I pray that the day will come when every home in the church is filled with the right kind of reading material, and that it in time will tune every heart with a burning desire to be a more zealous worker in the Lord's Kingdom.

Some suggestions

Gospel Advocate, Christian Chronicle, Firm Foundation, Action, Contact, Voice of Freedom, 20th Century Christian, Power for Today, Gospel Herald and many other 20th Century publications.

Remember, no other literature in the world should take the place of God's Word, The Bible. Read it plus the others.

2,225,000!!!!

by Jerry L. Davidson, Montreal

This number is what a recent article in TIME magazine said the membership of the Churches of Christ now is. It is no doubt close to correct. Have we any concept of the residual power of this many people? This many people could change the world — any time they got good and ready — fewer people have done it. This number represents a power to do, to become — a power that must be directed to accomplishing God's will in our generation.

Think of what good things could be said — if each of such a number said a good word for Jesus — every day. The globe would soon ring with the word of Christ.

Think of what good things could be done — if each one did "something for Jesus" every day. Soon our lights would truly "shine before men" and they would turn to glorify God.

Think of the financial resources available to this number — most of whom live in this, the richest nation of all time. Should it be unthinkable that they would devote a million dollars A DAY to the glory of God when this would be less than 50c apiece? No task, whose end was the salvation of souls, should be accounted "too big" for this noble number.

Only our own short sightedness, our own awkwardness, our own lack of dedication could keep this number from each one being a tool of the gospel of Christ. We, can take this old world for Christ — anytime we are all ready!

OUR DEPARTED

PEACOCK

The death of Alvin Peacock, of St. Catharines, took place at his late residence, on May 31st, after an extended illness.

He was born in Louth Township and lived in Lincoln County all his life. For eighteen years he resided at Balls Falls and afterwards moving to St. Catharines, where he spent the last twenty years of his earthly pilgrimage. He was formerly a member of the Church of Christ at Jordan and one daughter Reta is an active and interested member of the new church at Barrie.

He is survived by his wife Stella; one son, Murray, of St. Catharines: two daughters, Mrs. Clarence Rittenhouse of Midland, and Mrs. Frank Berry of St. Catharines; three brothers, Ernest of Fenwick, Joseph of Jordan, Merle of Vineland; a sister, Mrs. Charles Reynolds of R.R. 1, Jordan, and six grandchildren.

The funeral service was held at the Tallman Funeral Home at Vineland, with burial in Pleasantview Memorial Gardens. Bro. Wesley Jones assisted the writer with the service at the home and cemetery.

—Charles G. McPhee

FAILURE

(Continued from Page 8)

Work to make a good life here below. At the same time remember that the end of this life is going to come, so live as to gain the greater things in the life to come. May we all work so as not to be a failure in eternity.

APPRENTICESHIP AVAILABLE
INSTITUTIONAL COOKING
An excellent opportunity to learn the skills of this well-paid trade under the instruction of a professional chef. Some work in high school or Bible College could be taken in addition if desired.
Contact: Great Lakes Christian College, Box 399
Beamsville, Ontario

RIGHT IN OUR OWN BACK YARD

by Gary Blake and Lennie Darden

Not long ago, I saw two children rummaging through our garbage pit. I felt ashamed, for we had not yet become neighbors to the natives who are living in huts all around our compound. I suddenly realized that we have been so busy trying to meet people in town, working to convert the educated, excited over the two thousand indigenous Christians found two hundred miles to the south of us, that we had neglected to make an effort to bring salvation through Christ to those in our own back yard.

We decided that we must do something for them both materially and spiritually. But first we had to make them our friends. I talked with two girls as best as I could in my beginning Amharic. Then along came a man with a sore foot. I told him to soak it in hot water. Pointing to the top of the hill, I told them that we would have a school for deaf children in the building.

Later I talked with Lennie and together we went to introduce ourselves for the first time to the people in this village of tukels and chica houses. Girma went with us to interpret for us.

On the following Sunday, March 24, men, women, and children filled our building. A total of 62 Ethiopians and 6 Americans attended this first meeting, 60 of whom had never heard a gospel sermon! Girma preached, Demere led singing, and Lennie and I made a few comments. Demere interpreted. The singing was unique. We had Amharic song sheets, but most of them could not read. So Demere would sing one phrase; then they would repeat the words and melody until the song was completed.

We feel that this new work is gaining ground. The attendance has held steady between forty and fifty each Sunday. One of our major problems is the need of furniture in this large meeting room. We also need a speaker's stand and other equipment, but these things have not stopped the people from coming together. May this new effort continue to grow and gain strength so that the Word of God, being planted in the hearts of these people, will bring forth fruit to the glory and honor of God.

LET'S USE OUR CHURCH BUILDINGS

by M. Norvel Young

It has been estimated that approximately $1,000,000,000 has been spent by churches of Christ on church buildings and equipment during this generation. One builder of church buildings, Glen Paden, has erected 700 buildings. Add to this the amount spent by previous generations and you have a staggering sum. Consider the value of this in terms of the interest alone. Six per cent interest on one billion is 60 million dollars a year.

How are we using this property which represents such a tremendous investment? In most instances we use these buildings less than six hours a week! We spend millions to maintain our buildings and are content to use them less than any school buildings or business plant.

Why is it that so many functional and beautiful plants stand idle 162 hours each week, 8424 hours each year? Does it mean that we are doing such an efficient job in six hours that there is no more work to be done for the members, for the sinners in the community? A thousand times "No!"

Is it because we lack leadership to use these buildings more effectively? Is it because we lack imagination and initiative to help us plan for more Bible classes, more periods of work and fellowship and prayer? Or is it because we lack faith in God, hope in Christ, and love for our fellow man?

Let us stop and take stock and see how we can let God use the buildings we have dedicated to His service more hours each week. Never before in history has God given a generation of Christians such wonderful tools. He expects better use of these tools in the cause of Christ!

CATHOLICISM AGAINST ITSELF

An abridged, pocket edition of O. C. Lambert's book which originally sold for $4.00 is now being offered at 60c. After nearly fifty years of tireless research, Brother Lambert has included in this booklet quotations from Catholic sources which constitute admission of the truth of the embarrassing charges laid against this church. This book can prove valuable in discussions with your Catholic neighbours and friends.

Gospel Herald

BOX 94 BEAMSVILLE
ONTARIO CANADA

Harptree, Sask.: Brother Dacus is conducting Bible school July 7 to July 19 with an all day meeting July 7.

Classes will be 9 a.m. to 3.30 p.m. with dinner served at the school.

Preaching at 8 p.m. on Monday, Wednesday and Friday.

July 13 will feature a picnic and get-together.

The school is right in Harptree. Plan your holidays to be with us. We would be so happy to have you.

WITH THE COLLEGES

Encouraging progress is being made on the new building campaign at Great *Lakes Christian College*. Although the goal is not yet in sight, many have responded in a fine way to the various programs being suggested by means of which it is hoped to start the construction this fall.

'Many hands make light work'. If we join our resources for this gigantic task, no one will carry a real heavy load.

Some thirty one members of the senior classes were honoured in the closing exercises held [illegible] and in the High S[illegible] will deliver the evening lessons.

The third annual elders worship at ACC, August 5-7 will have A. R. Holton of Abilene, Gus Nichols of Jasper, Ala. and Rue Porter of Neosho, Mo. as speakers. Each will give two lessons as follows: "Inspiring and Training Preachers and Missionaries" and "The Elder and the Mission Outreach"; "The Elder and Problems in the Local Church" and "Spiritual Growth"; and "The Elder and Brotherhood Problems" and "The Value of the Gospel Meeting".

Pepperdine College had its 26th annual commencement exercise on June 9. There were 151 graduating students.

HERE AND THERE

(Continued from Page 10)

above other possessions of Christians, there are those who would legislate relative to the use of the building which is used as a meeting place for the church. When an activity becomes wrong in the meeting house of the church and right in some other building, there is an evident misconception of what the church really is." — **Brad Brumley.**

HERE AND THERE

Calgary, Alta.: V.B.S. announced for August 19-23.

Lethbridge, Alta.: Gospel meeting May 26-June 2 with **Marvin Noble of Walla Walla, Washington** reaching.

Please Be Prompt In July

As this editor is making plans to be at Abilene Christian College in Abilene, Texas under the McGarvey Fellowship program from July 16 to August 23, all copy for the August issue should be in our hands at Beamsville by July 12. Your co-operation in this matter will allow us to leave with our mind at ease.

Victoria, B.C.: Neil Lightfoot of A.C.C. will speak in a one day lectureship here on July 1. This church has acquired 4/5th of an acre of land fronting on **Shelbourne Street** in a relatively new area of the city. Although it was purchased for $100, a creek running through the property will have to be culverted at a cost of some thousand dollars.

Nanaimo, B.C.: July 2-5, Four day meeting with **Bro. Neil R. Lightfoot**, professor of Bible, Greek, and Hebrew at **Abilene Christian College**. He is evangelist with the **Willis Street Church of Christ, Abilene, Texas.** August 19-23, **Vacation Bible School.** We are using the series, "The Home in Which I Live". **Bro. and Sis. C. W. Foster** from **Houston, Texas,** where **Bro. Foster** is an elder at the **Jacinto City** congregation, plan to be here to help with the VBS and to visit their son **Dale**, evangelist at **Nanaimo**, and wife **Sharon.** June 10, Brethren **Weib** and **Andreas** from **Western Christian College** were here on a campaign for the school.

HERE AND THERE

"There is a condition prevalent in the church today which is becoming alarming. Very simply stated, it is that there just aren't enough preachers to go around. It is estimated that there are over twice as many churches as there are preachers (this is both preachers who spend full time in the work and those who work at secular jobs.) — **Jim Hawkins in the Van-Isle Beacon.**

HERE AND THERE

Lima, Peru: The **Kramar's** are now in **Lima**, the capital city of **Peru** and have begun in earnest the work formerly being pursued by **Brother Oscar Aguilar** (now in school at **Abilene Christian College.**) They are now 'settled-in' at **Los Incas 465, San Isidro, Lima.** Their place, a two storey Spanish home, is also the church building on the lower floor. (Attendance in the 20's and one baptism to date.) Their mailing address is **Casilla Correo 5248, Lima, Peru.**" — **Peru Newsletter.**

India: "I cleared Customs and Immigration into **India** without any trouble. I spent one day in **Calcutta.** There I met a **Hectory Ellery** from Madras. There is a work (two congregations) that is not in fellowship now with the Christian Church." J.C.B.

Brethren Rice of Singapore and Hogan and Choate of Pakistan helped in a lectureship at **Shillong.** "We had good crowds yesterday. In fact I think that one evening crowd would be about 100. It is by far the largest crowd we have had. There was one young man baptized. We are hoping for more results during the week."

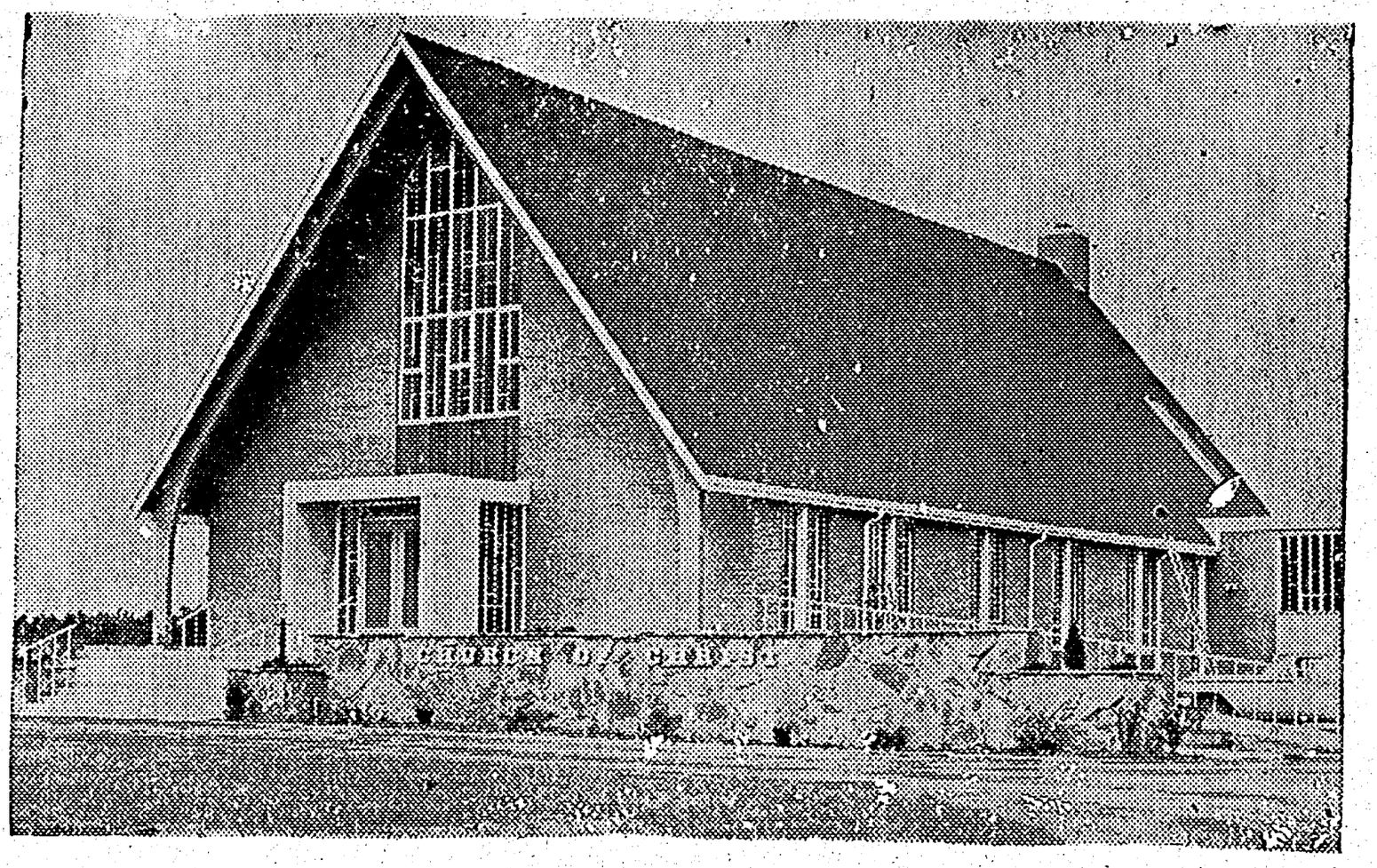
A preacher reported 84 additions to the church in **Panama** in just a few months' time. The church is on the move.

Buffalo, N.Y.: Dave Hearn has completed one year of labour with this church. Recent bulletins list two baptized and three by membership.

East Buffalo, N.Y.: Bro. A. J. Colston reports a record breaking 190 for service on May 19 with contributions of $187.75.

Niagara Falls, N.Y.: Al Hartwigsen moves to **Lansing, Michigan** this month.

ST. CATHARINES CHURCH OPENS NEW HOME



New 350 Seat Meeting House In St. Catharines —Courtesy St. Catharines Standard

Sixty-five year history

On August 1, 1897 the church of Christ held its first meeting in St. Catharines in the Banner Hall on St. Paul Street. Shortly after that a lot was purchased at the corner of Raymond and Beecher Streets which site was used until May 29, 1963.

Open house was held on Sunday afternoon, June 23 in the new building pictured on this page. It is on Ontario Street north of Linhaven Home for the Aged.

Ontario June Meeting

It was the pleasure of the church in St Catharines, to provide the oversight of the June Meeting, held this year in the Beamsville High School Auditorium, on June second. This was one of the greatest meetings of its kind ever held in Ontario. It was a full day of delightful fellowship, inspiration and gospel preaching. The three services were well attended, with over 1000 people at the morning service. The afternoon and evening services were only little short of that number. Every available space was occupied.

The preaching of the day was of the highest order. Bro. R. C. Oliver of Clawson, Michigan, delivered two masterful addresses at the morning and evening services. In the afternoon, Bro. Wesley Jones of Barrie, gave a scholarly message from the Word of God. At the morning service Bro. Bruce Merritt, was in charge of the Lord's Supper, which was handled wonderfully well for such a large audience. This is the first time in the history of such meetings that individual Communion cups were used. The three leaders of the day did a splendid job. Bros. Fred Smart, Harold Tabor and Gordon James, led the singing during the three meetings. In the afternoon a song service was conducted under the direction of Bro. Loney Wallace, with other singers taking part.

On Monday evening Bro. Oliver began a five day meeting in our new meetinghouse in St. Catharines. This was a very happy time for the brethren here. The meeting was well attended and outsiders were attracted, some of whom we hope to reach in the future.

Our new building is of semi-modern design, with a very attractive auditorium. It will seat 350. Located on a two acre lot, there is ample room for expansion. It has a full basement, providing space for the Bible School and was built at a cost of $90,000.

With the facilities provided and the growing city of St. Catharines before us, it creates an opportunity and a responsibility for the church to press on in the great task of converting sinners and edifying saints. When in St. Catharines, you will find a welcome at the church of Christ, meeting at 439 Ontario Street, just North of the Queen Elizabeth Highway.

—Charles G. McPhee

P.S. The 1964 June meeting is being planned by the Beamsville church.

NEW CONVERTS IN INDIA

"I have been labouring in Madras since June 11. God is giving a wonderful victory through our Lord Jesus Christ. The congregation where I am working has already discarded their mechanical music before I got here. (I had met with two of their leaders at Calcutta on my way to Assam). They have expressed an eager desire to follow the Lord all the way.

"To-day our hearts were made to rejoice when nine precious souls rendered obedience to the gospel. (Seven were men and two were women).

"Our work here will continue until at least after June 23.

(Continued on page 17)

FOUR WEEKS OF GOD'S POWER TO SAVE

proclaimed in the

MANITOULIN CAMPAIGN

WATCH PRAY LABOUR

JULY 7 - AUGUST 1 SUNDAY - THURSDAY 8:30 P.M.

GORE BAY COMMUNITY HALL

JULY 7-11 The **"First Principles of the Oracles of God"** will be sounded by Bro. Kenneth Reed from the University Church of Christ, Tuscaloosa, Alabama. He is a graduate of Freed-Hardeman College and of Abilene Christian College where he received the M.S. degree in Christian Education. He has taught Bible since 1951 at the University of Alabama under a Bible Chair arrangement. In addition to preaching at home and in meetings each year he has spoken on several college campuses during Religious Emphasis Week, and in 1956 made a study tour of Egypt, Jordan, Israel, Greece, and Europe. His wife, Betty, and their three children will accompany him to the Island.

JULY 14-18. Bro. Gordon French has been preaching some 25 years in the U.S. and Canada, and is well qualified to tell us of **"The Church and ITS Functions"**. He was one of the originators of the Michigan Christian Youth Camp, Attica, Michigan, and has lived there several years as a Director. He is not new to Manitoulin, having held several meetings at Ice Lake in years past. He is the proud papa of 14 children. Most of them and his wife plan to accompany him in July.

JULY 21-25 "How to Become a Christian" seems simple to most Christians, but it is baffling to many who are not. We know of none better qualified to untangle the simplicity of the Lord's gospel from the un-holy web of confusion that false prophets have wound around it than Bro. Clyde Lansdell. He attended Alabama Christian College and Freed-Hardeman College, and has since devoted his life to spreading the gospel through Canada. He preached for three-and-a-half years at Ajax, and about three years at Meaford, Ont. He and his family, Wilma and three children, have recently moved to North Bay in an all out missionary effort to establish a strong church for the Lord there.

JULY 28 - AUG. 1. Bro. David Myers of Westerville, Ohio, will use the last week to make it clear to Christians, and prospective Christians what is expected **"Now That I'M a Christian"**. He has preached for the last four and a half years at the Cleveland Avenue church in Columbus, Ohio, and previous to that he preached in West Virginia. He is no stranger to the Island, either, having held several summer meetings here in the past. He will be accompanied by his wife Lynda, and their three children.

Bro. Ken Baker of Ice Lake will conduct the singing.

Come and bring someone with you. Many are taking their vacations and spending them here. We will do all possible to house you among the brethren. First come, first served.

For further information write C. Brodie Harrell, Ice Lake, Ontario, or call Gore Bay 314-112. Looking for Manitoulin Island? Try Lake Huron a little west of Sudbury.



TARGET: CANADA Adds One More Family To Group And Announces Money-Raising Program

Another young couple have made their decision to settle at the Lakehead and work with the TARGET: CANADA project. They are Elwood and Shirley Whitfield of Abilene, Texas. Elwood is a native of Thessalon, Ontario, a graduate of Great Lakes Christian College, and a student at Abilene Christian College. He plans to earn his M. A. degree in mathematics and then teach in one of the Lakehead high schools. Shirley was born in Dallas, Texas and is now working in Abilene.

The Whitfield's bring the total to five families now anticipating this organized program of mission work at the Lakehead, and they are to be commended for their decision. But FIVE families cannot undertake a program designed for twenty families, and of these five, only two are able to move to the Lakehead by the TARGET date of August, 1964. Are there eighteen families among us with the foresight of Joshua and Caleb to say, "Let us go up at once and possess it"?

Port Arthur and Fort William provide living conditions and opportunities comparable to any growing urban centre in Canada. We appeal to young and old alike to make your home at the Lakehead. Combine your chosen vocation with a spiritual vision of greater things in the Lord's work. Plan and pray now, and be ready to go in August, 1964; or, decide to join the group at a later date.

Interest in the TARGET:CANADA project has been expressed by several individuals and congregations throughout Canada. This indeed, is very gratifying, and the money-raising program is designed so that individuals as well as churches may have a part in helping to reach $90,000. The sum of $90,000 may appear as a rather luxurious amount, but it was deemed wise by the elders of the Hillcrest Church in Abilene that this amount, raised within the next three years, would find the Lakehead congregation well-established, unhampered by financial burdens, and able to be a self-supporting, mission-minded congregation by the end of 1966.

Would you give us just one dollar a month for three years? ELDERS: would you plan your 1964 budget so that the TARGET:CANADA project could receive fifty dollars a month for three years? Individually or congregationally, there's a way for everyone to have a part in the TARGET:CANADA work; if everyone does what he can, the Lakehead congregation could be self-supporting in three years, at which time it will be ready to launch its own mission program.

Surely one dollar per month is not expecting too much from anyone. And to churches who could help us with even somewhat less that $50 per month, the Hillcrest Church in Abilene would be happy to hear from you. Remember, the sooner our financial goals are attained, the sooner we can attend to the weightier matters of soul-winning!

Make your decision now to support and/ or move to the Lakehead. For information, write TARGET: CANADA, Hillcrest Church of Christ, Church Street and Bacon Drive, Abilene, Texas.

FREDERICTON WORK

The church here was richly blessed as the result of Wesley Jones coming here for a meeting June 9 to 13. His lessons were unusually clear and to the point, and we are grateful for his willingness to sacrifice to preach the gospel once in Halifax on June 7 and then during our meetings here. We appreciated the attendance of brethren from Danforth and Caribou, Maine. The last night's attendance was thirty.

Clarence Rittenhouse accompanied brother Jones and assisted cial invitations to the homes in the surrounding area of the YMCA where the meetings were held. Clarence used a part of his holidays to help this way. When brethren much with the distribution of spebecome willing to give their holidays into the Lord's service it deserves the highest praise.

The Lord will bless such efforts, and we are grateful for the noble efforts of these two men working so faithfully.

The Pauls will be working with the church at Meaford, Ontario after August 11. This is subject to the Lord's will, and we invite you to note the change of address.

— L. Pauls

WARNING

To whom it may concern:

It is our unhappy duty to inform the brotherhood that the Cornwall Church of Christ has withdrawn from Fred and Jean Patterson. Mr. Patterson was withdrawn from last August. He has tried to defraud several churches and has acted in a factious manner in the church at Cornwall. He has been talked to and refuses to repent and turn away from such actions, so we have no other course than to withdraw from him.

His wife Jean Patterson wishes to follow after Mr. Patterson instead of Christ.

The brotherhood is therefore warned if either Mr. or Mrs. Patterson should come to any of the churches for help that they are not members of the church.

Sincerely
Thomas Hotchkiss
John Hotchkiss
Edward Michaud
Gordon Deplonty

NINE CONVERTS IN INDIA

(Continued from page 15)

"I am deeply grateful for the hundreds of prayers that have ascended. I ask your continued prayers.

"This victory in this place may alter our plans for the work in India but we are looking to God to overrule.

Sister Bailey, the girls, David Hallett of St. Catharines and Ray MacMillan of Saskatchewan embark for India from Montreal June 28."

— J. C. Bailey

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Codrington St. Public School, classes 10:10 a.m., Assembly 11:00; Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Ivon Johnson, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Caleb Wood, sec., 7655 16th Ave. Sun. 10:30, 11.15 a.m., 7.00 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Aaron Swart ev. Ph. SH 5-2649 Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10.30 a.m. 7.30 p.m., Wed. 7.30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Elk's Hall, 4th Ave. S.E. Sun. 11 a.m. Sec. E. Johnson, Dauphin, Man. Phones: 638-3465 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I. Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
276 Edinburgh St., 10:15, 11 a.m. 7 p.m. Wed. 7:30 Louis Pauls ev. Ph. 5-4145.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg, Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7:30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rl., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 93 Irene Ave., Stoney Creek. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Braysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Ridge, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Clyde Lansdell, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 235 8th St., S.E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie. R.R. 1, or W. Hart, ev., 25 Titus St., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. J. C. Bailey, ev., 554 Duffield St. W. Clarence Bien, sec. 1023 Carleton W.

NANAIMO, B.C.
1680 Meredith Rd., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Alfred F. Hartwigsen, ev., 9003 Brookside Ave., Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 P.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, Ev. 549 Queensway Gdn., Phone EL 6-3374.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Bazil Bailey, sec., Little Rapids.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:30 p.m. Arnold McDuffie, sec-treas., Box 219, Milton, Ont.; Ray Miller, ev., R.R. 5, Milton.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.
Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7:30 p.m. Wed. A. Kleppe and W. Orr. evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer, 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale. Box 399. Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E., 10:30, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. G. Broome, sec.; 210 Jacey Anne Dr., Richmond Hill.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Wes Anning, sec., 145 Woodward Ave., Apt. 1, Weston, Ont., John Justin, ev.

HERE AND THERE

Hamburg, N.Y.: John Featherstone, evangelist-to-be for the Hamburg church recently visited the area with a representative of the Paden Construction Company to investigate prospects of land and a building. The Central Church, Cleburne, Texas will assume sponsorship and supervision of the work on August 1.

Dauphin, Manitoba: A tent meeting is announced, July 21-28 on D.M.C.C. grounds with George Bryan of Oklahoma City. All who can are urged to support this effort. Glen Dods begins work with this church in late July but more support is needed. He has a family of four.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15; 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743.

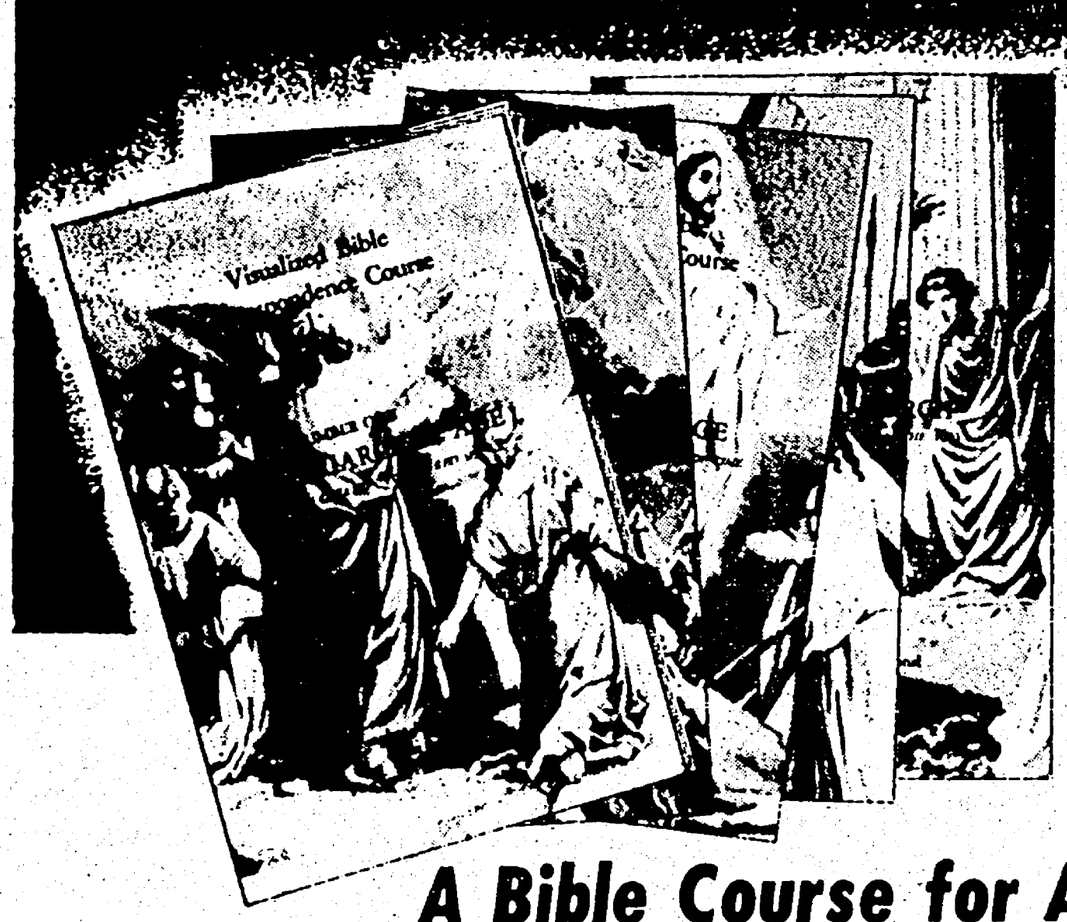
WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632. 3 Wpg.

Windsor Park, Beleviau School, Speers Rd., Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m. at 39 Bittersweet Bay; Wesley Reagan, Ev., Don Jefkins, sec., 38 Kootenay Cresc.

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THE HUSBANDMAN, VINE AND BRANCHES

Norman Midgette, Jordan, Ontario



Our move this Summer into the fruit belt of Ontario has placed us in completely new surroundings. Being able to drive a few miles in any direction and see acres of thriving vineyards and orchards in almost numberless rows is a rare experience indeed. Never have we eaten so much fruit in so short a time.

Along with its enjoyment, this new environment has also brought to mind in a special way the teaching of Jesus in John 15 as He spoke to His apostles of the husbandmen, vine and branches. These parting words of Jesus on the eve of His crucifixion express with a simple illustration His concern for fruit bearing in the lives of the disciples. One husbandman, one vine and the attached branches are used to teach us several principles of fruit bearing which we must observe and respect.

Obedience is the Foundation

In the first place Jesus teaches that obedience is the foundation of all fruit bearing. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (verse 10). John later expressed the same thought in these words: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9). Throughout these verses in John 15 Jesus repetitiously admonishes, "abide in me." This is made possible through abiding in the doctrine of Christ. As a fruitless branch is removed by the vine dresser from his vine so is the fruitless or disobedient branch removed from Christ.

To the human eye many things can be accomplished which may take on the appearance of fruit for the Lord. Jesus knew this and concluded the sermon we commonly call the Sermon on the

(Continued on page 7)

TENTH ANNIVERSARY





With this issue the *Gospel Herald* has been under the present management for ten complete years. We timidly waded into editorial waters with the November 1953 issue. At the time some predicted early extinction by drowning but we are still swimming.

Although we have made mistakes and have received criticisms from time to time, commendation and encouragement has far outweighed the discouragements. We have endeavoured to present the truth with kindness and to manifest a Christian spirit even when it has seemed necessary to print those things which corrected or rebuked our readers. We are thankful that we have been able to keep the bickering which so often mars such a publication, from the pages of the *Gospel Herald*. Writers and readers alike have co-operated in this and appreciated it. Seldom have we had to turn away articles because of such a spirit.

We know of only a very few who have been offended. Since our effort has been to print the truth we say

(Continued on page 8)

WHAT ARE YOU DOING HERE?

Keith T. Thompson



"What are you doing here?" This was a question put by God to His prophet, Elijah. (1 Kings 19:9). To get the background for this question it is necessary for us to turn back a couple of chapters.

It was during the reign of Ahab, the king of Israel who "did evil in the sight of the Lord more than all that were before him." (1 Kings 18:30) He was encouraged in his evil by his wicked wife Jezebel. She was a zealous devotee of Baal, the fertility god. After converting her husband into a Baal worshipper, she proceeded to convert all Israel and to stamp out the worship of the Lord. A great temple to Baal was erected at Samaria and the Lord's prophets were either killed or driven underground.

But Elijah did not run. Bravely, he announced his opposition to the wicked system of Baal worship. He challenged four hundred and fifty prophets of Baal to a test on Mount Carmel. Both Elijah and the prophets of Baal were to prepare a sacrifice. It was agreed "the God who answers by fire, he is God." The followers of Baal tried everything they knew to get their god to answer. They danced around their sacrificial pyre, cried aloud finally lacerated their own bodies. But nothing happened.

Then it was Elijah's turn. Confidently he prayed to His God: "O Lord, God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word . . ." "Then the fire of the Lord fell . . ."

Modernists say that lightning just happened to strike at that precise moment and place. If it takes too much faith to believe the Biblical account, what does it take to believe such nonsense?

After the defeat of the prophets of Baal, Elijah told Ahab it was going to rain. The drought he had announced previously was about to end. Ahab was warned to hurry home before his chariot got stuck in the mud. Elijah is the picture of victory as he races before the chariot of Ahab as the rains came.

Elijah Depressed

But Jezebel was not pleased. She gave Elijah just twenty four hours to live. Then the man who stood before thousands on Mount Carmel runs before the wrath of a woman. He fled into the wilderness and sat down under a broom tree. He said, "It is enough; now, O Lord, take away my life; for I am no better than my fathers." The man who was so exalted in victory is now fallen to the depths of depression. He is like the psalmist who asked, "Why are you cast down O my soul, and why are you disquieted within me?" (Psalms 42:5). He reminds us of Jeremiah when he said "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night . . ." (Jer. 9:1). His words resemble those of another discouraged prophet who prayed "Therefore now, O Lord, take my life from me, I beseech thee, for it is better for me to die than to live." (Jonah 4:3).

Elijah fell before the onslaught of one of the devil's most potent weapons — discouragement. This weapon has defeated many of God's servants down through the years and continues to make them ineffective today. Discouragement depresses the spirit of men. It subtracts from their energy and clouds their judgment. It often comes after a great victory. Even though he had triumphed over the prophets of Baal, Elijah had not converted Jezebel. Someone has said, "You can shut out the light of the sun with a three-penny bit, if you hold it close enough to your eye."

Causes of his Depression

1 Kings 19:3 begins "Then he was afraid . . ." He was fearful of a tyrannical queen. And well he might be! Such a woman might bring fear to any man. But how often are we fearful of much less? Have you ever been depressed by criticism? By ridicule? By failure? By rejection?

Elijah felt he had failed. He had not completely destroyed false religion or restored the true worship of God. But he had done what he could! We, like him, often forget this. We may be frustrated because we have not fully revived the church or converted the world. But the important thing is for us to do our best. Then we must leave the results to God.

Elijah was lonely. He said ". . . and I, even I only, am left; and they seek my life, to take it away." He had fallen into the error of counting heads. He thought God was defeated because some of His men were. Loneliness is the cause of discouragement in new works on the mission field. It can be helped when those at home write letters, send support and pray.

Elijah was feeling sorry for himself. He fell into brooding and pouting. Didn't he deserve better treatment than he was getting? What a deadly attitude! A person who wallows in self-pity cancels his own effectiveness.

God's Answer to his Depression

After Elijah had relieved his fatigue by sleep, God provided food for him to eat. We need to be aware that our physical condition can often have a significant effect on our mental and spiritual condition.

"The word of the Lord came to him . . ." Here was spiritual food. This was at Horeb, where God had revealed Himself to Moses. What an appropriate place this was for God to reveal Himself to Elijah. God sent some great demonstration of His power — wind, fire and earthquake. But God was not in these things. Then God came to Elijah in "a still small voice." Apparently Elijah needed to learn that God can work through little, ordinary things as well as on a grand scale. God came in the "still small voice" as surely as He did in the fire on Carmel.

God showed Elijah that he was not the only one that was on the right side; for the people of Israel have forsaken thy convenant, thrown down thy altars, and slain

(Continued on page 8)

ARE WE NEGLECTING THE DOCTRINE OF THE SECOND COMING?

by M. Norvel Young

About twenty-five years ago, a colleague in California told me about a student who came west during the time of heated discussions regarding the premillennial theories. When my colleague asked this young student how he felt regarding the second coming of Jesus, he hastened to say, "Oh, I am against it."

Of course, he meant that he was opposed to the theories about an earthly reign of a thousand years, but this unthinking answer did reveal the fact that he was confused about the great doctrine of Jesus' second coming.

Are we preaching the second coming with as much emphasis as the inspired preachers of New Testament times? Or are we so pre-occupied with trying to solve all our problems in this present world that we do not long for the day of the "Son of Man?" Have we backed away from the study of the doctrine of the second coming because of the difficulties involved in understanding the scriptures which teach it?

Each time we partake of the Lord's supper, we do so "until He comes." We anticipate the massive correction which the day of His coming will bring. A failure to emphasize this teaching will result in a dwarfed or malformed faith. The false teaching which has confused the issues surrounding the teaching of the second coming must not push us to the position of neglecting the motivation involved in the coming again of our Lord. The early Christians were full of joy—not because they expected the world to be righteous overnight or in a thousand years—but because they looked for the coming of the Lord who would set everything right. No wonder they prayed: "Come, Lord Jesus."

ONE HUNDRED DAY CAMPAIGN

Alan M. Bryan

During 1963, the total circulation of brotherhood publications has increased greatly. A campaign beginning October 1 is announced to try to place one or more periodicals into every home in the brotherhood.

Every elder, deacon, and minister is asked to participate in the one hundred day campaign which should help to more than double the circulation of all brotherhood periodicals.

Many workers can help by collecting large clubs of subscriptions and sending in to publishers. Congregations are asked to have one or more periodicals sent to every home at the expense of the congregations.

Readers are urged to help in making this campaign successful. Our brotherhood periodicals have helped a great deal in the spreading of the kingdom and even more good can be done. We urge you to help in the campaign beginning now.

MEAFORD VACATION BIBLE SCHOOL

The congregation conducted another VBS here in August with an average attendance of 151. Walter Dale had planned this school in advance of our coming to Meaford, and also directed the session in a very fine way. A local staff of about 22 were on the grounds every day to help in various ways. The local teachers were commendable with their classes.

The closing exercises were held the last Friday night with 181 present, this included a good number of friends and relatives of the children. This week the church is sponsoring a display at the Meaford fall fair. The electrically operated Bible Question and Answer Board is being used in this display. It was very effective at the Fredericton Exhibition last year and was often crowded. Our address is in the directory now under Meaford, come to see us when travelling this way. —L. Louis Pauls

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THE OLD ORDER CHANGETH



This writer, who despite a silvery quality to his hair is not very old, can recall when college graduates in the Lord's church were about as "scarce as hen's teeth." Many who ventured into higher education were lost to the faith. Those who completed their work for a degree were watched rather closely for a time lest they should corrupt the faith of their less studious brethren. The situation has changed.

Today we worshipped in a congregation of about 750 Christians. The preaching was sound and the fellowship was warm. Many in the audience had one or two academic degrees. At least 16 in the congregation had a doctorate in one subject or another. Moreover, there were dozens of other Ph.D.'s scattered through a score of congregations today in this city of Abilene. We would not attempt to guess how many more could be found throughout the nation.

This scribe does not have a doctorate nor any intention of procuring one. Nor is he prone to worship academic titles. Certainly, the future of the church will not be decided by the number of Ph.D's in its membership. Nevertheless, we are thrilled to see the exemplification of godliness and learning going hand-in-hand. Scholarships and Christian humility can be mingled in a child of God.

The scoffer's charge of "ingrown scholarship" never did apply to the Restoration Movement. The movement began with men from a variety of backgrounds and attracted its strength from year to year by the conversion of individuals who had been reared in denominationalism. Still less does it apply today. Christians are studying in literally scores of institutions of higher learning. They are reading books written by scholars of many disciplines and diversities. Some are lost to the faith because they cannot cope with the problem which such studies present. Others emerge considerably stronger and better informed through having been tempered by adversity.

The higher academic standing of our brethren is a source of strength and a source of weakness. We live in a changing world where a nation must educate or stalemate. In such a world the church finds the problem of being apostolic in its doctrine and up-to-date as the daily paper in its outlook. This is not always simple, but it is necessary if we are to be good stewards of the Gospel of Christ.

There are young men and women taking their place in the work of the local congregations today who will not be satisfied with slip-shod methods of study and disorderly worship. They have been disciplined to think and plan. Some "angry young men" will be found in their number who will show bitterness toward the complacency of a former generation. This can be good if it is accompanied by a respect for the authority of God's Word.

If the learning of these young people has made them really wise, they will also respect the judgment of elders who have less formal education but a wealth of experience. Change in rebellion against true authority is disastrous. "Give us a king" was the cry of the crowd in the days of Samuel. They got their king. With him and his successors came centuries of heartache. Fashion and human expedience are still dangers to Biblical authority.

True science and wisdom have never given us reasons for unbelief. We live in a world that has seen many old ideas laid aside. It is an age of specialists who are probing deeper into the secrets of man's body, the earth, and even the universe around us. The work of today's specialist needs to be respected as long as he maintains the humility to admit his own limitations.

In this age the Lord's church does not need to apologize for its narrow-minded approach to man's spiritual need. It does not need to refuse to do battle with spiritual evil in high academic circles. The need of the hour is for well-informed men and women. They must, however, be conscious of man's limitations and of the jealous nature of an unlimited God.

—R. D. M.

ARE WE LIKE ADAM AND EVE?

Max E. Craddock, Port Colborne

One thing that is always around us is sin. Regardless of where we may go on this earth there is always the possibility of the presence of sin. We are informed by the Word of God that it was by one man that sin came into this world. Let us notice. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned:" Romans 5:12.

Another thing which we must remember about sin is the fact that it may come in many different forms. Turning to the Bible let us notice some of the forms in which sin may come.

Paul writing to the brethren at Rome said: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Romans 14:23. The convictions that a man may have on a matter must be respected. If a man continues to disregard his convictions in all matters he will some time come to the point that he is not real sure of what his convictions really are. This is not to imply, however, that a man may worship God in any way he likes and live any way he likes as long as he is following his convictions. We must study God's Word to be sure that we are correct in our manner of life and worship. Perhaps one of the biggest problems in the religious world today is a misapplication of this verse.

Turning on in our Bibles we come to James 4:17. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." J. W. Roberts says in his commentary on James; "It is worth observing that here James is not speaking merely of the sin of failing to do some good deed. He is speaking of failure to live a morally and spiritually excellent life when one has the knowledge to do so." How sad it is when we see those who have known for years what God expects of them turn away from the truth. How many have we known over our life time who have year after year rejected the saving power of the Gospel.

We further read in the book of I John chapter 3 and verse 4 that sin is a transgression of the law. Whenever we disobey the law of God, the law which He has given us to live by, we sin in the sight of God. Still, in our world we see many who willfully transgress the laws of God.

Thus far we have noticed types of sin. If you will remember the title of this article is "Are We Like Adam and Eve?". Let us now turn back through the pages of time to the beginning and notice with interest the sin of Adam and Eve. There is perhaps no story in all the Bible which more clearly illustrates the fact that man is a creature of choice. When God placed Adam and Eve in the garden they were given a choice as to their obedience to God's command. Notice. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Genesis 2:16, 17. We read on however, and note that after being tempted of the serpent, Eve ate and gave to her husband also. "And when the woman saw that the tree was good for food, and that is was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Genesis 3:6. Adam and Eve chose, of their own free will, to sin and disobey the voice of God.

Perhaps there is not so much difference between them and us. They did not enjoy the modern blessings that are ours to enjoy; still they had a wonderful garden in which to live. This garden contained all they needed Their problem was that they wanted something that wasn't theirs to have. They tried to slip by the command of God.

I read a folk tale about a couple who were servants for a rich man. One day the master of the house heard them complaining about what Adam and Eve did. Because of them, they moaned, we have to work hard all the day long. The Master of the house then asked them if they would like to go into his house, and receive abundance at every meal. They would have everything they desired in the food line. They would be waited on hand and foot. They said that this would be fine and with that moved into the master's fine house. There was a condition to this however. At every meal there would be a dish in the center of the table with a lid on it. If they ever looked into this dish they would be cast out of the house and put back to work in the fields. As we read on through this story we find that they only lasted one day. They just had to find out the contents of the forbidden dish. When the opened the lid enough to peer inside, a little bird flew out. So the master of the house knew they had opened the dish and they were put back out into the field to work. Don't let me ever hear you complaining about Adam and Eve again, was the command given unto them.

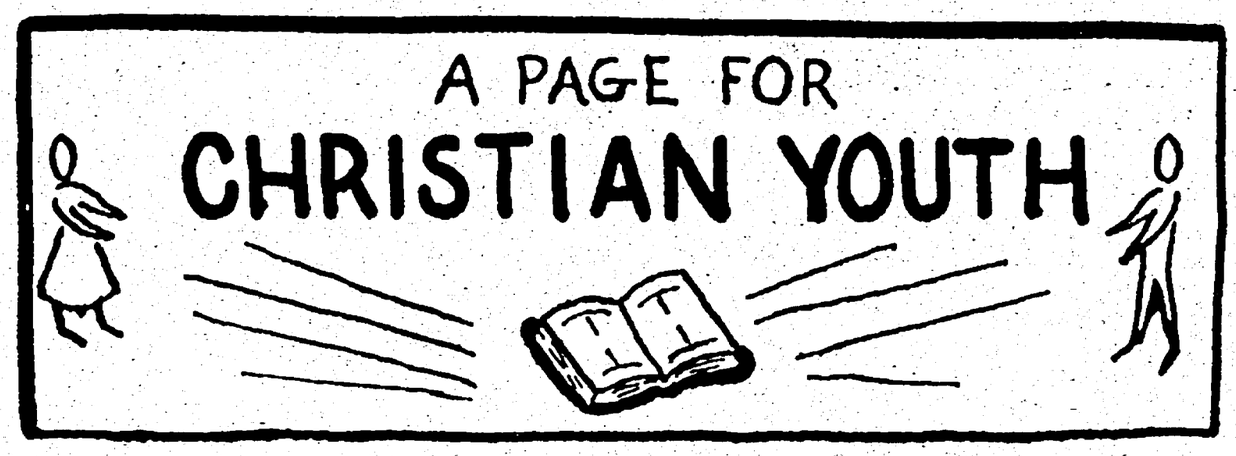
Are we not many times like Adam and Eve who were cast out of the garden, and the servants who were cast out of the house? Are we not many times subject to temptation? Do we not sometimes peer into the forbidden dish, thinking that we will never be found out?

We are told that Christ will pluck out of his kingdom all things that offend. How is it possible to offend? Simply by disobeying the laws that have been set down for us to live by. By acting not of faith. By failing to do that which we know we must do. It will be a terrible day if when we stand before the great judge of all the earth, we are condemned for willful sin. Yes, brethren, we must all be on guard at all times lest we slip into the snare of the wicked one. We must be always searching the scriptures to see if these things we believe and practice are so.

May the God of Heaven give us wisdom to use His Word to the salvation of our own souls and the souls of others.

HERE AND THERE

Newburg, N.Y.: Russell Gleaves of Schenectady, N.Y. is being supported by the College church in Abilene, Texas to serve as evangelist at **Newburg.**



Ray Miller, Editor

TOUCH EVERY BASE!

The other day it was my privilege (through the medium of television) to watch a major league baseball game. I was impressed with the fact that it was at that time an undeniable fact that I was watching the very best baseball players in the world. I set about to see what I could learn from them. At one point in the game, the batter stepped to the plate and with perfect timing drove the ball into the seats for a home run. I noticed that as he ran around the bases he was extremely careful to touch every base. Had he failed to do so, even to miss just one base, all his previous efforts would be in vain. I thought to myself, "this is exactly the way it is in the lives of each of us!"

All life is a home run. It is a run for home—our eternal home. In this run for home we are obligated to abide by the rules. Paul said, "An athelete is not crowned unless he competes according to the rules." (II Tim. 2:5 RSV). As baseball could never be played without r u l e s, neither can we live our daily lives without rules. To be able to successfully compete in our spiritual home run, it is necessary that we spend a great deal of time and effort in preparation. To become a major league baseball player requires long hours of rigid training and discipline. Let us not be fooled into believing that in the Christian's run for home, little or no effort is required!

As there are certain bases in the game of baseball, each of which must be touched in a run for home; so there are certain bases in our lives which also must be touched if we are to receive the blessing of eternal life. To miss even one of these bases is to fall far short of the goal.

First Base — Duties to Self

That which we owe ourselves may be broken down into two major divisions: the Physical and the Spiritual. Physically, we have the responsibility to remember that our body belongs to God, and that he has given us the task of looking out for it. "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body." (1 Cor. 6:19-20 RSV). It is our obligation, then, to take care of our bodies, and keep them pure. This emphasizes the need of keeping ones self free from recreation, habits and activities that are evil or even questionable!

Spiritually, we have the solemn duty of keeping ourselves on an acceptable plane with God. Salvation is your responsibility! Paul advised, "Work out your own salvation with fear and trembling" (Phil. 2:12). We shall face the Almighty at judgement as individuals—prepare yourself today!

Second Base—Duties to Others

No person lives entirely to himself or for himself. "A person wrapped up in himself makes a mighty small package", someone has well remarked. If you take the time to consider it, we are dependant upon others for most of the things that we have or need. Much of our food, clothing, services etc. comes to us, or is made possible for us by the labours of others. In return, we have the God-given responsibility to do good to our neighbour, and to love him as much as we love ourselves. "But who is my neighbor?" the lawyer wanted to know. Jesus replied with the story of the Good Samaritan, in which he taught that anyone with whom we come in contact is our neighbor. "Do unto others", Jesus said, "as you would have them do unto you". Miss this base, and you run in vain.

Third Base—Duties to God

Though third base is the final one in this study, it is without a doubt the most important—and the one most often missed. Our duties to God are many, and they are extremely vital. First is the duty of faith. "Without faith it is impossible to please him". We must believe that he is, that is to say, that he exists. We must also believe what he is. By this we mean that we must be fully aware that he is our creator, provider, defender, and that it is from him that all blessings flow.

Next comes the duty of love. The love that we have for God is a response to the love that God has for us. John said, "We love him because he first loved us" (I Jno. 4:19). Do you really love God? Remember, true love is not determined by what it says, but rather, by what it does! Faith which works through love is what really counts, according to Paul.

Third base also includes the duty of obedience to God. "For this is the love of God, that we keep his commandments", said John. Just before this he had remarked, "By this we know that we love the children of God, when we love God, and keep his commandments" (I Jno. 5:12). Obedience to God is the way that we demonstrate to God that we do love him, and desire to please him. Included in this matter of obedience is the need for work. It is our task to lead others to Christ. If we fail in this, we show ourselves to be lacking in all of the above requirements.

Young friend, remember that your life is a run for an eternal home. Before you, and directly in your path are three bases, and each of them MUST be touched if you are going to reach home. May God give strength to each of us to "lay aside every weight" and run that we may obtain the prize! —R. L. M.

HERE AND THERE

Victoria, B.C.: D. C. Marshal of Vancouver held a meeting in Victoria September 22-27.

THE HUSBANDMAN

(Continued from page 1)

Mount with a solemn warning against such deception. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." (Mt. 7:21-23). "Iniquity," in this statement is defined as, "lawlessness." These men were busy *preaching, overcoming evil* and *doing many good works* while using the name of Jesus as their authority. But, they were bearing no fruit for the Lord because all the good they were doing was made void in the eyes of Christ by their lawlessness. After pronouncing this condemnation He explains why this happened with the familiar story of the two builders. Both men worked and the fruit of their work was seen in the form of two houses. The only difference, indicated by Jesus, was in the foundation. They just started out differently. The wise man, ". . . heareth these sayings of mine, and doeth them. . ." The foolish man, ". . . heareth these sayings of mine, and doeth them not . . ." It does make a difference *how* we bear fruit for the Lord. We must begin right, and obedience, a "thus saith the Lord", must be our foundation.

A CO-OPERATIVE WORK

Secondly, fruit bearing is a co-operative effort. "I am the vine, my father is the husbandman." ". . . ye are the branches." There is but one result, fruit bearing; yet each must do a work, God provides the care; Christ furnishes the life; and we furnish the work among men on earth. In the absence of any *one* the work would fail; no fruit would result to the glory of God.

Here we can easily find two extremes among men. By their actions some believe God can produce this fruit alone without any help from them. Then others show evidence of believing they can do it by themselves. One fails because of inactivity; the other by a misdirected zeal in trying to please God his own way. Each is equally fruitless and is removed by the husbandman. Jesus said, ". . . for without me ye can do nothing." Beyond question this statement excludes every alien sinner, and all who claim brotherhood with Him yet are trying to serve Him in a fruitful way by themselves.

This is a co-operative effort with God, Christ and man engaging in a mutual work. The Father and the Son are directing this work and as we follow we will continue to live in Christ and be productive in God's vineyard.

A VISIBLE INDICATION OF DISCIPLESHIP

In the third place fruit bearing is a visible indication of discipleship which glorifies God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." God has never tolerated inactivity. Survey His own labors from the creation. Consider His planning and execution of the provisions for our salvation through the nation of Israel and finally in Christ. Even today He is not asleep on the job. You have heard the expression, "Like Father like Son." This is true especially of our sonship with God. What a sorry, ungrateful lot we must sometimes appear to be in our laziness and seeming unconcern. Paul wrote Titus that Christ, ". . . gave himself for us, that he might redeem us from all iniquity (lawlessness), and purify unto himself a peculiar people, zealous of good works." (Titus 2:14). If we claim our Father as the God of Heaven it should become us to be more like Him in activity. Jesus warned, "Every branch in me that beareth not fruit he taketh away . . ." It seems from all this evidence that our hope through Christ must be based upon letting baptism serve as the beginning of a long working day for the Master. It will glorify our Father and help us appreciate the rest which is promised at the end of the way.

A PERSONAL RELATIONSHIP

"If a man abide not in me he is cast forth as a branch . . ." This is sufficient to indicate that the relationship existing between the vine, the husbandman and the branch is personal. God has multitudes of branches (men) in His vine, yet he has not lost sight of each one as an individual. When He removes a fruitless branch He does it one at a time. When He prunes a productive branch He does that also, one at a time. God is concerned with everyone on earth but do not think He has lost sight of you in the crowd. He loves you as a person; He saves you as a person; as a Christian He helps you as though you were the only soul on earth. The day of judgment will be a reality, and there you will stand alone; just you and God. If you have been lawless and disobedient this scene between you and God will be for the last time. If you have been fruitful it will be a personal reunion that will last forever.

There are those today who would negate this comforting promise of the personal care of God in this lesson by making the branches refer to denominations. Not only do they teach error by such a mishandling of this verse but they miss the Truth Christ is teaching. The branches could not refer to denominations nor even the Lord's Church as a group whether universally or as a local Church. The reason is found within the text.

CONTEXT

The same way we know God is the husbandman and Christ is the vine we know whom the branches represent. Jesus said, "If a man abide not in me he is cast forth as a branch . . ." (John 15:6). By specifying the "man" as a "branch" Christ excluded denominations or bodies of people. This is clear by a simple reading of the text. He makes it very clear and when we accept just what the Bible does say we can agree. Often the beginning of disagreement is the result of searching for a scripture to defend a condition already in existence as denominationalists use this scripture. They have taken it out of context, misused it and made it lend support to that which Christ condemned throughout the New Testament: Division. In fact, the evening He was teaching of fruit bearing in John 15 He pray-

(Continued on Page 8)

WHAT ARE YOU DOING

(Continued from Page 2)

thy prophets with the sword, and I, even I only, am left; and they seek my life, to take it away." (1 Kings 19:14). But things were not as bad as Elijah thought. This "Elijah complex" has been called the sin of good and respectable people, and of religious people in particular. It crops up in the church when some of us get the idea that we are the only ones who have any desire at all to know and practice the will of God. Congregations are guilty of this attitude when they think they alone are "loyal" or "sound" and all others are "liberal" or "digressive." God told Elijah "Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

God gave Elijah more work to do. He commissioned him to anoint Hazael to be king over Syria and Jehu to be king over Israel. Elisha was also to be anointed as the one to succeed Elijah as prophet.

This work Elijah was given to do was for the benefit of others. Here is a great cure for discouragement. When we have concentrated on ourselves, our own problems and heartaches, etc, we can be easily discouraged. We need to turn our eyes away from ourselves and look to others. As we seek to help others, we will help ourselves. Elijah went back to work for God and he was rewarded with a majestic translation into heaven.

So don't despair. Remember that even the sun has a sinking spell every night, but it rises again in the morning.

THE HUSBANDMAN

(Continued from page 1)

ed to His Father in John 17, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). What inconsistency in Christ if denominational division was taught by the branches. He would be contradicting Himself in only a few hours.

The context is clear in teaching a personal relationship with God. May we accept what Jesus said and enjoy the unity and closeness with God that comes by our personal fruit-bearing for Him. There is security with God when you abide in Christ and He in you. Always abound in the work of the Lord, knowing that our labors are not in vain in Him (I Cor. 15:58). Bear fruit now for the Lord. Perfect rest will come later!

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Each box contains 21 folder type cards printed in attractive colours, die cut, and with carefully worded sentiments and 21 envelopes. Please specify "For All Occasions" or "All Get-Well" $1.00

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A fresh design for each season of the year. Printed in 4 colours, there are 20 folders; 4 each of 5 designs. Size 4 x 5 inches. Scripture verse. $1.00

Order from

GOSPEL HERALD

BOX 94

BEAMSVILLE ONTARIO

TENTH ANNIVERSARY

(Continued from page 1)

with Paul, "So then am I become your enemy, by telling you the truth?" (Gal. 4:16). We pledge to continue a studied effort to avoid unnecessary offence to anyone.

The editors have aged. The paper has, we trust, improved. The readers have been steadfast but have not multiplied as we would like to see. We appeal to each reader to help us to reach more readers. This is not necessary to financial survival. Although warned in 1953 that we would "go broke", we thank God that our books have not been "in the red" a single time since that time. The support of brethren and churches in buying books and supplies has helped as has the fact that we have donated all of our efforts.

Thus, our appeal for increased circulation is not for financial reasons. Initially we set a goal of 2,000 subscribers. Efforts to reach this number have been most disappointing. The church has grown in numbers and in congregations. Surely there is now a potential for 2,000 subscribers.

We know that many will wish to send in their congratulations and encouragements as we enter another decade of publication. Our purpose being to expand our influence for good we are not presumptuous in suggesting the following method of

CONGRATULATING
THE EDITORS

Send us your message of encouragement supported by either:

TEN DOLLARS

to cover six subscriptions or:

TEN SUBSCRIPTIONS

at the below cost rate of $15.00.

We would like, with the permission of those sending, to print a number of such messages during the remainder of 1963.

HERE AND THERE

Calgary, Alta.: August 19 was the beginning of a V.B.S. **Bro. and Sis. James C. Allen of St. Joseph, Tenn.** were on hand to assist. The average attendance was 108 with children present from **Medicine Hat, Lethbridge** and **Edmonton** as well as many new ones from **Calgary itself.**



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

At Work For The Master, Edited by Stafford North and Ira North. Gospel Advocate Company, Nashville, Tenn., 1963, 149 pages, $3.00 (plus 10% in Canada).

This new book is a sequel to *You Can March for the Master* by Ira North. It is designed as a handbook on practical aspects of the work of the local church. The editors selected twenty men in the brotherhood whom they felt were especially equipped by training and experience to write on the various phases included. The suggestions have already been tried, tested, and proven in church programs.

This is an excellent work and should have a wide sale. The best way we can review it is by simply listing the chapter titles and the authors.

Activities to Build Respect in the Community, M. Norvel Young; Increasing Spirituality, Raymond C. Kelcy; Planning and Conducting the Worship; Effective Gospel Meetings, Willard Collins; Planning the Church Budget, George S. Benson; Making Effective Use of Radio and Television, Lowell Perry; Serving Effectively as the Local Evangelist, Cleon Lyles; Arranging Cottage Meetings, Jule Miller; Conducting the Program Where There Are No Elders, Thomas L. Campbell; Developing and Appointing Elders and Deacons, Gus Nichols; Shepherding the Flock, L. R. Wilson; Locating and Assisting the Needy, Byron Fullerton; Making Class Programs Effective, Joe Sanders; Promoting the Vacation Bible School, James F. Fowler; When We Go—They Come!, Ira North; Putting Every Member to Work through a Zoning Program, Ira North; Using the Church Building to Advance the Cause of Christ, J. M. Powell; Saving Our Young People, James O. Baird; Machines for Church Use, Ralph Burcham; Conducting Men's Training Classes, Batsell Barrett Baxter; Publishing the Church Bulletin, C. J. Garner; The Church Library, B. C. Goodpasture; Utilizing Bible Correspondence Courses, Alan M. Bryon.

The Tyndale New Testament Commentaries. The volumes on Ephesians and Romans have just been added to this outstanding series. There are now fifteen volumes available and they deal with the following books: Matthew, Mark, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, Colossians and Philemon (in one volume), 1 and 2 Thessalonians (in one volume, 1 and 2 Timothy and Titus (in one volume), Hebrews, James, 1 Peter. Most of these are $2.00 each but some are $3.00.

I believe all of the authors are from the British Empire and are teachers of Biblical subjects. They are all careful scholars and are conservative in their beliefs.

The commentaries are designed to avoid the extremes of being unduly technical or unhelpfully brief.

BIBLE QUIZ

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

Ratings

100% "Completely furnished"
90% "Approved unto God"
70% "A workman not ashamed"
50% "A babe"
30% A workman ashamed

10 marks for each

CHILDREN IN THE BIBLE

1. Name the child who said, "Behold, the fire and the wood; but where is the lamb for a burnt offering?"
2. Rachel gave birth to her first child, a son, in answer to her prayer. At the time of birth she said, "May the Lord add to me another son." Identify the child whose name means, "He adds."
3. Name the child who said, "Speak, Lord, for thy servant hears."
4. Identify the young man who, referring to the days of his youth, said, "The Lord who deilvered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine."
5. Name the son of Jonathan who became lame at five years of age when dropped by his nurse. David later honoured him in his house because of his love for Jonathan.
6. Who said, "Train up a child in the way he should go, and when he is old he will not depart from it?"
7. Who prophesied concerning Christ in the following manner, "For to us a child is born, to us a son is given, and the government will be upon his shoulder, and his name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace"?
8. Who spoke to Mary about the infant, Jesus, in this manner, "Behold this child is set for the fall and rising of many in Israel"?
9. Complete Jesus' statement concerning children: "Let children come to me, and do not hinder them, for to such belong ....."
10. Identify the one who stated the following, and indicate the subject of his discussion: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways."

ANSWERS — 1. Isaac, Gen. 22:7. 2. Jacob, Gen. 30:24. 3. Samuel, I Sam. 3:10. 4. David, I Sam. 17:37. 5. Mephiposheth, II Sam. 4:4; 9:10. 6. Solomon, Prov. 22:6 (Cf. Prov. 1:1). 7. Isaiah, Is. 9:6. 8. Simeon, Lk. 2:34. 9. The Kingdom of Heaven, Mt. 19:14. 10. Paul, Love, I Cor. 13:11.



HERE AND THERE

by Eugene C. Perry

Beginning with this issue Brother **Keith Thompson** is assuming a much greater part of the editorial load, being responsible for the collection and editing of the articles used on pages 1, 2, 3, 7 and 8 besides his regular book reviews. Brethren are encouraged to send material for publication on these pages to him promptly before the 20th of the month.

Also beginning now we are listing two new associate editors. They are **Jim Hawkins of Victoria, B.C.** and Murray Hammond of Winnipeg, Manitoba. We hope to have articles from these brethren and others across our fair land in forthcoming issues.

HERE AND THERE

Vancouver, B.C.: "There were a total of 95 students enrolled, with an average of 84 present each day of the V.B.S. There were 21 adult workers. Combining the workers and students the daily average attendance was 103.

A gospel meeting is planned for November 10-15 with **Jim Hawkins** of **Victoria** as the speaker.

HERE AND THERE

Carnduff, Sask.: Brother Cecil Bailey has moved from **Weyburn** to **Oxbow** and writes, "We do look forward to helping with the new work in **Carnduff** which lies just a little less than 20 miles to the east. We have met the last two Lord's days with the brethren at **Carnduff** and this week we plan to have a business meeting to plan our future work in this south-east area of Saskatchewan.

"It is our prayer that the **Gospel Herald** may continue to render a valuable contribution to the welfare of the brotherhood in the years of renewed endeavor that lie ahead." **Cecil T. Bailey**

HERE AND THERE

Ottawa, Ont.: Brother Dean Clutter, recently of **Michigan** follows **Roy Merritt** at **Ottawa**. After a stay of a few months in **Abilene, Texas, Brother Merritt** will move to the lakehead to have a part in the establishing of the church there.

Kingston, Ont.: The auditorium has been improved by crack filling, and painting the floor and painting and upholstering the seats. V.B.S. in early July started with attendance of 35 and 42. A baptistry for the building is on order.

Ajax, Ont.: September 21st is the date for a gathering of young people at Ajax to study the topic "Teenagers and their responsibilities as Christians".

Toronto, Strathmore: The V.B.S. averaged 132 in attendance.

Concord: The new building was opened for use on September 8. We hope to print pictures and further particulars later.

Hamilton, Ivon Ave.: Bro. Harold Tabor reports the baptism on Aug. 25 of **Mr. Christie** who has a fine wife and family.

Sanford Ave.: "The first Vacation Bible School held here was directed by **Bro. Ralph Perry,** Aug. 19-23, 1963. The morning classes for children and adults were well attended. Attendance steadily increased from 87 on Monday to 135 on Friday. Average attendance was 119. At the evening meetings, **Bro. Perry** presented the filmstrip series, "Now That I'm A Christian."

"Several students have been added to the Bible school. Let us give God the glory for the success of this work." **C. Cook.**

Beamsville, Ont.: The V.B.S. averaged approximately 120 including teachers and visitors. **Bob Scott** of **New York State** will be here in a meeting November 10-17.

"At the fair we passed out 305 tracts, 51 registered and seven enrolled in the Bible Course."

Jordan, Ont.: The contribution reached $306.05 one Lord's day with an average of $279.58 for August. Attendance was also on the increase.

Tintern, Ont.: Since November of 1962, this congregation has had an addition of six families." A meeting is planned with **Bernard Lemmons** of **New Jersey,** November 10 to 20.

Niagara Falls, Ont.: "The V.B.S. is now history but the good that was accomplished will no doubt continue for many years. The average attendance was 88.

Windsor: "We are very encouraged by the prospects for good here in **Windsor.** I have nearly 40 **Herald of Truth** contacts for follow up, which should give me something to do for a while. We are especially pleased with the attendance this past Lord's day. There were 118 in the morning worship and 63 at night.

I will be preaching in a Gospel Meeting here, October 20-27, and then will begin a meeting in **Lima, Ohio** the very next night." **Ray L. Miller.**

Meaford: "We are enjoying a real busy work here at **Meaford.** We have four nights a week taken up at present with meetings, etc. . . . **Brother L. Wesley Jones** from **Barrie** has confirmed the dates of November 10-17 inclusive as the time for our special meeting with him as guest speaker." **L. Pauls.**

Owen Sound: Jere Frost of Birmingham, Ala. begins a meeting here on October 7. Two were baptized in August. **David Johnson of Fennel Avenue** in **Hamilton** assisted in the V.B.S. in which 70 children were enrolled. Many neighbourhood parents were present for the closing and were very appreciative.

Sundridge: Jere Frost of Alabama is scheduled for a meeting here September 29 - October 6.

North Bay: "Our summer workers have all returned to their normal places and we are left a band of Christians eleven strong in this city. Numbers of contacts have been made during the summer.

Sault Ste. Marie: Work has begun and is progressing nicely on the new building of the **East Side** congregation.

HERE AND THERE

Montreal, Que.: "Brother S. F. Timmerman, Jr., who has worked in **Brussells, Belgium** for the past 16 years, is planning to move his family to Montreal next spring, with the intentions of starting a French-speaking congregation." He will be supported by a church in Oak Ridge, Tenn. and should be an excellent man for this work.

Mr. R. W. Church obeyed **his** Lord in baptism on August 3rd.

Continued on Page 16

GLEANINGS FROM FOREIGN FIELDS

SOUTH PACIFIC ISLANDS

For the first time in the modern history of churches of Christ, a missionary is being sent to work among the Polynesian peoples of the South Pacific Islands. Brother and Sister Bob Harp and their three children, Los Angeles, Calif., plan to leave for that area, the Lord willing, early in January, 1964.

Brother Harp, who is in his fourth year of work with the Culver-Palms church in Los Angeles, was one of the workers in the gospel campaign in Wellington, New Zealand, in January of this year. On the way home he visited American Samoa and Fiji where workers from New Zealand recently baptized two men into Christ. Three young men from Samoa were converted while attending York College in Nebraska. When they return home there will be no established church in either group of islands, and no older Christian to encourage them in their new found faith in Christ. Thus the urgency in Brother Harp's plans.

SOUTH AFRICA

Brother Philip Stein, native Dutch evangelist in South Africa, has reported the baptism of two more once - denominational families as a result of cottage classes held by the church in Bloemfontein, where he is working.

DENMARK

A two-week school for Scandinavian Christians interested in a period of intensive Bible study was held in Copenhagen, Denmark, in August, and is reported to have been well-attended and very inspirational.

The school was financed by the Sunset Church of Christ in Lubbock, Texas, which has been active in mission work in Scandinavia since its beginning. Brother Paul Southern and Brother H. E. Speck, Jr., both Bible teachers at Abilene Christian College, taught courses in Christian education, sermon preparation, I and II Timothy, Titus, and Bible interpretation. Brother Mitchell Greer of Gothenburg, Sweden, taught the book of Romans in the Swedish language, and Brother Clinton Davis of Copenhagen taught courses in church music.

Classes began at 8 a.m. and continued until 5.30 p.m. each day, with daily periods of devotion and worship.

CHILE

Christians from throughout Latin America attended a Bible lectureship program held in Santiago and El Tabo, Chile, the last week of August.

Three services of teaching and worship were held daily. Speakers included these brethren who are engaged in mission work in various South and Central American countries: Jaime Solar, Carlos Reyes, Jerry Hill, Carl James, Juan Ramon Lara, Leonel Cortez, Pablo Lazaga, Roberto Perez, John Wolfe, Efrian Perez, Arlie Smith and Atilio Pinto.

THE NETHERLANDS

Brother Andy T. Ritchie, Jr., of Searcy, Ark., en route home from the gospel campaigns in Aylesbury and Wembley, England, held a four-day gospel meeting with the small new congregation in The Hague. Services were conducted in English without translation, but some 20 non-Christians attended and some heard the gospel of Christ preached for the first time.

PERU

Five have been baptized into Christ in recent weeks by Brother Glenn Kramar, working with the church in Lima, Peru.

JAMAICA

Three former congregations of the Christian Church, Lluidas Vale, Bullards Content, and Tydixon, all on the island of Jamaica, have unanimously taken their stand on the side of New Testament Christianity and have severed all former denominational connections.

The three small congregations constitute a total of about 100 persons. Their conversion is a result of the work of Brother Sydney L. Palmer who left the denomination to take his stand with the pure gospel during the six-weeks gospel campaign in the Caribbean area this summer. He had been preaching for them 14 years.

ISRAEL

After several weeks of negotiations, a lot has been purchased for the erection of a permanent meeting place for the church in the Arab village of Elabun, not far from the Sea of Galilee. Some 45 persons have been baptized into Christ in the village.

Missionaries were asked recently by 46 heads of families in the village if they would open and operate a high school, but because of the press of church work, they felt they could not commit themselves to such a task at this time. The opportunity is a great one.

The church in Israel is still negotiating for a good building lot in Nazareth, and is looking for some existing building in Jerusalem which will serve its needs as a place for meeting and to hold daily Bible classes.

JORDAN

Six were baptized in the River Jordan by Brother George Bailey of Abilene, Texas, during his visit with Brother Everett Huffard in Jerusalem. Brother Huffard writes: "We now have 13 members of the Lord's church meeting for worship with our total attendance running around 25 at our midweek Bible study and Sunday worship. My co-worker, Brother Victor Joseph, has done a wonderful work."

BRAZIL

Brother Howard Norton, a missionary in Sao Paulo, is home on furlough. He will be returning to Brazil following a visit with relatives and speaking engagements on behalf of the South American work.

SWITZERLAND

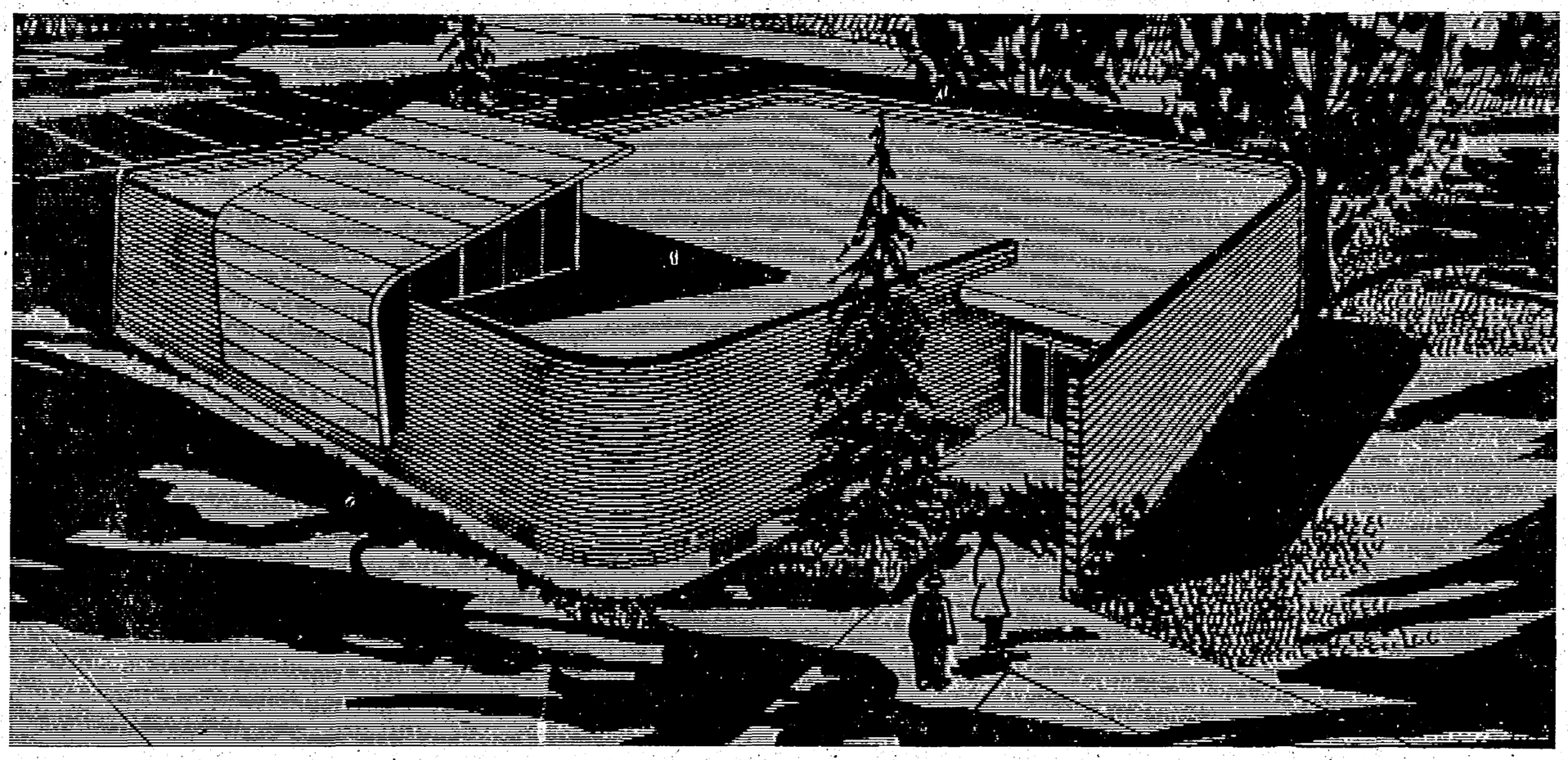
Brother Jack McKinney, a pioneer worker among the Swiss Christians, has joined the faculty of Abilene Christian College, where he will teach German and French, for a period of three years while doing further study himself. At the end of that time he will return to the Swiss mission field.

JAPAN

The church in Torrance, Calif., has sent the Elmer Prout family back to Japan for an additional four-to-five-year period of mission work. Brother Prout has labored locally with the Torrance church for a year after spending four years in Japan, supported by the Torrance brethren. Brother Don H. Mc-

(Continued on page 13)

YOUNG CHURCH OPENS NEW BUILDING



The Windsor Park Church of Christ in Winnipeg announces the opening of its new building at the corne of Westmound Drive and Cottonwood Crescent. The building, which will accomodate two hundred and fifty people, is of red brick with an unusual pale blue roof construction which shades overhead windows that extend over the pulpit area. This provides a soft natural light through the body of the auditorium and a brighter light in the area where worship is led. The front of the auditorim is panelled in cherrywood and birch. A glass enclosed nursery is provided for the convenience of mothers with small children. Seven classrooms surround a large assembly hall in the downstairs area of the building.

One attractive feature of the building is the spacious foyer. One entire wall is of glass giving an open and light appearance. Another foyer wall is exposed brick.

The concept of curved lines can be seen throughout the building. On the outside the corners and special roof structure are both curved. In addition to these, the inside features a curved rostrum, pulpit, and communion table.

The beauty and usability of the building is due largely to creative design and careful planning. In spite of the very high expense of building, this building was contracted at a cost of less than nine dollars per square foot. Architects for the building are MacLeod, Reimer, and Webster of Winnipeg. The General Contractor is Delta Construction Company.

James LeFan of the Western Hills church in Temple, Texas, will be in Winnipeg to speak at the Formal Opening of the building on September 8. He will also speak each night from September 4 through September 12 in a special series of opening services. Several couples are traveling to Winnipeg from Dallas, Texas, for the opening of the building.

The Northside Church of Christ in Dallas and the Church of Christ in Lake Jackson, Texas, have worked together in an unusual way to help the Windsor Park church become self-supporting. Three years ago the project started when the Northside church began to support Wesley Reagan in Winnipeg. With a nucleus of twelve members from the Osborne Street congregation in Winnipeg, a new work was started in the fast-growing Windsor Park area. The Northside church is continuing full support for a preacher until the new congregation is able to assume responsibility.

The Lake Jackson church has accepted a great deal of responsibility for securing a building in Windsor Park. They, along with brethren from Dallas and Winnipeg, have raised money for the building. Dozens of congregations and individuals have helped by promising support over a three year period. It is expected that this building will be fully paid for by the end of 1965.

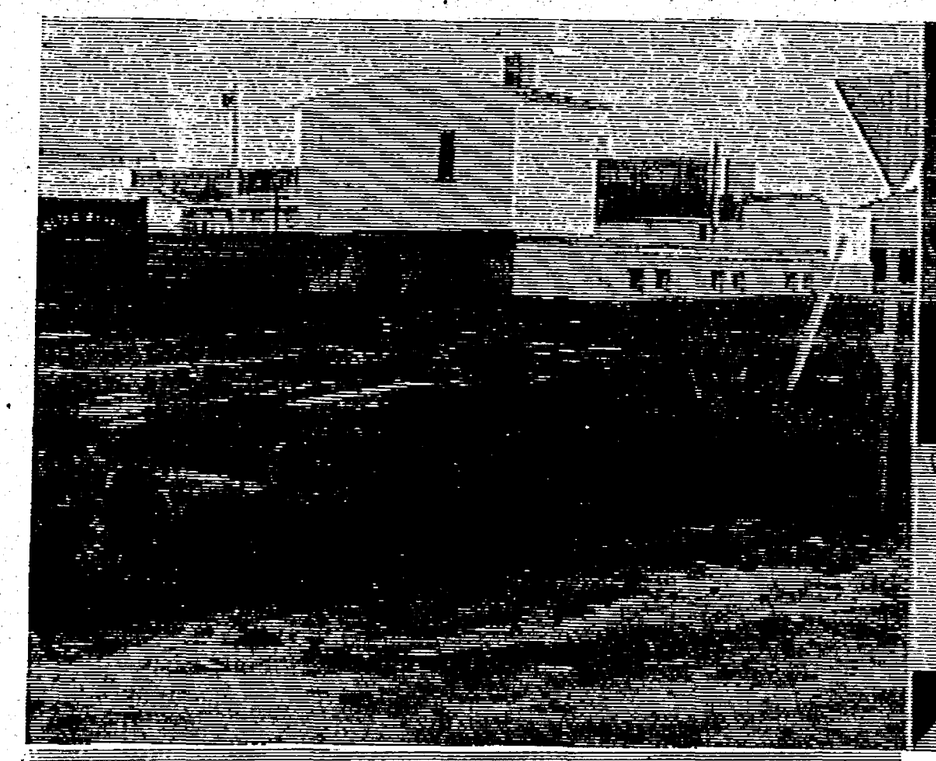
ONE OUT OF TEN

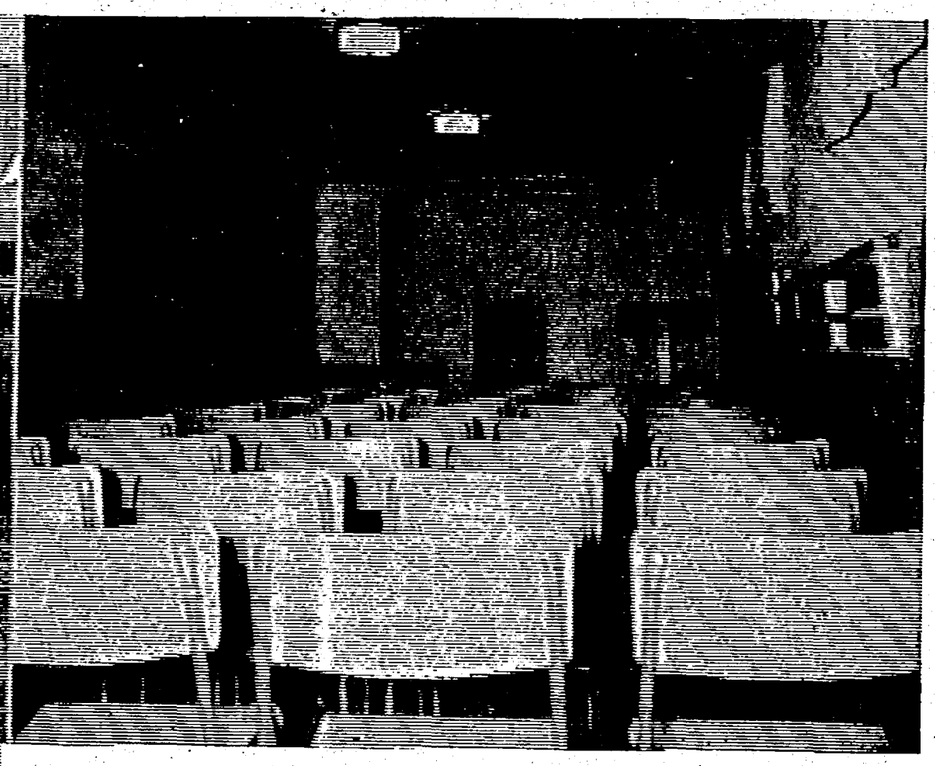
Have you wondered why only one member of the church out of ten receives the benefit of a Christian periodical? Yes, less than ten percent of our brethren subscribe to a brotherhood periodical. Yet, the good to be received by constantly reading a periodical written by dedicated Christians can hardly be exaggerated. Is it any wonder why we are not more mission-minded, why sacrificial giving is the exception rather than the rule, why little emphasis is placed upon Bible study, why few Christians actually engage in soul winning activities, why homes are not more spiritual?

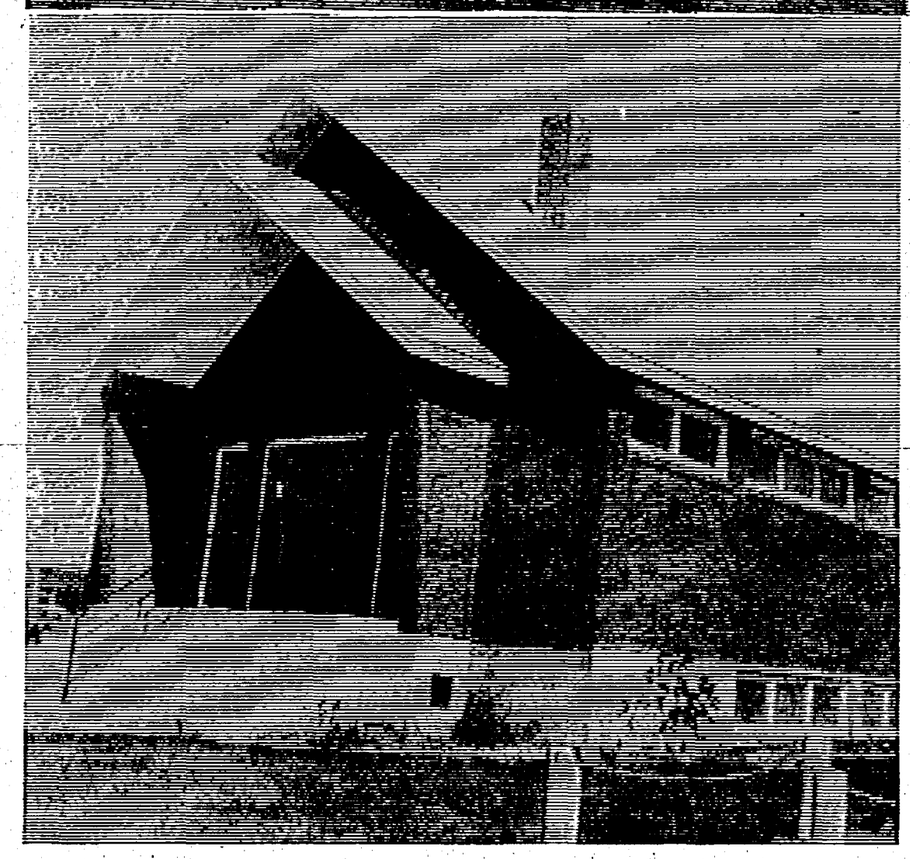
In 1963 we are hoping to get at least one Christian publication into every home in the brotherhood. We challenge every elder, deacon, and minister to make a real effort during the year to place at least one brotherhood periodical into every home in every congregation. The results of such a campaign will bring many rich spiritual benefits.

Let's all do our part in this great effort.

NEWS FROM SWIFT CURRENT, SASKATCHEWAN







Church in Swift Current has been worshipping in this basement (upper left) since November, 1962. The building has been done by members and friends of the church with the exception of the technical work, which was contracted. Walks have been run since picture was taken, landscaping will be left until outer construction is completed.

Above is an inside basement picture taken in the room used for an auditorium. Walls are painted, floors tiled, water heater installed. Seating capacity of this room is sixty. Total cost including the building site $8,190.14.

Future Building — When this building (bottom left) is complete we will have seating room for approximately 150 persons. We hope to complete the construction, including cost of the site for $17,000.00. This is not a contractor's estimate, but one that I have made with the help of men in the lumber business.

375 Central South,
Swift Current, Sask., Canada

Dear Brethren:

We are owing on our present structure $5,300.00 plus interest. This money is from four sources:

$1 000.00 Mr. John Bailey.

$1,000.00 Church of Weyburn, in care of Mr. Art Foulks.

$800.00 Church at Saskatoon, Sask.

$2,500.00 loan on the house of Allen and Betty Jacobs.

The brethren have worked hard and have given generously that we might have a suitable place for worship. We would appreciate being able to pay these accounts that continued work might begin.

During the month of June our attendance averaged 26, with the offering averaging $27.14. This is very good considering the group. Work is being done in teaching: Herald of Truth is being carried by the Highland church. I conduct a question period which follows the Herald of Truth. It is a five minute program. We pay no extra for it. The TV station has given us a very good offer and our preaching program is fully supported.

Can you help us get on the way with the building? Could some of the larger churches assume one of these loans?

We are grateful for the help received in the past. Had it not been for your continued help, we would not have been able to succeed.

Thank you again.

Sincerely,

Allen Jacobs

GLEANINGS

(Continued from page 11)

Gaughey will take up the local work in Torrance.

FORMOSA

Brother and Sister Roy Mullinax and family left August 27 for another period of mission work on the island of Formosa (Nationalist China), supported by the Preston Road church in Dallas, Texas. They previously spent several years working in Taipei, the capital, where brethren have enrolled thousands of truth-seekers in a Bible correspondence course.

SUCCESSFUL BIBLE SCHOOL

August 19-23 was the date of the first Vacation Bible School ever held in Nanaimo, B.C. by the church of Christ. When the pre-enrollment was first begun the results were anything but gratifying. However, the Lord rewarded our labour and answered our prayers. Our daily average was 94 with a high of 98. We were severely under-staffed as we had only 11 teachers. Because of this we were unable to divide the junior class which had 23 students. We want to especially thank Sisters Eilene Price and Eleanor Mann who came up from Victoria and helped us. As a result of the V.B.S. we have several good contacts, and one family of nine has visited our services. Thank God for his bountiful blessings!

Nov. 3-10 brings Bro. Leo C. Owens to Nanaimo from Lloydminster, Sask. for a gospel meeting. We are looking forward with great anticipation to a successful meeting.



First Nanaimo, V.B.S. group

Wawota, Sask. V.B.S. as described last issue

OUR DEPARTED

JOHNSON

Sister Elsie Johnson, the widow of the late Frank Johnson, passed away in her 77th year, at the General Hospital, where she had been confined for three years. Being in failing health for some time, she suffered a stroke and was unable to care for herself.

Sister Johnson was born in or near St. Catharines, lived in Pelham and Jordan, but the last 33 years of her life were spent in St. Catharines.

She was baptized into Christ while young and was a member of the church at Raymond and Beecher in this city.

She is survived by two sons, Donald and Harold of St. Catharines; a sister, Mrs. Herbert Beamer, Ridgeville and three grandchildren.

The funeral service was conducted from the Hulse & English Funeral Home, with burial in the North Pelham Cemetery.

Bro. Keffer assisted the writer at the Home and the grave.

—Charles G. McPhee

* * *

ADAMS

The passing of Sister Hattie Adams, on August 21st, removed a long time member of the church of Christ, in St. Catharines. She was born in Caniston, Ontario, but lived in the St. Catharines community most of her life.

In 1914 she was baptized into Christ by Bro. D. H. Jackson and remained a faithful member all her life. For years she was a Sunday School teacher at Niagara Street.

During the last few years of her life, she was in failing health, spending various times in the hospital. During the last few months of her stay on earth, she was in the Tufford Nursing Home, where she passed away suddenly.

She leaves to mourn her departure, one daughter, Mrs. Viola Pierce, Sanborn, New York and three grandchildren.

The funeral service was conducted at the Tallman Funeral Home, Vineland, with burial in Victoria Cemetery, St. Catharines.

—Charles G. McPhee

* * *

McLEOD

On August 26, 1963 the spirit of Sister Luella H. McLeod, of Grassie, Ontario, left its abode of clay for regions beyond. Born on February 19, 1884, the daughter of William and Theste Stewart of Tintern, she has been a member of the church for many years.

Her faithful husband, Brother John McLeod, predeceased her in 1944. Since that time she has made a home for the family. The five girls have left the home roof but the three boys have remained. She was a member of the Smithville congregation and attended with some of the family when able.

Remaining to mourn her departure are sons Cedric, Leon and John at home, daughters Jean (Mrs Claire Hysert) of Grassies, Ruth of Portland, Oregon, Theste (Mrs. George Dixon) Kingston, Fay (Mrs. Willis Moffat), Grassies and Carol (Mrs. Allen Haliday) Kingcombe Inlet, B.C., sisters Mrs. Leona Chittick, London, Mrs. Cromwell Foad, St. Catharines and Mrs. Ernest Perry, Tintern, a brother Stanley Stewart of Duncan, B.C. as well as grandchildren and great grandchildren.

The funeral service, conducted by L. J. Keffer, was at the Tallman Funeral Home in Campden and internment was in the Queen's Lawn Cemetery, Grimsby.

A CHALLENGE TO PREACHERS

A few years ago I attended a preachers' meeting where about 50 preachers were gathered. The purpose of the meeting was to make plans to raise money for one of our Christian Colleges. One man suggested that we all contribute whatever money we received from weddings or meetings that we were paid for while our salary at home continued. The suggestion fell flat.

At the same meeting we decided that we would give the waitress a tip of at least $5.00. The hat had to be passed twice before we could raise the needed amount.

Is this typical of preachers in Canada? Let me issue a challenge. Last month (August) Brother Ray McMillan who is working in India, received $45.10. No, that is not a misprint. Imagine trying to live on $45.10 for a month. Now, if every preacher who reads this would give Bro. McMillan just $5.00 per month he would have sufficient support. Think of how it would encourage him to know the preachers of Canada were really behind him. He can't hear your prayers, but he can understand your concern if you send him a few dollars.

Don't try to raise this from your brethren, you give it.

I can already hear the cries of some. You may be underpaid. But, you were never as underpaid as Ray was in the month of August!

If you can honestly say before God, that you cannot afford to give $5.00 per month to this work, then write me and I'll do my best to see that you are sent an extra five dollars per month.

It always interests me to read a report of contributors to a mission work and to see how few preachers are included. I think it would be interesting to publish in the next Gospel Herald a report of how many preachers responded to this need.

Send your check for this month and every month that Bro. McMillan is in India to:

George Husband,
Wawota, Sask.

I have sent mine.

—John Bailey Box 261, Keene, N.H.

PORTAGE LA PRAIRIE, MANITOBA

The month of August was a busy month at Northside. Our Vacation Bible School was held in the basement of the church building, with an average attendance of 74 the week of the 18th. Also, Gospel meetings were held each evening with Bro. Lester Fisher, of Myrtle Creek, Oregon doing the speaking. These began the evening of the 18th through to the 27th. Leading the singing for the meeting, we were privileged to have Bro. Doyle Chapin, of Gallup, N. Mexico. The Fishers and Chapins helped very capably with the V.B.S.

Four persons were baptized during the meeting. A young man and his wife, Don and Pat Chimney, a mother of a growing family, Mrs. Grace McIvor, and Sharon Peffers, daughter of Bro. and Sis. Cliff Peffers of this congregation. We are happy to welcome them to our circle. All have been attending for some time. May our God richly bless them.

I would like to commend heartily the very fine, strong, sermons delivered by Bro. Fisher. At the close of the meeting, everyone knew just where he stood on the question of smoking, dancing and other questionable practices, that are invading the church. I would to God that all other preachers were equally plain. Bro. Fisher's premise, that 'Soft preaching, makes weak members' is well worthy of our consideration.

We are making plans for the meeting to be held this fall with Bro. Gerald Fruzia of Edmonton doing the speaking. A feature of this meeting will be an hour long singing lesson each night of the meeting. We look forward to an interesting and profitable time.

HERE AND THERE

Collingwood, Ont.: A meeting is planned for Oct. 27 - Nov. 6 with **Woodrow Hazelip** preaching.

Racine, Wisconsin: "Our work is going well. We got into our new building last December. We have had seven baptisms since then — two in the last two weeks. Our attendance is now the best it has ever been. **Gordon Pennock.**

WEDDINGS

VILIM — LUMLEY

On July 20th, the wedding of Carolyn Ann Lumley and David Lloyd Vilim, was solemnized in the church of Christ meeting house at Beamsville, in the presence of a large number of relatives and friends. Carolyn is a teacher and David a College student. Following the ceremony, the reception was held at the Beacon. The young couple expect to make their home in Beamsville. —Charles G. McPhee

ORT — HOOVER

A very pretty wedding was solemnized at the meeting house of the church of Christ, in Selkirk, Ontario, on August 31, when Joan Hoover, of Selkirk, and George C. Ort, of Hamilton, were united in marriage. Joan is the daughter of Bro. and Sis. Dawson Hoover of Selkirk, a former student of Great Lakes Christian College, also a graduate nurse. George is a writer and student nurse at the General Hospital, Hamilton.

The young couple will reside in Hamilton. —George G. McPhee

TUCKER — MOONEY

Last Saturday, August 24, it was my pleasure to officiate at the wedding of Brother Daryl Tucker of Estevan and Sister Janice Mooney of Radville who has been teaching at Colgate. Janice was attended by her two sisters Gayle and Sheila, while Douglas Parker and James Johnson attended the groom. James Parker assisted James Johnson as ushers. The reception was held in the IOOF hall and was catered to by the Rebecca Lodge. Janice was given in marriage by her uncle, Mr Elvin Hurlburt of Radville. The music was provided by a quartet composed of Irene Beach (Janice's fellow teacher at Colgate), Margaret Muirhead, Walter Seibel of Weyburn and David Toews also of Weyburn.

Daryl and Janice are leaving shortly for Abilene, Texas, where Daryl will continue his studies at Abilene Christian College. I am sure that Daryl and Janice's many friends and loved ones join me in wishing them happiness and a measure of worthwhile achievement in the venture in life together.

—Cecil T. Bailey

ENCOURAGING REPORTS FROM GREAT LAKES

Great Lakes Christian College began its 12th year with a record enrollment of 109 students on hand. This number was an increase of 5 over the September enrollment of a year ago. The 1963-64 registration is composed of 28 Resident boys, 34 Resident girls, 25 Day boys, and 22 Day girls. The Canadian students the greatest distance from home come from Sault Ste. Marie, Thessalon, and Kirkland Lake in Ontario, and from Quebec. Eleven American students are present from Michigan, New York, Vermont, Maine, and Arizona.

The Administration reports that the College's budget was balanced for the 1962-63 School Year. This is believed to be the first year that this has been accomplished. An excellent response to an August appeal sent out by the College to both Canadian and U.S. supporters helped to accomplish this concluding a year in which the financial support for the College's work continued strong throughout.

The campaign for funds for the College's planned Multipurpose building known as the "Two for Ten" campaign for a "Second Founding Fund" reached approximately $65,000 in the early summer. The campaign in Ontario, temporarily suspended during the summer months, is scheduled for conclusion during the months of September and October. The second phase of the campaign will take the needs of the project to U. S. supporters during November and December. The response thus far has been sufficiently encouraging to suggest a good possibility for the completion of the project by a year this September according to the schedule desired.

Brother and Sister Birnie Hotchkiss of Sault Ste. Marie are the most recent additions to the Great Lakes staff. Brother Hotchkiss, previously an elder with the McNab Street congregation, replaces Brother George Johnson as Supervisor of Buildings and Grounds. Brother Johnson had served the College in this capacity for three years on a full-time capacity and part-time for a number of years before. Brother Hotchkiss comes with a wide range of skills, and is ideally suited for the variety of demands that the maintenance of the campus requires. Sister Hotchkiss, a sister of J. C. Bailey, missionary in India, serves as an assistant supervisor of the Girls Dormitory.—Geoffrey Ellis

OUTSTANDING V.B.S. AT SUNDRIDGE

Our Bible school was held at our place the same as last year. In anticipation of a larger enrollment the church purchased a 16 feet x 32 feet used army tent. We had about 100 students pre-enrolled. School opened with 135 students present. That afternoon we were forced to slap to-gether four more 4 feet x 8 feet tables. Tuesday morning was a real downpour of rain — a real drencher. One hundred and eight students came for that day. Wednesday saw 140 students present. Thursday 150 came. Friday was biggest and best with 169 students. There were 190 souls in all counting students and staff that last day. We had a total enrollment of 184 different students. Eighty eight different homes were represented and only 14 of these were associated with the church. The average attendance was 140.2. On Friday evening approximately 150 students were back on the grounds and a large number of parents. An estimated 250 persons crowded onto our premises and enjoyed a wonderful evening. We humbly thank God for such a wonderful opportunity for it was most certainly not our poor feeble effort and ability that made this great school. I would also like to express a word of appreciation for all who contributed of their time and effort in transporting students, erectng the tent etc. Also to the teachers and helpers who worked so patiently with oversize classes in crowded quarters with inadequate facilities.

Teachers were: Teenage—Brodie Harrell, Ice Lake, Ontario; Ages 11 and 12—Ray Lock, North Bay, Ontario and Charles Stephenson, Abilene, Texas—two classes; Age 10—Gordon Dennis, Huntsville, Ontario; Ages 8 and 9 — Pauline O'Neal, Sundridge; Ages 7 and 8—Dorothy Dennis, Huntsville; Ages 6 and 7—Betty Frost, Sundridge; Pre-School — June Kent and Barbara Preston, Sundridge, Ontario — two classes. Assistants to the teachers were: Menola Butson, Sundridge; Mary Kent, Burks Falls; Mrs. John Wallace Sr., Sundridge; Peggy Harrell, Ice Lake; Paula Wilson, Ice Lake; Edith Preston, Sundridge; Caroline Stephenson, Abilene, Texas; Shirley Preston, Sundridge; Rita Smith, Sundridge and John Wallace Jr., Kingston, Ontario J. O'Neal served as director.

—J. O'Neal

HERE AND THERE

(Continued from Page 10)

Halifax, N.S.: Time has been obtained on a new radio station in **Dartmouth** which caters to adult listeners and tries to stay away from much of the music popular with young people.

C. G. McPhee of St. Catharines is scheduled to hold meetings at **Mill Village** and **Halifax** in September.

HERE AND THERE

Buffalo, N.Y.: One was baptized at **North Buffalo** on August 14. A recent business meeting approved support for the **East Buffalo** work, India Mission Fund (for the **Donald Perry** family), through the **Beamsville, Ontario**, church, and the **World Fair Project** through the **Queens, N.Y.** church.

East Buffalo: This church started with less than six members in 1943 and now has 65 members and 175 in attendance. Seven have been baptized and many restored since the coming of **Acey Colston**, the first full time evangelist. Churches in **North Buffalo** and **Lewiston** were early pledgers of assistance on the purchase of new and excellent property. The bond sale of $50,000 is off to a good start. These bonds earn 6% and we would be glad to furnish further details to any who wish to assist.

Hamburg, N.Y.: "The work is progressing nicely. Attendance at the Sunday services has been 40 to 50 . . . the midweek services 30 to 35. The building on South Park is underway. The foundation is ready to be poured this week. (Sept. 7).



TARGET: CANADA Group Enjoys Reunion

Six families camped for three days late in August near Port Arthur - Fort William to encourage greater participation in the TARGET: CANADA project. Fellowship and discussion of future plans was enjoyed by Bernard and Carole Straker and family, Weyburn, Sask.; Robbie and Sharon Robinson and daughter, Regina, Sask.; Mervyn and Jean Whitfield, Thessalon, Ont.; Gordon and Nora Ellis, Beamsville, Ont.; Blenus and Audrey Wright, Toronto, Ont.; and John and Diane Whitfield and daughter, Cleveland, Ohio. Roy and Nelle Merritt and family, en route to Abilene, Tex. from Ottawa, arrived in time for profitable discussion with some of the group on the third day.

The purpose of the reunion was to stimulate further interest among those already committed to carry the gospel to the Lakehead, and to encourage others to also commit themselves. Secondly, the three-day trip allowed time for a tour of both cities with an eye to future expansion, potential sites for a church building, and a possible location in which to begin worship services in August, 1964.

A third purpose of the trip was to determine future employment opportunities for the group and for prospective members. Bro. Ellis and Straker met with officials at the local Board of Education; Bro. John Whitfield was interviewed by administrators at Lakehead College.

Both Chambers of Commerce were warmly receptive to members of the TARGET: CANADA group, as was the Director of the Lakehead Planning Board, who was very helpful in outlining projected housing and road-building. Encouragement by secular groups or individuals such as these seems to indicate no opposition to the idea of a "new church" at the Lakehead.

The key note of a half-day discussion by members of the group was the fund-raising program. Churches and individuals across Canada will be called upon to help this new congregation become self-supporting. Everyone is urged to donate one dollar per month for thirty-six months. Can you refuse so small a demand? Send your contribution to The Elders, Church of Christ, 346 Strathmore Blvd., Toronto 6, Ont. Donations may be $1.00 monthly, $12.00 annually for three years, or in a lump sum.

Three days at the Lakehead revealed a tremendous task still undone, a great host of people not yet part of the Master's kingdom . . . people that think and live and speak as do we. For our own salvation we cannot afford NOT to carry the gospel to this needy area. Will you join us?

SIXTH YEAR AT W.C.C.

Western Christian College, North Weyburn, Saskatchewan, began its sixth year of operation on September 3rd, with an enrollment of 99 students. Students for the most part are enrolled in grades nine through twelve, and a few students are enrolled in a special one-year commercial course. With some 28 students presently enrolled in the final year, it appears as though Western Christian College will have the largest graduating class in its history. Students have come from many parts of Canada and the U.S. attending from as widely scattered points as Manchester, New Hampshire, and Myrtle Creek, Oregon. Students are also in attendance from North Dakota, Montana, and the four Western Provinces. Prospects for an excellent year are in store in every way. The year 1963-64 has been set aside by the Board of Directors of WCC as a year of special spiritual emphasis. Many plans for programs to encourage spiritual activity have been laid throughout the year. The weekend of October 11 through 14 will feature the annual lectureship with this year, Bro. Marshall Keeble, of Nashville, Tennessee, a great Negro evangelist, as feature speaker. Administration of the college anticipates that nearly 1,000 visitors will visit the campus of the school during the three day weekend. A special series of meetings also is planned in March with Brother Jim Hawkins of Victoria, B.C. Also planned for next June for the campus of WCC is the annual meeting of the Presidents of Christian Colleges and Schools. A great year is in prospect for Western!

OUR DEPARTED

BRANDON

Charles Brandon of Uxbridge, Ont., a faithful member of the Pine Orchard congregation, was laid to rest in the Pine Orchard Cemetery on Monday, September 15th. Bro. Brandon was born at Shrubmont, Ont., 60 years ago. He obeyed the Gospel August, 1929.

On May 15th, 1937 he married Phyllis Radford. Their home has been blessed with one daughter Doris, and one son Bruce, both faithful Christians.

Charlie Brandon was one of the regulars who will be greatly missed at Pine Orchard.

Brother John Mackay and Brother Fred Smart conducted the funeral service. —Fred Smart

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HERE AND THERE

India

The work here is encouraging. Since our return from Madras we baptized a young business man from a town about 40 miles from here. Brother Kharluki was responsible for teaching him. This young man says he wants to give full time to preaching. He speaks four or five languages. He can be a tremendous help to the work. He is proving himself a good student. Then on Saturday evening last an elderly man was restored. He was at one time one of the most successful preachers in this work. But when trouble arose in this work he was led away We were impressed by the sincerity of his repentance and confession. He has already gone out to a village to try to win souls for Christ.

Attendance at Mawlai has increased much in recent weeks and the interest is much better.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Codrington St. Public School, classes 10:10 a.m., Assembly 11:00; Contact L. Weslie Jones, 62 St. Vincent St., PA 6-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Ivon Johnson, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. W. Neilson, 159 Grey St., sec.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Caleb Wood, sec., 7655 16th Ave. Sun. 10:30, 11.15 a.m., 7.00 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Aaron Swart ev. Ph. SH 5-2649 Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

CHARLTON STATION, Ontario
Home of Amos Beevers.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10.30 a.m. 7.30 p.m., Wed. 7.30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Elk's Hall, 4th Ave. S.E. Sun. 11 a.m. Sec. E. Johnson, Dauphin, Man. Phones: 638-3465 or 638-5288.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I. Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg, Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rl., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Braysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Ridge, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., to 533 6th St. N. E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, R.R. 1, or W. Hart, ev., 25 Titus St., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lilloet Street W. Phone 693-3317. Clarence Bien, sec. 1023 Carleton W.

NANAIMO, B.C.
1680 Meredith Rd., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Leslie Vine, sec., R.R. 2, Thessalon.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:30 p.m. Arnold McDuffie, sec.-treas., Bix 219, Milton, Ont.; Bill Buting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Roy D. Merritt ev., 838 Hamlet Rd., phone REgent 3-4783.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7:30 p.m. Wed. A. Kleppe and W. Orr. evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. Don Givens, 12 Willow Ave, ev.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer, 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E., 10:30, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. G. Broome, sec.; 210 Jacey Anne Dr., Richmond Hill.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 0-7751.

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Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743, Ray Miller, ev., 3585 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

Windsor Park, Belevlau School, Speers Rd., Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m. at 39 Bittersweet Bay; Wesley Reagan, Ev., Don Jefkins, sec., 38 Kootenay Cresc.

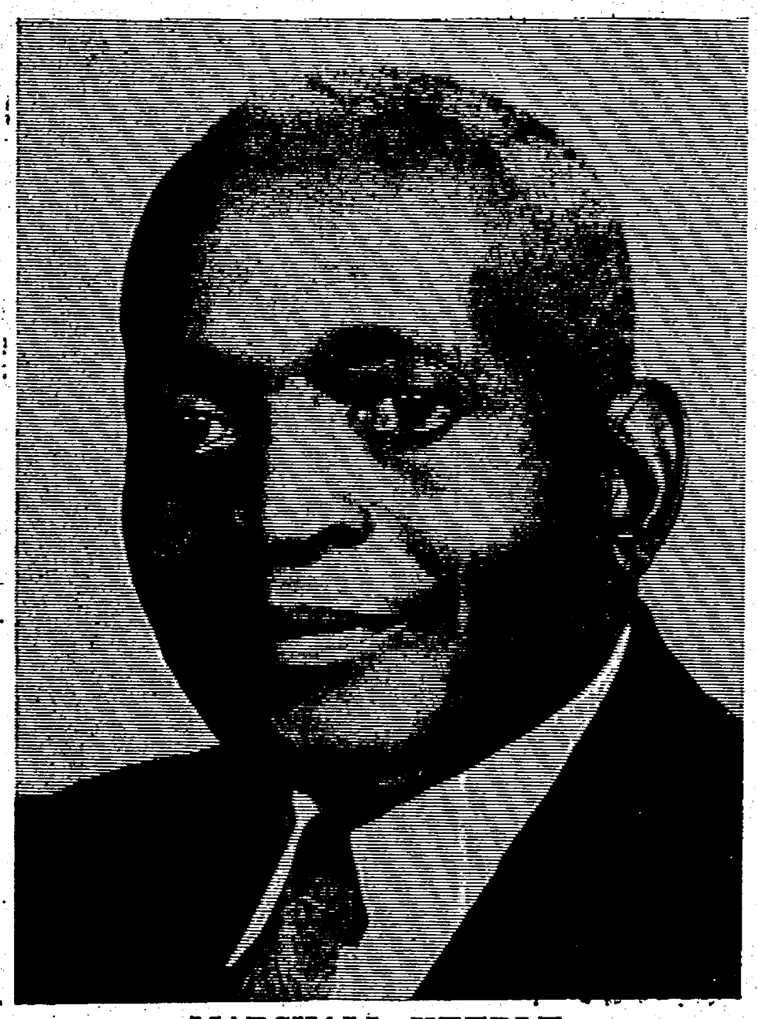
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Weyburn, Saskatchewan

ANNUAL LECTURESHIP

OCTOBER 11 - OCTOBER 14



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— featuring —

MARSHALL KEEBLE

Marshall Keeble, who was born in 1878, is President emeritus of Nashville Christian Institute. Brother Keeble has been preaching the gospel for nearly seventy years. He has baptized more than thirty thousand people, and has established more than two hundred congregations. He is a noted evangelist among the colored people in the United States and elsewhere, and has done evangelistic work in Africa. Brother Keeble, though he will be 85 years of age this year, presents the gospel in a very forceful and incisive manner. We feel sure that you will wish to attend this lectureship to hear Brother Keeble.

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Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

VOL. 29, No. 10 BEAMSVILLE, ONT. November, 1963

RESPONSIBLE CHRISTIAN JOURNALISM

by Geoffrey Ellis, Beamsville



The archaic but quaint expression found in letters of by-gone years — "I now take my pen in hand to write you . . ." served nicely to emphasize the importance of the epistle both to the sender and to the receiver. Something of that regard for the solemn significance of the moment exists when an editor "takes pen in hand" to communicate, via a publication, a point of truth to a host of people. He automatically takes to himself both the representation of the cause he espouses as well as the perogatives of widespread influence. Viewed in this context, Christian Journalism poses severe responsibilities.

Quickly, it can be appreciated that the responsibilities are three-fold, having to do with: (1) Journalism, (2) Publication, and (3) that which is Christian.

Because the channel of communication involved is written, it is required that the writing be of a calibre that will compliment the noble purpose which calls it forth. Ungrammatical construction, placid prose, stereo-typed phrases, trite and hackneyed expressions, disjointed composition, thread-bare homilies, irrelevant topics, and party-line repetitions should form the mill-stone that would quickly sink the tiresome paper from the disinterested public's view.

The Christian periodical should be characterized by a construction as fresh as the Christian life can be for modern man, by a viewpoint as provocative as Christ's contentions have always been, and by a content as interesting and wide-ranging as is demanded by a faith that claims to be "THE Way."

The word PUBLICation clearly indicated the scope of communication intended. Any writing prepared for public consumption is immediately placed under certain restraints and requirements. Not being a personal, inter-family dispatch, a Christian paper should shun airing for public attention the "dirty linen" of petty, internecine squabbles. Shame on any journal that causes "the name of God (to be) blasphemed among the Gentiles." (Rom. 2:24)

Some publications are specifically designed to serve as

(Continued on page 7)

Congratulations To The Editors

by Geoffrey H. Ellis, Beamsville

The last issue of the *Gospel Herald* completed 10 years of effective Christian journalism under the joint editorship of Eugene Perry and Roy Merritt. Commendations are due them for a consistently well-produced, spiritually worthwhile publication. They have provided an invaluable benefit to the Cause identified on the Herald masthead: "The Promotion of New Testament Christianity."

The calibre of the Gospel Herald is high. The editorial approach of the paper is positive. Its contents provide interesting reading for Christian and the seeker alike. Widespread awareness of, and enthusiasm for, the progress of the Church have been stimulated by the "Here and There" and the "Gleanings from the Foreign Fields" columns. The special departments—Teaching God's Word, The Christian Youth Page, Book Reviews, and the Bible Quiz — combine to satisfy a variety of interests.

Although the Herald's circulation is primarily Canadian, many copies go monthly to the U.S. This has, no doubt, been responsible in part for the growing interest in the Canadian Mission field in that area. On several occasions subscribers south of the boarder have commented to me: "I enjoy the Gospel Herald more than any other Gospel paper I read."

On behalf of readers everywhere, may I extend congratulations and sincere thanks to brethren Merritt

(Continued on page 4)

THE BIBLE

Keith T. Thompson



Did you know that Mary Magdalene was the mother of Jesus? That the New Testament book which records Paul's conversion is Psalms? That the last book of the Bible is Evolution? That Mary Margaret was Naomi's daughter-in-law? That the first murderer listed in the Old Testament is Pilot? That the title of the first four New Testament books is Beatitudes? That King Saul consulted Sybil on the day before his death? That Isaiah was a son of Solomon?

These are but some of the answers taken from a Bible-knowledge test administered to 357 incoming freshmen at Westminister College. Of a total of 25 questions the average number answered correctly was eight! These young people not only ranked high in general intelligence but the great majority of them were members of various churches. (The Fourth 'R' by Joseph M. Hopkins, in *Christianity Today*, August 30, 1963).

This is just one example of many that could be cited of the amazing ignorance of the Bible in our time.

The Value of the Bible

Did you know that people have gone to the Bible to find out where to drill for oil or dig for copper? A geologlist read these words in Deuteronomy 32:13, "oil out of the flinty rock." He began drilling and found oil in an area called Heletz near the Gaza strip. Dr Nelson Glueck, a famous Jewish scholar read in Deuteronomy "a land whose stones are iron and out of whose hills thou mayest dig brass." Mining experts learned of this and today at Timna, Israel stands a busy copper mine. But a far greater treasure than oil or copper is revealed on every page of the Bible, and you don't have to be a geologist to discover these riches for yourself. We mean the spiritual riches found in God's Word.

The Bible is the most remarkable book in the world. It is respected and loved above all other books. It is near to the three billion mark in circulation. No other book has been translated into so many languages—now about 1,125.

The Bible is the most influential book in the world. Think of the many figures of speech that we use that are from the Bible. A helpful person is a "Good Samaritan." A troublesome person is "a thorn in the flesh." A nuisance is a "millstone about the neck." A welcome friend is "the salt of the earth." One of Lincoln's great speeches was on the theme of "a house divided." Recent Broadway plays have been called "The Voice of the Turtle" and "Little Foxes." Many people probably use figures of speech from the Bible without realizing the origin of their words.

Suppose we removed the influence of the Bible from the writings of great authors of the past like Blake, Emerson or Tennyson or of the present like T S Eliot and Winston Churchill. What a change would be observed in their works!

The historical value of the Bible cannot be overemphasized. It contains trustworthy information about many nations, cities and persons, about which little or nothing is known from other sources. The Jewish archaeologist, Dr. Nelson Glueck has stated that no discovery has been made by archaeology that contradicts the Bible.

But the greatest worth of this volume is not in its literary or historical merits. Its true value is found in the fact that it is God's Book — it reveals God's will to man. Paul wrote that "All Scripture is given by the inspiration of God . . ." (2 Tim. 3:16). I like the story of the little girl who wanted to give her father a Bible as a gift. She wanted to write something nice on the fly leaf. "From your darling daughter" sounded too ordinary. So she looked in different books to see what other people had written. Finally, she found something she liked. When her father opened his new Bible he was amazed to read the words "From the Author." Truly, the Bible is "From the Author" It is from God to us.

What the Bible Will Do For Us

The Encyclopedia salesman tells us of all the wonderful things his books will do for us. One of them claimed that they would "build a wonderful new life" and "give us a whole new world of knowledge at our finger tips." But he adds that a year book is necessary to keep the set up to date. The Bible gives us knowledge that even the encyclopedia cannot provide. And the Bible has not been brought up to date for almost two thousand years.

An unbeliever once met a believer and reminded him that there were some parts of the Bible where authorship was uncertain. "Wait a minute," the believer said. "Who wrote the multiplication table?" The unbeliever confessed he did not know, and the believer said, "How logical you are! You believe it and use it, and yet you don't know who its author was." "But the multiplication table works," the unbeliever said, trying to find a way out of his dilemma. "No doubt," the believer replied. "And so does the Bible!"

Space permits us only to list some of the things that the Bible will do for us. 1. The Bible reveals the true and the living God. We learn many things by observation, experience, experimentation or deduction. But in the spiritual realm there are those things we can never discover for ourselves. Nature implies the existence of God; but only the Bible fully reveals His nature. 2. The Bible reveals man as he really is. It is like a mirror and shows us our true state (James 1:22-25.) It shows that man is afflicted with a disease of the soul called sin (Romans 3:23; 6:23). 3. But best of all it reveals the Saviour who can save us from our sins (Matt. 1:21). 4. It is a guide, showing us the way from earth to heaven. A stranger was lost in the hills of Vermont. He finally met a lumberjack and asked "How do you get to Burlington from here?" After much thought the lumberjack replied, "Stranger, if I were going to Burlington I wouldn't start from here." The Bible shows us where we came from, why we are here, and where we are going. It is "a lamp to my feet and a light to my path" (Psalms 119:105). 5. God's word

(Continued on page 6)

OUR WONDERFUL CREATOR

Donald R. Givens,
Coalinga, California

One reason why I believe in a personal supreme being is because of the very origin of this orderly earth in which we live. This material world and universe had to have a *starting point*. This is the issue. Who started it? or what started it?

No one can deny that matter is here. A material, tangible universe *does* certainly exist. How did it come about? Was it by mere chance or creative miracle? This is what we shall attempt to find out in this short article.

No person can truthfully say that matter does not exist. It surrounds us on every hand. Matter is an *effect* of some other *cause* than itself in the beginning because something would have to have created it. Something cannot come from nothing. Material things or matter has to be an effect of the first cause.

Someone may ask, "How do we not know that matter was the first cause?" "Could not matter have produced life?" We shall let Mr John Gerstner answer this:

If matter were the author of all things, it would be, in the first place, the author of life. But how can it be? Matter itself *has no life*. (emphasis mine, DRG). It is, by definition, 'inanimate.' That is Webster speaking. The man on the street has the same idea: 'lifeless matter' he calls it . . . So anyway you look at it, matter does not seem able to account for life, even the life within itself, much less outside itself.

So we know matter did not and could not create itself. Something or someone had to create it. Matter is lifeless and did not of itself begin life. Matter could not have come out of nothing, for out of nothing—nothing comes. One cannot have something created or started from nothing. Pure so-called "nothing" can produce absolutely nothing except more "nothing." This is simple but very true.

Something is. Something does certainly exist, we know this for a fact as surely as we know that we ourselves exist. Mankind and animals and plants and minerals DO exist. Therefore, since we have matter (something), we know that something, whatever it may be, has always existed. One has finally to get back to something without a cause and without a beginning. This is Jehovah God, the Creator of the universe. For something is—therefore something always was.

Either this material universe came by CHANCE or it was created by an INTELLIGENCE. It has to be one or the other. Which is more reasonable to believe? Did the earth we now live on, just *happen to evolve* into a wonderful unity, or did a *personal* and *intelligent* being give it this unity?

The elements in this earth had to come from somewhere. They are so wonderfully and intelligently arranged as to agrue for one cause back of them. The cosmos, or the world as we call it, proves the glory and the handiwork of Jehovah. Let us notice again what Mr. Gerstner has to say concerning this aspect:

Our world and our universe argue that the cause back of them is one cause. The universe is composed of many parts but one plan. A cosmos, or ordered whole, implies a single ordering mind back of it.

Yes, how true, the whole universe does work as a team together in harmony and unity. Its laws are purposeful, and they argue for one Creator.

Could mere chance produce such an effect as one sees in the whole world today? Could mere chance produce even a small thing as a wrist watch? No, the working design of the watch proves that it was made by an intelligent designer. This designer we call the watchmaker. It is the same in the universe but on a much bigger and grander scale. It would be just as easy to believe that the wrist watch "happened to come together by chance" as to believe the universe came about by "mere chance, or evolution." Perhaps the former would even be easier to believe than the latter.

On the physical universe and everything in it is seen the stamp of an intelligent design. The imprint of a wonderful and united design. WHO was the designer? Was it mere chance? Was it an impersonal being? Or was it a personal, intelligent being? Which is more logical and reasonable? The very design of the cosmos argues for an intelligence back of it just as the very design of the wrist watch argues for an intelligent watch-maker back of it.

Is this intelligence back of the cosmos *impersonal*, or *personal?* Which makes better sense: to say something impersonal can possess this superior intellect; or to say that something personal possesses this superior intellect? There cannot be an intelligent design without first an intelligent designer. The wrist watch did not "just happen to evolve" into a working mechanism. Neither did the universe, my friend!

As Adam Clarke has expressed it, "God is infinitely wise." Yes, the Creator of this wonderful universe is an intelligent, wise and personal being. Everything in the universe, from the glowing sun to the smallest raindrop, shows forth His supreme intelligence and glory and beautiful design. His handiwork is deeply imprinted in every element of this wide earth. Mere chance or an impersonal entity could not have produced such a splendid and perfect effect.

Jehovah, the One True and Living God, created this earth that we live on today. This *design* that permeates the universe proves there was an intelligent *designer* back of it all. And for there to have been an intelligent designer, there must have been *personality* behind this design. This personality is GOD.

"In the beginning GOD created the heavens and the earth." This I believe. Jehovah is the wonderful creator.

HERE AND THERE

Outlook, Sask.: Magnar Knutson of **Bayview Avenue** in **Toronto** held a meeting in **Outlook, Sask.** Oct. 2-8. A report reads, "The meetings got off to a good start with an average attendance of 32 and a high of 52 on Sunday. Seventeen of the crowd were **Norwegians**, thrilled to hear the sermon presented in their mother tongue."

Gospel Herald

Published Monthly for the Promotion of New Testament Christianity

— FOUNDED BY ROBERT SINCLAIR, 1936 —

ROY D. MERRITT KEITH T. THOMPSON EUGENE C. PERRY
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WHITHER CATHOLICISM?



There is an open warm pursuit of closer relations with Rome by Protestant leaders. It seems that the leaders of the major Protestant groups are prepared to move closer to Rome at any cost. On the program of the Fourth World Faith and Order Conference, held in Montreal in July, was a Roman Catholic biblical scholar and a Roman Catholic cardinal. The scholar gave his views of biblical authority and Cardinal Leger participated in the worship program.

Observers at this Protestant World Council report that there was a strong move to exalt Tradition at the expense of Scripture. This must have pleased the Catholic observers but would not be in accord with the spirit of the Reformation from which the member churches came. It is a desertion of the original plea of the Protestant reformers and a betrayal of the principles for which thousands died. Moreover, and more especially, it makes unnecessary a refusal to unite with Rome, which has maintained the authority of Tradition over Scripture for centuries.

While Protestants are trying to find some means to make their doctrines acceptable to Rome, the Roman church is reciprocating. There has been a greater interest in the Gospels and in the Bible in the vernacular. At the present time, a committee of Protestants and Catholic scholars are working on a new version of the Bible which will be acceptable to both groups. Who can believe that such a version can be achieved without major compromieses? It is likely that Rome will be less willing to give ground than will liberal theologians of other faiths.

Rome has argued for centuries that the common man or even the individual priest could not understand the Scriptures apart from the teaching voice of the church. At the first Vatican Council, the claim was advanced for an infallible interpretation found only in the Roman church. "No one is allowed to interpret Sacred Scripture contrary to this sense nor contrary to the unanimous agreement of the Fathers." This makes scriptural truth identical with Roman Catholic interpretation.

Any person who is overly optimistic concerning an early reunion with Rome needs to open his eyes to the true situation. Cardinal Bea, who was appointed to head the enquiry concerning possible reunion with Protestants under John XXIII, has stated plainly what Rome's terms are. They are in essence "submission in matters of Doctrine and Discipline under the supreme pastor, the successor of St Peter, the Bishop of Rome."

On September 29, second session of the Vatican Council reconvened. Newspaper and radio have kept us informed of some of the questions under discussion. They are not able to present us with the aims and designs in the minds of Pope Paul and the Curia. The full impact of the Council will be felt only as its decisions seep down through diocesan offices and into the parish organizations.

It is generally accepted that the new pope is inclined toward a more conservative view than his predecessor. Despite his conservatism, he is thoroughly dedicated to the task of winning the world for his church using all the latest media.

The winds of change are blowing in both Protestantism and Catholicism. In a world of change and dialogue, there is need for true Christians to learn well and to hold carefully to scriptural convictions. Who knows but what God has raised us up for such a time as this?

—R. D. M.

CONGRATULATIONS

(Continued from page 1)

and Perry for their work of faith and labour of love, and best wished for a second ten years of equally effective Christian journalism.

HERE AND THERE

Hamilton, Ivon Ave.: The wife of a recent convert was obedient on September 29.

TEACHING GOD'S WORD

HOW ADULT TEACHING CAN BE IMPROVED No. 2

H. Ralph Perry, London, Ontario



"Did you take aim last Sunday?"

"What do you mean, did I take aim? Are you suggesting that I missed Bible school and worship for a hunting trip. I would never do that."

We are not talking about hunting four legged animals but teaching adults and any other age group of humans. If you taught a class last Sunday you should have taken more careful aim than the hunter. We all know that it is foolish and dangerous for a hunter to shoot a powerful weapon without taking specific and careful aim.

One reason why teaching of the Bible is so fruitless is that the teacher doesn't have an aim for the lesson. If you disagree, please be patient and consider the following. We stated last month that adult teaching can be improved through: 1. *Informed* teachers (in the Word); 2. *Trained* teachers; 3. and *Prepared* teachers.

4. Adult Teaching Can Be Improved Through Teachers Having A Proper Aim.

A specific aim is needed for each lesson taught. There should be a general aim for a series of lessons, but a real definite and well defined aim for each class period. It should answer the question: "What am I trying to accomplish in the lives of my students through this lesson?"

A. *A Lack of Aim Will Be Demonstrated By:*

1. Drifting or rambling by the teacher and the class. With no definite place to go this is almost bound to happen. Very little is accomplished.

2. Absence of application. Often we teachers cover portions of Scripture but fail in making meaningful applications in terms of the needs and problems relative to the every day lives of adults in the class. Our teaching is too general and thus not nearly as helpful as it should be.

3. Trying to cover too much material. There are times when an attempt is made to cover a large section of Bible, a whole chapter, or a whole book in one lesson. Sometimes we try to touch every detail. The only aim seems to be to cover a certain specified section of Scripture. It would be much better to have the class read the whole text but to pick out the points in it most needed by the students in your class and formulate a specific aim relative to these. We would cover less material but teach more vital truth.

4. No results. We should expect results from our teaching. There is a book about teaching the Bible entitled, *Teaching for Results* by Edge. It would probably do all of us good to read this. If nothing happens in the lives of our pupils in Christian development and service we really haven't taught.

Without an aim for each lesson — without something definite in mind which we expect to accomplish in our students we won't succeed in teaching God's message.

5. Discouragement and lack of interest. Without a sense of direction and accomplishment teacher and students alike will become discouraged. The class will be drab and lifeless. Students will lose interest and quit attending. With clear aim resulting in joyful accomplishment, there will be vital interest on the part of the class. There will be desire to attend and participate in the class session, and in Christian growth and service.

B. *Factors Involved In Selection of An Aim.*

There are two main factors involved in the right selection of an aim or goal for the lesson.

1. The pupil. The age, needs, problems, circumstances, and activities of each pupil needs to be considered. As far as possible the aim should be stated in terms of the total life and needs of the pupils.

2 The lesson. Of course the material to be taught has to be considered in forming a goal to be accomplished. Lessons from the text most suited and needed by the class should be emphasized.

C. *Qualities Of A Good Aim.*

1. It ought to be brief enough to be remembered. A long involved aim will not be easily kept in mind. If you have a long, detailed aim work it over. Think of your pupils. Think of their needs. Condense it.

2. It ought to be clear enough to be written down. Perhaps we have an aim but it is so fuzzy that it would take much effort to put it into words on paper. A good aim should be clear, concise, and understandable. So that we will really know what we are striving to accomplish let us write down the aim for each lesson.

3. It ought to be specific enough to be achieved. Because we are too general in our aims and applications, adults have no conception of what they are to do with the truth taught. What is expected of them as a result of the lesson should be so clear that they will not only know what conduct and action is expected of them but will go from the class with a desire to act and a knowledge of how to accomplish the desired goal.

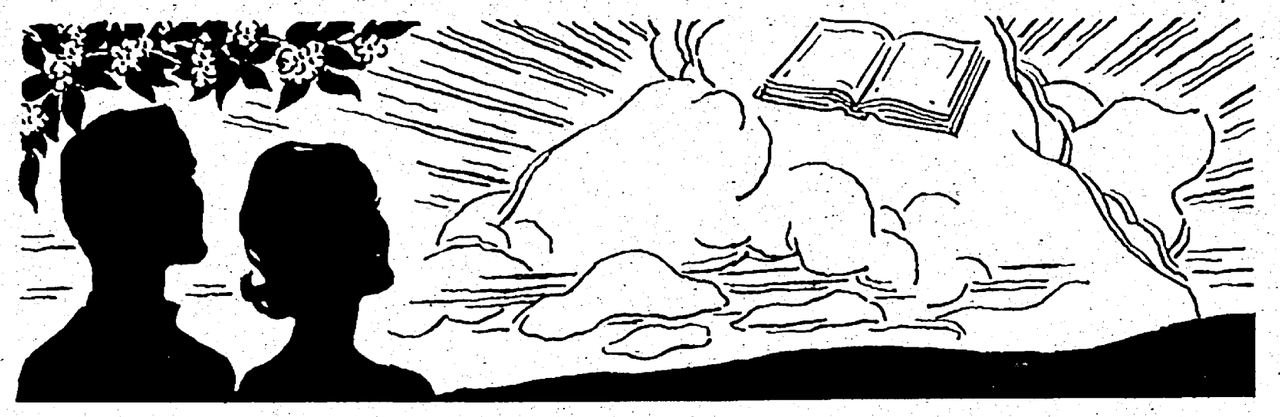
D. *Different Types of Aims.*

1. Knowledge Aim. Here the dominant purpose is to lead the class in a logical, systematic, intensive study of a portion of Scripture and to a mastery of that Scripture. The basic goal is to make the class master of facts. This is to know what the Scriptures have said.

2. *Inspiration aim.* The dominant purpose here is to lead the class to a deeper appreciation of some Christian truth. An attempt is made to change attitudes for good or to make more vital weak attitudes and convictions. The aim here is such that some emotional response is required. An aim might be to lead the class to a deeper appreciation of Jesus as God's Son. Another aim could be to lead the class to deeper

(Continued on page 7)

A page for CHRISTIAN YOUTH



Ray Miller, Editor

WHO SAID IT?

If we were investigating a crime, our aim, of course, would be to catch the person guilty of committing the crime. One of the methods that we might employ is that of asking a number of questions. By putting together the answers that we received, we would hope to be able to discover the identity of the guilty party.

In this article, we are attempting to discover an individual's identity by finding out who has made certain statements. Here are the person's statements.

"The existence of God cannot be proved. I have never seen God, nor have I touched God. Therefore, I conclude that God does not exist." Our "mystery man" further states, "Belief in the existence of God is not reasonable. To suppose that some almighty being has existed eternally, and that he made the universe, and everything that is in the universe, is not logical."

The two statements given above are often offered as proof to support the theory that God does not exist. It is interesting to notice that these so called arguments may even more forcefully be used against the views of the "non-Believer".

Let us examine the first one, that is, that the existence of God cannot be proved. Before one could honestly say this, he would need to have scanned the heavens and the earth in search of God; he would have to minutely examine time and eternity! One would have to be in all places at all times in order to state as fact that God does not exist. It would be necessary for him to know all things. In short, one would have to become as God, to prove for a certainly that God does not exist. The possibility of the existence of God always hangs over the head of the non-believer. If he is right, then no one will ever know it, because at death we would all merely cease to exist. If, however, he is wrong, we all shall know it, and he who has rejected God will be condemned by the very Being whose existence he has denied!

But let us turn to the second statement, which declares that belief in the existence of God is not reasonable. The writer believes that quite to the contrary, to say that life and all it's wonders came about by chance rather than by creation, is not reasonable! This universe, our bodies, even life itself is without doubt, a product of design. The way our solar system works, the functions of our bodies, all had to be designed, and as one person has well stated, "you can't have design without a designer. . ."

To see this great fact in even more forceful and logical form, we note these words, "For every house is builded by some man; but he that built all things is God" (Hebbrews 3:4). Certainly no one would look at a house, or a building of any kind, and sincerely state that no one had built that house, but that it just came about by chance! The best we could say for a person making a statement like that would be that his sanity had left him. Yet how much more foolish is it to look at a wonder thousands of times more complicated (like human life, or our universe) and say that it all came from nothing, and developed by chance! Indeed, it makes more sense to believe in a Supreme being, than to put one's hope in a supreme nothing!

Now then, have you been able from words to deduct the identity of our "Mystery man"? If you still need further clues, we suggest that you turn to Psalms 14:1, where you will read the following, "The fool hath said in his heart, there is no God". Yes, young people, however sincere a person may be, however well educated, according to the Bible, only a fool would make such a horrible mistake as to say that there is no God!" —R. L. M.

HONOURS AT OMAGH

It seems to this writer that it is truly an honour to win an award for good conduct and achievement while at a Bible camp. Here a young person might find opportunity to indulge in a little more freedom than at home. When we have freedom we are liable to make a few mistakes even though we are cautioned and try hard not to do so.

Several young people who were at Camp this year displayed their ability to enjoy themselves and at the same time to behave in a way that is worthy of recognition. The winners of the Mary Wyper trophy this year were: Patricia Perry (senior girl), Jack Denham (senior boy), Jewel Hals (junior girl) and Gary Smith (junior boy).

The following won their choice of a Bible or a Bible concordance: Patricia Perry, Jack Denham, David Hubbard, David Perry, Diana Merritt, Jewel Hals and Edmund Whittington. Congratulations to all.

Charles A. Cook

THE BIBLE

(Continued from Page 2)

aids our growth as Christians (1 Pet. 2:2). 6. It gives us comfort and hope. (1 Thess. 4:18).

We do not worship the Bible, but the God revealed therein. We need to consult it constantly and thus we will find our delight in the law of the Lord (Psalms 1:2).

One day we all will be judged by the Word of God (John 12:48). This should impress us with the importance of appreciating and following it now.

HERE AND THERE

Ajax, Ont.: The recent Young Peoples gathering was attended by over 130.

CHRISTIAN JOURNALISM

(Continued from page 1)

vehicles of dignified debate where opposing views can be perused by a concerned few, or as instruments for the encouragement and dissemination of scholarly research. However, the general Christian journal, prepared for the average reader, is required to refrain from technical, theological, and philosophical discussions, as well as from formidable forensics.

The Christian paper usually attempts to reach both the seekers and the saints. To the former should go compellingly stated, straight-forward articles intended to teach them the "way of God more perfectly." To the latter should go stirring articles of "teaching, reproof, correction, and instruction in righteousness," well calculated to disturb, encourage, and inspire them so that none will be "at ease in Zion."

Again, although some journals are avowedly dedicated to the historical disciplines, a general Christian publication needs to concern itself frankly with the contemporary scene. To the degree that Christian principles are applied successfully to the solving of current problems, to that degree Christianity has advanced in our own generation. The Christian journal can here provide outstanding leadership by treating courageously such pressing matters as racial intolerance, dissolving social behaviour, the evils of alcohol and tobacco, business unethics, problems of adolescents, the family break - down, the growing secularism, the advance of scientism, and a host of others.

Finally, striving to offer a CHRISTIAN journal presents a set of standards unusual to other types of publications. Even though the express purpose of the Christian publication is to carry a Christian message to the public, yet the enterprise, as far as the editor(s) and publisher(s) are concerned remains "private" as relates the Church. The Christian paper is an individual attempt by a "human institution" to accomplish a worthy Christian aim, ie. edification; and stands on the same footing as such varied private expressions of Christian aspiration as Christian schools, ie. education, and Christian homes and hospitals, ie. benevolence. As such, the Christian paper should not take to itself the rights and privileges of the Church, the divinely appointed instrument of God for carrying out His purposes in a corporate way. A paper which attempts a political interference in the affairs of the Church, or seeks to maintain a policy making control ever the Church is clearly out of order. A paper which establishes itself as the brotherhood tribunal publicly castigating supposed offenders, both men and congregations, acts in bad taste, usually with a poor grasp of the facts, and thus its perpetrators ultimately will be judged harshly with the same harsh judgment by which they have judged. Finally, of course, the matter of doctrinal clarification resides with the constituted leadership of the Church, not in the editorial page any more than in the seminary hall. The Christian paper best serves when it respects the sanctity of the Church and the authority of the Eldership.

Paradoxically the Christian paper best serves when it sensitively calls attention to failures attendant to the human side of the Church. Constant polite but penetrating analysis of the Church's present effectiveness given and received in the proper spirit can well be the most important service rendered by a Christian publication.

The Christian journal will be dedicated to a truly scriptural expression, devoted to the service of Almighty God, and motivated by a deep love for humankind. The fearfull failures which constantly threaten the worthiness of a Christian publication merely serve to more vividly clarify its potential for invaluable contribution. May God bless the GOSPEL HERALD to this end.

TEACHING GOD'S WORD

(Continued from Page 5)

awareness of the needs of the less fortunate of earth. The response here will quite often be momentary or of short duration and will need repetition.

3. *Conduct aim.* The dominant purpose here is to lead individuals to begin to express in a specific way some Christian action in daily life. The results ought to be observable. We ought to be able to see what is done.

The big problem with our teaching and preaching is that nothing happens. May we illustrate this. Once a class of students was taken to hear a preacher. He was asked to get out his best sermon. The students were given the opportunity to ask questions of the general assembly. First they asked the people what they thought of the sermon. Almost everyone stated that it was an excellent sermon. It was one of the best they had ever heard. It was terrific. Then they were asked what they were going to do about it. They were flustered and could not answer clearly. They thought the sermon was wonderful but really didn't know what was expected of them.

We might aim to lead our pupils to live courageously for Jesus or to live a more consecrated life. These are so general that nothing will happen. We must aim to lead the class to commit themselves to something specific such as Bible study, witnessing for Christ, prayer life, etc.

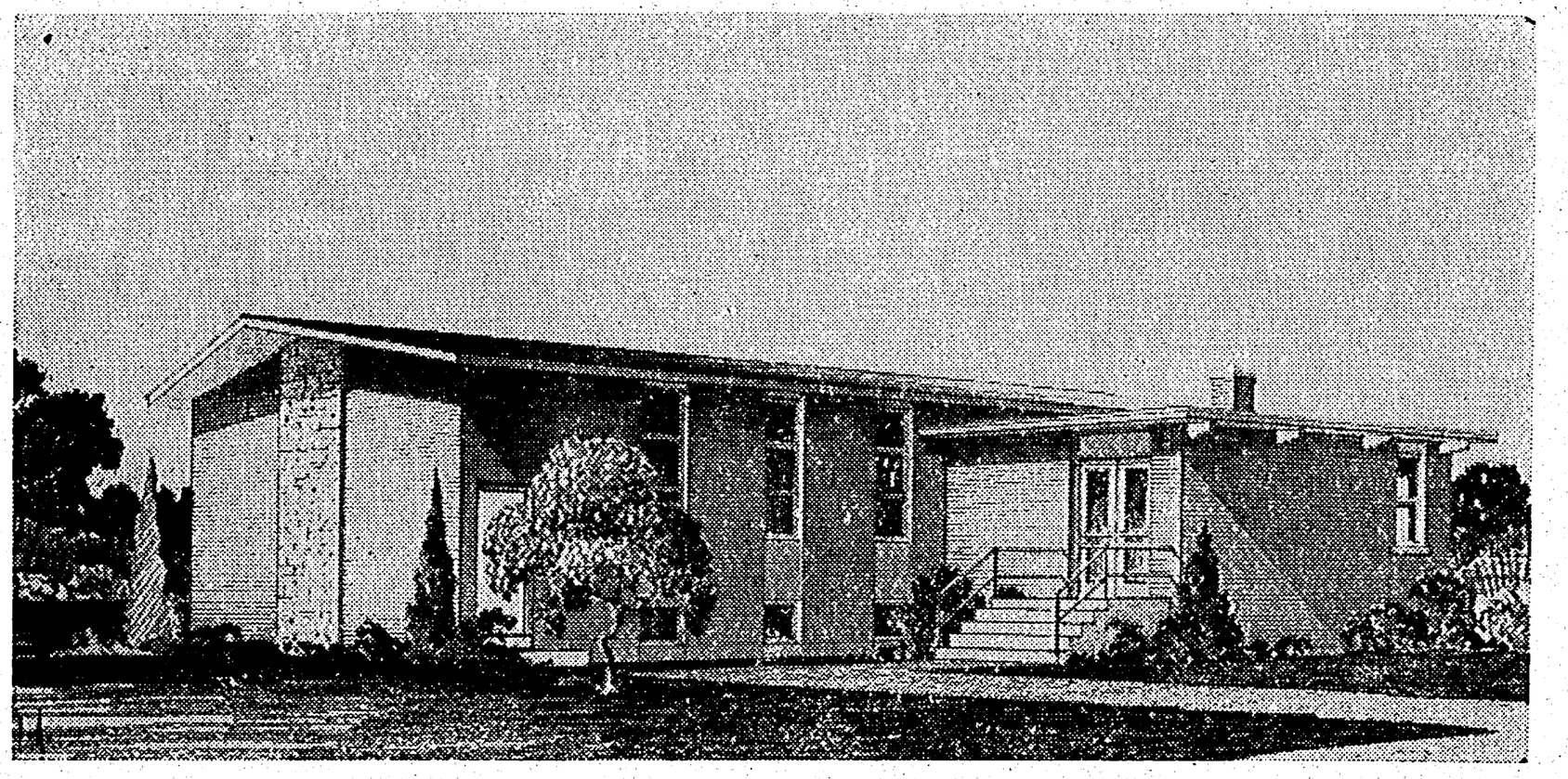
Since we must educate the whole man for Christ, there must needs be a combination of these aims. We must teach a knowledge (facts) of the word of God — the education of the *HEAD*. We must teach proper Christian attitudes — the education of the *HEART*. We must teach proper Christian conduct — the education of the *HAND*.

The conduct response is most important, for this is the Christian life. This should always be kept in mind when we put together our aim for a lesson. Really the knowledge aim and attitude aim are means to this end and cannot be separated from it.

Having an aim in teaching each Bible lesson is most important. May we be specific in stating our aim in terms of "what we want our pupils to know, what we want our pupils to feel, and what we want our pupils to do as a result of the lesson."

(Much of this material came from a night class taught by David Bell at London College of Bible and Missions.)

LONDON CHURCH NOW BUILDING



Architect's Sketch Of New London Building

At last we are building! It hardly seems possible but construction has actually started on our new church building in London, Ontario. Completion is to be on or about February 15th, 1964.

Really, we had hoped to be in our new building by September or October. Delays due to land development, approval of building plans, mortgage approval, city permission to use the land, water hook-up and other items have set the work behind several months. Thus after months of mental and physical effort and spiritual concern, it is a great relief to know that construction has begun.

There are some reasons for the unforeseen delays. **First, Huron** Heights subdivision, Phase 4, where the church lot is located changed hands during negotiations. This changed development plans including the servicing of our lot. Second, because of this, we are actually going ahead of development. This has created a number of problems such as sewers, water, gas, and access. Last, mortgage approval was delayed because of the smallness of the group.

The building will be situated on a 2.10 acre on Huron Street, a main artery in northeast London. It is of cement block and brick construction. The low pitch roof will be held up by open laminated beams. The main part of the building is 28' x 56', and the side entrance 16' x 24' with a full basement. This structure is planned as a first unit which can be divided into classrooms when a larger auditorium is needed.

The main floor will have an auditorium seating 126 people, an 8' x 18' nursery-cry room, two washrooms, foyer, 9' x 9½ combination class-room, and an equipment room. In the basement there is a furnace room, a 15' 2" x 42' assembly room which could be divided into two classrooms later, three classrooms approximately 11' x 15', one large classroom 9' x 26' (can be divided later), and one irregular shaped room containing 123 square feet. When the building is utilized to capacity, there could be 11 or 12 teaching areas.

Church Enterprise of Canada Ltd., of Simcoe, Ontario are supplying plans, sketches, and most of the wood materials, windows, lighting fixtures and hardware. The rest is locally contracted. Cost not counting pews ($1300.00), sidewalks, parking area, baptistry ($275.00), septic tank ($250.00), tiling for floors and a few other items, is $23,500.00. Total cost will run over $26,000.00. We had hoped for $20,000.00 but didn't originally plan the side addition and other unforeseen items. The land cost was $7,000.00. The project is being financed through donations and a $15,000.00 mortgage.

We want to thank churches and individuals from British Columbia and California to Labrador and from Florida to Winnipeg for financial assistance without which we could not be building now. Ontario churches responded best to our appeals for help. To adequately complete the building and provide furnishings, more help is needed. We do not have the exact financial figures, but hope to send out a detailed report to all contributors before this report is read.

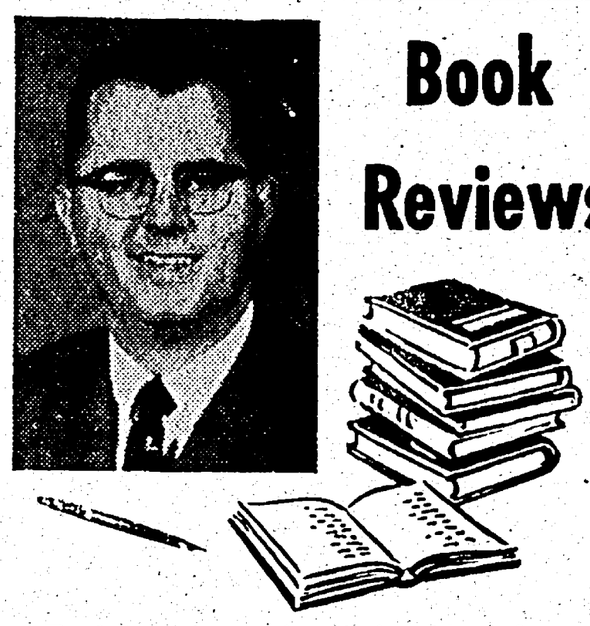
We now have a membership of 21 and prospects of 25 in the near future. Our goal was set at 30 last December when we had 11 members. Already we have reached 100 in Bible school with a much greater potential *if we only had the teachers.*

We want to thank one and all for your interest, prayers, and help. Come to see us when you can.

H. Ralph Perry

HERE AND THERE

Brandon, Man.: During the campaign, the ten night meetings averaged 66, with a high of 99, while vacation Bible school averaged 80, with a high of 99. This church has only 11 members.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

A Commentary on the General Epistle of James by J. W. Roberts. R. B. Sweet Co. Austin, Texas. 233 pages. $3.50 (plus 10% in Canada).

In the Preface the author points out that the book of James has been a much neglected book among the churches of Christ. As far as is known to the author of this work, this is the first full length commentary to be written on this book in the ranks of the Restoration Movement. He is certainly right in saying that the time is ripe for some commentary to be produced on the letter.

J. W. Roberts is admirably suited to write such a commentary. He has his doctorate in Greek. Brother Roberts has been on the faculty of Abilene Christian College for several years. Also, he serves as editor of the scholarly journal, *Restoration Quarterly*.

The author's knowledge of Greek allows him to bring out the meaning of the text in a most accurate manner. He gives the variant readings from various translations as well. But the author's scholarship does not make his commentary dry or obscure. On the contrary, he expresses himself in very clear and interesting language.

One of the great values of this volume is observed in the way that the scriptural text is applied to modern situations. Brother Roberts is not content to apply James to the doctrinal problems of one hundred years ago. But he makes the application to those of the mid twentieth century.

A number of helpful "Notes" also enhance the value of the commentary. These follow particularly difficult passages and deal with such topics as Moral Perfection, "Faith Only", Gehenna, the Indwelling of the Spirit, Elders, Extreme, Unction, etc.

Finally, there is an appendix dealing with "The Sources for the Later Life and Death of James."

It is regrettable that no commentary on James was written by our brethren in years gone by. We can be most grateful to Brother Roberts for producing this masterpiece. We can only hope that he will write commentaries on other New Testament books.

The commentary on James is uniform with the Gospel Advocate commentaries.

HERE AND THERE

Meetings: Port Colborne, Nov. 18-24 with Woodrow Hazelip of Collingwood. Selkirk, Oct. 28 to Nov. 3 with Max Craddock of Port Colborne. Tintern, Nov. 11 to 20 with B. E. Lemmons of Westfield, N.J.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to read and study it daily. These questions will help to indicate something of how effective your study has been.

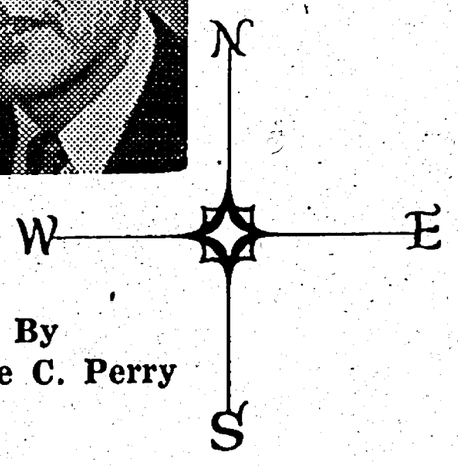
BIBLE ANNIVERSARIES AND REMEMBRANCES

1. What great event is identified by God's subsequent promise: "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease;" and is commemorated by the rainbow.
2. What was the sign of the Covenant between God and Abraham when God said "I will establish my covenant between me and you and your descendents after you throughout their generations for an everlasting covenant, to be God to you and to your descendents after you"?
3. Identify the man who said, "Surely, the Lord is in this place; and I did not know it," and built a pillar and called the place Bethel ("The House of God") because he had seen a vision of angels ascending and descending out of heaven at that place.
4. This man also built a pillar which he called Mizpah ("Watchpost") which was to serve as a witness that he and his father-in-law would live at peace with one another. Identify the father-in-law.
5. What occurance was commemorated by a pillar of twelve stones each taken out of the Jordan river set up at Gilgal?
6. Name the annual feast that required the Israelites to eat unleavened bread for several days, and which was described as "a sign on your hand and a memorial between your eyes".
7. Give the name found in the New Testament for the feast known in the Old Testament as the "Feast of Weeks" at which time the first-fruits of the harvest were sacrificed.
8. What was being remembered when the Israelites "remembered the Sabbath day to keep it holy"?
9. To what does the New Testament phrase, "The cup of blessing," refer?
10. What actions of Cornelius had become a "memorial" to God?

ANSWERS — 1. The Flood, Gen. 8:20-22. 2. Circumcision, Gen. 17:7-12. 3. Jacob, Gen. 28: 10-22. 4. Laban, Gen. 32:43-55. 5. The Israelites crossing the Jordan on dry ground. Jos. 4:1-24. 6. The Passover Feast, Ex. 13:3-10. 7. Pentecost, Ex. 34:22; Acts 2:1. 8. That God rested from his creation, Gen. 20:8-11. 9. The Cup in the Lord's Supper, the Blood of Christ, I Cor. 10:16. 10. His alms and prayers, Acts 10:4.



HERE AND THERE



By
Eugene C. Perry

Special Feature Next Month

Northern Ontario has, in recent months, shown encouraging progress and promise of growth for the church. There has been a commendable amount of zeal and effort demonstrated in this area. Brother **Clyde Lansdell** has kindly offered to gather matter and compile enough information on this area to fill almost one half of the December issue. Many readers will want extra copies of this feature. Please let us know in advance if you do.

It is our hope to be able to find willing men in each of the provinces who will endeavour to do the same for their area. We are happy to give the space and will plan to summarize the reports in one issue at the conclusion. Let us hear from willing brethren who will undertake to follow Brother Lansdell in this work.

Special Need

The **East End Church** at **Sault Ste Marie** has been engaged in a building program and has progressed nicely. Everything up to this point has been financed by this small group without outside help. They now find that they are short of money to prepare the building for winter use. There is an urgent need for $1,200.00 to buy a furnace for this purpose. Any help sent to **Church of Christ, 331 Eastern Ave., Sault Ste Marie, Ont.** will be very much appreciated by these brethren.

Special Program

The **Osborne Street** church in **Winnipeg** has announced a special series of lectures involving the week-end of November 9-11. Beginning at 8.15 p.m. on Saturday, November 9 with a song service the program entitled **"The Christian Profile"** includes six lectures with associated discussion periods lasting through Monday, November 11 at 2.30 p.m. Accommodation and meals are offered to out-of-town visitors. **Contact Murray F. Hammond, 1336 Dudley Crescent, Winnipeg 9, or phone 475-6905.**

HERE AND THERE

Nanaimo, B.C.: A meeting with **Leo Owens of Lloydminster, Sask.** speaking takes place November 3-8.

Vancouver, B.C.: D. C. Marshall recently took a survey of the church and its progress in **British Columbia** and used the material to speak and present a colour-sound film at the **Columbia Christian College** lectures in **Portland, Oregon** in early October. **Brother Marshall** was the only full-time worker in the province until three years ago. In October the fifth full-time worker arrived in **Salmon Arm** to work with **Lynn Anderson.** He is **Sam Tumlison.** More on this province is planned for a later issue.

Jim Hawkins of **Victoria** will hold a gospel meeting in **Vancouver** Nov. 10-15.

HERE AND THERE

Weyburn, Sask.: "We had a WONDERFUL lectureship at **Western Christian College! Brother Keeble** couldn't come at the last but we had **Brother Speck of Abilene.** The crowds were excellent, the weather wonderful and the lectures suberb!" **—E. D. Wieb.**

Moose Jaw, Sask.: Brother Bruce Tetreau is with us full time now. Two fine people were baptized in August.

The address for the **India** work for **J. C. Bailey** fund is **Mr. M. Buckingham, 1143 Henleaze Ave., Moose Jaw, Sask. — C. Bien**

HERE AND THERE

Sault Ste Marie, Ont.: A. A. Gallagher of **Coleraine, Ireland** returned this month to **Canada** and will take up the work with the church at **5 Northern Road. Brother St. John** of **Fort Myers, Florida** has taken his place in **Ireland.**

Don Givens, who has been working at **Sault Ste Marie** is now with the church in **Coalinga, Calif.** He reports, "Two have been baptized in the last week. **Bro. Forrest D. Moyer** preached a very good Gospel meeting for us. Our new address is: 241 Grant Street, Coalinga, California."

Ice Lake, Ont.: Brodie Harrell helped in V.B.S. in **Sundridge** and **Griersville.** During the campaign on the island one sister was restored after 25 years away from the church.

The young people plan to go from house to house passing out tracts and invitations one Saturday of every month to the same area. They will likely take a religious census and make appointments for cottage meetings.

"We have set a goal of 25 to be baptized or restored by this church from now until the end of 1964. Pray for us." **Brodie Harrell.** Members are planning to put a new roof on the meeting house.

Sundridge, Ont., Oct. 2: "Our tent display, both here and at **Little Current** was a success. It definitely has given the community here a better insight into the work of the church. We expect increased enrollment for our next VBS as a result of this display. We also have openings for home Bible studies just as soon as we can handle them.

Oct. 8: Our meeting started Sunday and is progressing fine. Interest is real keen. People were seated in the aisle last night. About 83 were present. Several non-member visitors have been here for every service.

Huntsville, Ont.: "Yesterday afternoon (Oct. 12) we baptized a young couple with whom we have been working for the past four months, and they have been up to **Sundridge** meetings each night. Our meeting with **Magnar Knutson** is Oct. 20-26. **Gordon Dennis.**

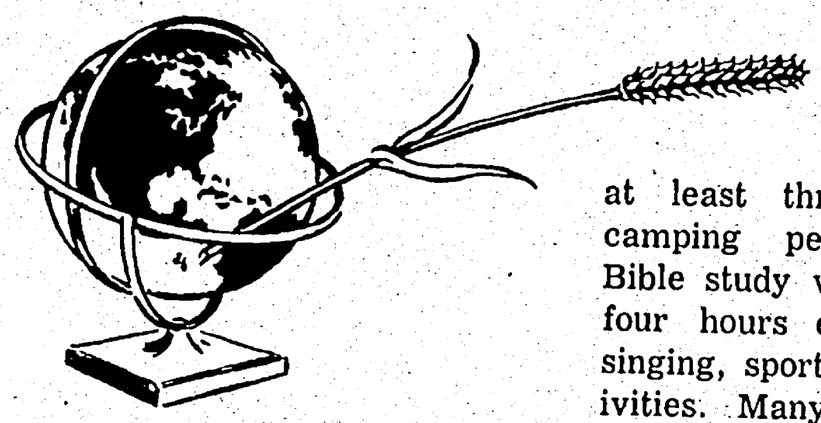
North Bay, Ont.: The North Star is the title of a regular news and teaching bulletin now being issued by this church.

"Last week (Oct. 13) after much discussion and prayer, we made an offer on a little over two acres of land which, if the offer is accepted will be used for a church building and future preacher's home in this city." This young church has adopted a budget which calls for $60. a week local contribution.

Barrie, Ont.: The new building has progressed rapidly and is now

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS



VIET NAM

Despite the continuing political crisis in the Southeast Asian country of Viet Nam, Brother and Sister Maurice Hall of Rochester, Mich., are going ahead with their plans to enter the land as missionaries in November. A group of American Christians have held worship services in Saigon, the capital, for some months. Brother Hall's first work will be with this group, and then later, as opportunities are revealed, he will begin preaching and working with natives. Because of their previous mission work in France, the Halls already speak French, the official language of Viet Nam, fluently.

RUSSIA

Brother Otis Gatewood and his son, David, also a gospel preacher, have returned from another trip behind the Iron Curtain, seeking a way for gospel missionaries to enter Russia. Again they were greatly encouraged by people they talked to, though not in any official way. David is seeking admission to the University of Moscow as a student as soon as he has completed his work at Abilene Christian College, hoping in this way to find opportunities to preach the gospel of Christ in a communist country.

IRELAND

The Oklahoma Avenue church in Fort Myers, Florida, has sent Bro. and Sister Charlie St. John to Coleraine, Northern Ireland, to work with the church established there four years ago by Brother Nat Cole. The Coleraine church has purchased a building lot and will erect a meeting place as soon as it is financially possible. Their present facilities are extremely poor.

JAPAN

Five young people were baptized into Christ during a two-week encampment at Hitachi. About 80 high school and college students attended for at least three days during the camping period. Preaching and Bible study was conducted at least four hours each day, along with singing, sports and other camp activities. Many students from state schools heard the gospel for the first time.

Another such encampment at Motosu Lake resulted in 18 baptisms, according to Bro. Bob Joliffe, director.

Bro. Harry Robert Fox, Jr., who was forced to return to America because of illness in 1958 after some 12 or 13 years missionary work in Japan, has accepted an invitation to return for a series of gospel meetings and lectures early next year. The Japanese brethren will pay all expenses themselves.

Work in Japan recently received a boost with the return to the mission field of Bro. Elmer Prout and Bro. Billy Smith, and the arrival for the first time of Bro. Terry Gibboney.

SOUTHERN RHODESIA

A total of 28 persons were baptized into Christ in the Salisbury area recently. Eleven were baptized 35 miles west of Salisbury near Norton.

Brother and Sis. Rhinard Troup and their infant son have arrived to join the working staff at Nhowe Mission. Brother Troup will teach in the native preacher - training activities at Nhowe and preach in the surrounding district, and his wife, who has been school nurse at Abilene Christian College, will assist in the clinic work and instruct the native women.

The Troups are supported by the College Church of Christ in Abilene. They will be working with others in the field: the Roy Palmers, Lloyd Giffords, Mark Leggs, Clayton Waller and Monika Steiniger.

NORTHERN RHODESIA

After 24 years of mission work in Africa, the J. C. Shewmaker family is spending its second furlough in America, their first in 17 years. For the past 17 years they have been at Namwianga Mission where some 350 native and 56 white children receive daily Bible instruction in the mission schools. Another 3,000 students are enrolled in 19 schools under the supervision of other missionaries in the area. Other mission stations operated by churches of Christ are at Sinde and Kabanga.

The Shewmakers have been visiting their children who are working for their education in the United States, and speaking on behalf of their African work. Other teachers are needed, as well as operating funds and funds for building a dam to increase the mission water supply. When the Shewmakers return to Africa this fall they will be supported by the church in Kingman, Kansas.

A number of baptisms in the Livingstone area of Northern Rhodesia have been reported lately by Bro. J. A. Brittell.

BRAZIL

Six have been baptized into Christ in Sao Paulo recently as the small churches in that city continue to grow and work for the Lord. Among the missionaries, Bro. and Sis. Ted Stewart, supported by the Central Church of Christ in Amarillo, Texas, are in the United States on a three-month furlough. Bro. and Sis. Leon Tester, supported by the 16th and Vine Streets church in Abilene, have recently completed adoption proceedings for a 9-months-old Brazilian boy. Brother Walter Kreidel of Big Spring, Texas, has rejoined the working force in Sao Paulo after having been called back to the States because of the fatal illness of his brother.

ITALY

Brother Gerald Paden, who spent many years in Italy but more recently has been preaching in Wilson, Texas, has returned to the mission work in Italy. He was met by a group of Italian Christians on his arrival back in Genoa. It is his goal this time to establish the Lord's church in Pisa.

FINLAND

Miss Berrta Hillo, who has studied for many months with evangelists Richard Kruse and Wallice Mays, was baptized recently in Tampere.

FOUR MONTHS IN INDIA

J. C. Bailey

A good many times since I arrived here on the 26th of April, I have thought of the statement made by Kipling: "East is east and west is west but ne'er the twain shall meet." On the other hand, I have often been reminded that basically human nature is the same all over the world.

The Indian people, as I have found them, are kind, neighborly, and hospitable. They are a religious people. Two of our girls, and four of the Perry girls, went out on the street on Saturday and were able to give out 350 tracts. Brother Ray McMillan and I went to Jowai yesterday. We took 100 tracts with us but we should have taken 200. People would come up to us and ask for the tracts. I got a printing of a tract I had translated into Khasi, on Friday evening, September 6, and by this morning, September 9, I was back to the printer's for a new printing.

Twenty three have rendered obedience to the gospel. To whom the credit goes only God knows, but we believe this number will be increased at a quicker tempo in the coming months. One of the early workers in this restoration movement, here in Assam, drifted away into denominationalism, but was recently restored. He hopes to spend the rest of his days preaching the gospel. He is now working in a village near Jowai.

Brother Kharlukhi taught a young business man at Jowai and I baptized him. He wants to preach the gospel. He speaks at least four languages. He has interpreted twice for me. He has read several good books and has almost finished the basic Bible course, as put out by Brother Ira Y. Rice, Jr.

My wife and girls, Brother David Hallett, and Brother W. R. McMillan arrived at Bombay on July 26. There was an error in my wife's passport, and also Brother McMillan's. Brother David Hallett arrived in Shillong on July 28 but my family and Brother McMillan did not arrive until July 31. It was good to be together after an absence from each other of nearly four months.

Brother Don Perry, with his wife and family, arrived on August 11. There has been considerable inconvenience. Brother David Hallett brought several trunks for the Perrys. My wife brought four large boxes of dishes, bedding, clothing, etc. They were advised at Bombay to ship by passenger express, not freight. It would be more expensive, but quicker. They were promised delivery in 7-10 days. It is now 45 days since they left Bombay, but still no boxes. Can you imagaine 16 people living out of suitcases and flight bags for all this time! We are supposed to have ten rooms to live in, but three of the rooms are not yet finished. We have no electricity, and cannot get it, until these other rooms are finished.

Before I came over I found that the duty on a jeep or car would be 150%. I decided to buy one here. When I arrived in Calcutta I was informed that no jeeps would be available for at least 18 months as the government was taking the entire production for the defense effort.

There was only one thing to do it seemed, and that was apply for an import license, and pay this tremendous duty. You can imagaine our consternation about a week before the ship was due in Calcutta, when we had a letter from the chief importer rejecting our application for an import license. In all our correspondence we had had no intimation that an application was anything more than routine. Brother Perry is now in Calcutta in a last ditch effort to get the jeep in, but the case looks hopeless. (Word has since been received that the Importation Permit has finally been granted and the present problem is the high evaluation of the vehicle which results in excessively high customs charges. An appeal for financial help may result. E.C.P.) I think you should know that Indian people, both in the church and out of the church, are distressed and chagrined over the way the government has used us. God knows the injustice done to us and it will redound to his glory.

When the final records are made I am sure Brother Prenshon Kharlukhi will stand out as one of the outstanding men of this generation. More than once I have been caused to marvel at his insight into New Testament Christianity. True, there are weaknesses in the work here. There are weaknesses in Canada and the United States.

Good reports continue to come from Madras. We hate to leave here as the work begins to gain momentum. However, with three workers, to say nothing of Brother Kharlukhi, and other native workers, we feel we are needed much worse in Madras.

Dare I venture a prophecy? The name, Hector Ellery, will mean to Madras what Prenshon Kharlukhi has meant to Assam.

Setting up this new work in Madras is going to cost considerable money. We are determined to take away, as much as possible the disgrace that rests on the church for her years of neglect of India. We have no electricity; we have no washing machine; we walk miles and more miles. Is it too much if we ask you to share the abundance God has bestowed upon you.

Your fellowship can be directed to the Church of Christ, Box 25, Granite City, Illinois.

I shall be 60 on September 13th. My health is fine. I was never happier in any work in my life than I am in the work now. It is not hard to endure "hardness" here.

One of the most heartwarming experiences of my career was when the men of the congregation here had a special meeting and tried to persuade me not to go to Madras. Anyone who has any idea that there is anything but the best relationship between me and the brethren here has been misinformed.

Anyone who cares to write shall receive an answer.

HERE AND THERE

Mill Village, N.S.: Average nightly attendance at the meeting by **C. G. McPhee of St. Catharines, Ont.** was 18 but a Sunday afternoon service broke recent records with 42 present and $76.00 contributed. The building has been improved with carpeting on the platform, painting and new light fixtures as well as a new bulletin board and tract rack. **Roland Bennett.**

S. F. TIMMERMAN TO ENTER FRENCH CANADIAN FIELD

S. F. TIMMERMAN, JR., of Brussels, who for the past fifteen years has been preaching the gospel in Belgium, will move with his family to Montreal in the summer of 1964 to launch a work among the French-speaking people of Canada. He will thus add his efforts to those of Jerry L. Davidson, who is now working with the only English-speaking church in the province of Quebec, at Lachine, a suburb of Montreal.

Bro. Timmerman went to Belgium in 1948, supported by the Sherman Street (now University Blvd.) church of Denver, Colorado. He was later supported by Preston Rd. in Dallas, and more recently by the New York Avenue congregation in Oak Ridge, Tennessee. The latter assembly, for whom Bro. Timmerman also preached four years before going to Belgium, has consented to continue his support in Canada.

Being the first missionary of the churches of Christ to enter the French-speaking countries of Europe in this century, Bro. Timmerman has been instrumental in helping to start a number of congregations in Belgium and France. There are at present eight churches in Belgium where fifteen years ago there were none. He has worked regularly with the churches in Liege, Verviers and Brussels.

He has done extensive writing in French, both for the two periodicals, "Vie et Verite" and "L'Evangile et les Hommes", and in the preparation of Bible correspondence courses, books and tracts. He has also held around 90 meetings during this time, both in French and English, throughout Belgium, France, Switzerland, Germany, England and Scotland, as well as in the U.S.

Bro. and Sis. Timmerman have four children: Fannie Sue, 16; Carol Jean, 13; Ricky 12; and Lorna 1½. The latter three were born in Belgium. The three older children have had all their schooling in French, but they speak and write English too. They have also benefitted from the advantages offered in Belgium for music study and have each had several years of sight-singing and instruments.

Timmerman's decisions to move to Canada was dictated by his desire to continue work in the French language while residing on the North American Continent to see his children through college. His natural choice was French-speaking Canada. The province of Quebec, with a population of 5,850,000, is 80% French, while the city of Montreal, with a population of 2 million is 85% French-speaking. Indeed, Montreal is the largest French-speaking city in the World except Paris!

Until now, no sustained evangelistic effort has been made to plant the gospel in French Canada. However, on more than one occasion open-air meetings were held in public squares with stimulating results. More recently, a large ad was placed in one of the prominent French-newspapers of Quebec, resulting in many responses and a number of enrollments in a French Bible correspondence course. Bro. Davidson who has lived for some time in Montreal, feels that the time is ripe to begin in earnest the establishment of a French work in that city.

The congregation in Lachine is making an all-out effort to erect a building next year, which should help to put the work on a more permanent basis. The brethren are attempting to raise $30,000 before the construction date next spring. Twelve thousand has been raised so far. Brethren everywhere are being asked to consider this urgent need.

Jerry L. Davidson,
760 - 44th Avenue, Lachine, Quebec

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OMAGH BIBLE SCHOOL REPORT

This year the regular camp session was operated from July 7th to August 4th. Brother Warren Whitelaw, evangelist for the Fern Avenue congregation in Toronto was the Camp Director. Under his leadership a profitable session was enjoyed by a total of 211 students campers, along with a fine group of counsellors, a team of good cooks and an excellent staff of teachers.

The camp session was divided into two periods in an endeavour to provide better conditions for the children with respect to their ages. The first period was for ages 12 years and older, from July 7th to July 20th. The second period for ages 8 years to 11 years was from July 21st to August 3rd. By making this division the way was opened to lower the age limit to 8 years. We are confident that these steps all point to a more successful camp in future years.

During the last two weeks of camp it was necessary to expand the dormitory facilities to accomodate the overflow of students. One half of the McKerlie House was fitted with bunk beds and used to house a number of girls. The attendance by weeks was July 7th, 35; July 14th, 39; July 21, 71; and July 28th, 64 making a total of 211. The attendance for 1962 was 77, 72, 71, 54 and totalled 274.

The number of awards was increased this year as a result of the change in camping periods. There were two trophies awarded for the senior session and two for the junior session. As well as these awards, either a Bible or a Concordance was given to each of eight persons for outstanding achievement.

The teaching staff was comprised of men and women in the endeavour to improve our program. They were Muriel Thompson, Sharon Ellis, Caroline Peddle, Sonia Culley, Bert Thompson, Keith Thompson, Magnar Knutson, Ed Bryant, Max Craddock and Stanley Jackson. The ladies taught during the junior session with the exception of Sonia Culley who taught handcraft for the entire four week period, Fred Hampshire assisted in the swimming instruction and life guard phase of the camp.

The counsellors who contributed so well to the success of the program were Cledeth Craddock, Mary Jones, Carol Dale, Mary Arnold, Carol Cameron, Barbara Whitelaw, Russel Walker, Roy Bean, Fred Byne and Stanley Jackson.

Christian Fellowship Week, August 4-9 was a season of spiritual refreshment for approximately 75 people. Brother Maurice Hall and his wife Marie joined hands with brother Lucien Palmer and his wife Ida to deliver a number of inspiring lessons about mission work. They also told of many personal experiences in the mission field.

Many of us will long remember Monday, August 5th when we saw the Donald Perry family leave from the camp to make their way to India where they will carry the gospel to lost souls. God bless them.

The theme for the 1964 Christian Fellowship Week will be The Christian Home.

The final program was held on Labour Day week-end. Brother Keith Wallace (the young person's friend) directed this event. The activities were planned by the young Christians at the Fennel Avenue congregation in Hamilton. The Lord's Day began with a sunrise service at about 7 a.m. This was followed by three other periods of worship during the day.

We encourage you to plan now to attend the camp in 1964 during whichever period is suited to your age and liking.

Charles A. Cook,
1st Vice-president

THANK YOU

Many congratulatory messages on our ten years of editorial work have been received. These have included the commendations printed on the front page of this issue, the donation of the fine art work which enables this issue to appear in new and more attractive dress, and words of congratulations accompanied by lists of subscriptions and money to pay for them.

Mrs. Ernest Perry of Tintern, Ontario, Mervin Whitfield of North Livingstone, Ontario and William Neilson of Brantford, Ontario have each given $10.00 for subscription purposes. A few additional names of worthy persons who might be benefited by the GOSPEL HERALD are needed to use up all of this generosity. We would be glad to receive such.

Sister Martha Olson of Saskatoon and others have indicated intention of making up similar congratulatory clubs. We are encouraged.

Who will try to out-do brother Wesley Jones of Barrie, Ontario who sent in 37 subscriptions with $55.50 and the following statement: "On a recent visit to the South we were able to stimulate some added interest in the Gospel Herald. Taking advantage of your Tenth Anniversary offer, we say "Congratulations to the Editors and Staff" with the enclosed thirty seven subs. We enclose the cheque with the list of names and addresses." —E. C. P.

HERE AND THERE

Beirut, Lebanon: Everett Huffard helped in a meeting with **Andy T. Richie** and **Carl Matheny** at this place. Three were baptized.

OMAGH BIBLE SCHOOL

The Annual Meeting of the Omagh Bible School Corporation will be held FRIDAY, NOVEMBER 29, 1963 at 8 p.m. in the Fern Avenue meeting house in Toronto.

L. Wesley Jones of Barrie will be the guest speaker for the occasion

WE ARE SORRY

It is somewhat ironical that in ten years of publishing the GOSPEL HERALD we have managed to keep it comparatively free of matters offensive to our brethren until the second to last issue of the decade. We are sorry that a very few brethren have found brother Jenning's article, which encourages a continuance of the past co-operation in the furtherance of the gospel in Canada, so very offensive. These few brethren seem to have taken some negative statements in the last part of this article as being directed at them personally.

There are, unfortunately, certain "loaded" topics which, it seems, cannot be discussed among brethren without elliciting emotional responses and resulting in unbrotherly attitudes among brethren. We are accused of causing such by printing this article. Some would exercise the power of the "almighty" dollar in this situation, by threatening to cut off support to certain worthy efforts with which we are associated, if there is anything further printed on this subject. Others say that we must print a reply to this article or we are being unfair.

It is obvious that we are in a dilemma. A reply has been submitted. We will, according to some of our critics, do the wrong thing whether we print it or refuse to do so. We are reminded of the reported reply of Confucius to the young man who asked whether he should marry or not, — "Young man! Do which ever thou wilt, thou wilt regret it."

Our decision in this matter is neither dictated by the threat of withdrawal of support nor the name calling. We decline at this time publishing further matter on this subject for several reasons:

1. The undesireable results from the article already printed forbid anything further unless these matters are vital to one's faith. We do not believe such to be the case. To print anything further would but multiply the undesireable attitudes among brethren. Having been accused of causing ill-will unnecessarily, we apologize and discontinue. These questions undoubtedly "gender strife" (II Timothy 2:33) and whether the rest of the passage also applies will, I suppose, remain a matter of judgement.

2. Our *past policy* has been to publish a "clean" paper and many readers have expressed their appreciation of this. In just the last issue we pledged to try to do the same in the *future*. As one brother has fitly said, "Preaching the issues is not preaching the gospel." Our stated purpose is the *promotion* of New Testament Christianity not its *destruction*.

3. One mistake is not corrected by another. If it was a mistake to print the first article, as has been sharply pointed out by a few readers, it would be a *deliberate* mistake to print the reply. We might here point out that the offending article went to the printer without our knowledge while we were in Texas. Only after hearing some complaints did we examine it carefully enough to notice the "undesireable" phrases in the latter part. The first part impressed us favourably.

4. The respondent's conclusion of his "partial review" contains the sentence, — "*Progress* with *peace* is the desire of everyone who loves the Lord". This being our desire we feel compelled to decline publishing this lengthy reply.

In an effort to accomplish "progress with peace" and at the same time be *fair*, which is always our purpose, we will endeavour to furnish a copy of said reply at our expense to each person who writes in requesting one. —E.C.P.

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WEDDINGS

MUIRHEAD — BAILEY

On Saturday morning at 10:30 a.m. on August 17 a wedding of interest to many friends and relatives of Weyburn, Saskatchewan and surrounding area took place when Mary Bailey exchanged the marriage vows with William Muirhead. The bride is the eldest daughter of Brother and Sister Cecil Bailey, Oxbow, Saskatchewan. The groom is the second eldest son of Brother and Sister Peter Muirhead, Estevan, Saskatchewan.

Alice Bailey, sister of the bride and a cousin, Lavina-Ann McLeod were bridesmaids. Einor Bjorndalen and Wayne Holmgren acted as best men. Jelsing Bailey, brother of the bride and Wayne Muirhead, brother of the groom, were ushers. Before and during the singing of the register the beautiful voice of Betty Bailey (now a missionary in Africa) was heard on tape. Lloyd Bailey of Thessalon, Ontario, uncle of both the bride and groom officiated.

After the vows were heard a sumptuous dinner was enjoyed by over two hundred guests in the Elk's Hall. A toast to the newly weds was proposed by the bride's uncle, Brother Hector McLeod.

The young couple for the present are residing in Guelph, Ontario where "Bill" is attending the Guelph Agriculture College.

—Lloyd Bailey

* * *

ZAVITZ — MORREN

Brother Ron Zavitz and Sister Mary Morren, both school teachers in Ottawa, were united in marriage at the meeting-house of the Strathmore Blvd. church in Toronto on October 12. Ron is the son of Bro. Ira Zavitz of that church. Bro. Ralph of London performed the ceremony.

INDIA LETTER

c/o Hector Ellery,
1A Venkathadri Naicken St.
Kosapet, Madras 12, India.

To the readers of The Gospel Herald:

We have delayed a report to the Gospel Herald in the hope of having a permanent address. We now have obtained permission to use a P.O. Box at one of the local sub P.O. but we are not sure that we want to live where we are living. We have looked at a different house. We decided we would take it but when we went to tell them last night the owner informed us that he was not sure wether he would let us have it or not. He would tell us by the 22nd. This means that he would rather have a Hindu in the house than a Christian.

After the frustrating wait for our belongings that came by ship (It was 52 days from the time they were turned over to a shipping agency until they arrived in Shilling) we made immediate preparations to move to Madras.

We arrived in Madras on September 28. We received a good welcome from the brethren here. We have found we can turn out tracts here as cheap as in Shillong. Quite a few of the members here are willing to distribute them. We have one tract translated into Tamil and printed. We expect to have the second one in print this week, or early next week. There will be more detail about this in our News Letter. More news about the jeep in our News Letter too.

Paul Nathan, a young man who was born a Brahmin, this is the highest caste in Hinduism, and the caste from which all their priest come, was disinherited when he accepted Christianity a few years ago. He became a member of the Baptist Church but was not satisfied there. He became identified with the conservative Christian Church but now will work with me in the Tamil work we hope to do. He has translated the one tract.Has almost completed the work on the second. I hope to use this young man in full time work with me here in South India.

Our hearts were cheered when last Lord's Day we had the privilege of baptizing four into Christ in the waters of the Bay of Bengal. We believe that several more will render obedience this coming Lord's Day.

People in India will accept the gospel. —J. C. Bailey

SOME IMPRESSIONS IN CALCUTTA

by Donald Perry

I am now (Oct. 14, 1963) in Calcutta for my second effort here to clear a Jeep through Customs authorities. The first difficulty was to obtain an Import Licence. After I went personally to New Delhi to the Chief Controller of Imports and Exports we received the licence by mail. Now the difficulty arises over "bonding" the vehicle through an Insurance Co. or a bank. After Ray McMillan and I spent four days last week and walked miles we were about to give up and re-ship the Jeep to Canada. Finally we have received a promise from Phoenix Insurance Co. to sign as suretor on the bond.

Next we must raise (send for) the necessary duty which is around 200% (19,600 Rupees or $4,000 U.S.). This alone is staggering but we seem to be "in" so far that it is difficult to back out. Ray and I hope to drive the Jeep to our home in Assam, 850 miles or so by road, toward the end of the week. However we still have obstacles to overcome.

I have prayed many times that things would work out for the best on this Jeep business. The Jeep will help us in our work, especially in visiting villages. But the cost is very high. In working on the problems associated with getting the Jeep through I have been faced with many "unknowns." I have learned to trust more in the wisdom and providence of God. When I have done my best and all I could seemingly do, I have left the rest to God. When it seemed as if we had come up against a stone wall last Saturday, a phone call gave us a ray of hope.

Over the week-end we attended a number of religious meetings here in Calcutta, Youth for Christ, Baptist, Assembly of God, and United Missionary. The largest group gathered was a little over one hundred and the smallest around 35. Some have been here for years and yet seem weak in Calcutta. Others are younger works with more vigor. There are great needs here in a city of three million or more.

It stays in the 90s here with high humidity. Last night was a little cooler. The city is crowded, dirty and smelly. Noises and odours are almost-undescribable.

NOVA SCOTIA

Starting September 25th it was our good pleasure to hold two short meetings in Nova Scotia. The first one was at Mill Village, where we preached as a boy. Things have changed in the church since then. The old members have passed away and many of their children have forgotten the faith of their fathers. Bro. Hart has been doing an excellent job contacting many new families in the surrounding country. This will bear fruit in years to come.

Our second meeting was at Halifax. They have a new building in a new part of this rapidly growing seaport. They are to be commended for their faith and sacrifice. The future looks bright, as they have a number of young couples, and a number of young men able to take care of the services. Bro. Murray who started this work, is still a leader in the congregation. Bro. Hart is a faithful worker in this great field. He has contacted many people and has arranged a radio program, which is heard on Sunday evening at 7 o'clock. Many people in Halifax and the surrounding villages will soon learn about the church of Christ and what it stands for. While the attendance was not large in either place, we trust that much good was done, and that the seed sown will produce in years to come. It was a real joy to be back in my native province and preach the gospel, which is so much needed. —Charles G. McPhee

HERE AND THERE

Kingston, Ont.: Brethren Wallace and Jacques are conducting an encouraging cottage meeting and Bro. Thompson is starting one this week.

OUR DEPARTED

A WORD OF APPRECIATION FOR ORLAN HICKS

M. Norvel Young

Christians have lost a man of vision and faith. Few of us appreciate the contribution which Olan Hicks has made to the general tone of missionary outreach in the brotherhood.

The Christian Chronicle marks a milestone in the history of the Restoration Movement in the United States. It has informed so many Christians about the achievements of fellow Christians all over the world. In this way it has inspired more congregations and more Christians to do more for the Lord. This emphasis upon positive, aggressive Christianity has created a climate in which faith can grow and love can multiply. In this way much gossip and much erroneous information has been stifled.

We salute Olan Hicks as a sound Bible teacher, as a Christian publicist, and as a friend. Power for Today has lost another real contributor on its staff.

HERE AND THERE

(Continued from page 10)

in use. Note the schedule of services in the directory. An all day meeting and open house has been announced for November 24th. The building is at **Willowdale** and **Cook** Streets in the N.E. portion of the city and easily accessible via the **St. Vincent Exit from Highway 400.**

Owen Sound, Ont.: Sharon Vanalstine confessed her faith and was baptized during the first week in October.

Meaford, Ont.: An electrically operated **Bible Question and Answer Board** was used at the **Meaford Fall Fair** and attracted interest. **Wesley Jones** is to be here in a meeting Nov. 10-17.

Newmarket, Ont.: The group meeting in the school house in **Newmarket** on Sunday afternoons is now breaking bread as a church. Recent figures show 42 for Bible study and 32 for the church service.

Fenwick, Ont.: The meeting house has been moved and a classroom wing is being added with the labour being performed by the members. Some of the classrooms are now about ready for use.

Beamsville, Ont.: The fall meeting with **Bob Scott** has been moved up to Nov. 3-10. One recently obeyed the gospel, a young lady from **Great Lakes Christian College.** A recent Tuesday night meeting was attended by about 125.

Some Statistics: Tintern — 1961 attendance 65, contributions $147; 1962 attendance 66, contributions $135.00; 1963 attendance 81, contribution $175. **Niagara Falls** — Sept. 8 attendance 39, contribution $148. **Jordan** — Recent attendance 138 with contribution $309. **Ajax** — August contribution $168.65 per week.

Ottawa, Ont.: Dean Clutter has recently moved from **Dearborn, Michigan** to begin work with the church in **Ottawa.** The church has a membership of 30 but has set a goal of 75 for Bible classes and recently reached 66. Visiting and inviting is being done in the neighborhood.

A series of meetings with **Max T. Neel** of **Utica, N.Y.** is to begin on Nov. 3.

Cornwall, Ont.: "We have a family here, related to one of our members, of which the father is in the hospital. There are four children in need of winter clothing. Their ages are: girl 14, boy 12, boy 10 and girl 6. There is also a need for clothing for an eight year old girl." **Thomas Hotchkiss, 616 11th St. E., Cornwall, Ont.**

HERE AND THERE

Halifax, N.S.: The closing Sunday of the meeting by **C. G. McPhee** in this city saw 35 present in the morning and 39 in the evening. Thirty-four were present for Bible classes on September 29, setting a record which was broken the following week with 41 present. Contribution of September 22 was $104.78.

HERE AND THERE

Buffalo, N.Y.: Four baptized and one placing membership are the reported additions so far this month. New pews are being ordered.

East Buffalo: This church has reached the half way mark in its $50,000 bond sale for the building being purchased. A mimeograph machine was donated by the church in **Dover, N.J.**

Lewiston, N.Y.: The **Hickory College** church has selected **George Brown** as full-time evangelist.

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AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, classes 9:45, assembly 11:00 a.m., 6:00 p.m. Thursday 7:30 p.m. Contact L. Wesley Jones, 62 St. Vincent St., 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Ivon Johnson, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow, Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Caleb Wood, sec., 7655 16th Ave. Sun. 10:30, 11.15 a.m., 7.00 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Aaron Swart ev. Ph. SH 5-2649 Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont. Sun. 10.30 a.m. 7.30 p.m., Wed. 7.30 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Elk's Hall, 4th Ave. S.E. Sun. 11 a.m. Sec. E. Johnson, Dauphin, Man. Phones: 638-3465 or 638-5288.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I. Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg, Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rl., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Braysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Ridge, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie. R.R. 1, or W. Hart, ev., 25 Titus St., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lilloet Street W. Phone 693-3317. Clarence Bien, sec., 1023 Carleton W.

NANAIMO, B.C.
1680 Meredith Rd., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Leslie Vine, sec., R.R. 2, Thessalon.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:30 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.
Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:30 a.m., W. E. McCutcheon, 27 2nd St., N.W.; F. Vidler, ev.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7:30 p.m. Wed. A. Kleppe and W. Orr. evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.
Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer, 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. G. Broome, sec.; 210 Jacey Anne Dr., Richmond Hill.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 0-7751.

HERE AND THERE

Windsor, Ont.: Things continue to look bright. Our attendance for September averaged 102 in the morning, and 60 at the evening service. We were happy to have a baptism on October 6. A young man by the name of **David Cochrane** obeyed the gospel." **Ray L. Miller**

Concord, Ont.: This church celebrated the anniversary of the beginning of the work. The **Great Lakes Christian College Chorus** was invited to have a part in the activities.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m., 7.00 p.m. Sun., 8.00 p.m. Wed., Roger Peterson, sec., P.O. North Weyburn, Sask., VI 2-4341.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7 p.m. Tues. 8 p.m. W. Muirhead, sec., Box 3056.

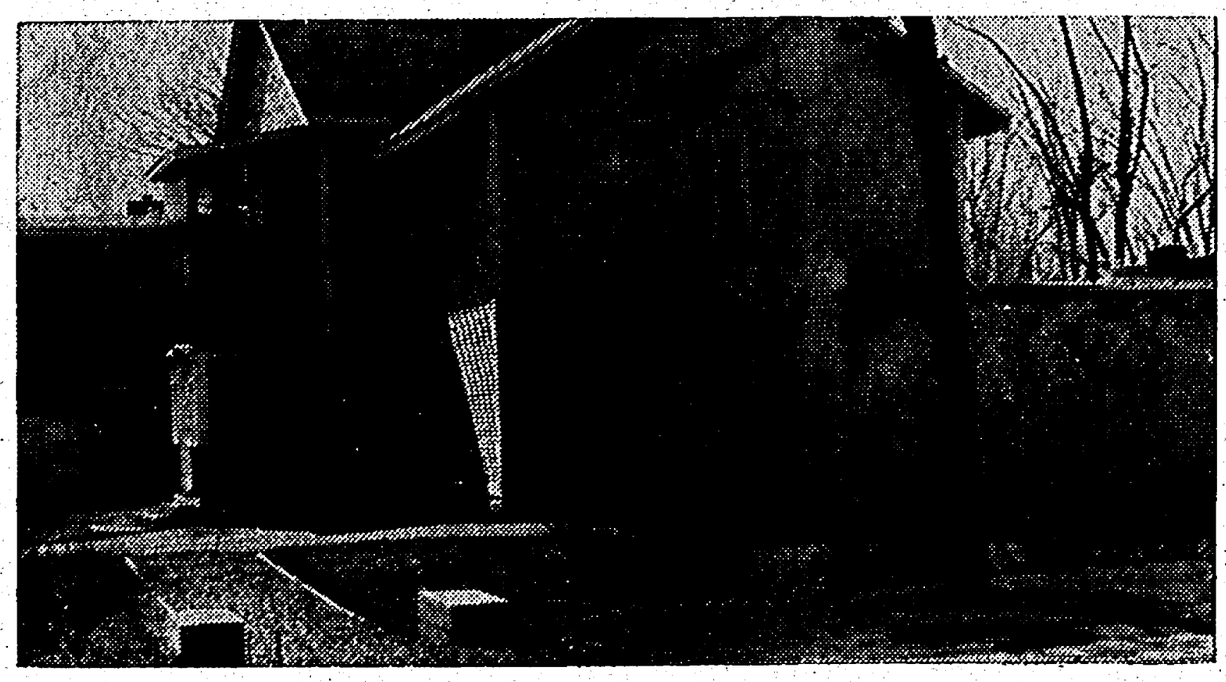
WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

Windsor Park, Belevlau School, Speers Rd., Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m. at 39 Bittersweet Bay; Wesley Reagan, Ev., Don Jefkins, sec., 38 Kootenay Cresc.

HELP PUT A CHURCH BUILDING IN CANADA'S LARGEST CITY



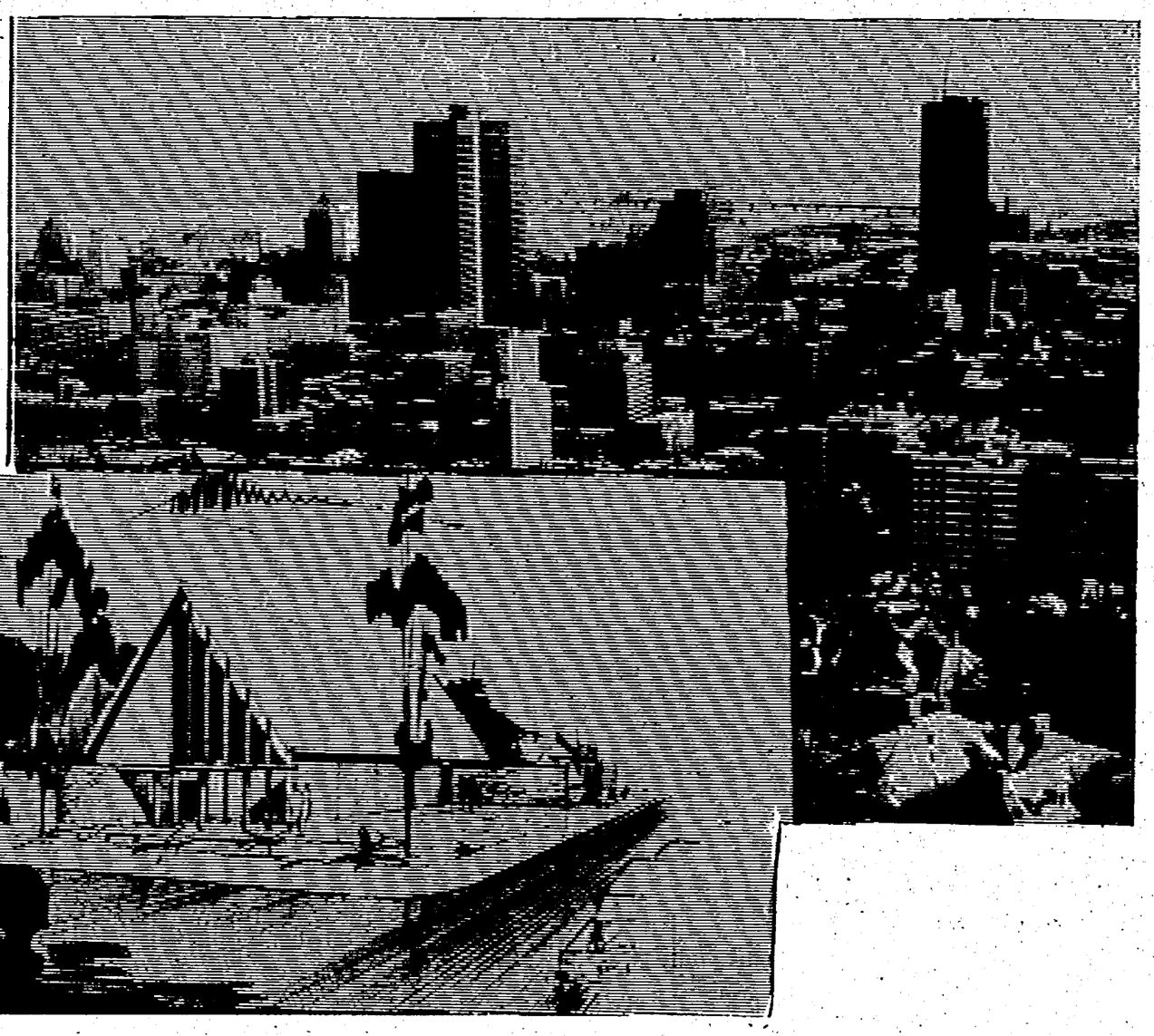
ONE TENTH of Canada's population lives in Montreal. The only congregation in a province of five million people meets in this city in this converted and condemned residential structure which also serves as a preacher's home.

An appeal is being made to Christians to help now to stabilize the church in this key centre by making the useful and attractive building pictured in the inset a reality. Your help will enable the church to better meet the challenges presented by:

—2 million population

—Beginning of a French speaking work at the coming of S. F. Timmerman Jr. in 1964.

—The World Fair in 1967



Your contribution now will help meet the target for beginning in the Spring. Send to:

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Needed To Begin — $30,000

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Special Issue: "The Church In Northern Ontario"

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

VOL. 29, No. 11 | BEAMSVILLE, ONT. | December, 1963

VARIETY IN PREACHING

By Bill Love

"Originality does not consist of saying new things," said Goethe, "but in treating old things in a new way." If you are a full-time preacher, or the teacher of a weekly Bible class you may feel the need for variety. Fifty-two lessons or one-hundred and four sermons a year is a large order for the most original man among us. Without variety in approach even Bible teaching can weary the listener and the preacher. The speaker cannot hope to keep the interest of his hearers week after week without some change of pace. This article is not an endorsement of novelty hunting. Variety does not mean wresting the Scriptures, or teaching "strange and wonderful" doctrines. It may be that too much of our teaching is "on the fringes," and the great Bible doctrines of faith, love, and obedience are neglected. But the approach to these and other basic themes need not be threadbare. There is unlimited possibility for variety to the discerning preacher. Here are six areas in which the speaker may find a fresh approach:

1. There are two main *sources of sermon ideas*. The first is the Bible itself. The richness of this source is continually impressed upon the serious Bible student. But an examination of our attitudes toward the Book is in order. How many preachers shoulder their muskets and go to the Bible hunting ground to shoot down a text for next Sunday's sermon! A better way is the systematic, personal study of the Bible with a view first to one's own spiritual needs before it is applied to the lives of others. The other source of sermon ideas is the minister's life. This is taking man's problems to the Bible instead of taking the Bible to man's problems. "If we could see how precious the human soul is as Christ saw it, our ministry would approach the effectiveness of Christ's."[1] This statement may be overdrawn, but Brooks touches a vital point. The preacher should love the man in the pew. He should know men, their strengths and their weaknesses, their problems and their potential. How else can he hope to convert, inspire, and challenge them with Christian-

(Continued on Page 3)

NOTED IN THE NEWS

Keith T. Thompson

"Pope to Lead One Church"



The leader of Anglican observers at the Ecumenical Council said recently that if Christians united, the Pope "will clearly have to be" head of the church. Anglican Bishop John Moorman of Ripon, England said he believed the Anglican communion as a whole "would be prepared to accept the fact of the papacy, though they would find great difficulty in recognizing the basis on which the primacy rests."

Ever since the Roman Catholic Church began wooing her "separated brethren" it has been evident that she desired all to "come home" to her. Catholicism desires unity all right. But it is a unity within her fold and on her conditions.

Some who no longer deserve even the term "Protestant" have become so "unity mad" that they are even willing to bow before the pope of Rome. This Anglican bishop is among the first to admit that such would be necessary for any kind of unity joining Rome and other groups. But this admission should cause others to stop and think about the kind of unity they desire. Sure-

(Continued on page 19)

AND THEY CONTINUED STEADFASTLY

J. C. Bailey, Kosapet, Madras, India



The prophet Isaiah said that God's house would be set up in Jerusalem. (Isaiah 2:2-3). Paul tells us that the house of God is the church of the living God. (I Timothy 3:15). Jesus said in Matthew 16:18 that He would build His church and that the gates of hell (hades) would not prevail against it.

For the first time in the history of the world we read about the church as an establshed fact in Acts 2:47: " . . . .And the Lord added to the church daily such as were being saved".

You never read in all the Bible about joining the church. It is true that you join lodges, denominations, clubs etc. The Lord adds you to His church. This is one of the differences between the church of the New Testament and denominations. You join denominations but the Lord ADDS you to His church. You cannot be a member of two churches at the same time can you? Did you join a denomination or did you obey the Lord so He added you to His church?

In the second chapter of Acts we see how the church began under the inspiration of the Holy Spirit. Jesus had told His chosen apostles that they would be guided into all the truth (John 16:13). The Spirit was to guide them into all the truth. They were to receive power when the spirit came (Luke 24:49). This power was to come in Jerusalem. (Acts 1:8).

On the day of Pentecost the Spirit came (Acts 2:1-4). Hence the power came (Romans 1:4). The power came because Jesus was raised from the dead.

On the day of Pentecost Peter preached, after the Spirit came, and after he had explained its purpose, of the death of Jesus Christ, he told of His burial and then how He had been raised from the dead in fulfilment of the prophecies of the Old Testament (Acts 2:22-36). Peter verily taught that the POWER had come for in verse 36 he says: "Let all the house of Israel therefore know assuredly, that GOD hath made him both LORD and CHRIST, this Jesus whom ye crucified". Jesus had already said that "All power hath been given unto me" (Matthew 28:18). There is no power that is not included in the terms LORD and CHRIST. Let us see what effect this preaching of the gospel had. Let us see if there was power in that message: "Now when they heard this, they were pricked in their heart, and said unto Peter, Brethren what shall we do?" (Acts 2:37). Did Peter give them the right answer? I certainly believe that he did. Now here is Peter's inspired answer: "And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Not only this but we read: "And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation" (Acts 2:41). What was the result: "They then that received his word were baptized: and the Lord added unto them in that day about three thousand souls" (Act 2:41). Now you know who the Lord adds to the church. It is those who receive the word as preached by Peter on the day of Pentecost. Those who refuse to recognize the rulership of Jesus, those who refuse to repent and be baptized for the remission of sins the Lord does not add.

The next question is, what comes next? AND THEY CONTINUED STEDFASTLY. Who continued stedfastly? They that received the words of the apostles whom Jesus sent. In what did they continue stedfastly?

1. "In the apostles teaching"—They did not follow the traditions of the Jewish sects, nor Jewish councils. So if we accept the authority of Jesus we shall continue in the APOSTLES' TEACHING TODAY. We shall not accept human creeds and dogmas. Jesus said that worship was vain IF" Ye leave the commandment of God, and hold fast the tradition of men" (Mark 7:8). Do you leave God's command for believer's baptism (Mark 16.16) and hold onto infant baptism? Do you leave God's command for a burial in baptism. (Colossians 2:12) and accept a human substitute, sprinkling? No, those who receive the Word and are baptized must continue stedfastly in the *apostles' teaching*.

2. Fellowship—Not only must we have fellowship with other Christians but we must have fellowship with God and Christ. (I John 1:1-4). The only way we can have fellowship with God is to humbly do His will through Jesus Christ.

3. "The breaking of bread". How often is stedfastly? In Acts 20:7 we learn that the disciples met together to break bread on the first day of the week. If we do not do this then we a e not being STEDFAST in the apostles teaching. We are not having fellowship with Christ. He said He would be in the midst where two or three were gathered in His name (Matthew 18:20). He has authorized by apostolic teaching the weekly observance of the Lord's Supper. What a blessed privilege to thus have fellowship with Him.

4. "Prayer". No one can live the Christian life without going often to the Father in prayer. We pray in private. We pray when we agree as touching something we shall ask on earth. We pray in the assembly. Without prayer soon the fellowship between God and the redeemed soul would be broken.

My friend, do not think you can serve God acceptably and fail to KEEP ANY ONE OF THESE COMMANDS AT THEIR APPOINTED TIME.

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VARIETY IN PREACHING

(Continued from page 1)

ity? To observe the barber behind the chair, the grocer stocking shelves, the accountant at his ledgers may add something vital to the minister's preaching. Jesus saw fishermen fishing and called them to a life of service in His Kingdom. To keep his finger upon the pulse of humanity by reading newspapers and periodicals is the privilege of modern man, the imperative of the gospel preacher. The dangers here lie in the direction of the "social gospel." But the skilled sailor can pass over many a sunken vessel and deliver his cargo. The preacher lives in the same world as his listener, although he is sometimes careful not to reveal the secret. The Bible is appropriately the major source, but occasionally the procedure should be reversed. The preacher should not only bring the Bible to the people, but sometimes bring the people to the Bible. It is only a difference in starting point.

2. Another key to variety is in the *consideration of audience*. There are two broad classes of hearers: members and non-members. There are sermons of edification, encouragement, and inspiration for Christians. But the alert minister knows when the largest number of visitors attend services, and prepares his lessons accordingly. How often preachers preach baptism to Christians and air the family wash before a house of visitors! The preacher will sometimes preach lessons intended as much for one group as the other, and profitable to both.

3. Sermons may be classified according to *subject matter*. The doctrinal and apologetical sermons should constitute the meat and bread of the Church's diet. But it may be that the preacher can raise more questions than he can answer by much preaching on Christian evidences. One may easily raise an army of objections to miracles in a thirty minute lesson without having counted the cost of battle. Consequently, the hearer may remember the problems and forget the solutions. The fear of "following the sects" has kept some preachers from using inspirational and devotional themes. The poetry of the Old Testament is pregnant with meaning for the modern man. The social and ethical themes should not be forgotten. Benjamin Franklin was impatient with a preacher to whom he listened for years without hearing a single "moral" sermon. "At length he took for his text that verse of the fourth chapter of Philippians, (meaning verse 8). And I imagin'd, in a sermon on such a text, we could not miss having some morality. But he confin'd himself to five points only, as meant by the apostle, viz.: 1. Keeping holy the Sabbath day. 2. Being diligent in reading the holy Scriptures. 3. Attending duly the publick worship. 4. Partaking of the Sacrement. 5. Paying a due respect to God's ministers. These might be all good things; but as they were not the kind of good things that I expected from that text, I despaired of ever meeting with them from any other, was disgusted, and attended his preaching no more."[2] Still another type of subject matter, often embracing the rest, is the historical or biographical. The biography of Onesimus may offer a fresh touch to the subject of repentance in conversion.

4.The preacher may ask, "What is my *central purpose* in this lesson?" This presupposes that the speaker has some goal in mind since "to shoot at nothing is to hit it squarely." The minister speaks for various purposes. His cause may be educative. "Teaching them to observe all things" is the work of the preachers, the responsibility of the elders. Or a sermon may be designed to encourage the heavy hearted, the woman who has lost her husband, the faithful few who are never "weary in well doing," the husband whose wife is unmoved by the fervency of his religion. The main purpose may be to convince. Sermons potent in logical argument concerning the necessity of baptism are always in order. Finally, sermons are often intended to motivate the hearer to immediate action. A prodigal needs love's gentle proding in order to come home, the church is falling behind its budget and should set the matter straight immediately.

5. *The sermon's relation to the Bible* need not always be the same. At times the sermon will look at the Bible as one book, as in a sermon on God's eternal requirements of man. The sermon may relate to the Bible as two books as in the contrast of Moses and Christ. A single book of the Bible suggests an interesting change of pace to the imaginative preacher. The book of Amos offers such a challenge. The Bible may be approached by chapters. In John 9 one may discover three attitudes toward truth: the Pharisees', the parents', and that of the man healed. The paragraph is often the parcel of an effective sermon. In John 21:1-23 there is the story of Peter's re-instatement as Christ's apostle. A single verse may be the basis of a sermon. "The Pillar of Fire" might be the title of a sermon based on Exodus 40:38.

6. Often ignored as a means of variety is the *treatment of the text*. This is a consideration quite apart from that discussed above. Here the major concern is the method of using the text after it is chosen. There are three acknowledged methods of treatment. The most commonly used is the "subject" method. If this sermon has a Biblical text, only the subject of the lesson is found there. This is the favorite method of great pulpit orators, but often the couch of the indolent. Sermons on subjects such as attendance, contribution, etc. have their place, but the minister should recognize that such subjects are limited in number. This needs little explanation. The subject treatment if often frayed, like the cuffs of a preacher who has only one shirt. But some topics are best handled by this method. Juvenille delinquency and drunkeness are examples. The second method of treating the text is called "textual." Here the text supplies not only the subject, but also the main ideas of the sermon. In John 9:4 the preacher may see the necessity of work, the highest work for man, and the urgency of this work. In Matthew 16:24 one may notice the universality of the gospel, the price of discipleship, and the Object of Chris-

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Guest editorial —

SPECIAL EDITION – NORTHERN ONTARIO

By Clyde Lansdell



Gathering the material for the special edition of the Gospel Herald has been a wonderful experience. The co-operation of the brethren in every place has been above my expectation. There are articles in this issue from brethren in all the areas in this vast Northland where the church is established. My sincere thanks goes out to all these brethren for making this report possible. We are sorry that we were unable to have cuts made from all pictures submitted so that some articles are not accompanied by pictures. We are sorry for this but we know that you will enjoy reading of the growth of the church in these places.

It is hard for me to realize that only seven years ago I was a sun-loving boy from Alabama who had very few plans concerning my part in spreading the Gospel of Christ. But here I am seven years later in this vast mission area of Northern Ontario where thirty-five to forty below zero weather in the winter is very common. It is impossible for me to express how much I have enjoyed being in this wonderful country so far and how much expectation I have for enjoying it the rest of my life.

Brethren, I visualize that within our life-time there can be strong congregations of the Lord's people through-out every city and town in this part of the Lord's world. Of course this cannot be done without work and a great deal of prayer. But if we will do our part by seeking first the Kingdom of God, we can put Canada on the map for Christ.

I believe that one of the biggest problems of doing mission work is that of isolation. This problem is two-pronged. First it is very hard on the people in the areas to continue their work without the fellowship of other Christians. This is the reason we encourage you to write letters to those you know in these areas and if possible visit them. There are no words to express what this means to those in these mission areas. The second part of the problem is that many times the missionary forgets to let his brethren in other areas know what he is doing. Since the *Gospel Herald* has invited reports from the different areas across Canada, I believe that here is a very good way to solve the second part of this isolation problem. Why don't you start now gathering material for a special edition of this fine paper concerning the area where you worship? I will be looking forward to seeing these special reports.

PIONEERING IN THE NORTH

By Ray Locke

For many years Northern Canada has been a forgotten land but within the last generation, people have come to realize the potential value of this vast northland. There are 360,000 square miles in Northern Ontario that for decades have been thought of as a wasteland of rock, trees and lakes. But what has been considered wasteland in the past, is considered so no more. The mines of Northern Ontario now normally produce 40 to 50% of Canada's mineral production. In one area alone —around Cochrane and Lake Temiskaming — there are 20 million acres of land suitable for cultivation. Of the forested lands in Northern Ontario, about 140,000 square miles is potentially productive and near enough to transportation facilities and markets to be commercially useful. With the opening of the St. Lawrence Seaway, areas such as the Lakehead are planning for a growth from 90,000 to 300,000 within the next 10 years. The Trans-Canada Highway has also been responsible for bringing more people to the smaller, previously isolated

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PIONEERING IN THE NORTH

(Continued from page 4)

places of Northern Ontario.

With this great interest in the North, small towns are mushrooming and new towns are springing up every year. Now is the time when we as soldiers of the Lord need to reach out to these people and give them what they most need in their lives — the gospel of Christ. In Northern Ontario alone there are 10 cities with a population of 10,000 or over — most of them with no church of our Lord. In addition to this practically every smaller town is in the same condition.

For years, most Canadians have lived within 100 miles of the U.S. border and the church has remained in the same locality. But now, as people are beginning to move to the North, the church needs to arise and take its place in these communities too. We read back to the days of the pioneers of the church and think what great men they were, but we fail to realize that every generation must have its pioneers or the church will decay. If you feel that there is no room for pioneer work in the congregation where you are a member, there are many places where you can go and are really needed today. If you have the courage to go, places like Kenora, Fort Frances, Espanola, Sturgeon Falls, Pembroke, Renfrew, Hawkesbury, Parry Sound, Timmins, Kirkland and Cochrane, beckon to you. These are only a few of the places where the church is so desperately needed today.

This is a need that is not far across the ocean but is right on our doorstep. It is the area where we like to go fishing or hunting or vacationing. When will we open our eyes to the opportunities for taking the gospel to these same people. The people of this area are receptive to the gospel. Children will come to Vacation Bible School, Sunday School, Young People's meetings, etc. if we will only have the faith in them and provide these activities for them. We need preachers who will move to these places, families who will dedicate their lives to the Lord and move here, and congregations to take an interest in some new city and take the responsibility for getting a congregation started there.

Ontario is a province that is predominantly English speaking — 90% of the population speak English only, less than 2% speak French only, while 8% speak both. If you want to move to a French community, move first of all to an English speaking one where you can learn French. This can be done in one winter by taking a night class once a week for 3 hours a night. Learning to speak French is not the biggest problem, but rather dedicating our lives unselfishly to the Lord.

If you are unable at this time to move to one of these places, why not give your vacation time this summer to teaching in a Vacation Bible School in Northern Ontario so that you can learn for yourself the opportunities that are available for teaching the gospel of Christ.

VARIETY IN PREACHING

(Continued from Page 3)

tian devotion. In Acts 5:42 a glimpse of the teaching program of the early Church is found: frequency of the teaching, place of teaching, attitudes of teachers, and the theme of the teaching. There is a limited number of such verses in the Bible, not every verse has three or four important and corresponding ideas. But the preacher should train himself to recognize such a verse when he reads it.

The most difficult and least popular treatment of text is the "expository." In this type of sermon the subject, main heads, and supporting details are all suggested by the text. The text may be a book, chapter, paragraph, biography, or even a period of Biblical history. Generally acclaimed as great expositors are: Alexander McClaren, Joseph Parker, and Charles H. Spurgeon.[3] The expository treatment is something more than a "verse by verse," "Sunday school" analysis of a portion of scripture. Joseph's life may be a sermon on forgiveness under the natural divisions: the dreamed, the slave, and the Prime Minister. In the passage in John 21, mentioned above, one may see: the forgiveness of Jesus, the essentiality of love, and the testing of love. The greatest advantage of expository preaching is that it is thoroughly Biblical. It demands more of the preacher, but it gives more to the hearer. The expository method is a key to infinite variety. Spurgeon said, "I am sure that no preaching will last so long, or build up a church so well, as the expository."[4]

In the matter of variety the preacher could learn from his cook at home. She uses eggs, butter, and sugar in a chocolate cake. But a diet consisting of nothing but chocolate cake would prove rather irksome.

1. Brooks, Phillips *Lectures on Preaching.*, New York: E. P. Dutton & Company, 1922, p. 257.

2. Franklin, Benjamin, *Autobiography of Benjamin Franklin.* Garden City, New York: Doubleday & Company, n.d., pp. 151-2.

3. An excellent book on expository preaching is Knott's, *How To Prepare An Expository Sermon.*

4. Spurgeon, C. H. *Lectures To His Students* (abridged by D. O. Fuller), Grand Rapids: Zondervan Publishing House, 1945. p. 196.

MORE CONGRATULATIONS

We have received many more congratulatory messages on our ten years of editorial work as well as several strong commendations of the stand we have taken regarding the printing of certain controversial matters. We thank these brethren for their fine encouragement and hope to print some of these messages but the crowded condition of this special issue will not permit it.

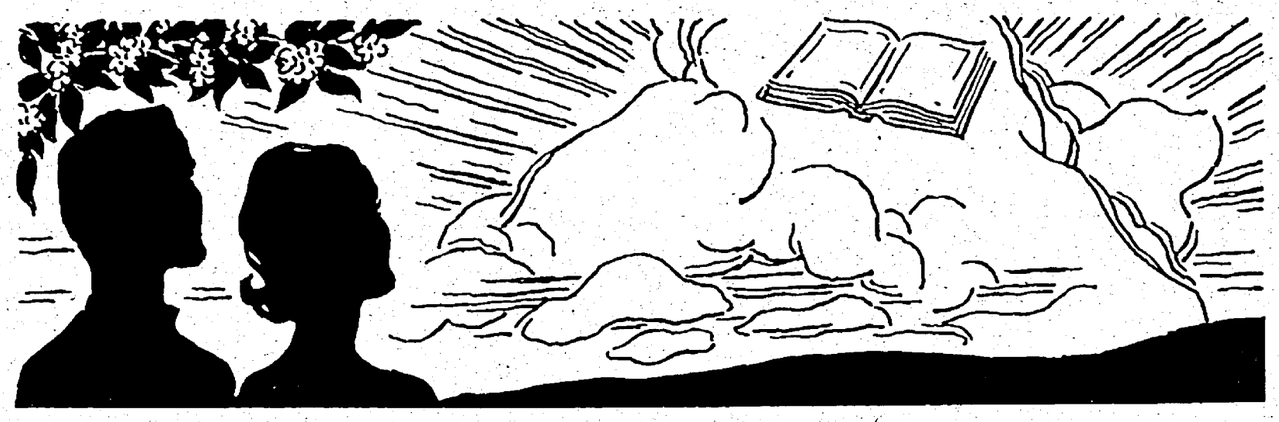
Last issue we mentioned the fine encouragement provided by brother Jones of Barrie in sending in 37 subscriptions. Since then he has been instrumental in our receiving 28 more as a result of his association in his meeting in Toronto and we are assured of more through encouragement provided during his series in Meaford. Thank you brother Jones. Who will match him?

—E. C. P.

HERE AND THERE

Ajax, Ont.: Bob Christie was baptized on October 13.

A page for CHRISTIAN YOUTH



Ray Miller, Editor

A TRIBUTE TO GRAMP

Ray L. Miller, Editor

His was a long life—a life long spent in the service of the Master. The influence for good that he exerted was felt throughout the community in which he spent his life; Glencoe, Ontario. Christ was his hero, the centre of his affection, the ideal of his life. These words we write in tribute to the writer's grandfather, Gordon Watterworth, who recently passed away.

Even as it was said of Abel of old, so may it also be said of Gramp, that, "he being dead yet speaketh". A number of years ago, when the writer obeyed the gospel, Gramp sent along a letter of encouragement. It contains some simple, yet wonderful advice to a young Christian from one who knew well the meaning of living deeply the Christian life. As a tribute to him, and in his memory, we share with you now some of that counsel.

"Just a few lines to let you know how glad I was to learn that you had obeyed the Gospel. You have taken a noble step and I hope you will be a fine influence to all your playmates. Get interested in the work of the church and you will get more pleasure and profit out of it than anything else. You know, the Christian life is the only life worthwhile. You may have discouragements, no doubt, but look to Him from whom all blessings flow, and all will be well".

"Blessed are the dead which lie in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

—R. L. M.

WHAT YOUNG PEOPLE CAN DO

By Jimmy Thomas
Gospel Digest

(Editors note: Our thanks to Wesley Jones, of Barrie, Ontario, for sending along this fine article.)

"Remember your creator in the days of your youth. Come to Christ before your zeal and enthusiasm are wasted in service to Satan.

Set an example of righteousness before others. You do not have to sow wild oats. That is Satan's lie. Let no man despise your youth.

Obey your parents in all things that are right. Disobedience to parents breeds violation of the authority of the school, state and God.

Entertain your friends and dates in the home. Give your parents an opportunity to know them. There are many inexpensive games and activities that can be enjoyed there.

Help with the household chores and expect no pay for it. Mow the lawn, wash the dishes, windows and car. Make your bed, clean your room, hang up your clothes and work in the garden. Working can be much more fun than idleness.

Get a part-time job and learn to work. The world does not owe you ease and pleasure. Learn a trade. It will help prepare you for the responsibilities of life.

Learn thrift and economy. Deposit a part of your allowance in savings. Invest in your own business as soon as you can.

Decide on your life's vocation and prepare for it. Choose that which will better enable you to serve God, your family and mankind.

Study hard at school. Your failure to do so will only bring regret tomorrow. Be honest. Do your own work.

Prepare yourself for marriage. Mature mentally and emotionally as you grow physically. Seek advice from your parents, bishops, evangelist, or professor.

Engage moderately in unquestionable recreation and sports. There are other things much more important than having a good time yet bodily exercise does profit a little (I Tim. 4:8).

Read some good books. They will put you in contact with some of history's greatest minds. Good books help to mold great men. Above all, read the Book of books—the Bible.

Visit older people and shut-ins. Send them a card to cheer them. To know that you care may be worth more to them than medicine.

Plant a tree. It will speak of your interest in mankind for generations to come. Contribute something useful today and tomorrow.

Smile, be courteous, kind, sympathetic and helpful to others. Make the world brighter and more pleasant each day because you live in it."

WORK STARTS IN RED DEER

Buford E. Pitman

Continuing work started by brethren from Edmonton and Calgary, who conducted meetings in Red Deer during the spring and summer months, we have now firmly established the church in Red Deer. Two families who moved here from Lloydminster, one family that was located here, and two families and a young man who live within driving distance make up the roster of faithful members. There is a total of eighteen members; if anyone knows of members in this area, please write and give us their names and addresses.

We begin a radio program the first Lord's Day of November, from 7:30 to 7:45 p.m., over CKRD Red Deer, 850 kcs. See the listings in back for data concerning time and place of meetings.

TARGET: PORT ARTHUR CANADA FORT WILLIAM

Much progress has been made in recent weeks on the project aimed at establishing a congregation in the Port Arthur-Fort William, Ont. area next summer

Definite plans call for the first families committed to "Target: Canada", as the work is called, to move into the Lakehead by July 15.

Approximately one month later, around August 15, an intensive campaign for Christ and a two-week gospel meeting will begin, directed by Bro. Harold Hazelip and a group of Christians from the Taylor Blvd. Church of Christ in Louisville, Kentucky.

Bro. Hazelip, who has held a number of gospel meetings in Ontario in the past, led the very successful campaign in Wellington, New Zealand, last January, which resulted in the baptism of 33 and the establishment of an active congregation.

The Taylor Blvd. church in Louisville also will fully support Bro. Roy D. Merritt, full-time evangelist with the new congregation slated to begin in July.

Others planning to move to the Lakehead with the Merritt family next summer include Bro. and Sis. Gordon Ellis of Beamsville, Ont.; Bro. and Sis. Bernard Straker of Weyburn, Sask.; Bro. Denis Weston of Hamilton, Ont.; Bro. Jimmy Roden of Hubbard, Texas, and Sis. Sandra Gray of Abilene, Texas.

Bro. and Sis. Blenus Wright will work in the Lakehead next summer before returning to Toronto where Blenus is enrolled in law studies at Osgoode Hall while Audrey (daughter of Bro. and Sis. Ed Haufschild of the Strathmore congregation, Toronto) teaches at Great Lakes Christian College. Following the completion of his studies, the Wrights plan to move to the Lakehead to live and work with the new congregation. Both are honor graduates of Abilene Christian College.

Bro. Gordon Ellis, son of Bro. and Sis. Ora Ellis of Smithville, Ont., is teaching now at Great Lakes Christian College. He holds both the Bachelor's and Master's Degree from Abilene Christian College and plans to teach high school in the Port Arthur-Fort William area. Sis. Ellis is the former Nora Neely, whose parents attend the Hillcrest Church of Christ in Abilene, Texas. She attended ACC and is a licensed pilot. They have one little son.

Bro. Bernard Straker also plans to teach school in the Lakehead. He, his wife, Carole, and their three children live now in Weyburn, Sask., where he is teaching at Western Christian College. Brother Straker is also a graduate of ACC.

Bro. Denis Weston will graduate from ACC next spring with a major in physics. He plans to attend the Ontario College of Education next summer and has made application to teach in the Lakehead. Denis is the son of Bro and Sis. Norman Weston of Hamilton, Ont. His father is a deacon in the Fennel Avenue church, Hamilton, and his grandfather, Bro. Arthur Weston, is an elder in the Calgary, Alberta, church.

Bro. Jimmy Roden took part in the campaigns in Edmonton, Alberta and Salmon Arm, B.C. in 1961, and thus is acquainted with the Canadian work. He is a graduate of ACC and is now preaching for the church in Hubbard, Texas, while working on his Master's Degree.

Sis. Sandra Gray is a member of the Hillcrest church in Abilene. Originally from Artesia, New Mexico, she moved to Abilene in order that she might prepare herself to move into some area where she could be of more use to the church. She is employed by the First National Bank in Abilene and plans to seek work in the banking field in the Lakehead.

Rounding out the first group moving into the area will be the Roy Merritt family. Bro. Merritt is a native of Beamsville where his father, Bro. Curtis Merritt, still lives. He is a graduate of ACC and of Butler University, Indianapolis, Indiana. He also did graduate work at McMaster University, Hamilton. He returned to Canada upon the completion of his schooling, helped establish and worked for seven years with the Fennel Avenue church in Hamilton.

He moved to Ottawa to begin a new congregation in the nation's capital in 1958. He has taught at Great Lakes Christian College and served as president of the Board of Directors of Omagh Bible School. For the past ten years, he and Bro. Eugene Perry have edited the Gospel Herald.

In September Bro. and Sis. Merritt and their children, Diana, 12, and Stephen, 8, moved from Ottawa to Abilene, Texas, where he is serving as associate minister while helping the Hillcrest Church of Christ plan the "Target: Canada" project. This congregation has appointed one elder, Bro. L. D. Hilton, and two deacons, Bro. J. D. Holland and Bro. Ray McGlothlin, Jr., to work with Bro. Merritt.

Two more Canadian families, the John Whitfields and the Elwood Whitfields, plan to move to Fort William-Port Arthur upon completion of their schooling in the United States. Both these young Christian men are sons of Bro. and Sis. Mervin Whitfield of Thessalon, Ont.

Bro. John Whitfield and his wife, Diane (daughter of Bro. Clarence Huntsman of Guelph, Ont.), now live in Cleveland, Ohio, where he is working on his doctorate in mathematics at Case Institute. John and Diane are both graduates of ACC. They have one baby daughter, Karen. He will seek employment either in industry or in teaching in the Lakehead.

Bro. Elwood Whitfield also graduated from ACC and is doing graduate work at North Texas State University. He plans to teach high school after completing his training.

Several other families and individuals are considering a move to the Lakehead with the group. Their plans will be announced as soon as they are definite.

"Target: Canada's" goal is for at least 20 families to join in the project. An active congregation could then be established from the very

(Continued on page 15)

SAULT STE. MARIE, ONTARIO

In the year of 1940, there were five members of the church living in Sault Ste. Marie, Ontario but no effort had been made to set the church in order. On May 16 of this year, J. C. Bailey on a trip through urged that something be done to establish the church here. So on June 9, 1940 the first service of the church was conducted and in July the hall of the Y.M.C.A. was rented for services. However, meetings continued only spasmodically until the fall of 1943 when Brother and Sister Tom Bailey took up permanent residence in the Sault.

Property was purchased in Feb., 1945 and with the work done primarily by free labour from the members, the congregation was able to meet in their own building in November, 1946. In July, 1948, the first Vacation Bible School was held and in April, 1950 a special meeting was held. A number of baptisms are noted in this period. In 1951 an addition was put on the building and in 1953 radio broadcasts were begun over WSOO, Sault, Michigan.

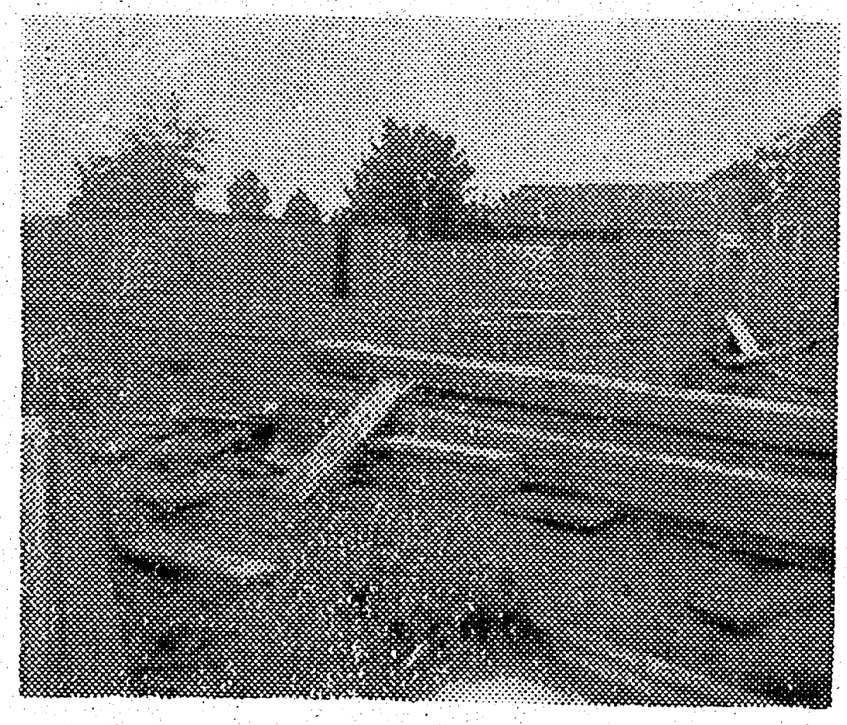


McNab Street Building

The congregation continued holding Vacation Bible Schools and protracted meetings and in September, 1957 a new congregation was begun in the Sault known as the Eastside congregation.

McNab Street Congregation

After the Eastside church started Brother Tom Bunting served as preacher at McNab for about two years, Brother Lloyd Hotchkiss preached for the congregation for about six months, Brother Donald Givens for about a year and a half and in October of this year Brother Gallagher began work with this congregation. Recent repairs have been made to both building and preacher's home, attendance has been good, and contacts have been made and Brother George Hotchkiss states that in his opinion the outlook for the work there has never been brighter.



Construction of Eastside Congregations New Building

Eastside Congregation

This past summer, with money they have saved, the Eastside congregation have made a start on their building and they anticipate having the basement ready for use this winter. They plan on doing all of the work on the building themselves. Brother Nelson Bailey writes the following, "Up until now we have not asked for help in starting the church in this area. I know that if we had a full time worker more people could be reached and, yes; more souls saved. But the project is too big for us alone. We need help to the sum of $10,000. If anyone is interested we would appreciate hearing from them."

I have compiled this article from material sent by Sister Tom Bailey, Brother Nelson Bailey, and Bro. George Hotchkiss.

It seems impossible to close this article without paying tribute to a grand old man who was closely connected with the Sault work. Brother Tom Bailey's greatest asset on this earth was probably his great love for his fellowmen.

(Wilma Lansdell)

NEEDED – TWENTY PREACHERS FOR

MISSIONARY OUTPOST

10,000 hell bound creatures have broken through
Only one small detachment holds on faithfully
Surrounded and snipped at constantly
MUST HAVE REINFORCEMENTS IMMEDIATELY!
If you are well armed with faith, hope, love and backbone write for details to:

C. Brodie Harrell
Ice Lake (Manitoulin Island)
Ontario, Canada

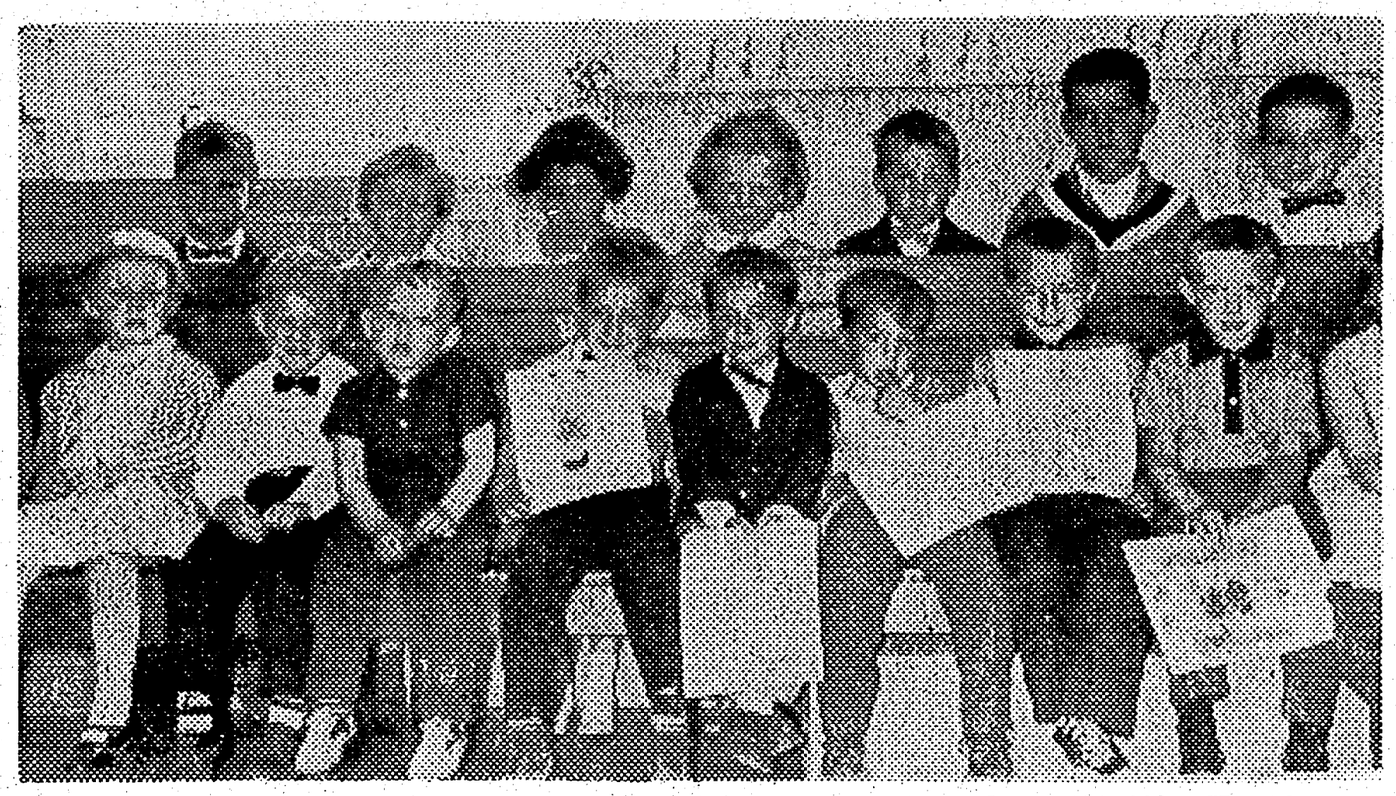
HISTORY OF NORTH LIVINGSTONE CHURCH OF CHRIST

by Mervin Whitfield

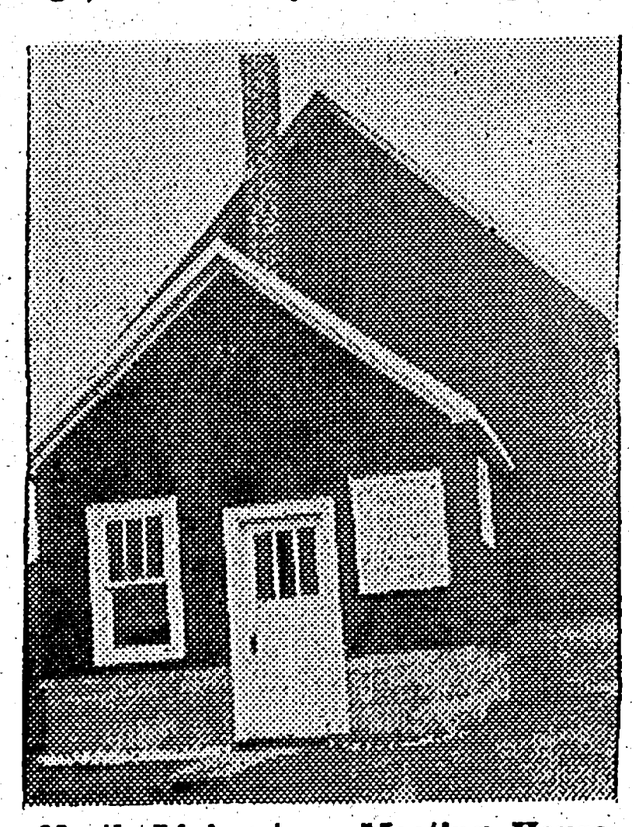
In March of 1907, Bro. and Sis. Robert Bailey and Bro. and Sis. Howard Whitfield with their families left their home in Meaford, Ont. to pioneer in Algoma district. On the second Sunday in March the first service, according to the New Testament scriptures, was held in their home in the town of Thessalon with four members present. Since that time the Lord's table has been spread every Sunday in Algoma.

Brother and Sister Archie Seabrook and family moved into town making six members. In 1908 Bro. Howard Richardson, a young man from Cape Rich, worked in this area and added a great deal to the services. In 1913 Brother and Sister Thomas Bailey and family came to Thessalon from Selkirk. Uncle Tom as he was affectionately known did the preaching. As the children of these pioneer families reached the age of accountability they became members of the church, thus enlarging the congregation. By 1914 the families had moved from town on to farms. A building in Kirkwood, formerly used by the Methodists, was rented as a meeting place. Many people who were non-members began to attend the meetings, eventually increasing the membership. After a few years a more central location was chosen and a new meeting house was built at North Livingstone in 1922.

By 1946 the meeting house was inadequate for the extra Sunday classes. It was decided a basement was a necessity. Over a period of time a concrete basement was constructed with a furnace room and three classrooms. However, as time went by space still proved a problem. In July 1962 an extension was begun on the end of the main auditorium increasing its size and permitting two more classrooms. By fall of '63 there is still the exterior to be finished. However, completion of this will be accomplished before winter, the Lord willing.



Picture of Sister Bethel Vines' Primary Sunday School class (1963). Front row, left to right: Cheryl Smith, Mark Gordon, Donnie Whitehead, Paul Seabrook, Steven Seabrook, Dwight Seabrook, Michael Vine, and Kevin Seabrook. Back row: Robert Bailey, Shelda Vine, Robin Whitehead, Marlene Smith, Shannon Seabrook, Kerry Seabrook, and Douglas Whitfield.



North Livingstone Meeting House



Picture of the winter Bible School held in 1936. Front row, left to right: Bazil Bailey, Evelyn (Whitfield) Davison, Elgin Emptage. Second row: Jim Seabrook, Nelson Bailey, Stanley McInery, and Herb Wier with teacher Cecil Bailey at back.

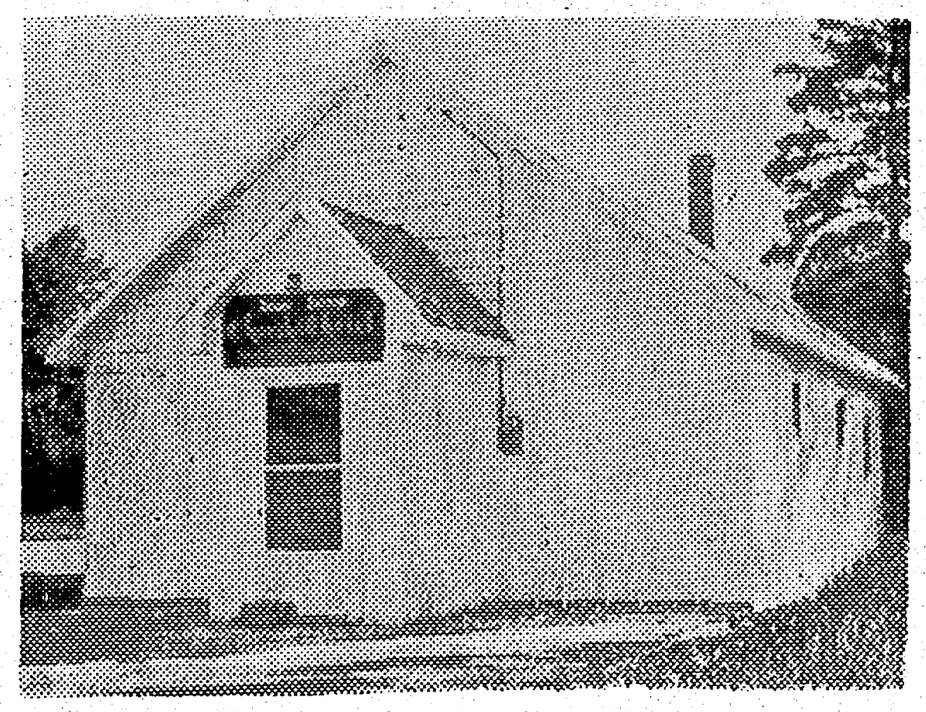
During part of the winter of 1936 Cecil Bailey held a Bible School. This period of Bible study helped the young men of the congregation to take part in the services. Again in 1941 Morris Bailey held a Bible School in the winter. Since 1955 there have been short summer Bible Schools held. These were conducted by Bethel Bailey, Jas. Krumrei, George Pennock, Lloyd Bailey and Clifford Whitfield assisted by Brothers and Sisters of the congregation.

In 1940 some of the young men left to seek employment in Sault Ste. Marie. Their move established the McNabb St. congregation. In December, 1947, the members that had been coming to meeting from Iron Bridge started a congregation there.

(Continued on page 10)

IRON BRIDGE, ONTARIO

by Lloyd Bailey



Iron Bridge Meeting House

The church of Christ at North Livingstone sponsored the late Bro. W. F. Cox in a meeting in the village of Iron Bridge in June, 1946. This was the first effort of preaching the gospel there. A good deal of interest was aroused in the neighbourhood at that time but this was not followed up. Then in the summer of 1947 Bro. Donald Perry laboured with the church at North Lingstone and meetings were again begun in Iron Bridge. From that time forward services have been conducted at Iron Bridge. Bro. W. F. Cox held another meeting in late autumn of that year but interest was not nearly as good. Our first meeting place was a rented I.O.O.F. hall. By winter we made use of the public school which was used for some time. Then as the building was sold to an individual we were forced to meet in Bro. Foster Seabrook's home for awhile. However, in the summer of 1956 we were able to build our present building which was first occupied in March of 1957. Three classrooms were added in the summer of 1961. At the present time we have a comfortable building with space to carry on our work. Brethren who have held protracted meetings were J. C. Bailey, Keith Thompson, Clyde Lansdell, Don Bunnell of Oklahoma and John Bailey.

Our membership is twenty at the present with thee students at Great Lakes Christian College. We have lost several members as employment took them elsewhere. Also, the grim reaper has taken its toll. In the holiday months we are favoured with many visiting members from the South. North Livingstone is co-operating with Iron Bridge at present to air the "Herald of Truth" over C.J.N.R. in Blind River. Last Lord's Day evening (November 10), almost all the members plus three visiting members and seven non-members attended. Peace and harmony prevails within the congregation. "Members are expected" and visitors are very welcome to come and worship with us.

NORTH LIVINGSTONE

(Continued from page 9)

In 1941, after 28 years labouring with the brethren here, Brother Tom Bailey sold his farm in order to preach full time elsewhere. Since his departure from this congregation the brethren here have divided the preaching among themselves with an occasional speaker from other places. In 1947 Bro. Don Perry worked with the brethren from June to September and in 1948 and 1949 Bro. Roger Peterson was here during the same period of time. Then in 1950 and 1951 Bro. Robert Adams assisted the work here.

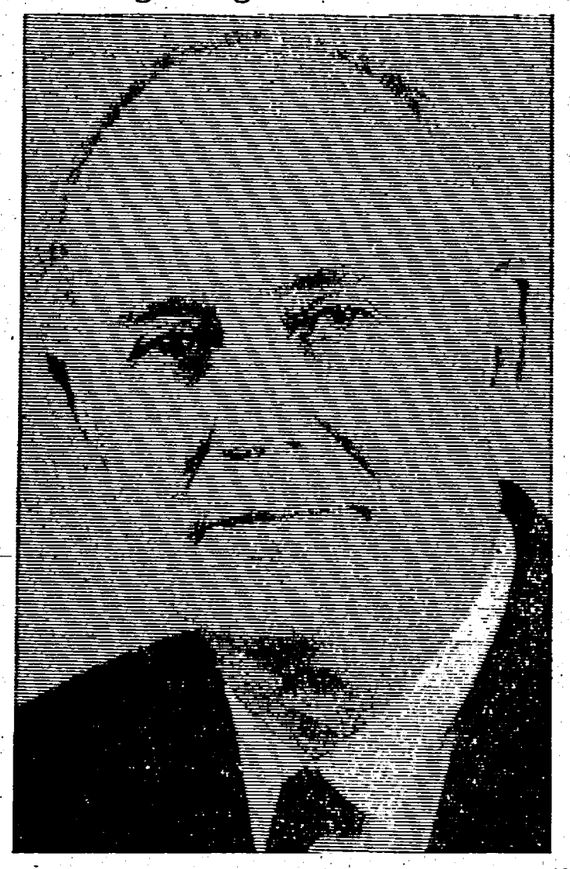
There have been protracted meetings held over the years with such brethren as: W. F. Neal, C. W. Petch, Collins, Charles McPhee, W. F. Cox, George Johnson, John Whitfield, James Krumrei, Clyde Lansdell and Jim O'Neal with return visits from some young members of the congregation as Carlos, Cecil and Morris Bailey.

After 56 years of church work here our congregation isn't very large but many preachers and faithful members from the Prairie Provinces on the West to India in the east and to Texas in the south call North Livingstone home.

"HAVING BEGUN A GOOD WORK"

All lessons on the Mid - Winter series at Barrie will be directed toward the development of young congregations, and will be based on expressions from the book of Philippians, like the title.

Beginning on December 31, at 8:00, the four night series is planned during a holiday season so that many will be able to attend from out of town. On the first night, activities will continue from 8:00 to 12:10 a.m. so that we may be together in singing and prayer at the exact beginning of the New Year.



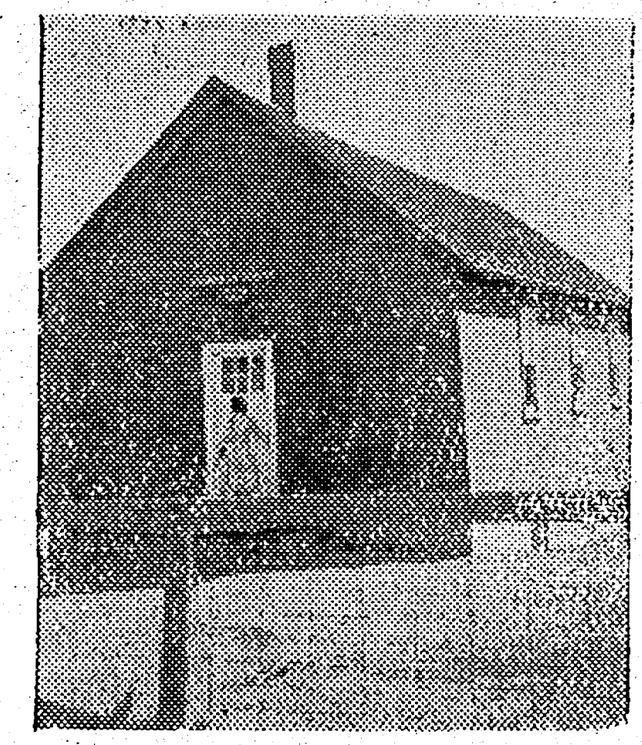
Brother Reuel Lemmons will speak at the 8:00 service, and a total of seven other gospel preachers will participate during the evening. We are hoping for group singing, possibly the chorus of Great Lakes during the evening.

There will be no programme Wednesday morning, but Wednesday afternoon, January 1, the schedule will be resumed, and will continue throughout that evening, as well as Thursday and Friday, morning, afterncon and night. Brother Lemmons will speak again on Wednesday night, and we will be announcing other speakers later. All night meetings except Tuesday will be of "ordinary" length.

We are hoping to have special, money saving arrangements at local motels for those who wish to remain all night, December 31st. Write us for further information—Box 460, Barrie. —L. Wesley Jones

ICE LAKE CHURCH OF CHRIST, MANITOULIN ISLAND, ONT.

by Brodie Harrell



Ice Lake Meeting House

The first Christian arrived on the Island by horseback. No one seems to remember his name now, but a "messenger from God" rode about from town to village establishing the Lord's church in many places on the Manitoulin. Tears sting the eyes when some speak of the outlines of log cabins where the congregations of the Lord used to meet. In most of those areas only the very eldest can even remember the name of the church! The young don't know the sound of the gospel of Jesus Christ.

The church at Ice Lake can be traced back to 1880 without doubt, and is thought to be much older than that. We think it is the oldest church in the whole North Country that still worships. (If you have different information please let us know).

It was the early 1900's that the great digression hit the church. The issue was instrumental music, and the battle ground was the authority of the scriptures. The church at Ice Lake was the only one in the North Country to survive this onslaught. Why? Spiritually speaking the church was very strong. The elders really worked at attending the flock. If, for example, a member were absent from worship one of the elders would always go immediately, before lunch, and find out why. There is the case where one elder "straightway" walked six miles to see why a brother was absent. Then why did it become so weak and spiritually starved in the past years?

Apparently the elders discharged their duties faithfully in every respect — save one. The best I can determine they failed to observe 2 Tim. 2:2 ". . . the same commit thou to faithful men, who shall be able to teach others also." When these elders died off there was no one prepared to take their place. Truth and righteousness have suffered.

In September, 1962 my family and I came from Alabama with the hope that we could do something to relight the spiritual spark that was left here. Many have praised us for this undertaking, and we thank them, but we feel that the true praise should go to the church here. Many churches that are weaker in numbers and finances shudder at the thought of taking on the responsibility of caring for a preacher and his family. Ice Lake asked that we come.



Son Bradley with his dog Kagawong

I believe that we can teach the members here much about Christianity, but when it comes to that part of Christianity that teaches us to serve others — we have been the pupils. It would be impossible for me to enumerate all of the kind things that have been done for us to make our stay possible, but listen to a few. There was a Wednesday night when we came from Bible study and found a new set of tubes and snow grip tires leaning against our car. There was another night when the three of us were floundering waist deep in the snow trying to get to meeting when a brother 'rescued' us with his tractor and a bail of hay. It is seldom that we go to the mail box (which was built and installed by a brother) but what we find fruit, home baked bread,



Preparing to take the week's wash into town twelve miles away

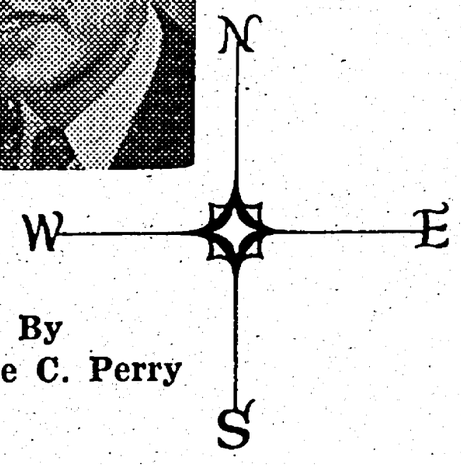
or canned goods hanging on the post. The house we were renting was about to be sold. One family loaned us the money, interest free, and at a small monthly rate, to buy the house. We heat (and last winter cooked) with wood. I'd be hard put to count the hours that have gone into cutting and hauling wood for us. Last winter we were virtually snowbound, and there was much shovelling and car pulling necessary. Tractors and help were always available.

The above is a very short list of the good that has been done for us by our brothers and sisters here. It reminds me of the time God asked Moses, "What is that in thine hand?" When Moses became willing to use what he had in his hand God added His blessings, and great things were accomplished. The church here has done that and we ask God's blessings on them for their courtesy to us and their serv-

(Continued on page 17)



HERE AND THERE



By
Eugene C. Perry

Vancouver, B.C., Nov. 18: "Forty mission minded students from **Columbia Christian College, Portland, Oregon,** visited the **Oakridge** church in **Vancouver** the weekend of Nov. 9th and 10th. These students are preparing to enter a foreign mission field upon completion of their college work. They worked with the young people of Oakridge and neighboring congregations to pass out several thousand brochures advertising the gospel meeting at **Oakridge.**

On Saturday evening **Jim Hawkins** of **Victoria,** spoke to the youth gathering and the **Chorus from C.C.C.** college sang. They remained overnight and helped make a record attendance of 198 on Sunday morning to open the meeting preached by Jim Hawkins. There were no responses in the six-day meeting but one was baptized immediately following the meeting. A number of visitors attended and good contacts were made. It was a very good meeting and will continue to beart fruit. — **D. C. Marshall**

Nanaimo, B.C.: Brother Leo Owens of Lloydminster, Saskatchewan preached in a meeting here November 3-10.

Salmon Arm, B.C.: "My wife and I have just recently moved up to **Salmon Arm** to work with the **Andersons.** We plan to make Canada our home for the rest of our lives. To me Canada offers one of the greatest opportunities I've ever seen for winning souls to Christ. We plan to be part of the group that will move down in the **Okanagan Valley** in 1965. (An article by **Brother Tumlinson** is held over for lack of space). We enjoy reading the **Gospel Herald** very much. — **Sam Tumlinson.**

HERE AND THERE

Estevan, Sask.: James Burnes of **Regina** preached moving sermons in a recent meeting. **Victor Hugo** of **Lampman** obeyed the gospel.

Outlook, Sask.: The meeting here by **Magnar Knutson** was reported last issue but we add the information that visitors attended every night and the high of the meeting was 60 persons out according to **Paul Tromberg.** The many **Scandinavians** living in the area were enthusiastic about the service held in their own tongue and drove for miles to attend. Several gave their names for the **Norwegian** gospel paper **"Pa Bibelsk Grunn"** which will be sent out from the Lord's church in **Oslo, Norway.**

"To our knowledge this was the first such service to be held by the Lord's church in Canada. May it not be the last." — **M. J. Knutson.**

Western Christian College: Members of the church of Christ gathered from all points in **Western Canada** to enjoy the sixth annual **W.C.C.** lectureship October 11-14.

Exceptionally fine autumn weather made travel favorable and carloads drove in from far away points such as **Vancouver, B.C.** and **Wichita Falls, Texas.** A high attendance of 700 persons heard the Sunday afternoon lecture by **Henry Speck, Jr. of Abilene, Texas.** From the opening night crowd of about 350 persons, attendance grew at each meeting until it climaxed at the 700 for Sunday afternoon.

Toronto, Strathmore Blvd.: Two young men were baptized on Oct. 21 during the meeting held by **L. W. Jones of Barrie.**

Blenus Wright of 131 Blantyre Ave., Scarborough would like to get bulletins from all churches willing to send them. **Brother Wright** is very much interested in the progress of the gospel in Canada and makes this request because of this interest.

Bayview Ave.: David Jackson was baptized on October 27. He is from **Oshawa.**

Bayview: One additional elder and five additional deacons have been appointed. They are **A. J. Trusler** (former deacon, now the fourth elder), **Dan Yake, Ray McClure, W. Schweitzer, J. E. Jones** and **R. Slater** to the one remaining deacon **John Franklin.** Thus giving this church the wonderful working group of four elders and six deacons.

Huntsville, Ont.: Sermons by **Magnar Knutson** were used on the radio prior to his meeting there Oct. 20-26. Sixty-seven came to hear him on the first Sunday. The average attendance was 55, and many good contacts were made and followed up.

Meaford, Ont.: In the meeting at **Meaford by L. Wesley Jones of Barrie,** interest and attendance were good, and one was baptized. "The church is certainly fortunate to have the **Pauls family."** —**L. W. Jones.**

Owen Sound, Ont.: The meeting by **Jere Frost of Birmingham, Alabama** is reported as well preached. **Marvyn Mothersell** was baptized bringing the total responses for the last few months to five.

Windsor, Ont.: "Our gospel meeting closed recently, and in most respects was considered a success. There was one baptism as **Robert Brown** began a life in service to Christ. It is a real pleasure to work under the capable oversight of the three elders here in **Windsor.** Congratulations to the editors on ten fine years with the **Gospel Herald,** and may the Lord richly bless you with many more." — **Ray L. Miller.**

London, Ont.: We belatedly report the V.B.S. with an average attendance of 307 which is three higher than last year. Groups of helpers came from **Plymouth, Michigan** and **Sarnia, Ontario.**

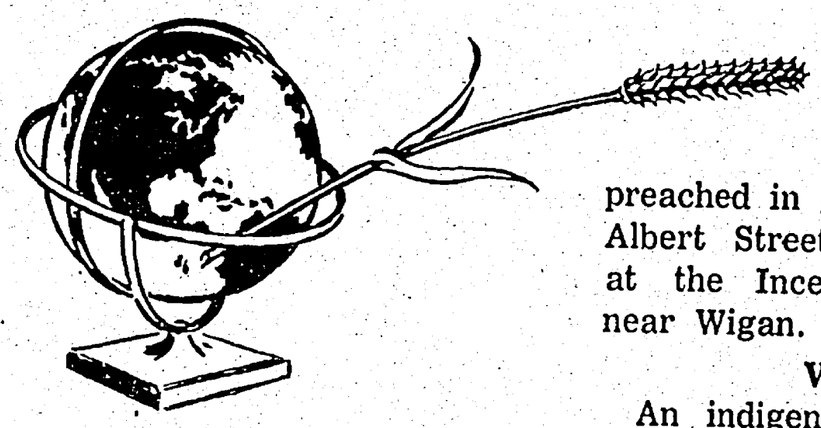
An attendance goal of 125 has been set for Bible classes since the original goal of 80 was broken with a record attendance of 100 on October 6. The new building is in progress.

Tintern, Ont.: The meeting just completed by **B. Lemmons of Westfield, N.J.** resulted in three baptisms, two young men (one this editor's son) and a lady from **Smithville** who will worship there.

Jordan, Ont.: 125 in Bible study and $299.25 contributed during the month of October broke the previous goals. The high contribution was $322.55. This church has an-

(Continued on page 20)

GLEANINGS FROM FOREIGN FIELDS



EAST PAKISTAN

The church in Pittsburg, Calif., will send Brother Bill Reeves to Dacca, East Pakistan, to become the first full-time missionary there. He will join the Sam Lanford family, former members of the church in College Station, Texas. Brother Lanford is teaching in the Ahsanullah Engineering College in Dacca.

The church in Karachi which recently appealed for funds to implement its Bible distribution program has announced that the brotherhood responded in a wonderful way, and sufficient contributions to continue the program have been received.

Bro. J. C. Choate reports five more baptisms recently in Karachi, bringing the membership of the church there to 36.

ENGLAND

A congregation has been established recently in Southampton by Bro. Dennis R. Hodges, who was transferred there by his company from Aruba, Netherlands Antilles. Bro. Len Channing of Aylesbury has been helping him. Anyone knowing of Christians living in or near Southampton are asked to contact D. R. Hodges, 15 Roseberry Ave., Hythe, Southampton, England.

A strong effort is being made to re-establish the church of Christ in Liverpool where in the 1800's there were six congregations. Sunday services are being held in the home of Bro Raymond Hill, Vice Principal of the Liverpool College of Art. Several gospel meetings have been held in the area in the past year, and six have been baptized.

Information concerning the work can be optained from Raymond A. Hill, 31 Mossley Hill Road, Liverpool, England, or C. Philip Slate, 279 Woodcock Hill, Kenton, Harrow, Middx., England. Bro. Slate expects to be in the United States for three months beginning the first of December.

Bro. Reiner Kallus of Germany recently preached in gospel meetings at the Albert Street church, Wigan, and at the Ince-in-Makerfield church, near Wigan.

VENEZULA

An indigenous church of Christ has been found worshipping deep in the interior of Eastern Venezuela where the members have studied themselves into true New Testament Christianity with no help or instruction from missionaries. Bro. Frank Trayler of Caracas found the group after baptizing a young woman who told him that five families met in her father's home each Sunday, worshiping only as they found instruction in the Bible. Careful investigation showed that they were in perfect agreement with everything taught by the Christians in Caracas, and the native church "extended to the missionaries the right hand of fellowship."

This is just one more case, like so many others that have come to light, proving that if only the pure seed is sown, with no man-made additions, true Christians will be the harvest.

SWEDEN

An intensive two-week evangelistic campaign has just been completed by the church in Gothenberg, Sweden. At this time, the results have not been learned. Workers from the United States included Dan Billingsley of the Kaufman Road church in Dallas, Texas; J. D. Walker, Robbins Road church, Athens, Texas; Glover Nickerson, Anton, Texas; John Shero, Russell Avenue church, Abilene, Texas; John Morgan, and Payne Hattox, De Leon, Texas. Brethren Billingsley, Walker and Hattox have done previous mission work in Scandinavia, and Bro. Nickerson plans to go there in the future.

Many personal workers were to come from all the Scandinavian countries to help in the campaign.

SWITZERLAND

The first German-language worship service was conducted in the city of Basel Sept. 1 by Bro. Bob Wilkerson. Twenty persons, including 10 Swiss who had never heard a gospel sermon before, attended the meeting.

The church in Zurich has decided to carry its own financial load for the first time in its history. The understanding is that if they find themselves unable to do so, they will again receive help from American brethren in Wichita Falls and Abilene, Texas, who have been helping them for a number of years.

Bro. Jerry Earnhart, who is supported by the Hillcrest church in Abilene, reports that four were baptized during their gospel meeting in September, in which Bro. Richard Walker of Berlin, Germany, preached. Bro. Dieter Alten of Hamburg, Germany, will preach in another meeting this month.

In Biel, Switzerland, Bro. Hans Grimm has now taken over preaching duties from Bro. Heinrich Blum. Bro. Grimm, who speaks 10 languages, is a native Swiss though he has spent much time in Germany.

DOMINICAN REPUBLIC

Seven persons have been baptized recently in Santo Domingo, bringing to 16 the number baptized by Brother Stanley Morgan since he began preaching there earlier this year. A radio broadcast is held each Sunday morning, thus making more contacts for personal work. The church in Bono, Arkansas, supports Brother Morgan.

MEXICO

The Central congregation, established in Mexico City early in April, realized the first tangible fruits of its work in August when three adults were baptized into Christ.

LIBERIA

Bro. Vincent Tate of Pampano Beach, Florida, a 1958 graduate of Abilene Christian College, has stated his desire to enter Liberia to preach the gospel. He needs a supporting congregation.

FRANCE

Final papers have been signed on the purchase by the church in Paris of a part of the ground floor of a new apartment building to be used as a meeting place for a second congregation in Paris. Brethren Donald Daugherty and Ray Hawk are the workers behind the establishment of the church in a new section of the city.

THE NICKEL CAPITAL OF THE WORLD

Three years ago this summer, the work in Sudbury had a humble beginning. Our progress has not been spectacular. The people of this city, like all other cities, must be taught before we can expect growth. From the very beginning our teaching program has been hampered by inadequate help to carry out a progressive campaign for Christ. The lack of funds has not changed our mind regarding the need to establish a beach-head in this vital city of the North. The days ahead may be even more difficult, moneywise, but with the help of God we intend to continue our efforts.

Sudbury is the largest city in Northern Ontario, with a population in excess of 81,000 souls. It is a centre for approximately 200,000 including towns and villages in a near radius of the city. Presently there are only nine members of the Lord's church in this area. It is the Nickel Capital of the World. It produces sixty-seven percent of the world's supply of nickel; plus a number of alloys.

A building of our own is imperative. It is impossible to launch a definite programme under our present conditions The church meets in an inadequate hall on the Lord's day, because nothing better can be secured Week night meetings are held in our home. The few brethren meeting in Sudbury, with a little outside help, have managed to accumulate $1,500.00 in a building fund. Without help this will not purchase suitable property on which to erect a building.

A building, that would serve our needs for sometime, is presently for sale. Sufficient property accompanies the building to provide future space for additional building and parking. We feel, however, that the present price being asked for this property is more than it is worth. If this be true, in all probability they will reduce the price. In case this does not develop in our favor, we are investigating the purchase of suitable lots on which to erect a building.

Earlier we mentioned the vital need to establish a congregation in this city. Sudbury, is strategically situated in the centre of the vast unworked areas of Northern Ont. If we fail to secure this stepping-stone, from which other efforts can be launched, we will have retarded the future of the church in the North a number of years. Brethren, I tremble at the very thought of this.

The needs we have expressed are moderate, and this is as it should be. Christ, who had the powers of the world at His command, lived moderately. I fear sometimes that our material ambitions are greater than our desire to take the world for Christ. We sing loud and long "A tent or a cottage why should I care?" but we don't mean a word of it. This is not our abiding place, brethren, why live, work and plan, just as we would if we were to be here forever? The work in Sudbury does not need to suffer from insufficient support. When the church ranks seventh among the religions of the world in their giving, is it any wonder that we cannot contend with our mission problems? We pompously flaunt our ability to contend for the truth, while many of our opponents, walking in error, do more to demonstrate a passion for lost souls than we do. Until brethren convince themselves of the need to give cheerfully, and bountifully, they cannot claim a full return to New Testamemnt christianity. "He that stumbleth in one point has become guilty of all."

Sudbury, long noted for nickel and other valuable minerals, will soon become an educational centre for the North. They are presently constructing a multimillion dollar university. Unlike many educational ventures, raising money has not been a problem. Recently one enterprising individual donated $50,000. Sudbury is indeed a prosperous, and growing city. Will the church grow with the continued development of this city. Your assistance now, will largely determine the future of opening the North for Christ

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HERE AND THERE

Hamilton, Ivon Ave.: Collection goal of $100 was broken when $101 was contributed on October 27. The loan taken in 1958 to enable completion of the building was paid off this month.

OUR DEPARTED

WATTERWORTH

Gordon Watterworth, a member of the old Woodgreen congregation for over half a century, has passed away. He was born on May the third, 1883, the son of the late David and Lavina Watterworth. A lifelong resident of the Glencoe area, he leaves to mourn many friends. Brother Watterworth passed away at his home on October 18.

He is survived by his wife, the former Maude Ripley; one son, Marvin, of Wyandotte, Michigan; one daughter, Pauline Miller, of Detroit, Michigan; four grandchildren; and three great - grandchildren; one brother, Maitland, of Kalamazoo, Michigan; and one sister, Mrs Verna Dowell, of St. Thomas, Ontario. Two sons, Harold and Carl, have preceeded him in death.

Brother Watterworth served the Woodgreen (now Glencoe) congregation as Treasurer for fifty years. He was well loved and respected by all that knew him.

The funeral was conducted in the Glencoe meetinghouse that he had helped to build. Bro. George Johnson conducted the service in a very impressive way, and a large number attended from far and near. Burial was in Oakland Cemetery. Bro. Ralph Perry and the writer assisted Bro. Johnson with the funeral service.

—Ray L. Miller

CHRISTIAN STATIONERY

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GOSPEL HERALD

BOX 94

BEAMSVILLE ONTARIO

NORTH BAY FOR CHRIST

by Clyde Lansdell

In the fall of 1962 my family and I started making plans to move to the city of North Bay, Ontario for the purpose of establishing the first congregation of the Lord's people (that we know of) in this city of 45,000 people. Upon our first visit here we found that Brother Don Hamilton and his family along with Sister Patt Maddocks were already meeting each Lord's Day. A great deal of thanks is due to the Sundridge brethren who drove over eighty miles almost every Sunday to help conduct these services.

Shortly after announcing our plans to move here we were happy to learn that Brother Lock and his family were also planning to move here about the same time that we were.

Before 1962 had come to a close another family had moved into the city and began worship with those already mentioned. Namely, Bro. and Sister Jim Hardage and their family. Then early in 1963 Brother and Sister Wayne Fields had moved here and made the fourth family that met each Lord's Day at the Tweedsmuir Public School building.

Brother Don Hamilton's job was finished here in the early part of the summer (1963) and we had the sad experience of losing a very fine family. When the Lock family and my family moved here we had a total of eleven members. This number has increased just recently to thirteen with the arrival of two more families to the city.

Plans For The Future

The brethren here have just purchased a little over two acres of land in a new sub-division of the city. We hope to be able to start construction of a meeting house by the spring of 1965.

We hope to have sufficient funds by the first of the year to start a radio programme. It is planned to use Brother Wesley Jones' programme, "Christ for the World".

In the near future it is hoped that we can rent an office down town that will be used for passing out tracts to the public, mid-week meetings, preachers office, and a place where baptismal facilities can be made available.

A fine congregation in Valdosta, Georgia is planning to send a group of adult workers here in June of next year. Their time will be spent in doing personal work, inviting people to public meetings, passing out literature, etc. We hope that around twenty-five workers will be coming from Georgia. In addition to this, we hope to have another twenty-five to come from other areas.

Another Vacation Bible School is planned for August of next year.

In the near future, signs advertising the church are to be erected at all the entrances to the city.

Besides these plans, we continue our weekly meetings, visitation programme, etc.

Needs

As one can see from the above mentioned plans for the future we need (1) People to move here to help with this great work, (2) We will be needing financial assistsance for our radio programme plans, our plans to rent an office, and to help complete our building plans, (3) People will be needed to come here during the summer to help with both the campaign in June and the Vacation Bible School in August, and (4) Most of all we need your continued fervent prayers.

Conclusion

It is impossible to thank everyone that has helped in this work personally But I am especially grateful for the Birmingham, Michigan church of Christ for looking after my personal support. Helping them in this have been the following congregations: (1) North Bay, (2) Allan Park, Michigan, (3) Lima, Ohio, (4) Birmingham, Alabama, (5) Town Creek, Alabama, (6) Muscle Shoals, Alabama, (7) Toledo, Ohio, and also (8) The Bell Trust Fund of Dallas, Texas.

But this is only the beginning of the list of those who have helped and not the end. Help has been received from congregations throughout Ontario and individuals from both the United States and Canada. A $500.00 bond was loaned to us from the Weyburn, Saskatchewan (city) congregation which has been used in borrowing the down payment needed for our property. Maybe I shouldn't have started this list but even though you or your congregation may have helped us in this work and are not mentioned here, your assistance was greatly appreciated and we solicit your continued support and prayers.

If you are interested in knowing more about the work in North Bay you are invited to address your correspondence to: Clyde Lansdell, 103 Gertrude Street East, North Bay, Ontario.

TARGET: CANADA

(Continued from page 7)

beginning, making it possible to reach out immediately, rather than taking months or even years to get established. It is a proven fact that the more people are working, the faster the work will grow.

The Canadian Lakehead is the center of an 860-mile stretch of the Trans-Canada Highway along which not a single Church of Christ can be found. 100,000 people live in the twin cities, and another 250,000 in the surrounding area. Because of its importance as the western terminus of the St. Lawrence Seaway and shipping port for all of northern and western Canada, the cities are expected to triple in size within the next 15 years.

A plea is being made for congregations to pledge a gift of $50 a month, or individuals $1 a month for three years, beginning now or when the work is established. This will provide a working fund and a meeting place. At the end of that period those going hope that with God's help the work will be self-supporting.

Are YOU interested in helping to carry the gospel of our Lord Jesus into this strategic, rapidly-growing area of our country, either physically or financially? If so, contact Roy D. Merritt, 609 E. N. 20th St., Abilene, Texas, or Blenus Wright, 131 Blantyre Ave., Scarborough, Ont. The Lord's church in Canada needs YOU.

HERE AND THERE

North Livingstone, Ont.: Brother Morris Bailey of Moose Jaw, Sask. held a meeting here during October. One young woman was baptized.

SUNDRIDGE, ONTARIO

The work of the Lord in Muskoka and Parry Sound districts dates back to well before the turn of the century. One of the most prominent figures in establishing the work in those days was Brother Wm. Crewson of the Huntsville - Baysville area. Brother Crewson travelled extensively throughout this entire area and even held several meetings on Manitoulin Island. One of the faithful members of the church at Ice Lake, Manitoulin Island is Sister John Kerr. She was baptized into Christ at the age of fifteen by Brother Crewson, and even now, in her ninety-eighth year is able to attend some worship services. Here in the Sundridge area one of the foremost men in the Lord's work was a Brother Adam Henderson. Brother Henderson moved here from Stayner, Ontario and engaged in farming for a living. At one time as many as approximately one hundred people gathered at his home for worship services. As recently as 1949 one resident of this community told me, "The thing I remember most about Mr. Henderson is the way he would preach on the verse—He that believeth and is baptized shall be saved."

In spite of this good work the digression that swept the church took its toll here as in other places. The light that shone so brilliantly for awhile flickered and went out. Today there are scores of grandchildren and great-grandchildren of those faithful saints of yesterday who know not the way of the Lord. We pray that many of these will be fruitful soil into which the seed of the Gospel will fall.

In recent times the church again began to meet when Alex Preston moved his family to this community in 1943. Brother J. C. Bailey held the first meeting in the spring of 1944. Other meetings were held by brethren Fletcher, C. G. McPhee, and G. M. Johnson. In July of 1949 Brother Johnson, assisted by J. O'Neal, held a tent meeting twelve miles south-east of the village. This meeting resulted in the first convert outside of the Preston family being added to the Lord's body. Brother Bill Harmer has remained faithful to the Lord and worships with us just as often as he is physically able. During the years 1949-50 Jim O'Neal, who was preaching on Mantoulin Island, endeavored to be with the few brethren in this area once monthly, or as often as possible, to encourage them to continue in the grace of God. It was also during this period that he assisted with the purchase of property and wrote the first letter appealing for help to build a meeting place. Brethren across Canada responded in a fine way and the building was completed about 1955. We shall ever be grateful to our many genereous brethren.



Pupils and teachers of Sundridge Vacation Bible School, 1963. About 190 in picture

Brother D. A. Sinclair moved here in 1954 to take up full time church work. Being an active person and an able personal worker the church was soon placed before the community in a more positive way. Through his efforts and those of evangelists in meetings several were baptized into Christ. The membership grew from seven to near forty. Of this original number some have returned to former denominational affiliations; some to the world; some claim not to have forsaken the Lord, but they have no fellowship in His work.

Three years ago Jim and Pauline O'Neal returned to Ontario from Saskatchewan to take up full time work with this congregation. During the first few months the work of getting acquainted and realizing the need weighed heavily. Tragedy brought death into two homes of the brethren. Two families withdrew from the church and two more hovered on the brink of departure. So many needed so much teaching and encouragement that the load was staggering. God strengthened us all and now the congregation as a whole is more optimistic and more conscious of responsibility.

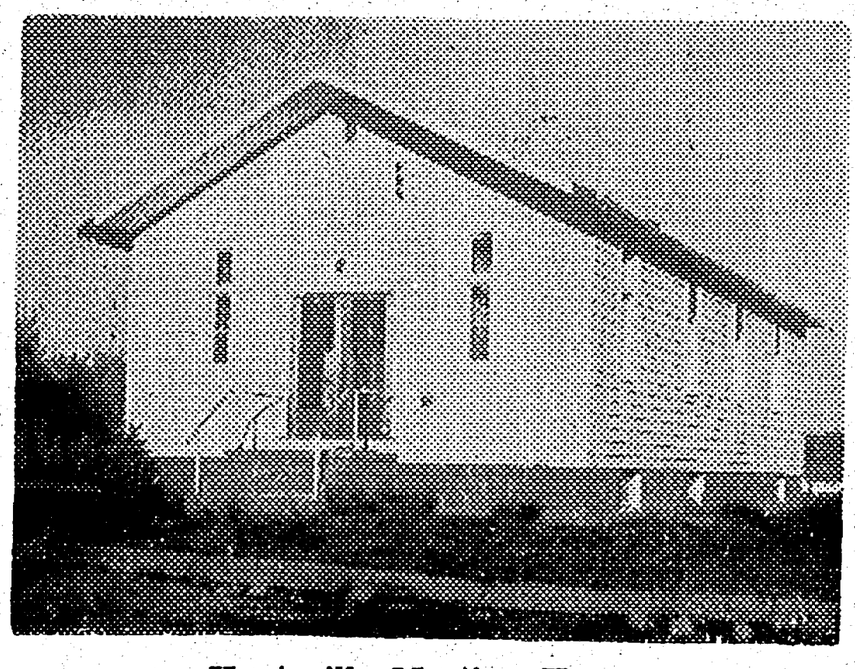
During the summer of 1961 Brother Clyde Lansdell held a Gospel meeting and Bill Butson became our brother in Christ. 1962 became the year of our first effort at Vacation Bible school. God blessed this work and an average of 91 students were brought daily by bus and car to the O'Neal home to study about God's Word. Brother and Sister Charles Davison and their daughter, Sandra, helped with the school. Four of our young people, and the mother of two young children, were baptized for the remission of their sins. Brother Gordon French held our meeting in the fall. There were no additions during this effort but the church was strengthened. Everyone came to love Brother and Sister French and their fine family.

Just as Christians should continue to grow in spirituality so the work program of a healthy church should grow with each passing year. This past summer has been a milestone in the history of this church. A large army tent was purchased to accommodate the expected increased enrollment in Vacation Bible school. We did not expect such an increase as was actually realized however, and we were again cramped for space. Statistics for the school this year are as follows: Monday 135 students, Tuesday 108 (this drop due to drenching rain most of the forenoon); Wednesday

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HUNTSVILLE, ONTARIO

The congregation at Huntsville is about 10 years old. We have been meeting in our own building for six years, and finished paying for it this year. The auditorium seats 100 and there are four classrooms and a large hall in the basement. The town population is about 3200, with a local radio station and a weekly newspaper. The population of the surrounding area swells during the summer since this is the heart of the vacation land.



Huntsville Meeting House

Brother D. A. Sinclair worked with Sundridge and Huntsville for a time and then moved here in the spring of 1957, where he lived and laboured still with both congregations till returning to the west. Brother Gordon Dennis has now been here over 5 years.

There are now 35 members meeting at Huntsville. This includes 12 which worship at Huntsville, but live at Baysville, 15 miles south. Following are the average attendances: Sunday morning Bible study (5 classes) 60; Sunday morning Worship 65; Sunday evening Worship 30; Wednesday evening study (4 classes) 30; Tuesday Bible study at Baysville (3 classes) 12; Teenage young people at Baysville 12; Ladies meeting held monthly except summer 8; Average collection (9 wage earners) $60.01.

We have a ten minute radio broadcast at 9:30 each morning, Monday through Friday on the local radio station. The church at Jordan payed for this for a year and a half, but Huntsville and Sundridge are now carrying it by each paying half. Brother Dennis is the regular speaker.

We use the filmstrips in cottage meetings which have proven very successful, and a constant schedule is maintained.

Brother Dennis teaches 3 classes of 'religious instruction' each week in the public schools.

Last February the church at Huntsville was host to a lectureship which we believe was the first of its kind to be held in the northern part of Ontario. Every preacher from Barrie north participated. Four lectures were given each day for 3 days. The average attendance was 56 with a high of 67. Our thanks again to all those who drove so many miles to take advantage of the wonderful lessons presented, and to the speakers who gave so freely to make this a successful and beneficial spiritual feast. We hope this will become an annual event among the congregations in the north.

Brother Magnar Knutson preached in our last Gospel meeting in June of this year with a high attendance of 96, and an average of about 60. Brother Knutson also showed pictures he had taken while a missionary in Norway to several classes in the public schools which resulted in much respect for the church from the teachers and parents as well as from the pupils. He is to be with us again for our fall meeting October 20-26.

We had our third Vacation Bible School this year, July 22 to 26. There has been an improvement each year. This year we had an average attendance of 109 with a total enrolment of 120. Highest attendance for one day was 119. A good many parents were present for the closing programme Friday evening which had to be held outdoors to accommodate everyone. Teachers and assistants from Huntsville were Hilda Skinner, Evelyn Preston, Sis. Reid, Edna Preston, Brian and Marion Smith, Dorothy Dennis, Connie Brush. From Sundridge came Jim and Pauline O'Neal, June Kent, Barbara Preston. From North Bay came Ray and Elizabeth Lock, Lynn Dooley, James Simms. Brother Dennis served as director.

Several improvements have been made to our building and grounds recently, with more to be done as time and money permit.

The church at Jordan sends $34.25 a week and Sarnia sends $25 a month to help maintain brother Dennis's salary at $70 a week. We are grateful for this continued assistance. The churches at Windsor and Selkirk have sent assistance in the recent past as well, and of course many brethren and congregations assisted to get the building started.

Our thanks to all those who have helped us in the past, and we ask for your continued interest and prayers that we may be successful in bringing the gospel to every soul in the Huntsville area, with the prayer that many will accept it and turn to glorify God and be saved.

ICE LAKE

(Continued from Page 11)

ice to Him. We also pray that other churches who are "too small and too weak to do anything" will take Ice Lake for a living example and use what they have in their hand to His honor and glory.

We left Birmingham, Alabama last year with very little more than Jesus' promise in Matt. 6:33 "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." We didn't even know for certain that any support would be paid us by the church. Let me testify that Jesus Christ is both willing and able to keep His promises. After a year here Peggy and I sat down and tried to count our blessings. They were so many that we couldn't even scratch the surface! Our material wealth has multiplied far beyond anything we had even thought of, but even so, the spiritual blessings of brotherhood and "peace that passeth understanding" is much greater, and is the thing that hum-

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ICE LAKE

(Continued from page 17)

bles us and makes us so grateful to God and His children.

The brethren here have a wonderful attitude! When I suggested last winter that we hold several gospel meetings in Gore Bay through the summer there was not one dissenting voice. Not one said that is too big for us, we can't afford it or the like. The only attitude manifested was, 'What is the best way to go about doing it?'

We rented the community hall in Gore Bay, and for four straight weeks heard some wonderful sermons by Bros. Reed (Alabama), French (Michigan), Lansdell (North Bay), and Myers (Ohio). There was one response and we feel that the church is better known on the Island now than it has been in many years.

The future? As a result of the meetings Bro. Kenneth Reed hopes to bring a group of Christian students from the University of Alabama next fall to do personal work for about two weeks over the whole island. All of these will be well trained in presenting the plan of salvation, and coping with denominational teachings. It is our prayer that their Mission Study Group will choose to bear their cross on the Manitoulin.

Although it is thought that the church of Christ was the first religious group on the Island, there is only one small congregation here now. The meeting house sets on the corner of a farm at the cross of two country roads. Our membership books reads forty-one, but in all honesty I fear that the Lord's book doesn't list near that many. We feel that there should be at least twenty congregations scattered about the many small towns, villages and Indian reservations on this island of 10,000 residents. My hope now is to interest enough preachers to raise their support and come live in one of these areas and establish the church.

There must be many brothers who want to preach full time, but for one reason or another can't seem to get started. I feel that we should build or purchase a place to house them so we could study together and go about the island in teams preaching the word and establishing new congregations. This could also be used in the summer by the boys in our Christian schools who want practical experience during the summer. Somewhat of a missionary outpost for the North Country.

Another dream is to have a place in the middle of our nearest town, Gore Bay, where we could hold meetings, teach classes, distribute literature, and in general a place to establish contact with the public. I had my first experience with VBS in Sundridge and Griersville last August. When I heard the term 'pre-enrollment' I had a real thrill. If we and you should have a centeralized place in town why couldn't we pre-enroll, housewives, teenagers, men, and so on in special classes and keep them running continuously?

We are now trying to establish study groups in homes that have no connection with the church. We are using the Young Peoples' Class as our 'shock troops' in this attack. They plan to devote one Saturday a month to passing out tracts and inviting people to meet with us. The first day of this has already been accomplished. In a month or six weeks I expect to have them trained to make appointments for me to come and study in the homes with the Tisdal charts. We pray that this will grow so much that we will have to order more charts and enlist more brethren to teach these classes.

The Young People have elected an editor and the first issue of a mimeograph paper is on the 'stands'. They did an excellent job for the first issue. It will get better with experience. We don't have a complete mailing list yet, but the intention is to send the paper to the many youth groups on the Island — both religious and secular.

Although I was refused the requested permission to teach a class in the high school, I am teaching a thirty minute class each week in our public school.

The Manitoulin Ministerial Association invited me to one of their meetings last week. One United Church minister, and one Anglican priest and I have decided to start meeting with one another to establish what each believes and see if we can unite. Don't become alarmed — this doesn't mean compromise — it means united on the truth. Pray for us.

One of our families has moved to Manitowaning, a little town on the island and about 60 miles distance. We plan to start a mid-week Bible study in their home within the next few weeks. Pray that this may grow into another congregation.

July seems to be the month when your big cities have to slow down because so many have left town on vacation. Well, we hope to take up the slack over here as that is our big tourist month. We are thinking of placing a tent on the grounds where so many camp and preach to the changing numbers most every night that month.

Of course we plan the usual of putting a new roof on the meeting house, building better class rooms, placing literature in transit places, newspaper articles, sending tracts to newly engaged, married, etc., writing letters to visitors, and the like. Some of this has already been done — more will. Bro. Jim O'Neal gave us a boost on this when he brought his tent from Sundridge last month and set up at the big cattle sale in Little Current. Bro. Bethel Bailey and I helped him in the display of tracts, filmstrips, etc. The young people seemed to be especially attracted.

Manitoulin Island is about the size of Palestine at the time of Christ. We pray that we may be able to take this Island in the name of Christ. We envision the Lord's army marching out of the North to carry the word of God to the whole world. We say something like this: The Manitoulin NOW!; the North Country for breakfast; Canada for lunch; and the world by supper time! Too big? Any lesser plans would not be Christian plans. Alone? By the grace of God we shall prevail! Encouraged? Discouraged? What does all that garbage mean? After a year and only five responses here — after four weeks of meetings and only one response shouldn't I be drowned in self pity and cry loudly, "I tried, but they . . .". Bologna! I'm more convinced

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SUNDRIDGE

(Continued from Page 16)

140; Thursday 150; Friday 169. Total enrollment 184. Daily average 140. Teaching staff and helpers 17; total staff including director and bus drivers 20. Facilities consisted of the O'Neal home and the tent. Classes were distributed in the following manner: four classes in the basement; one class in the living room; three classes in the tent; one class in the school bus. We anticipate the need for increased space next year.

During this year we have rejoiced to witness the obedience of four more souls. A young father, his wife and their ten year old son were baptized into Christ thus adding to our number another new family. Brother and Sister Smith have taken their place actively and they are doing us a lot of good. We are looking for greater things from them in service to our Lord. The other person baptized was Violet Ann Kent, eldest daughter of June and Lewis Kent. Violet is a good girl from a fine Christian home. She will contribute a great deal to the cause of Christ. We are trying to give our young substantial training so that they will not only know the Bible but will be able to use what they know. Our boys (ages 10 to 12) are already helping considerably with the services and brethren Arnold Smith and Jim O'Neal are conducting a special class for them.

Brother Jere Frost conducted our fall meeting from October 6th to the 13th. Many of the brethren were active in inviting their neighbors and this resulted in the most interest, locally, of any meeting in recent times. There were no visible results during the meeting but we do have home studies started as a result of the meeting. The ladies of the congregation are studying how to do personal work and they plan a regular visitation program. This congregation of forty-two members has six active song leaders, nine men who preside at the Lord's table, and fourteen who read the scripture. Every one of our boys have, at some time, led singing and they are being helped and encouraged in this. Some of our men have filled preaching appointments at North Bay, Huntsville, Thornton, Pine Orchard, Meaford, Griersville and Vandeleur. We were fortunate when Brother and Sister John Wallace moved here from Dryden, Ontario. Brother Wallace retired from his work and they chose Sundridge as their new home. We learned to love and appreciate them. We are currently faced with losing another family who think of moving to another field needing Christian families. Rather than be discouraged we press on knowing that this will aid the Lord's work in some other place.

Our most recent major decision has been to purchase a new building site in a much better location as our present class room and auditorium facilities are taxed almost to the limit. Negotiations have been made and steps toward finalizing the transaction are being taken. This will burden us further financially but the price of the property has already been raised within the congregation. Brother Wallace very graciously made a substantial loan for this purpose. We are all grateful to him. We hope to be able to announce building plans within a reasonable period of time.

It is proper at this point to express gratitude to the church at Jordan, Ontario for contributing regularly to Jim O'Neal's support during the past two years. The Sundridge church is trying to carry its own load to the greatest possible degree, but there are times when additional funds would be an asset. If your congregation is burdened with a substantial bank balance we can help you spend it to the glory of God. —Jim O'Neal

NOTED IN THE NEWS

(Continued from page 1)

ly, unity is desirable. But the only unity worth anything is that to be found "in Christ". This involves a recognition of Christ as the only head of his body, the church.

Mass in Modern Languages Approved

The Ecumenical Council has approved introduction of modern languages in large portions of the mass. This is no doubt a step in the right direction. But we see where a number of the bishops at the Council voted against this change. Evidently they still believed all the arguments their Church has made against such a change for so many years.

Billy Graham in Los Angeles

An Episcopal rector of Hollywood was quoted by *Time* (September 6, 1963) concerning Billy Graham's Los Angeles crusade, "I believe he's putting the Church back fifty years." At a breakfast gathering during the crusade, Graham referred to the remark and said: "I'm afraid I have failed. I had hoped to put the Church back 2,000 years."

An observer noted about the crusade: "There was something of Acts 2 about it: prophetic preaching of the Lordship of Christ, the coming of the day of judgment, conviction of sin, repentance and faith, and an invitation to 'save yourselves from this crooked age." (*Christianity Today*, October 25, 1963, page 11).

We agree with Billy Graham that the Church needs to go back 2,000 years. We believe that a return to New Testament Christianity is our only hope. We appreciate Graham's repeated use of the phrase, "The Bible Says." Certainly in many basic principles Billy Graham has much in common with churches of Christ.

The observer mentioned Acts 2 in his report. He told of some of the things that Graham preached that were like those that Peter preached. But may we point out one significant ommission? At the climax of Peter's sermon the people asked, "Brethren, what shall we do?" Peter's response was, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." (Acts 2:37, 38). Billy Graham urges faith in Christ, even as Peter did. He even urges people to repent as Peter did. But he falls short of preaching all that Peter preached. He does not repeat Peter's command that men should be baptized. We are glad that Billy Graham goes back 2,000 years in some respects. We hope that even though he says "Baptism is controversial" that he will start preaching what "the Bible says" about it.

BARRIE BUILDING



We are confident that the Lord has looked over our shoulder throughout this construction. First, we are about one year ahead of our original expectations. This is due to the generosity of brethren who are helping us in so many places. Then, we were able to complete construction in almost exactly the period of time we had allowed. Our goal was November 1, and we had our first meeting November 3.

Open house was conducted on November 24th, and we certainly do appreciate the calls and good wishes of our friends and brethren.

One of the most fortunate decisions we made was to hire brother Michael Bachuk, of Fennell Avenue, to direct this construction. He was very loyal to his task, and seemed to know where it was wise to save and where not. Though we spent more money than we originally planned, this was in no way due to bro. Bachuk's supervision. We prayerfully d e c i d e d that some changes should be made in t h e plans and made these choices as we went along, knowing that they would add to the cost.

We have 3700 square feet of floor space. Only one small room, 10 x 10 is below grade level. The auditorium with balcony will seat about 190, and there are eight classrooms besides auditorium, two dressing rooms, and fibre glass baptistry. Two of the rooms double as nursery and office.

Our total cost will probably be about $32,500, including the seats, and considerable money spent outside in preparation of parking lots and walks. Our heat is with natural gas. Walls in the auditorium a n d halls are plastered, and in the classrooms are block a n d paneling. Floors are vinyl asbestos on concrete.

Brethren Rittenhouse and McKenzie have been very helpful. The former is our Secretary-Treasurer and has also contributed many hours of manual labour. The latter has painted our beautiful scene behind the baptistry. Both families have worked hard on the clean up operation with us.

May God help us to walk in His way;
To "go" — Not in our building to stay.
Let's Christ adore!
And sinners implore!
And He'll add to our number each day.

— L. W. J.

SHILLONG, INDIA

I have been in India for three months now. I have been away from home almost half of t h i s time. I have travelled in India about four thousand miles by airplane, train, bus, and jeep. Almost five weeks were spent in Calcutta and several days in New Delhi. To say the least I am getting acquainted with India. My travels have been related to getting the Jeep, that we shipped from Canada, c l e a r e d through Customs authorities.

We finally have the Jeep here to use in the work. The duty itself amounted to about 200% of landed costs. This amounts to over $4000 dollars duty. Expense considered, we have a "Cadillac" to drive. It has been used the last two Sundays to go out to visit brethren in villages forty and twenty miles from here. We hope to use it for this type of work. Yesterday when brother Ray McMillan and nine Khasi brethren and sister got caught in a rice paddy in a heavy rain they found this vehicle more valuable than a Cadillac.

Clearing the Jeep has added extra expenses to work here. Bro. Bailey provided the duty money plus some extra on expenses. We have no working fund here now since Bro. Bailey has moved to Madras. Any one wishing to help in the expenses of the work here could send money to me, Box 94, Beamsville, or directly here to Donald Perry, Mawlai, Phudmowri, Shillong Assam, India by postal or bank money order.

—Donald E. Perry

ICE LAKE

(Continued from page 18)

than ever that we can carry out the Lord's commission (not permission) to preach the gospel to every creature — even in Canada! It is just a matter of finding the right key to open the door of their hearts.

Who gives a hoot if no one says words of encouragement? What difference if all our plans don't go as we think they should? So what, if all the brethren don't react as they should? My brothers, let's stop stumping our toes on the stumbling blocks. Let's stop worrying about our own feelings. Our King has given us a mission to accomplish. Let's get on with it, and let the lukewarm, stumbling blocks, traitors, and dead weight fall where they may. Our King has said He would rather we be hot or cold. In other words its a voluntary outfit — get in or get out! If all you can do is sit around and lick y o u r wounds then you are in the wrong army — transfer and make room for a soldier! Don't talk to me about why the people in Canada c a n ' t be converted — just show me your plans for attack! Pick up the sword of the Spirit and MARCH!

HERE AND THERE

(Continued from page 12)

nounced a series of meetings Dec. 2-6 in which workers receiving support from it will do the speaking. Speakers and topics are: Dec. 2, **James O'Neal**, "The Great Need for Evangelism"; Dec. 3, **Gordon Dennis**, "Evangelism through Personal Consecration"; Dec. 4, **G. M. Johnson**, "Evangelism through Giving"; Dec. 5, **John Whitfield**, "Scriptural Evangelism"; and Dec. 6, **N. Midgette**, "What Can You Do?".

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AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, classes 9:45, assembly 11:00 a.m., 6:00 p.m. Thursday 7:30 p.m. Contact L. Wesley Jones, 62 St. Vincent St., 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Ivon Johnson, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy. 34, 11 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow, Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Caleb Wood, sec., 7655 16th Ave. Sun. 10:30, 11.15 a.m., 7.00 p.m., Thurs. 8 p.m. Phone LA 1-4674.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Aaron Swart ev. Ph. SH 5-2649 Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.

CONCORD, Ontario
23 Concord Ave., 6.30 p.m. Breaking of Bread; 7 p.m. Gospel Service. For young peoples and midweek services call R. Witty, sec., R.R. 2, Maple, Ont., phone 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Ont., Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
Elk's Hall, 4th Ave. S.E. Sun. 11 a.m. Sec. E. Johnson, Dauphin, Man. Phones: 638-3465 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., 13 Ave. and 8th St. Sunday 10 a.m., 7:30 p.m. Thursday. 7:30 p.m. S. Ennis, ev. Phone 43238. Dr. I. Kristiansen, Sec., Phone 42918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg, Conway Ave. and Hillcrest St., Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 25 Titus St., Fairview. Phone 454-0835. C. W. Murray, 16 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 11 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Braysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon, Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 8 p.m., E. R. Roark, ev., 327 Rideau Court S., Phone 327-6145 or O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. at 56 Ave. Sun. 10 Bible Classes, 11 and 7 p.m. Thurs 7:30 p.m. Leo C. Owens, ev.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Ridge, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.

MILL VILLAGE, Nova Scotia
2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie. R.R. 1, or W. Hart, ev., 25 Titus St., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home, 10:30 a.m., 7 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lilloet Street W. Phone 693-3317. Clarence Bien, sec. 1023 Carleton W.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTONE, Ontario
Church Bldg. 7 miles E. of Thessalon, 2 miles N. of Hwy. 17. 10:30, 11 a.m., 8 p.m. Sun., 8 p.m. Thurs. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:30 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15.
(Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.
Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:30 p.m. Sun., 7:30 p.m. Wed. A. Kleppe and W. Orr. evs., 949-4834, 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer, 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tailman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. G. Broome, sec.; 210 Jacey Anne Dr., Richmond Hill.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Ottawa, Ont.: V.B.S. averaged 114 with 95% having perfect attendance. There were eight classes. 200 parents and friends attended the closing program.

A new residence for the Clutters on the Chomley Crescent property was expected to be completed this month.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. Warren T. Whitelaw, Glendonwyne Rd., R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 242-5154 North Weyburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 4-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

Windsor Park, Belevlau School, Speers Rd., Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m. at 39 Bittersweet Bay; Wesley Reagan, Ev., Don Jefkins, sec., 38 Kootenay Cresc.

GREAT Book: Paul's letter to the Ephesians
GREAT Theme: "The Oneness of the Church"
GREAT Opportunity: For Fellowship, for Inspiration, and for Instruction.

LECTURESHIP: Great Lakes Christian College Winter Bible Lectureship: January 21 - 24, Full Daily Schedule, Special Classes. Overnight Accommodations.

'CONTENDING FOR THE FAITH': Garth Black, Dean Clutter, A. C. Coulson, Dwain Evans, John Featherstone, Harold Hazelip, Beverley Jones, Wesley Jones, Joan Knutson, Roy Merritt, Norman Midgette, Ray Miller, William Nichols, Perry Newton, C. G. McPhee, Bob Scott, Keith Stotts, Dan Wiebe.

COMMUNITY HALL: Place of evening Lectures, 7:30-9:00 (Well known site of many "June Meetings".) Over 600 capacity. Church Building: Place of Day Time Activity, 8:50 a.m.-4:00 p.m.

CHAS. G. McPHEE 4-6141
4 FAWELL AVE
ST. CATHARINES,
ONT.

Special Issue: The Church In Central Ontario

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

VOL. 29, No. 12 BEAMSVILLE, ONT. January, 1964

WHO FAILED?

By Roy D. Merritt



As we cross the threshold of 1964 there is much for which to be thankful. Great things have been accomplished by God's people in the year ended. Many have been baptized into Christ; missionaries have been sent out; much sound preaching has been done; buildings have been built and better educational facilities have been provided. For these things we give thanks and take courage. In general a feeling of optimism prevails among our brethren. It can be and should be a great year for the church in Canada.

To some extent, perhaps, this optimism is unwarranted. There are clouds on the horizon. Signs of weakness exist which pose grave threats for the church of tomorrow. None of these could be more ominous than evidence that the youth of the church does not know fundamental Biblical facts. Our sources are from the States in this matter, but there is a strong possibility that the same situation prevails among youthful Canadian Christians.

Bro. George Benson has released the results of an admission test in Bible knowledge given at Harding. He relates how 400 Harding College freshmen from 36 States were given a standard test devised for testing freshmen in church-related colleges. In brief form we quote from his summary: "This meant that our freshmen were being tested in comparison with the freshmen in a large number of denominational colleges throughout various parts of the United States on their knowledge of Bible content.

The mean score for all church related colleges using this test is 66.1. The average for Harding College freshmen for these two years is 57.3."

After we have made allowance for the possibility that the weakness here revealed may be somewhat regional, let us not be completely satisfied with this easy explanation. The fact is that the students in the freshmen class at Harding come from 36 states.

(Continued on page 18)

ECCLESIASTES – A STUDY IN MATERIALISM

Jim Hawkins, Victoria, B.C.



Probably no book has been much more misunderstood than has the book of Ecclesiastes. This book does not present the picture of the man who is spiritually minded and perfect (in the Bible use of the term). But the book of Ecclesiastes, with Solomon in all probability the writer and the object of the descriptions given therein, is a portrayal of the man who spends his life in the pursuit of materialistic ends and accomplishments. And Solomon shows that for all practical purposes, the materialistic man is very little different from the beast or animal (Eccl. 3:19-20). The fallacy of some who could come to your door today and preach their own materialistic Gospel and not the Gospel of Christ (Gal. 1:6-9), is in saying that this is definitely what will happen to man, not admitting that man is more than body, but is also spirit or the "inner man". In doing this, they both abuse such passages, and ignore others even in Ecclesiastes (12:7).

But just because some would mis-

(Continued on page 7)

THE CHURCH

by J.C. Bailey, Mawlai, Phudmawri, Shillong, India



The term "Church does not appear in the Bible until we reach the first book in the New Testament. In Matthew 16:-18 Jesus says, "I will build my Church". This is the *only* Church mentioned in all the Bible.

Some people teach that the Church started back in the days of Abraham. That could not be for the Church was still future when Christ uttered the words recorded in Matthew 16:18.

Some people teach that the Church started in the days of John, the Baptist. That cannot be true, for John was dead before Jesus said, "I will build my Church".

Some people teach that the Church was builded on Peter but that cannot be for the Bible says: "For other foundation can no man lay than that which is laid, which is Jesus Christ" (I Corinthians 3:11).

Some people teach that Peter was the *Rock* upon which the Church was builded. That is not true, for we learn in I Corinthians 10:4: "The *Rock* was Christ".

Some people teach that the Church is made up of all the various denominations that we have in the religious world. That is not true for the Church existed hundreds of years before any modern denomination existed.

Christ is the head of the Church. "And he put all things in subjection under his feet, and gave him to be head over all things to the church which is his body, the fulness of him that filleth all in all" (Ephesians 1:22,23). Every denomination has a head of its own. Every denomination has a body of its own. Denominations are not part of the body of Christ but are rival institutions, offering service to God which He never authorized.

Some people teach that the Church is not important any way, that you can serve out of the Church as well as in the Church. This is what the word of God says: "Unto him be the glory in the Church and in Christ Jesus unto all generations for ever and ever AMEN' (Ephesians 3:21). As far as God is concerned He made serving Him in the Church as 'binding as serving Him in Christ Jesus. Do you accept God's plan or man's in this respect?

If the Church is not necessary why did Jesus die for it? He shed His blood for the remission of the sins of many (Matthew 26:28). Who are the many? "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops to feed the church of the Lord which he purchased with his own blood". (Acts 20:28).

Another often repeated remark is "The Church does not save you". That is true. Salvation is in Christ and in none other (Acts 4:12). How ever the Bible does teach that the saved are *in the Church*. (Acts 2:47) You *never* read in the Bible about joining the Church. The Lord adds you to the Church. You join Denominations, Lodges, Societies but, (and I repeat it) the Lord adds you to the Church.

The Lord adds the saved to the Church who are saved? We shall let the Lord answer that. Jesus said that the gospel was to be preached to every creature. "He that believeth and is baptized shall be saved"—(Mark 16:16). The gospel is the facts of the death, burial, and resurrection of Jesus. (I Corinthians 15:1-4) These facts were first presented to the world in Acts chapter two. So we read: "They then that received his word were baptized: And there were *added* unto them in that day about three thousand souls" (Acts 2:41).

Let us note the characteristics of the New Testament Church:

I. God's house (Church 1 Timothy 3:15) was to be builded in Jerusalem (Isaiah 2:2,3).

II. Christ is *the* Head of *the* Church. (He never gave that rulership to any other) Ephesians 1:22, 23.

III. The Church consisted of baptized believer (Acts 2:41).

IV. He sanctified and cleansed His Church by the *washing* of water with the word. (As history bears out, there were no people in that New Testament that had been sprinkled or poured). We learn that we have a great priest (Jesus, Hebrews 6:20) over the house of God (the Church, I Timothy 3:15). We draw near with a true heart in fulness of faith. We have our heart sprinkled (by the blood of Christ, 1 Peter 1:2) from an evil conscience, and we have our *bodies washed* with pure water: this is *the way* the Lord dedicated by his blood (Hebrews 10:19-22).

V. The Church was built upon the foundation of the apostles and prophets. Jesus Christ was the chief corner stone (Ephesians 2:20).

VI. *Other foundation can no man lay* than that which is laid, which is Jesus Christ (I Corinthians 3:11). The Church of the New Testament was a simple organization. It had no earthly head. It had no denominational organization. Each congregation was free under Christ. Christ was the head. The apostles were witnesses of the resurrection (Acts 1:20-22; Acts 10:39-41). Witnesses can not have successors.

Within the local Church there were elders and deacons. The New Testament Church knew no other government but this.

I believe that the Lord's way is the right way. Don't you?

WEDDING

PATTEN — BINNS

On Saturday November 9th a very pretty wedding was solemnized at Bayview Avenue, meeting house of the Church of Christ in Toronto, Ontario.

Lorna Helen Binns, daughter of Brother and Sister Roland Binns and James Joseph Patten of Buffalo, New York, were united in marriage.

Lorna was attended by her two sisters Iris and Sandra and a niece of the groom. A brother of the groom was best man.

The reception was held in the Four Seasons Hotel.

Following a visit to New York City, James and Lorna will reside in Buffalo. —Fred R. Smart

WHO IS A LIAR?

1 John 2:22

By Keith T. Thompson



The importance of truth is recognized in court where witnesses are required to "tell the truth, the whole truth, and nothing but the truth." Unfortunately many people are like the mother who was shocked to learn Junior had told a lie. She took him aside to explain the consequences of falsehood: "A tall black man with red fiery eyes and two sharp horns grabs little boys who tell lies and carries them off at night. He takes them to Mars where they have to work in a dark canyon for fifty years. Now," she concluded, "you won't tell a lie again, will you, dear?"

"No, Mom," replied Junior gravely. "You tell better ones."

It has been well said that "Those who are given to white lies soon become color blind." Lies have great destructive power. They are like Samson's foxes with fire - brands tied to their tails.

The word "liar" is a very strong term; most of us see red if it is applied to us. But the Bible has some very strong terms about those who tell lies. Cf. Prov. 30:6; Rev. 2:2; Col. 3:9.

The question "Who is a Liar," is answered five times in the book of 1 John.

I *The One Who Claims Fellowship With God, But Walks in Darkness.* 1 John 1:6: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

1. One of the purposes of this epistle was to combat the heresy of Gnosticism. The Gnostics claimed to have special knowledge of God. They thought that they were so advanced that they were above any law. In this they were like Napleon who once said that laws were made for ordinary people, but were never meant for the like of him. But it is impossible to walk with God, who is pure light, and at the same time walk in darkness. This would be like walking in broad daylight, and yet being in darkness—an impossibility! If we live with God and then walk in darkness "our words and our lives are a lie." (New English Bible.)

2. "But," verse 7 continues, "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." To have fellowship with God we must walk in the light. Our imperfections are cleansed by the blood of Christ. Cf. Zech. 13.1; Rev. 1.5; 7.14.

II *The One Who Says He Has No Sin.* (1 John 1.8-10.)

1. It is characteristic of human nature to try to escape the responsibility for sin. Men say that sin is just a disease or due to heredity, environment or necessity.

2. Some resent being called sinners because they think of sin in terms of a crime that might make the newspapers. But sin means "to miss the mark." We may sin by failing to be the best father, mother, wife, husband, son, daughter, worker, etc. that we can possibly be.

3. There is no use denying that we have sin, for if we do, we deceive no one but ourselves. Certainly, we do not deceive God by such denial. If we make such a denial "the truth is not in us." In other words we are nothing but liars.

III *The One Who Claims To Know God But Does Not Keep His Commandments.* (1 John 2:4.)

1. The Gnostics claimed to have a superior knowledge of God despite the fact that they did not observe His commandments. But their lives proved them to be children of the devil, rather than children of God. (John 8:44.)

2. If we claim to know God, but fail to obey His instructions, we are lying. If we really know God then it is inevitable that we shall do as He says. At least, we shall do our best to do so.

IV *The One Who Denies That Jesus Is the Christ.* (1 John 2:22.)

1. The American Standard Version reads, "Who is the liar but he that denieth that Jesus is the Christ? This is the anti-Christ, even he that denieth the Father and the Son." This does not simply say "a liar" as the King James has it, but "*the* liar." This is the lie of lies. It is the fundamental lie that is subversive of all truth. The evidence for the divinity of Jesus is so strong that the man who will not accept it is not to be trusted at any point.

2. The Gnostics claimed that Jesus and the Christ were two separate persons; that Christ merely appeared to have flesh, but in reality did not; and that Jesus was without divine origin. Thus they denied the humanity of Christ and the deity of Jesus.

3. Verse 23 continues "Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." We cannot know God apart from His Son. Cf. Matt. 11:27; John 14:6-9.

V *The One Who Claims to Love God But Hates His Brother.* (1 John 4:20.)

1. Here the Son of Thunder hurls another thunderbolt against those who live a lie. To claim to love God and then hate our brother involves us in a contradiction. If we really love God, then we *will* love our brother.

2. It is natural for us to love what is near and what is seen. Therefore, if we do not love our brother whom we can see, it is impossible for us to love God whom we cannot see. We prove our love for God by loving our brother.

Conclusion: Who is a liar? Here are five answers given by the apostle John. Do any of them indict you? John also wrote that "*all* liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

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Those Progressive Nonprogressives



The term "nonprogressive" was coined by certain members of the Christian church to describe those who would not move along to accept instrumental music and missionary societies. The so-called "progressives" were actually "digressives." Their progress was away from the plea of the Restoration "to speak where the Bible speaks and to be silent where the Bible is silent." In fact, their progress was at the expense of scriptural authority.

The Christian Standard, a journal of the Christian church, recently carried an article titled "Can the Nonprogressives Teach Us Anything?" by Alvin E. Houser of the First Christian Church in Garden City, Kansas. Mr. Houser answered in the affirmative and went on to give statistics showing that the noninstrumental churches of Christ were growing much more rapidly than the "progressives."

We shall quote briefly some of the statistics given in the article:

"Back in 1906, according to the statistics available at this time, the two branches of the Restoration movement: The Church of Christ and the Disciples of Christ, were listed as two separate religious bodies in the religious census of the United States. We came out of the division far ahead of the 'nonprogressive' (noninstrumental) church of Christ. Out of the million members belonging to both bodies according to the 1900 census, the Disciples came out with 80 per cent or 800,000 and the 'nonprogressive' church of Christ came out with 20 per cent or 200,000.

"Since 1950 the membership of the Disciples of Christ has continued downward until the 1962 Year Book of Christian Churches (Disciples of Christ) list 1,749,539 members related to our brotherhood and 2,250,000 related to the 'nonprogressive' church of Christ.

These figures are a strong refutation of the expediency of making compromises with the world for the sake of pleasing men. Watered-down preaching, lax discipline and a strong program of social activity may build numbers for a time, but the end result is an indifferent membership and an inactive church.

It is ironical, but true, that the very ones who make the requirements for membership the easiest receive the fewest members. Back in the last half of the nineteenth century and the beginning of the twentieth, fierce controversy arose over the doctrine of open membership. Many of the "progressive" or "digressive" churches began receiving members from denominational churches without baptism. They were recognized as Christians prior to their request for membership with the Disciples. It would seem that such a broad-minded approach would attract many members who might otherwise be loath to leave the religion of their fathers. This proved partly true.

What was not seen, apparently, was that the destruction of the dividing line between the Christian church and the denominational world could allow members to go the other way. Many people, upon learning that the denominations were also composed of saved people, simply placed membership with the church of their choice. In Canada, many of this class went into the United Church of Canada.

The article under discussion deplores the failure of the digressive preachers to preach "Biblical, soul-winning, soul - saving sermons." This, the author claims, is accompanied by a de-emphasis of the ordinance of baptism to a point where it is put off to some convenient time, when it can be accomplished with the least amount of inconvenience. This is in contrast to the practice of the "nonprogressives" who proceed to baptize immediately those responding to the invitation.

The more liberal wing of the so-called "progressives" has been very active in the National Council of Churches and the World Council of Churches. In these bodies it has worked diligently for the ecumenical movement. Strange bed fellows are

(Continued on page 18)

TEACHING GOD'S WORD

HOW ADULT TEACHING CAN BE IMPROVED No. 3

H. Ralph Perry, London, Ontario



5. Adult Teaching can Be improved Through Variety In Teaching.

One Sunday morning, Mr Brown's adult Bible class was quite surprised when they entered the classroom. An attractive chart had been prepared on the chalk board, some colourful display material graced the bulletin board and a clear map was in plain view. Rarely had Mr. Brown used any thing in teaching except a Bible and the teacher's manual.

But the class was totally unprepared for what followed. After prayer, Mr Brown introduced the lesson with a thrilling story. He then used the chart and map to get into the lesson. Having completely captured the attention of the class he divided it into three sections, each with a specific topic or question to discuss. In fifteen minutes the class was called together to report on the findings of each group. Finally, Mr. Brown concluded the session with a strong life application. He used the display materials here and sent the class home with a challenging assignment.

The class was somewhat stunnned but each member had completely enjoyed the change from verse-by-verse lecture with the occassional discussion. Mr. Brown had jumped out of the rut of sameness and monotony in Bible teaching. The results were tremendous. There was new life and interest in the Bible study. Enthusiasm ran high. Lives were challenged and changed.

Even though the above story does not come from true life, it portrays the potential of variety in Bible teaching. It is said that, "Variety is the spice of life." Steak becomes tiresome when consumed fifty-two meals in succession. Variety is also the spice of teaching. It enriches greatly the teaching of the Word. Interest lags when a Bible class goes through its weekly sessions without variation. Members learn little and do little as a result.

Interest, enthusiasm, and good results will greatly increase with variety in methods of presenting a lesson, in audio-visual aids, and in assignments.

I. *Variety in Methods of Presentation.*

A. There are quite a few methods to choose from in teaching adults. We present the main ones briefly. An article could be written about each.

1. Lecture

This is a formal discourse delivered orally and intended for instruction. It is essentially when one person talks and others listen. This method is probably used more than any other by adult teachers.

The lecture method has definite advantages in dealing with problems of time, class control, large classes, emotional appeal and others. However, most authorities on methods state that lecturing is not the best way to teach. "It is monotonous, it tends to focus attention on the teacher rather than the truth, and, above all, it does not provide for participation on the part of the group. Without participation, students are not likely to learn." (*How To Teach Adults* — Henry Jacobson, page 37.)

It is possible for a teacher to use the lecture method with success In doing so, he must secure pupil participation which is not vocal. The class must think with the teacher, and form the same concepts and conclusions. Questions forming in students' minds must be answered. The good lecturer will usually have to put much effort into preparation and much life into presentation.

2. Question and Answer

This method of teaching is a method of inquiry which presents a problem to the mind for the purpose of provoking thought. This eliminates a great percentage of questions asked. Questions with obvious answers should have little place in an adult Bible class.

Thought questions designed to lead a class to discover new facts and truths, to begin a discussion or to help students make their own applications of truth are excellent. These take much time in preparation but are very worthwhile in stimulating your class to thought and participation.

This method will usually have to be used in connection with other methods. It is most valuable as a supplement to almost every other method. Be careful not to embarrass with direct questions for which no background preparation has been laid.

3. Discussion

Sharing of information, experience, and opinion relative to some topic or problem on the part of teacher and class forms a discussion. In Christian teaching the topic for discussion should be of deep interest to the group and a satisfactory conclusion should be arrived at from the Word of God.

A true discussion is more than mere talk. All that is said should contribute to the subject under consideration. A good leader is needed to start the discussion off with a good thought question, to draw all class members into taking part, to keep the talk on the subject, and to arrive at the objective aimed at.

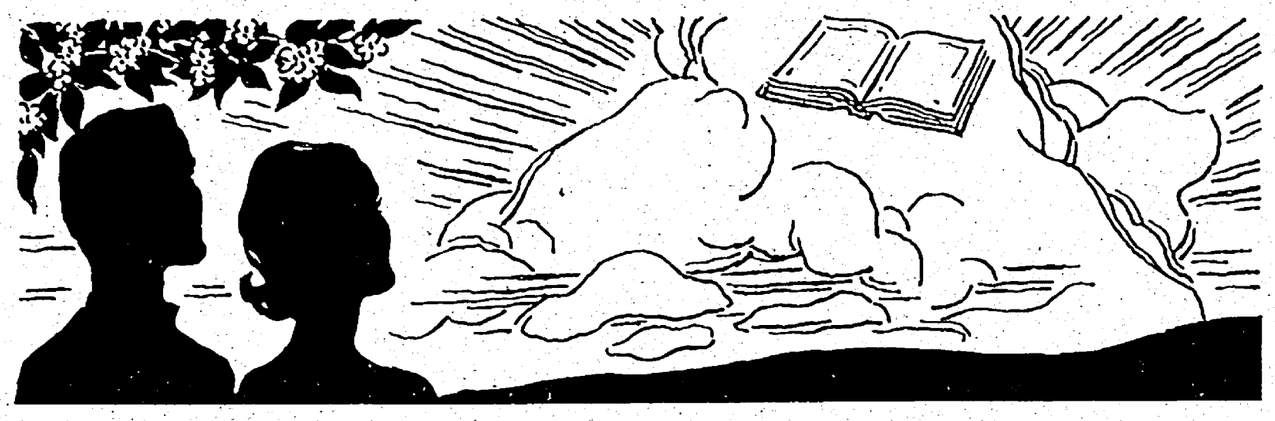
What we have described here takes much planning on the part of the teacher and skillful handling during the session. A good discussion is not as common as many suppose. Just because much heat has been generated and everyone has talked, (more than one at a time) and all have enjoyed the session doesn't mean that a good discussion has taken place. A worthwhile conclusion for all related to doctrine and life must be reached.

Continued Next Month

HERE AND THERE

Toronto, Ont., Fern Ave.: "Jim Stewart was baptized into Christ on November 17.

A page for CHRISTIAN YOUTH



Ray Miller, Editor

WHITE FIELDS AND WILLING WORKERS

"There were giants in the earth in those days . . ." (Glen. 6:4). Most children stand in awe when hearing or reading about giants. Their size, strength, and fearful abilities all cause us to fear and respect them. Today, in the church, there are giants. Men and women whose might is not measured by inches, or in muscle power, but rather by their spiritual strength, and stature.

Lately, we have been greatly impressed and mightily moved by the reports returning from the strange and mystic land of India. Though this editor is an American citizen by birth, he cannot help but feel a twinge of "pride" when he thinks of those men, women and children who have left the calm Canadian countryside for a way of life as foreign to them as night is from day.

These, as well as many others in different countries, have willingly sacrificed more in a few months for the cause of Christ, than many of us will in a lifetime. Thank God for their courage! There are undoubtedly many who will read these lines, wondering what to do with their lives. The whole world cries for the gospel! Indeed, "the fields are white unto harvest"! Why not follow the example of these your noble countrymen? Why not plan, prepare and pray to the end that you may serve with them? Yes, the fields are white, thank God for the willing workers.

Stand in awe, young people, there are giants in the earth these days!

—R. L. M.

Editors note: Our sincere thanks to Elaine Brittell of the Mission Orphanage in Livingstone, Northern Rhodesia, Central Africa, for sending us the following poem. We are happy to send it along to all our readers, and we send our sincere greeting from frozen Canada to all our fine friends in sunny Africa! May we hear more from you?

THE LORD GIVETH

To each his own: A cross to bear;
A hill that's there to climb;
A stream to ford; a work to do
By blood and sweat and grime—
We differ not from Christ our Lord
Who came to earth for man,
Our Lord was tempted, like as we
(For that's the Father's plan).

There's aches and tears and toil
And tribulation great
That we must each endure, until
The day we meet our fate—
We then, must use our adversities
(Despite our inward groans)
And rather than a stumbling block
Make them our stepping stones.

For God has placed in front of us
These things to help us grow,
And He cannot exalt a life
Until it's been brought low.
In weakness, we can see His might.
In Him, we see our wrong,
And we can only place our hope
In God, to make us strong.

Take heart — and know that
troubled days,
That seeming fruitless years,
And pain and anguished tears
Are not in vain, for God knows how
To make a life proclaim:
'My Lord! Ye give and take away
Oh blessed be Thy name'.

—Rose Ellen McFadden

WANTED! 500 YOUNG CHRISTIANS

By Clinton Brazle,
North Weyburn, Sask.

Yes, you read correctly I WANT 500 young Christians in Canada to correspond with me. You need not write unless you are dedicated to giving the rest of your life to serving Jesus Christ in a fulltime, fully dedicated way. You young people have the talent and the energy to completely evangelize Canada within this generation. I know that you can do it with God's help. Let me hear from you. We have a plan that I think you will be interested in. In your first letter, tell us how old you are, what grade you are in, how long you have been a Christian, your goals in life, and anything you think would be of interest. We want to hear from those in grade school too. Let us help you plan your life to serve Jesus. All of you write . . . I am expecting to hear from 500 (sooner or later).

A FINAL NOTE

Well, young people, there you have another page for Christian youth. This one represents some challenges! We are sure that many of you will be equal to those challenges, and will serve the Lord well. May God bless you and Christian young people everywhere to that end. See you next month!

—R. L. M.

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ECCLESIASTES

(Continued from page 1)

use the Bible, don't let that scare us away from studying and appreciating its message to us. And certainly the book of Ecclesiastes has a great message for us. Sad to say, we are all today too materialistic. I really doubt that any of us can honestly say that the materialistic craze of our mid-twentieth century hasn't had its effect upon us. Solomon's position as one of the richest men who lived on this earth, and the lessons he can teach us as a result of his wealth and search for material satisfaction, should be diligently sought after by spiritual-minded children of God. We have tried to convince ourselves that "experience is the ONLY teacher". And so in learning about materialism, we are trying to experience as much of it as possible. But I am not sure we are being taught anything by it. Experience will teach, but so can we learn by simply opening our eyes and ears and observing the experience of others, whether past or present. Look to Solomon briefly.

He first begins the book by giving this basic premise: "I have seen all the works that are done under the sun; and behold, all is vanity and a striving after wind" (Eccl. 1:14). Indeed, Solomon had both the capital and the facilities at hand to have many materialistic experiences which neither you nor I will ever have. And so let us learn from him that all this grasping after material pleasures is simply "vanity and a striving after wind". In other words, it is empty, and even after your materialistic craze makes you think you have something, all you have is just a bag full of nothing (wind) which brings no joy, satisfaction, or pleasure, as we survey the fruits of our labors.

But observe the things for which Solomon strove:

(1) Wisdom and Knowledge (1:16-18). This was evidently one of Solomon's greatest desires, the attaining of wisdom and knowledge. But Solomon's great failing was in desiring wisdom and knowledge for its own sake. Man is making the same mistake today. We are said to be the best educated but the most ignorant group of people ever. Why? Because people want education for education's sake, or to advance their own materialistic quests. But Solomon in the Proverbs admitted that there is a right use for these things. He admonished his sons to "get wisdom, get understanding" (Prov. 4:5). But the object of this was that when they sought it, they would then "understand the fear of Jehovah, and find the knowledge of God" (Prov. 2:5). This is the true purpose and object of wisdom and knowledge — to make us better servants of God. Anything else is "vain and a striving after wind".

(2) Mirth and pleasure (2:1-3). Solomon searched for any and every type of pleasure and laughter that would "cheer his flesh", but there was none. And this also is a serious indictment against our nation today — the craze for pleasure and entertainment. People are not very concerned about what they are doing, what they are accomplishing, what they are thinking, or their benefit to society, but are concerned about their entertainment and who will make them laugh next. Anytime a society degenerates to the point where it awaits only the time it can "rise up and play", there is little to stop it from destroying itself.

(3) The accumulation of things (2:4-11). Solomon spent great amounts of money building his huge palace in the temple grounds complex. He furnished it ornately, and built beautiful gardens and pools and parks. He had both men and women servants to tend his possessions. He gathered great flocks and herds and vast amounts of wealth together; so much so that he was able to say: "Whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy". But even though he was able to have every "thing his heart desired, yet in the final analysis he said: "I looked on all the works . . . and behold, all was vanity and a striving after wind" (Eccl. 2:10-11). Oh, how much time and energy and heartache we could save ourselves if we could only learn that the accumulation of things does not make one happy. Solomon tried it and learned better. Let's quit deceiving ourselves in thinking that it will be different with us.

(4) The accumulation of wealth (Eccl. 5:10 - 6:12). 1 Kings 10:14 says that in one year Solomon received in gold, let alone taxes, tribute from other kings, profit from business enterprises, silver, etc., 666 talents, or in our figures about 20 million dollars. He would be considered fabulously rich in our society today, to say nothing of their poor society then. But this was His estimate of its value: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this also is vanity (Eccl. 5:10). Solomon's life stands as a perfect demonstration of the truth of Paul's statement in 1 Tim. 6:10.

Materialism in the preoccupation with and insatiable appetite for the things of the world. There is nothing inherently wrong with each of the four things we observed — knowledge, pleasure, things, or wealth. But they become wrong when we (1), live for these things alone, (2) let them become our master and dictate to us what we do, and (3) do not use them for the purposes which God has dictated in His Word. Even though we live in a material world, we should not be of it. Instead, we must "set our minds on the things that are above, not on the things that are upon the earth". May God help us to realize that the world's pleasures are temporal at best, unsatisfactory in the end, and will all be destroyed at last, "but he that doeth the will of God abideth forever".

THE "INDIA NEWS LETTER"

The church at Meaford, Ontario is publishing the "India News Letter" and they have recently purchased some equipment for mailing out some 500 of these letters each month. We are happy to be able to do this to assist the India work, but will you help us by sending in any corrections in your mailing address to enable us to revise a permanent mailing list for the equipment just purchased. Your promptness will save considerable expense of changing addresses too frequently. If there are those who want to have Fellowship in this work, and would like to receive the letter we invite you to send in your correct address as soon as possible also. —L. Pauls

BARRIE HISTORY AND HOPES

The background work for establishing a church in Barrie included meetings in Thornton during 1961 at which Bro. Jim Hunt and others preached. There was also a radio programme covering the area for eighteen months previous to the first meeting.

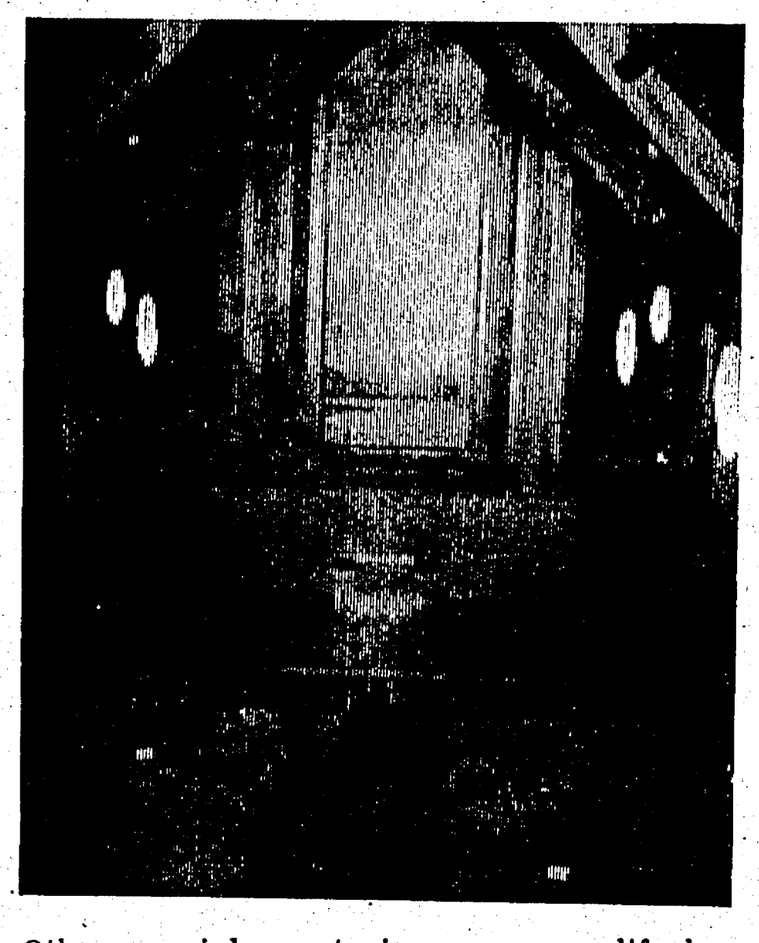
Our first assembly in Barrie was on August 5, 1962, in the Codrington Street Public School. Bro. Neal Bryan of Nashville, Tennesee, joined this writer in addressing a nice group of about thirty-five before the Breaking of Bread.

From these early A.M. meetings we have increased our programme to include Sunday school, night meetings at 6:00, and Mid-Week Work for Christ at 7:30 on Thursdays.

Our family of five was sent to Barrie by the Park St. Church in Bowling Green, Kentucky, whose



Elders and Minister appear here. Brethren R. H. Peace and W. A. Brumit are the Elders; Bro. Ray Frizzell, Jr., is the minister. Through much planning and prayer they have supplied our full personal support and have been joined by many others in providing property and a new building which was opened November 24th, last. An interior view of the same is shown here.



Other special events in our young life have included a thrilling Vacation Bible School, August, 1963, in which 151 were enrolled; and a mid-winter lecture which is scheduled for December 31 through January 3rd. We anticipate a fruitful campaign for Christ, led by the Forest Park Church at Valdosta, Georgia, in the summer of 1964.

In all of our work we have been richly blessed in the way God has sent us visiting brethren, the fellowship of so many, and the answers to so many prayers.

Our story is very brief —
God has turned but one leaf.
And it is our solemn belief
That until He comes "as a thief"
We must serve "with joy and not grief".

—L. Wesley Jones

HERE AND THERE

Montreal, Quebec: Jerry Davidson has returned from a 6,500 mile trip on which $2,000 was received along with $5,000 in pledges. This leaves $10,000 to be raised in order for construction to begin in the spring. Other churches are yet to be heard from. The fund stands at $15,000.

A group at **Harding College** manifested an interest in organizing an exodus of Christians to Montreal to take up secular employment. Several are school teachers.

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CHURCH OF CHRIST, MEAFORD, ONTARIO

This peaceable congregation has passed the first century mark, and continues now in the second century to wield an important influence. Many former members can be found both in Canada and the United States who are serving faithfully. Probably the oldest living member is brother Joe Walker, a member since 1893, and he tells of a grandfather who was also a member of the church.

This has proved that it pays to invest in youth, and the teaching program has been greatly stepped up in recent years. Considerable



time and money is spent in this program. The accompanying picture was taken last summer at the Bible school, which had an average attendance of 141. 181 attended the closing exercises the last night. The teaching staff of 22 was largely composed of local members.

The present membership reaches well over the 100 mark, with an active eldership of three brethren shown in the accompanying picture. The elders are brethren William





Whitfield, James Ford and Philip Petch. Standing with them is L. Louis Pauls, the evangelist at the present time. Five deacons serve in a very capable way, they are brethren Jack Franklin, Clarence Whitfield, Charlie Ellis, Mervin Eaton and Milford Boyle who is secretary, and Kenneth Gilmore as treasurer.

We appreciate so much these peace loving brethren and find them very willing to consider some tremendous undertakings. The accompanying top picture shows the large Tent Meetings conducted by Jack Fogarty and Ermon Bains in 1962.

We have regular services on the Lord's day with Bible classes reaching the 100 mark at times. There are mid-week Bible studies each Wednesday night, and on Thursday nights the Pauls assist the brethren at Vandeleur with their Bible studies. The ladies have classes each Tuesday, one in the afternoon and the other at night. Each Friday night, a group of about 25 young people is divided into two Bible classes, and frequently plan some special recreational activities. A great potential lies within this good group of young people.

The Meaford congregation have undertaken to help the India work in a regular way by publishing the "India News Letter" each month. Special equipment has been purchased recently to handle the addressing of about 500 letters monthly.

Louis and Nellie Pauls along with their son Dale moved to Meaford to work with the congregation last summer. Their observations of the work can best be summed up by describing it as challenging, with a great potential lying within the congregation. With but little encouragement this good talent can be brought to the surface, and may the Lord help each one of us to dedicate ourselves in such a way that His name shall continue to be praised and glorified before men for many years, even unto the Lord's calling!

IMPORTANT ANNOUNCEMENT

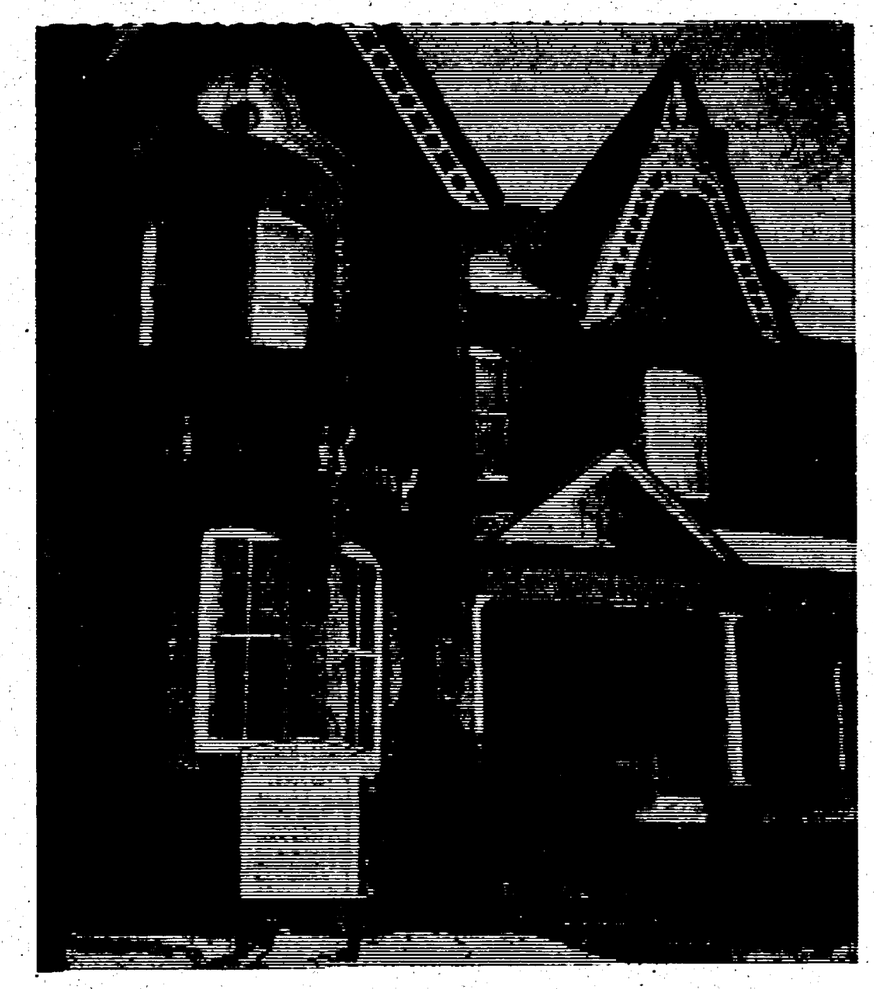
We are pleased to announce the printing of the Crowe-Kieran Debate, which took place on September 9th and September 16th, 1963, at Spearman, Texas.

This is a complete account of an excellent debate between Edward Kieran, a Catholic priest, and Glen Crowe, minister of the Spearman Church of Christ. Each speaker affirmed that the church of which he is a member is the true one, which was founded by Christ.

A crowd of 1,200, with at least six states represented, attended these intensely interesting discussion which were conducted on a very high plain, before an attentive and appreciative audience. Everyone seemed to wonder why such reverent discussions can't be held frequently, and covering all doctrinal differences among the religious world.

OWEN SOUND CHURCH

With the encouragement of a number in this area and the support of the Jordan congregation, Bro. Roy E. Cogdill conducted a three weeks' meeting here in Owen Sound in the Fall of 1953 that resulted in three baptisms. These along with other members residing here and the able assistance of brother and sister Sam McKay, and brother and sister Reg. Franklin of Meaford formed the nucleus for the beginning of the congregation in this city.



To capitalize on opportunities afforded here the Jordan church sent their preacher, brother Keith Thompson, to devote his full time to this work. He conducted a five-day a week radio program supported by the Meaford and Griersville congregations which was the means of reaching a goodly number who were baptized or restored to the church. During this time services were first conducted in the Windsor Hotel, the Orange Hall, then the present building was secured. It seats sixty persons and provides rooms for Bible classes, and ample space for the preacher's residence.

In 1957 the writer of this article, with his wife and family moved from Meaford to take up the work here. There were some discouraging aspects confronting the work at that time but with persistent teaching and visitation, some interior decorating to our building to make it more attractive and inviting and much faith, there has been a slow but steady advancement in the growth of the congregation.

In the Summer of 1960, with the assistance of brother Clyde Lansdell, a Vacation Bible School was organized and has been held each summer since then. Brother David Johnson ably assisted in this effort in August of this year. The average attendance at the school has been around seventy, which number taxes our accommodations almost to the limit. The Vacation Bible school has proved to be a splendid means of getting more members to expend themselves in the Lord's work. It provides an excellent potential for increasing our Bible school, as well as a way of making contacts interested in the church and in learning the Truth.

The practice of holding cottage meetings was inaugurated this past year and has provided numerous opportunities for individual studies with encouraging results. Out of these experiences it was a real thrill to have folks call or contact us to come and study with them. These were the ones who were really in earnest and made the right responses when the gospel with its drawing power and saving power was presented to them. Five have been added to the church in this past year. We have between thirty and thirty five members now. The number would be much greater but so many have had to move elsewhere because of the employment situation.

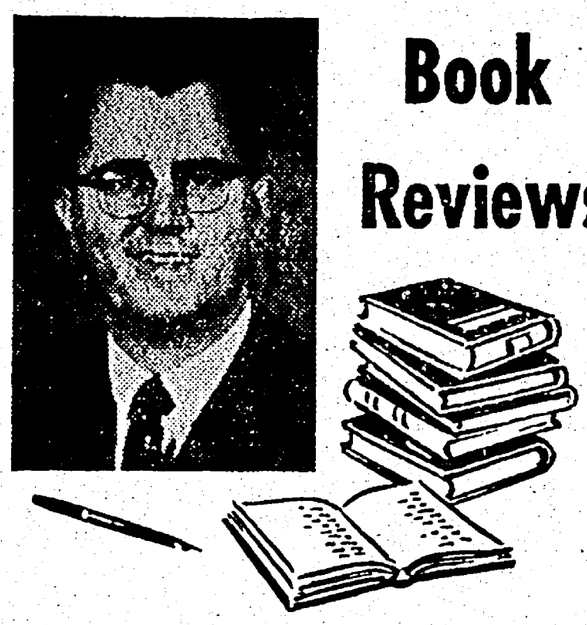
Our Sunday afternoon radio broadcast, made financially possible by the church at Jordan, has also been a splendid means of keeping our efforts and our plea for New Testament Christianity constantly before the public as well as spreading the truth over a considerable area.



Through the goodness of congregations both in the United States and Canada it has been possible for us to have two gospel meetings each year by their donating the services of their preacher for this purpose. This wonderful spirit of co-operation has provided additional gospel teaching and preaching to enlighten the unsaved, admonish the weak and faint-hearted and build us all up in that faith "once and for all delivered unto the saints." Space forbids our mentioning all the congregations who have thus extended their blessings to us, the preachers who have "broken to us the bread of life," and the churches that are sharing the responsibility of contributing to our regular support in the work here.

For the fine spirit of fellowship and co-operation that prevails among the brethren here, for all the generous assistance from good brethren everywhere, and for God's rich blessings on our efforts we are indeed grateful. We take fresh courage and press on "in the furtherance of the gospel."

—J. S. Whitfield



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Letter of Paul to the Romans, A Self-Study Guide by J. D. Thomas, Ph.D. Biblical Research Press, Abilene, Texas, 40 pages, 60c.

This is a book of questions designed to aid classes or individuals in the study of the book of Romans. A number of questions are given to bring out the meaning of each chapter.

At first it might seem that a series of questions would be of little help in understanding any book of the Bible, especially a difficult one like Romans. But if one is willing to think and search for himself he will find this booklet very helpful.

The author is professor of Bible at Abilene Christian College.

The Postman of Patmos by G. A. Hadjiantoniou, Zondervan publishing House, Grand Rapids, Michigan, 149 pages, $2.50.

This is a series of messages on the seven letters to the seven churches of Asia. Two lessons are devoted to each letter.

Recently this reviewer has had occasion to read a number of works on these letters of Revelation 2 and 3. This particular volume was found to contain many fresh and original insights not found in other studies.

Commandos for Christ by Bruce E. Porterfield, The Musson Book Company Ltd. 238 pages, illustrated, $4.35.

Commandos for Christ is the latest book in the Harper Jungle Missionary Classics. Previous volumes in this series include *Through Gates of Splendor* by Elisabeth Elliot and *Jungle Pilot* by Russell T. Hitt.

The present volume tells of pioneer evangelism in the tribal areas of Bolivia. The author faced many dangers, including possible martyrdom. He took every risk to make the first contact with unknown aboriginal tribes. Along with his wife and two small children he lived a completely primitive life, constantly endangered by poisonous snakes, scorpions, tarantulas and hostile natives.

Those of us who live comparatively comfortable Christian lives should be humbled by reading of the sacrifices of others.

HERE AND THERE

Fenwick, Ont.: "We were made to rejoice last Lord's day when **Don Hipwell** came forward to confess Christ and be baptized into His body." — **M. Craddock.**

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

BIBLE JOURNEYS

1. Abraham entered into a long journey following God's bidding. The point of departure was Ur of the Chaldees; the final destination was Canaan. Name the stop-over city where Abraham tarried, finally resuming the journey when his father died.

2. Having received the blessing of Isaac, Jacob journeyed to Padan-aram, to the house of Laban. Why did he go?

3. What was the purpose and the destination of Jacob's last journey before he died?

4. Moses made two journeys out of Egypt. Give the cause and destination of the first.

5. Moses' second journey from Egypt was in the company of the Isrealites whom he had delivered from Pharoah's hands. This forty year journey ended on top of a mount on which Moses was given a panoramic view of the Promised Land just before he died. Name the mount.

6. Name the man who journeyed from Pethor to the land of Moab, displeasing God. Even his ass could see that he shouldn't go, first balking, and then crushing his foot against a stone wall.

7. Naomi found herself a widow and grief stricken over the loss of two sons in the foreign land of Moab. Thus, she determined to return, with one daughter-in-law, Ruth, to her home-land. Name the historic city to which she went.

8. Why did Nehemiah leave Shushan, the palace of Artaxerxes, in Babylon to journey to the city of Jerusalem?

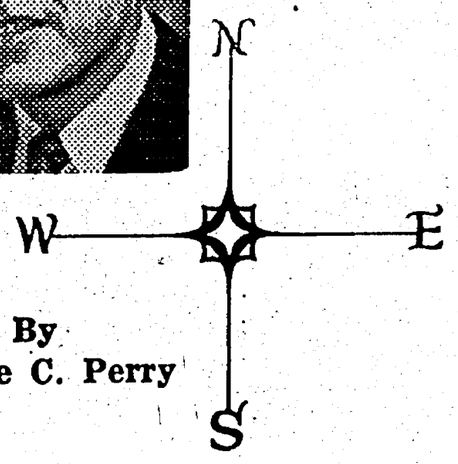
9. Name the prophet who, when directed by God to go to Nineveh, went rather to Joppa intending a voyage to Tarshish (the ancient equivalent of "the end of the earth") but was hindered by God's hand in fulfilling his plan.

10. Name three persons who travelled from Judea to Egypt so that the prophecy might be fulfilled: "Out of Egypt I have called my son."

ANSWERS: 1. Haran, Gen. 11:31-12:4; Acts 7:3, 4. 2. To seek a wife, Gen. 28:2. 3. To Egypt, to see his son Joseph, Gen. 45:25 ff. 4. Fleeing for his life, to Midian, Ex. 2:15. 5. Mount Nebo, Deut. 34:1. 6. Balaam, Num. 22:22-35. 7. Bethlehem of Judah, Ruth 1:19. To rebuild the walls, Neh. 2:1-8. 9. Jonah, Jonah 1:1-17. 10. Joseph, Mary, Jesus, Mt. 2:13-15.



HERE AND THERE



By
Eugene C. Perry

Vancouver, B.C.: A **Teacher's Workship** is planned for a Saturday in February to include all the congregations of **B.C.** and as far south as **Seattle.** The first of its kind in this area it is to be held in the **Oakridge** building.

One was baptized on November 17 and another the following Lord's day.

HERE AND THERE

Lethbridge, Alta., Nov. 4: "Bro. Jack Frost did the preaching in a recent meeting. According to Bro. **Emerson Gould** his preaching was "very disturbing to many" and dangerous. An article warning against this particular teaching and for the stated purpose of curbing it cannot be printed because of our pledge to keep the GOSPEL HERALD free of this matter for the present. Let us pray that the churches in southern **Alberta** might continue to serve the Lord in peace.

Calgary, Alta.: Lynn Anderson of **Salmon Arm, B.C.** preached a meeting here the first week in November. Just previous to this he held meetings in **Swift Current** and **Lloydminster, Saskatchewan.**

Edmonton, Alta.: "Another $100 of the evangelist's support is being assumed by us in **Edmonton,** providing some relief to the churches in **Sherman** and **Tyler, Texas.** Coupled with the $150 undertaken last year, we can see that a substantial progress toward self-support has been made.

"The payments on the building are to be completed in 1965, and this together with continued growth in membership should see us standing on our own in 1966.

"The 1964 budget was set at $145. raised from last year's $128." Contributions have been averaging $133 per week in contrast to $55.00 about two years ago.

"The congregation is at peace . . . showing increasing concern for bringing others to Christ. We have in some measure shared the Gospel with those in Whitecourt and Red Deer during the past year . . . The devotional guide, **Power for Today,** will continue to come into our homes in the new year, along with the wonderful Canadian monthly, the **Gospel Herald.**

HERE AND THERE

North Weyburn, Sask.: "Members of the **Airport Church of Christ** have purposed to give $144.13 weekly for the coming year. This is an increase of nearly 50% over last year's budget.

"In addition to aiding the **Allen Bells** in **Africa,** plans are to send $50 monthly to **Ray McMillan, India,** former student at WCC.

Moose Jaw, Sask.: Gerald Fruzia of **Edmonton** held a meeting in this place. He writes, "The meeting in **Moose Jaw** was most enjoyable, with evening crowds numbering from 55 to 97 during the two weeks. A fine eldership leads the congregation and **Bruce Tetreau** is the talented evangelist. The present meeting house is for sale and they hope to start construction on a $50,000 building in the spring. It is designed to seat 350. They are putting chairs in the aisle to handle their attendance now.

HERE AND THERE

Manson, Man.: We would like to report a meeting with **Brother Clinton Brazle** of **North Weyburn.** From October 27th till November 3 **Bro. Brazle.** had a training class for the children each night from 7.30 till 8 p.m. This proved very interesting for young and old. We have arranged to have **Bro. Brazle** with us for our fall meeting in '64." —**A. H. Rogers.**

HERE AND THERE

Sault Ste Marie, Ont.: Eastside: Clyde Lansdell of **North Bay** held a meeting here December 8-15. At least three were baptized. We understand that this church could still use help on the building expenses. **Address, 331 Eastern Ave.**

Ice Lake, Ont.: A few years ago we gave a missionary enroute to **Nigeria** many leftover copies of the Gospel Herald to stuff in his barrells when packing. A letter was directed from a group in **Nigeria** to the church in **Ice Lake.** Much checking and correspondence followed and it is now evident that a group of about 3000 in **Nigeria** split leaving about 300 still in contact with **Bro. Harrell.** As a result of his efforts, **Bro. Joe Cross** visited them and was invited to preach. This resulted in the baptism of 32 and the replacement of the denominational name on their building with the simple designation, Church of Christ.

Brother Harrell writes, "I have never been able to determine just how they knew about the church at **Ice Lake** but from remarks made in some of their letters I think they must have taken it from a **Gospel Herald.** So you see, your labours have not been in vain either."

The **Harrell** family have been blessed in the arrival on December 3 of **Byron Leslie** and **Brother Harrell** has asked us to mention in the **Gospel Herald** their great gratitude to the many churches and Christians that have "literally showered us with gifts."

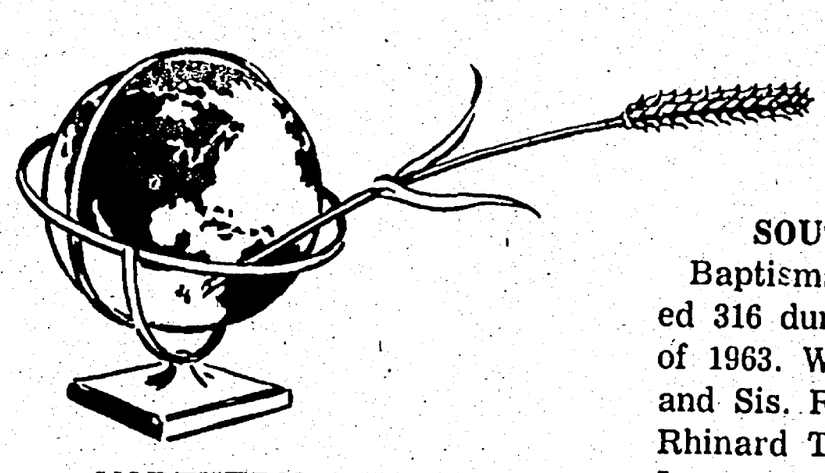
Word has been received that the **Personal Work** class taught by **Bro. Kenneth Reed** of the **University of Alabama** will come with him to **Manitoulin Island** in late August. About thirty of them will spend ten days teaching from house to house while Brother Reed holds a meeting.

Sudbury, Ont.: The bulletin issued for this church by **Brother Bethel Bailey** under the title "**The Pathfinder**" has been enlarged to several pages and renamed the "**Canadian Missionary**" with the stated purpose of keeping the brethren informed of progress especially in the northern area of this province. We had been attempting to do the same but no doubt there is plenty of room for more. From it we quote, "At the end of the year the congregation in **Meaford, Ont.** will be discontinuing their support to the **Sudbury** work. Is there a congregation that can accept this responsibility? . . . $20.00 monthly.

"**Brother John Frost** and family of **Sundridge** are making definite plans to move to **Sudbury** to assist

(Continued on Page 16)

GLEANINGS FROM FOREIGN FIELDS



NORTHERN RHODESIA

Bro. J. A. Brittell writes from Sinde Mission: "The critical conditions are closing in, causing the immigration of Europeans to other lands. The future outlook of the African Christian is not bright. Some few isolated villages seem to be less affected by the present conditions. One of these is village Simalundu, about 86 miles down in the Gweembe Valley, where headman Simalundu and his 400 subjects were shifted from the Kariba area where the Dam was built.

"They are really raw Africans. Orville, BaPetrose and some of our older boys have been working with these for some time. They found them without a school, many without clothes, but worst of all, without Christ. They have daily classes with 80 children, teaching them to read simple English and Tonga so they may be able to read the Bible. They are also helping them make clothes for the children. Each morning the headman and from 30 to 75 others come for chapel. The headman seems to be a very sensible and hardworking man.

"It seems that God has opened this door to take Christ to an untouched portion of His great vineyard. Pray that others may hear the call and reclaim other portions so infested with tares, before the door is closed."

Bro. H. E. Peirce reports 25 baptisms in the past two months and the starting of the 11th and 12th congregations near his "headquarters" in Lusaka, in the vast copper mining regions near the Congo border.

At Kabanga Mission, near Kalomo, there is a pressing need for more school teachers. The missionaries are given the direction of the public schools and are permitted to teach Bible daily to all the students.

SOUTHERN RHODESIA

Baptisms at Nhowe Mission totaled 316 during the first nine months of 1963. Workers there include Bro. and Sis. Roy Palmer, Bro. and Sis. Rhinard Troup, Bro. and Sis. Mark Legg, Bro. Blayton Waller, Bro. and Sis. Lloyd Gifford, and Sis. Monica Steininger. Sis. Troup and Sis. Steininger are both graduate nurses and operate the infirmary, treating some 700-800 patients each month, as well as teaching daily women's Bible classes. Several evangelists have gone out from Nhowe to begin churches in other areas. Bro. Dick Clark now works among the natives in Salisbury, the capital. Bro. and Sis. Jesse Brown, now on leave in the United States, plan to start a new work in Gatooma when they return, and Bro. and Sis. Loy Mitchell, also in the United States, will move from Nhowe to a new work in Umtali when they return.

The Hillcrest church in Abilene is in need of some help to keep the Nhowe mission out of debt.

AUSTRALIA

Bro. Ron Durham reports that there are now 37 members of the church in Perth, Western Australia, more than three times as many as there were last year.

Bro. and Sis. Carmelo Cassela are returning to the United States for a visit in December. They work in Brisbane, Australia.

LEBANON

Bro. Everett Huffard who preaches in Jerusalem, Hashemite Kingdom of Jordan, and Bro. Andy T. Ritchie, Searcy, Arkansas, recently helped with a gospel meeting in Beirut, Lebanon, where Bro. Carl Matheny preaches. Three were baptized.

SYRIA

Bro. Everett Huffard has written from Jordan asking that some church send missionaries into Damascus, Syria, where good contacts have been made for the church.

VARIOUS COUNTRIES

The following summarizes some of the advertising programs offering Bible Correspondence Courses in many parts of the world, some in countries where there is yet no church or no missionary.

The small church in Anaconda, Montana, has completed translation of the first lessons of a Bible course to be distributed in Ecuador. A Chilean native, working as a translator for the Anaconda Copper Co., has done the work for them. The course is being advertised in the only national magazine in Ecuador.

The church in Alhambra, California now has 22,941 families studying the Bible by means of correspondence courses.

Bible study courses are also being advertised in newspapers in Freetown, Sierra Leone, West Africa.

The church in Pompano Beach, Florida, is making plans to advertise Bible study courses in local newspapers in Liberia, in advance of the arrival on that mission field of Bro. Van Tate, now preaching in Pompano Beach.

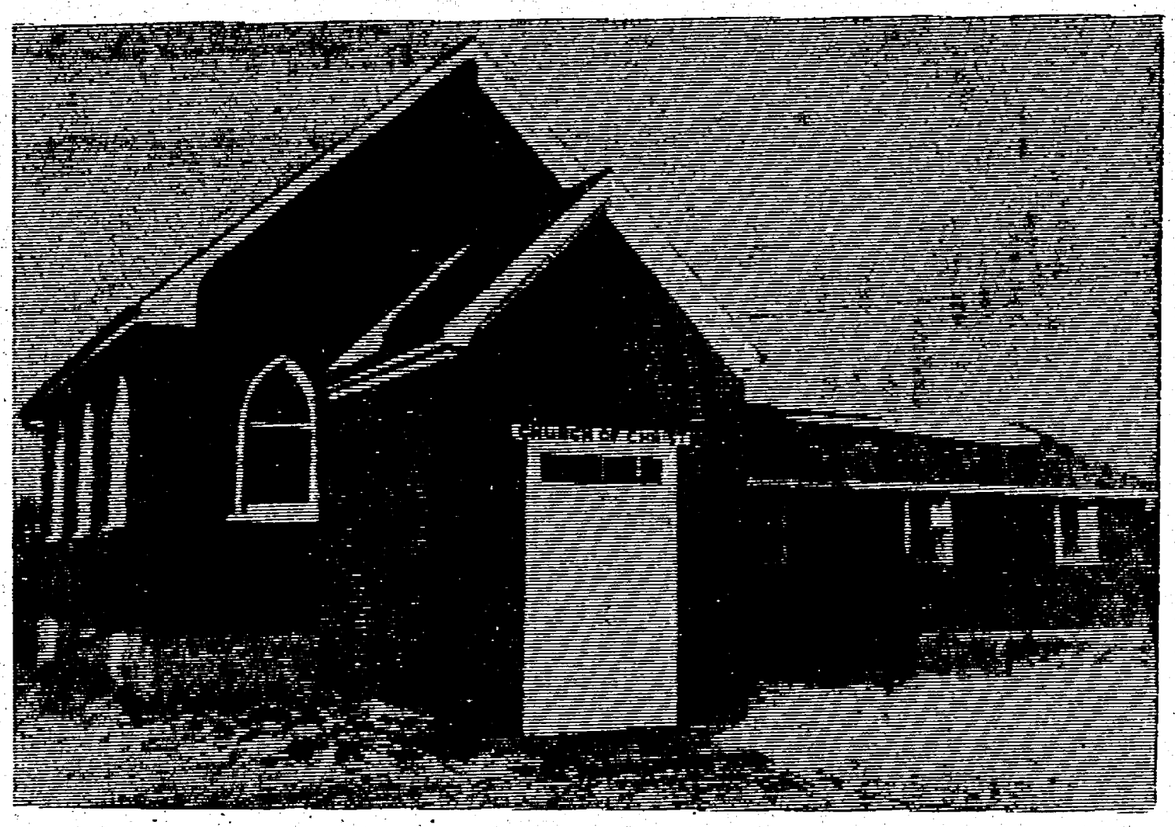
Brethren in Denmark have raised the necessary funds to place ads in six or seven leading magazines in that country.

Bro. Wallace Hayes and Bro. Richard Kruse are placing an ad in the Finnish Readers' Digest.

During the past 18 months the church in Lahore, Pakistan, has been offering a Bible study course through advertisements in the Pakistan Times, an English language newspaper. More than 500 students have enrolled. Bro. Gordon Hogan, the missionary there, has received threats of physical harm if he did not stop advertising "Bible education system business." He is continuing the same work.

The Luxemburger Post, which goes into 10,000 homes in the Grand Duchy of Luxembourg, is carrying ads for Bible courses in English, German and French, prepared by missionaries in Brussels, Belgium, and paid for by the church in Redondo Beach, Calif. French-language lessons are already being sent by the church in Brussels to students in The Cameroons, Chad, Congo Republic, Madagascar and Upper Volta.

CHURCH OF CHRIST, GRIERSVILLE, ONT.



Griersville Meeting House

In glancing over the records of the church, the first service was held on November 23rd in 1879 in a meeting house about four miles south of the present location of the church building. About the turn of the century a building was purchased in the hollow just north of Griersville and used until 1942. It was about this time when S. M. Jones held a meeting here in which 27 were baptized. It was this same year when the present building was erected chiefly by members of the congregation. In the fall of 1960 our building became inadequate for our attendance, and a new addition was built on to the building to be used for classrooms.

At one time the congregation reached a very low ebb, since many of the older members had moved away, or passed to the great beyond. When I was a boy, many talented men served at Griersville in the persons of the Elfords, Whitfields, MacKays and many others, especially Brother Philip White, the Davisons, the Canns and many others. Since 1930 the work has been left mostly on younger shoulders. Owing to my limited education I haven't done any more than my duty which certainly wasn't elaborate. But with the co-operation of the brethren we are striving for the faith that was once and for all delivered unto the saints.

We have an adult class and several younger classes each Lord's day morning, and Bible study once through the week. Our membership at present would be between 50 and 60, but like many others, they are not all regular in attendance. Some of our brethren help in the services at Heathcote and Vandeleur congregations.

Through the years many preachers have held meetings at Griersville such as C. W. Petch, G. B. Hancock, W. F. Neal, S. M. Jones, Fred Cowan, W. F. Cox, C. G. McPhee, J. C. Bailey, John Whitfield and many others. We invite you to visit with us at any time when it is convenient for you to do so.

CHURCH OF CHRIST VANDELEUR, ONT.

On behalf of the members of the congregation that meets at Vandeleur, which is in the Markdale area, we extend our thanks to all who have been so deeply concerned and have helped us in this small part of God's vineyard.

We started meeting in the Vandeleur Community Hall on May 16, 1962. We have had three classes in Sunday school, and worship each Lord's day until the present. Some of the speakers have been: Clyde Lansdell, Marvin McDonald, Morris Cann, Philip Petch, William Smart, Walter Dale, Stanley Baker, Grant Preston, Leslie Cramp, Robert Davison and Ermon Bains.

We also have group Bible studies each Thursday night at one of the homes of the brethren, with the help of Brother Louis Pauls and his wife. We look forward to this as a help to us through each week.

The attendance on Lord's day is fourteen faithful members, their children and some two or three visitors.

While we have not had additions to the church, as we would hope to have in the future, I feel that growth has taken place. In a reasonable length of time the brethren, one and all, have grown in ability, being able to take part in any activity of the worship service. This makes our efforts more than worthwhile.

We anticipate building in the near future and lay aside a portion towards that end. In closing this brief report we ask for your prayers that the work here may continue and prosper that we might abide in the love of Christ, Who is the Head of all things even to the church.

—Don Petch

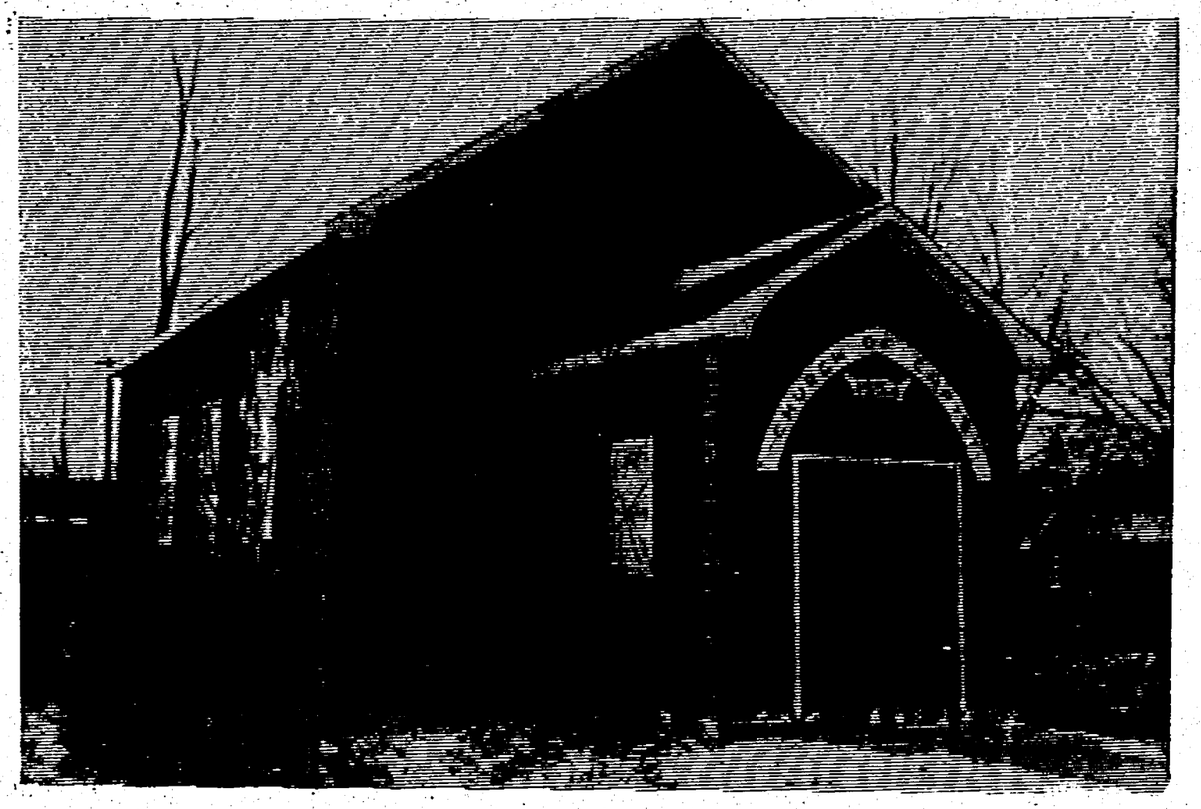
(Since the Meaford congregation makes it possible for us to drive to Vandeleur each Thursday to assist these good brethren, we are constrained to ask you to read this report over again the second time. The talent that has been developed within this small group in such a short while is really commendable. They need help with a regular speaker as well as a new building as soon as possible. Why not write a letter of encouragement to them while you think of it? The purpose of these special issues should be partly to encourage one another unto love and good works. L. Pauls)

HERE AND THERE

Christ For the World will be discontinued on CHLO St Thomas, and CKLB, Oshawa, at the first of the year. The programme is being moved from Orillia CFOR, to Barrie, CKBB. New time and station will be 6:30, Sunday evening, 950 on the dial. Tentative plans are being made for North Bay.

Jordan, Ont.: Average collections have increased each month from $264.88 in July to $302.09 in November with a high of $332.04. Two baptisms have been reported recently, one a lady in **Welland.**

CHURCH OF CHRIST HEATHCOTE, ONT.



Heathcote Meeting House

As many of the older brethren will recall a well established congregation once met at Cape Rich. This was the home of the late W. F. Cox. This part of the country was taken over by the government for war training purposes, which caused the church to close in that area. However, several members settled in the Heathcote district and with the few members in that area they met for worship in a hall.

Sometime in the fifties they built a meeting house of their own, and since that time their numbers have decreased, as at least two families have moved away. There are still about twenty members, but they do not have a full time preacher. Brethren from Meaford and Griersville help with the work there. Several members are descendants from the Griersville congregation.

Brother J. C. Bailey has held meetings there, also Brother C. G. McPhee who tells of a full house at the time of the opening service of the present building. The last special meeting was held by Bro. Pennock back in 1959 when there were six additions.

—Written by Morris Cann

(There are six congregations within half an hours drive from Meaford, counting Meaford itself. There is a great opportunity in this immediate area. The new building at Barrie has just been opened up in October. There is no reason why the work should not grow with such opportunities! L. Pauls)

CAN PREACHERS BE CHALLENGED?

A few months ago I wrote an article in the Gospel Herald, hoping to challenge our preachers to support Bro. Ray McMillan in India. In the article I suggested that if each preacher would contribute just $5.00 per month, Bro. McMillan would be assured of his support. I further stated that if any preacher absolutely could not affort such a donation he should write me and I would send him the $5.00.

I received but one response. A young preacher in Ontario wrote an encouraging letter stating that he was going to send his $5.00 and that some of the brethren in the congregation he serves would also be contributing on a regular basis.

When I wrote the first article, only ONE preacher in Canada was supporting Bro. McMillan. There are now THREE.

"I'd rather see a sermon than hear one anyday".

John Bailey
Box 261
Keene, N. H.

OUR DEPARTED

BURDETT

On November 19th, the kindly, gentle spirit of Sister Laura Burdett, answered the call that awaits us all and her redeemed and immortal soul took its flight to realms beyond. Her stay of 92 years on earth was a longer journey than most of us will make. While here her life was an adornment in the kingdom of God. She was faithful to her trust through years of anxiety, while she waited on her companion, without complaint. She could always see the good in others. She loved the church and her brethren in the Lord.

Sister Burdett was born in England, where she married and her family was born. She was born again into Christ at Geach Street, Birmingham, before coming to the land of her adoption. For a period of time she resided in Saskatchewan, later moving to St. Catharines, where she has been a faithful member of the Lord's Church since 1914. Up until near the end, her mind was clear and she took a great interest in her family, friends and church. Most of her friends in life had crossed the river of death, and those who remained did not think of her leaving home, but going home.

In her immediate family, she leaves three sons and one daughter, Oliver, Buffalo, N.Y., William, Largo, Florida; Ernest, St. Catharines and (Dora) Mrs. Stanley Hughes, Niagara Falls, N.Y., together with other relatives and a host of friends in and out of the church.

On November 22nd., amid flowers and tears the congregation assembled at the Tallman Funeral Home to look for the last time at the kindly features of a Mother in Israel, who loved and was loved by all who knew her.

HERE AND THERE

Ottawa, Ont.: November 17 saw 76 in attendance for Bible classes which meant the attaining of a goal standing for some two years. A fine preacher's home has been built next to the church building. Collections are running over $100 per week.

NEWMARKET, ONTARIO

by Bro. Dennis Bromley, 158 Cherrywood Drive

In September, 1959, my family and I moved to Newmarket. Upon arriving we worked with the Pine Orchard congregation.

In March, 1962 we were able to utilize the public school, here in the subdivision for Sunday afternoon Bible school classes. Bro. and Sis. Clare Preston from Stouville, Sis. Gladys Stevens of Sharon, and Bro. and Sis. John Slater of Toronto, offered their services to help with the teaching. Bible class attendance now numbers in the sixties. We are confident that God will bless them for their devotion to this work.



Gladys Steven's Class Of 11, 12, 13 Year Olds



John Slater's Class Of 9 and 10 Year Olds



Entire Group

In December, 1962 Bro. and Sis. Calvin Nelson began to help Sis. Nelson teaching one of the classes as we found it necessary to form a new one due to expansion.

In March, 1963 we began a worship service following the Bible classes with Bro. L. Wesley Jones doing the preaching:

In September, 1963 Bro. and Sis. Wesley McCloud moved into the subdivision and at the same time Bro. and Sis. Clarke Preston let it be known that they would drive up from Woodbridge to lend their assistance.

It was decided at this time to include the breaking of bread in the afternoon service. Thus, the work here has now developed from the Sunday afternoon Bible classes to the formation of a new congregation of the Lord's Body numbering 12 adults and 15 children. We regret the loss of the Clark Prestons but his work has called him back to Northern Ont. once more.

Tuesday evening Bible study is now being conducted in member's homes and a meeting of young people on Saturday evening in our home here in North Newmarket.

We are now endeavouring to raise support to secure Bro. Ron Meecham as full time evangelist. Our appeal for support has reached many of you already, but if there are others of you who can help us we would be most grateful.

The Church here wishes to take this opportunity to thank Bro. Jones heartily for his wonderful encouragement and support. He has certainly been an inspiration to us all.

1964

In '64 the Church is planning: (1) to secure property for a building, (2) to make arrangements with Bro. Jones for an area wide convassing drive and Gospel meeting (3) to hold its first vacation Bible school this summer.

Anyone wishing further information concerning the work here is invited to write to Bro. Dennis Bromley, 148 Cherrywood Dr., Newmarket.

HERE AND THERE

(Continued from page 12)

with the work there."

Sarnia, Ont.: Bro. Friley of Port Huron speaks once each Lord's day. We regret to hear of some dissatisfaction here over the "one cup" issue resulting from the ill chosen efforts of a recent visitor. May peace and harmony reign.

Toronto, Ont., Strathmore Blvd.: Brother H. Dale, elder and long time faithful worker, has moved to London where it is expected that he will be useful to the young church there. Contributions for September and October averaged $343, about $12 above budget.

Cornwall, Ont.: "Parcels have already arrived, also money. Many thanks to all who have helped . . . If any of the churches have used bedding of any kind, we have a family now attending services that could use it. Also clothing for almost any age. **Cornwall** has been a depressed area for five years so there is an open door here for welfare work of all kinds." — **Thomas Hotchkiss.**

PINE ORCHARD, ONTARIO

The forming of the Church of Christ at Pine Orchard occurred about 1904, when a few members who lived in this district and were meeting with the Church of Christ at Stouffville felt the need for local meetings.



Brother Charles Brandon, Sr. opened his home for the Lord's Day meetings. Worship continued here until the home could no longer accommodate the conngregation, at which time they engaged the Temperance Hall, on the fifth concession of Whitchurch Township just north of Pine Orchard corner.

At this location Brother Charles W. Petch held a protracted meeting, at which was a good response to the gospel preaching. At a later date he purchased a farm in this district and laboured with the congregation.

They continued to worship at this location for approximately nine years, prior to the erection of the church building on its present site in 1916.

Under capable leadership and co-operative effort the work of the Lord progressed in this district.

By this co-operative attitude and the effort put forth by the membership, they were privileged to host the June Meeting on June 11th and 12th, 1932; with Brother H. McKerlie as the guest speaker.

This was one occasion when our well known June Meeting was held in a tent.

We enjoyed and deeply appreciated the co-operation of the WHOLE community. The Agriculture Society at Newmarket provided the tent (free gratis). Roadhouse and Rose at Newmarket supplied chairs (no charge) and without solicitation the neighbors contributed baking and other foods; as we provided meals for all who attended. Truly a community effort to further the work of the Lord.

In 1959-60 we felt the need to expand our facilities and added a basement to the present building, which gives greater advantages for Sunday School and other work. In 1962 our members numbered forty three. The membership was widely dispersed, coming from Newmarket, Uxbridge and Stouffville, as well as the local community.

A hearty invitation is extended to all to come and worship with us.

COLLINGWOOD, ONTARIO

The church in Collingwood, after having met in homes and rented halls for a number of years, moved into their present building located at 171 Ste. Marie Street in October, 1946, with a total of seven members. There was a congregation of the church in Collingwood before the turn of the century but it was lost in the 'digression' and the introduction of instrumental music.

For a number of years various individuals met in homes and rented halls to try to continue the practice of New Testament Christianity in this city.

In recent years Bro. Frank Kneeshaw has been instrumental in keeping the church assembling, although rapid progress has not been made. The church has been limited with regard to male members to lead and take an active part in any kind of program of work.

Due to geographical location and lack of industrial development there has not been a rapid increase in population of this area, but rather the church has lost members as they have searched elsewhere for economic security.

With outside support the church has had a number of men to assist in pulpit preaching during past years. Clinton Elliott, Al Stroop, Jim O'Neal and Lorne Ashby have worked with this group. In April of 1960 Bro. Jim Hunt and his family moved to Collingwood and worked with this congregation for three years. Bro. Hunt worked especially hard but with little visible results. I believe he acquainted many people with the New Testament church. He was limited by a lack of co-workers and funds to secure necessary tools with which to work.

In August, 1963 the writer's family moved to Collingwood to help in the work here. We now have 16 attending members. There are yet the many limitations of previous years, but we believe that many of these things will soon be removed from the path of progress.

A number of congregations in Kentucky and especially Warren



Bro. and Sis. Woodrow Hazelip

County are supporting the Hazelips. Lehman Avenue of Bowling Green is most active in this support. Other assistance is planned. We believe the highlight of our work thus far will be realized in the Campaign for Christ in the summer of 1964. Pray for us that the Word may have free course.

SAULT STE MARIE, McNAB STREET

Our work with this congregation in Sault Ste. Marie, Ontario began November 1st of this year. We appreciate the confidence of the brethren in asking us to serve here. It is our prayer that the Lord will be able to use us in this part of his vineyard and that we will be able to serve Him faithfully.

—A. A. Gallagher

WHO FAILED?

(Continued from page 1)

There is a strong likelihood that those from Arkansas would score as high as those from Michigan or Ohio.

The most disturbing implication in the results of these tests is not that a group of freshmen made bad scores in a Bible test. The real surprise is, that a large number of young people, ninety per cent of whom are members of the Lord's church, would score lower than the national average of young people entering denominational colleges. As a people we once had the reputation of being strong on our knowledge of the contents of the Bible. Can it be that this is no longer deserved?

When these young peopole could not answer the questions correctly, others, many others, were shown to have failed. Let us notice some of those who were involved in this failure.

Many parents obviously had failed to bring up their children in a knowledge of God's Word. They may have given them food, clothing, security, comfort and pleasure — perhaps too much pleasure — but they failed to give them a knowledge of God from the only reliable source. The pressures of modern living have caused some parents to be too busy to take a personal interest in their children's spiritual education. Some Christians have turned this responsibility over to the church and the school completely with disappointing results.

The fact of the matter is that many churches have failed to instruct their young people on an effective basis. Bro. Benson reveals that 55% of these freshmen "did not know who wrote II Timothy; 31% did not know the position of the Book of Jude in relationship to other books in the Bible; 56% did not know who wrote the Book of Acts; 92% did not know in which of the four gospels to find the conversation on the new birth between Jesus and Nicodemus."

Preachers have failed to instruct their hearers in the great fundamentals of the faith. Young people who sit at the feet of many preaching brethren are starving for the Bread of Life and are not having it served to them. Some of these men are preaching sermons regularly which blend philosophy, morality and ethics, but which do not ground the hearers in exact Bible teaching on matters of human need and human destiny. Fortunately this class of preacher has not been attracted in any great numbers to Canadian churches.

Bible school teachers have failed in their efforts to teach effectively. We are emphasizing the need for good graded classes and materials more than ever before. Obviously, some churches have not taken this matter seriously enough.

Elders have failed to feed the flock. Many godly elders have done a remarkable job of overseeing the teaching program of the churches under their oversight. In some cases, it seems that the elders have failed to make sure that the educational program of the congregation was Bible - centered and effective. There are few worse failures that could be laid to their charge.

We are optimistic enough to believe that these failures can be overcome in future years. This will not be accomplished by wishful thinking. Neither will it be corrected by a refusal to admit the failures of the past. This new year should mark the turning point.

Let us begin together a positive and vigorous program to make our young people the best - informed young people on earth in Bible knowledge. This program will begin in Christian homes. It will continue in the Bible school and church. Nothing but our best is good enough in this vital effort. LEARN MORE IN 64!

—R. D. M.

NONPROGRESSIVES

(Continued from page 4)

to be found in both the National and World Councils. The warnings of Communist infiltration and Roman Catholic learnings are not completely unfounded. The World Council has evolved from a loose collection of churches seeking a common ground for unity into an ecclesiasticism—a superchurch body—which is determined to dominate and unite its members at any cost. It is obvious that the affiliation of the "digressives" with such interdenominational bodies has destroyed their plea for New Testament Christianity.

Yes, the "nonprogressives" can teach these digressive brethren a number of lessons. The first is that it is dangerous to put human desires above a "thus saith the Lord." Secondly, when the emphasis on saving souls is removed from our teaching or preaching, we have lost our reason for existence. It is an indication that we either do not know fully the desperate need of mankind for salvation or, worse, we do not care. Finally, history teaches that man's attempt to remedy supposed shortcomings in God's plan for the church can lead only to disaster. The Missionary Societies, open membership and affiliation with bodies in the Ecumenical movement are retrograde steps.

While we are patting the loyal churches on the back for their stand against these things, it might be well for us to note that some of the complimentary things said about our brethren in this article are only partly true.

There is little reason for us to be self - satisfied or complacent. Many of our pulpits have ultra-soft preaching. Many of our people are relatively uninformed about fundamental doctrines. The morality and ethics of our people could stand considerable improvement. In short, while we contrast favourably with open digression, we fail in the application of the things for which we are noted.

May God give us of His grace that our love for Him "may abound yet more and more in knowledge and all discernment; so that ye (we) may approve the things that are excellent; that ye (we) may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." (A.S.V. Phil. 1:9-11).

—R. D. M.

HERE AND THERE

Port Colborne, Ont.: "Our meeting has been well attended each night. **Brother Hazelip** has been presenting some wonderful lessons that are good for all of us. — **Max Craddock.**

MADRAS, INDIA

To the Readers of the Gospel Herald:

We have moved from Shillong, Assam to Madras in India. We now have what we hope will be our address as long as we are in India. So we would like all correspondents to take note of our new address:
J. C. Bailey,
Annex 19, Aspiran Garden,
Madras 10, India
This does not affect the mailing address of other workers. Brothers Donald Perry, David Hallett, and Ray McMillan will still get their mail at Mawlai Phudmawri, Shillong, Assam. (It is as far by railroad from Shillong to Madras as it is from Regina to Montreal and a few more miles for good measure.)

During the first month of living in Madras seven have rendered obedience to the gospel. (There were twelve obeyed the gospel when I was here in the summer.) The Christian Church preacher has taken his stand with the local church here. He was born a Brahmin. He talks English fluently but his native tongue is Tamil. He shall act as my interpreter and translator. I hope to see him preaching entirely on his own in the very near future.

The tract work is continuing. When we get from the printers the material that is there we shall have put out more than 30,000 tracts. These have been put out in three languages and the work of translating is not yet completed.

The readers of the Gospel Herald have seen these tracts in articles published there from my pen.

Last week we got a parcel from the good sisters of a congregation. We had to pay more than ten dollars in duty. Clothes are needed here but are not the pressing problem, food is. This is a hot country and people do not need many clothes but they do need to eat. FOR THE PRESENT WE WOULD SUGGEST THAT YOU JUST SEND US THE VALUE OF THE POSTAGE ON THE PARCEL YOU WOULD SEND AND WE SHALL SEE THAT SOME ONE EATS. We are not talking for the brethren that are working in Shillong. There is a greater need for clothes there and if they can make arrangements to us them then do not let what I have said detract from sending THERE. I AM SPEAKING FOR OUR WORK IN MADRAS.

We have found a brand new house to live in. It has plenty of room and it is in a very beautiful spot. It is a long way to the nearest denominational church. WE THANK GOD.

We could not use direct contributions of money in Assam. We can here. It is not safe to send it without registering it but we can use cash, or American Express Money Orders.

Give us the tools and we shall get on with the job.

They Shall All Be Taught Of God — Jesus

To everyone that is alive to the affairs of the church they know that the work of the church in India has been largely neglected. It is true that years ago there was some work here but so far as I know it was all swallowed up by the digressives. Several American brethren in recent years made a determined effort, or efforts, to enter India but always they were refused visas by the Indian government. Then it was discovered that Canadians could enter without visas. There are now four men here from Canada and two of us are married.

The first duty of the Christian is to tell the story. It is for God to give the increase. How could we reach the most people with at least one message? We can not use radio here. We have found out that these people love to read. They will accept and read a religious tract much more readily than they will in Canada. Also they will print them here for about one third of what it costs in Canada.

We could put out 1,000,000 tracts in the four years we are here. This means, of course, that many will put out t acts beside myself. Bro. Ray McMillan put out 1800 tracts in one day. Yesterday we put out 3800 tracts here in Madras. We are putting out tracts every day. If we had more Tamil tracts we could have gone over the 4000 mark. We ran out of Tamil tracts. So you can see this is no idle dreams. DO YOU WANT TO SAY WHEN I COME HOME THAT WE HAVE DISTRIBUTED IN INDIA ONE MILLION TRACTS? SHALL WE BE ABLE TO SAY ONE MILLION SOULS HAVE HEARD AT LEAST ONE MESSAGE?

I do not intend to spend all my time giving out these tracts but we can use members here that need the few rupees we would give them to buy rice. We would be accomplishing two things. You can have 4000 tracts printed for just over $4.00. HOW MANY THOUSANDS CAN THE LORD DEPEND ON YOU PUTTING OUT? GIVE US THE TOOLS AND WE SHALL BE DILIGENT IN THE WORK.

Fields White Unto Harvest

On November 24th we began a meeting in a hut that cost us about $25.00. This was our first effort to reach people of the Telugu race with the gospel. There were good crowds from the beginning and good interest as the results testify.

There were 37 baptized into Christ. All of these were heads of families but two. Some had been nominal Christians, some had been Hindus and one had been a Roman Catholic. That we are happy hardly describes our reaction. We are convinced that many more are ready to obey when they hear the gospel preached.

I have never been busier in my life than I am right now in this work. My health has never been better to meet this challenge.

And to think that only months ago we thought that the door into India was closed. Let us see that we neglect not this open door. How wonderful are the ways of the Lord.

This morning Brother Paul Nathan called on a man that is a doctor with whom we have been working for some weeks. He told Paul he would be chased from the house if he were baptized. We are praying hard for this man. In India up to now we have baptized many more men than women.

—J. C. Bailey

HERE AND THERE

Portage la Prairie, Man.: Gerald Fruzia of Edmonton had a meeting and singing school at this place Nov. 24-30.

WORSHIP WITH THE KHASI

By Donald E. Perry,
Shillong, India

It is a new experience for me and my fellow - workers and family to worship in an assembly where "unknown tongues" are used. The Khasi language is unknown to us and the English is unknown to a number of the Khasi Indians who worship with us here in Shillong, Assam, India. Most of the worship services are in Khasi, a tribal language of about six hundred thousand people here in the Khasi hills of Assam. We preach in English and a translation is made into Khasi as we speak. Our worship experience under such circumstances is often not very edifying.

Here in Mawlai (a suburb of Shillong the capital of Assam State) we meet three times on Sunday and twice during the week for regular worship and study. Meetings on Sundays are at 10:30 a.m., 2:00 p.m., and 7:30 p.m. Sunday morning we have no preaching as such but a separation into classes after the Lord's Supper. Otherwise the order of service is much the same as in most places in Canada. No collection of offerings is made on Sunday morning, but rather in the afternoon after preaching. The Lord's Supper is also (to those absent in the morning) served in the afternoon but with no comment or prayers. Usually a young man is asked to read the scripture lesson and lead in prayer. This is usually done with no previous preparation or plan. Week meetings are on Wednesday and Saturday evenings. These are usually study meetings though we find it difficult to realize a two way communication in teaching due to the language problem. The Sunday afternoon service is usually the largest in number of people present. Twenty-five or thirty may meet then. There are often only ten or fifteen present for the other services.

The songs are sung from small song books that have been prepared from songs taken from Christian Hymns Book I. They are in Khasi with the music at the beginning of the song in "do" "re" "me's". We follow along being familiar with the English songs and are gradually becoming familiar with the same songs in Khasi. We sing some but understand little of what we sing. During reading and prayer we are pretty well on our own. Remarks made at the Lord's supper are not understood by us. Preaching certainly is limited when it must be done through a translator. We have several Khasi brethren here that can translate for us, and we believe they do a fairly good job. The emotional force is difficult to deliver through a mediator and it is probably difficult to work up the same feeling when one must wait for translation from sentence to sentence. We are working on the Khasi language but it comes slowly.

We feel frustrated sometimes. We are used to watches that we can check against accurate time regularly. Here few people have watches. When they do have them they are often incorrect. It does not seem to bother them if they meet too early or too late in terms of announced times. Sunday morning they usually meet closer to eleven o'clock than ten-thirty, and in the afternoon on Sunday the meetings usually start before the planned two o'clock time. Other meetings may be off—often early, though sometimes late. We would like to see more planning and preparation go into the worship services, as well as into the whole program of work. We do not wish to force our ways on them but hope to establish a working relationship with the brethren here that will enable better planning to take place.

Sunday school classes here are very poorly planned and taught. I teach a class in English each Sunday morning and my wife takes our small children in a class. My class often has just those of us from Canada in it though sometimes others do come in. There is one class for small children taught in Khasi, and one adult class in Khasi. I hope that we might be able to realize some improvement here. The length of time allowed for the classes seems to be indefinite. Sometimes there is no class for the children at all, i.e., the Khasi children.

The building we worship in is adequate for the most part. There are no heating facilities so that in the winter it can be quite cool sitting. A number of the windows have not been put in yet. Breezes can blow through. The building is of concrete structure. The electric wiring is in but we use kerosene lanterns. We sometimes run into difficulties with the pressure lanterns but can usually see to read. I am not sure how soon we can get the electricity installed. Soon I hope. I don't really care to be pumping the lantern during a sermon.

Our worship here in this situation is something new for us; sometimes frustrating, not always edifying. We try to be in the spirit but often do not have the understanding.

SHILLONG LETTER

Mawlai Phudmawri
Shillong, Assam, India
December 11, 1963

Since returning from Calcutta the first part of November, with the Jeep, I have had some opportunity to get out to visit in villages. In any direction from Shillong one must travel through hills. There are opportunities of preaching the gospel in these villages, for people will come to listen, especially when we have the amplifier along. By using the amplifier on the Jeep battery we have done damage to it and will have to replace it. This is rather unfortunate as we will have to replace it with an Indian made battery which will not be as good. It will cost us about $35.00.

We baptized a Kasi boy who has been associated with the church and school here. We are holding home teaching meetings Monday night now. Usually we are able to teach some in such meetings who will not come to the church building. We are endeavouring to establish a working arrangment with the brethren here so that we can plan with them to further the cause of Christ here.

Yours in Christ
Donald E. Perry

HERE AND THERE

Newmarket, Ont.: The Ajax church hopes to help this church which is planning on providing for a full-time preacher sometime in the coming year.

OUR DEPARTED

SISTER SIGNE BERTINA MACLEOD

Sister Signe MacLeod, nee Jelsing was taken to be with Christ on Saturday, November 30, 1963. Her body was laid to rest in Hillcrest Memorial Gardens at Saskatoon on Wednesday, December 4, 1963. Sister MacLeod had suffered for almost two years with an incurable illness. She is survived by her husband Hector, five sons, Donald, Warren, Arden, Ian and Peter and one daughter, Lavina Ann.

Sister MacLeod obeyed the gospel while she was going to high school in Radville, Sask., in 1927, and since that time she has maintained a keen interest, and taken an active part in the work of the church wherever she has been. She was one of the first of the young people in the church in Saskatchewan to attend a Christian College. In the thirties, she attended a session at Freed Hardeman College in Tennessee. She took an active part in conducting Summer Bible schools in the southern part of Saskatchewan and was a strong advocate at the beginning of the Radville Christian College, now the Western Christian College, and has been a strong supporter ever since. She always made it her policy to be present on the Lord's day no matter how far she had to travel to be there.

Sister MacLeod taught school for many years in Saskatchewan until failing health prevented her. She taught for many years when salaries were very low and payment was partially made with a promissory note.

In 1933, Signe was married to Brother Hector MacLeod and to them were born four sons and one daughter. Her children on coming to years of accountabily have obeyed the gospel and many are taking an active part in the work of the Lord.

Sister MacLeod's patient enduring of suffering was an inspiration to the many who visited her both at home and in the hospital during her illness. She calmly made plans for the passing over and carried with her the ever-present wit that made her company so charming. She never complained about her lot and when she suffered pain, she was careful to hide it behind a cheerful smile. The writer has enjoyed the hospitality of her home often and feels that his life has been enriched by knowing her.

At the funeral service, many hymns were sung by Christians who knew and appreciated her. We look forward with sweeter anticipation to being with Him who saved us and those whom we love in Christ.

Wilfred Orr

* * *

SISTER MARGARET WREN

The hearts of the congregation of the church at Windsor were saddened by the passing of one of the pioneer sisters of this area on November 18th, 1963. Sis. Wren had nearly reached the three score year and ten mark, and the life she lived as a Christian is one that can be commended to young and old alike.

She will be sorely missed by all here and especially by her survivors, Bro. Charles Wren and his family, but what a joy to know that none of us need sorrow as those who have no hope, for she surely knew in whom she believed and was persuaded that He was able to keep her until this day. Her faith never wavered, neither did her steps falter, for she was an earnest contender for the faith and never missed an opportunity where she could join in the study of His word. She continued steadfastly in His doctrine until the Lord's Day previous to her passing to be with Him and so we can say with the revealed word of Christ to John in Revelation, blessed are they that do His commandments that they may have a right to the tree of life and may enter in through the gates of the city. We believe that this right can be claimed by our beloved sister and I'm sure, should she have lived in Biblical times, she would have been referred to by the apostles as one of the faithful women.

May those thoughts of her past encourage us, and may the thoughts of her life beyond console those who remain and may all of us so live that we, too may be able to claim access to our everlasting home and eternal life.

Bro. Adam Bruce

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AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, classes 9:45, assembly 11:00 a.m., 6:00 p.m. Thursday 7:30 p.m. Contact L. Wesley Jones, 62 St. Vincent St., 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow, Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver) 7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Aaron Swart ev. Ph. SH 5-2649 Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7:00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 11 a.m. Stanley Baker, sec., Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie-Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Tuesday 8 p.m., Members' Homes; Thursday 2 p.m. Ladies Bible Class. Dwain Hicks, Secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:30 p.m.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg. 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m. Bible classes, 4:00 p.m. Worship and Breaking of Bread. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10; 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Meeting with LaFleche for summer, 10:30 a.m. Walter Bell, sec.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 10, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. G. Broome, sec.; 210 Jacey Anne Dr., Richmond Hill.

Ajax, Ont.: The radio program "Christ for the World" is to be discontinued when the existing contract expires. One was baptized on Nov. 17. Plans are being made to construct a baptistry.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. G. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. Warren T. Whitelaw, 135 Glendonwyne Rd., Toronto R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 6:30 p.m., 7:30 p.m., Thurs. 7:30 p.m., Tues. 1:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See also Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Thurs. 9 p.m. Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

Great Lakes 11th Annual Winter Bible Lectureship, January 21 - 24

ALL THINGS ARE READY — COME TO THE FEAST!

Giving Major Addresses:



Dwain Evans



Harold Hazelip



Roy Merritt



Dan Wieb

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From

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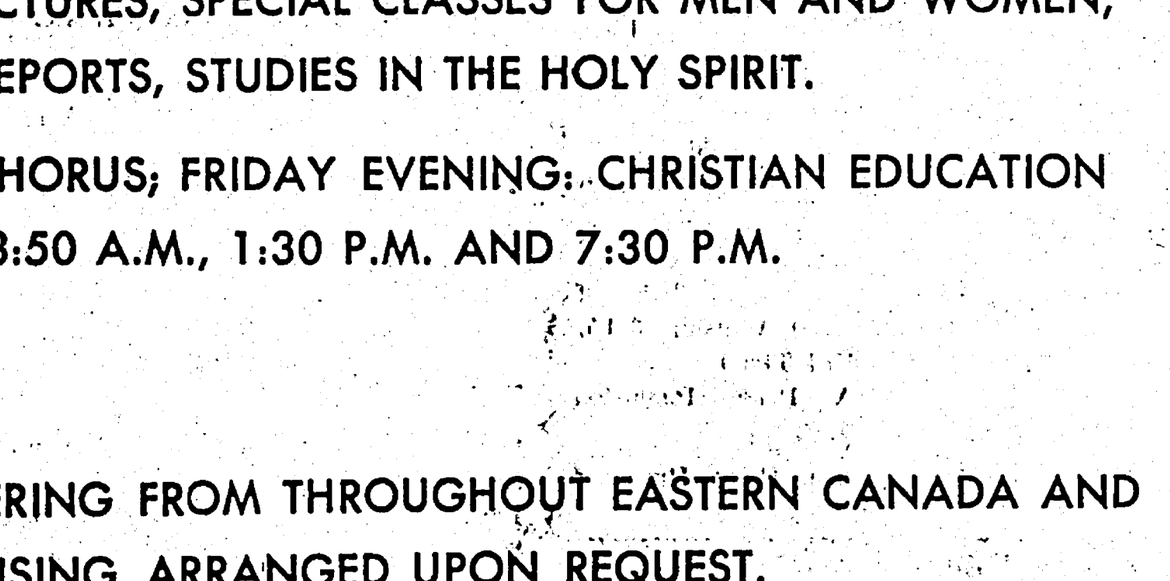
THURSDAY EVENING: THE GREAT LAKES CHORUS; FRIDAY EVENING: CHRISTIAN EDUCATION FELLOWSHIP DINNER. ACTIVITIES BEGIN: 8:50 A.M., 1:30 P.M. AND 7:30 P.M.

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Due to overflow crowds in the last few years the evening Lectures will be held in the Old Auditorium of the Beamsville High School (pictured). Day-time activities will be in the meeting house as usual.



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VOLUME 30, 1964

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

VOL. 30, No. 1 BEAMSVILLE, ONT. February, 1964

SERVING GOD

By Robert W. Lawrence, Worcester, Mass.

It is significant that the Hebrew language uses one and the same word to denote *work, service* and *worship*. In biblical thought, serving God is not limited to certain religious ordinances; religion must bear upon every area of life or it is next to worthless. The teaching of the Bible is that the child of God is serving Him as truly at the worker's bench as in the church pew. "Whatever your task," Paul exhorts, "work heartily, as serving the Lord and not men" (Colossians 3:23).

For Israel serving God was not simply submitting to some cosmic force; it was rather "having personal dealings with Someone." (Nature exhibited God but it did not exhaust the idea of God.) In both testaments, service to God must be undivided. "Thou shalt have no other gods before me" and "No man can serve two master."

It can be helpful to think of serving God in terms of *covenant, conversion,* and *commitment.*

COVENANT

The God-Abraham covenant ceremony is described in Genesis 15:7ff. The term comes from the sacrificial custom of *dividing* the animals in two and passing between the parts. It is richly symbolic and the text states that "a smoking fire pot and a flaming torch passed between these pieces," and "on that day the Lord made a covenant with Abram . . ." (15:17f). An additional feature of a covenant is seen in Jeremiah 34:18: "And the men who transgressed my covenant and did not keep the terms of the covenant which they made before me, I will make like the calf which they cut in two and passed between its parts." A covenant had terms and to break the terms was to break the covenant.

Numerous individual and limited covenants are mentioned in the Bible. But in the course of redemption, the writer of Hebrews can speak of two—a first and a second, or an old and a new 8:7, 13). The new covenant, of which Christ is the mediator, has made the old which came through Moses, obsolete. In each covenant there were two partners assumed, closely linked but not on equal footing. One commands, the other must obey. It belongs

(Continued on page 8)

Mercy Or Sacrifice, Which?

By Paul Mann, Matthew 9:13

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and

(Continued on page 7)

THE COMMAND ALL MUST OBEY

By J. C. Bailey



THE BIBLE IS TRUE. There are a number of reasons why I accept that statement. I shall tell you one reason why I believe that the Bible came from the mind of eternal God. The prophecies of the Bible are fulfilled. No man can foretell the future with accuracy. The Bible never errs. Therefore it is not the product of man but of Jehovah God.

The Bible tells us in Isaiah chapters 13 and 14 that Babylon would be destroyed. History tells us that Babylon was destroyed, and in the way that God said it would be destroyed. The Bible tells us in Zephaniah, chapter two and in the book of Nahum how Nineveh would be destroyed. History shows us that is just what happened. The Bible tells us that Tyre would be destroyed. This prophecy is fulfilled in the most minute detail. Read about it in Ezekiel chapter 26. Then pick up any good history book and you will find that every one of these cities is in the exact condition today that the Bible foretold thousands of years ago. We have given three examples but we could give hundreds of examples. (If you get a copy of our tract IT IS TRUE, you can gain more information from it.)

The God who foretold these remarkable things has commanded all men to repent. Listen! "The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere REPENT; inasmuch as He hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts 17:30, 31). God appointed a day in which He judged Nineveh, Babylon and Tyre. In each case these nations failed to repent of their sins. Now God is going to some day judge all men. I know this is true by what He has done.

Why is Punishment for Sin Long Delayed?

Why does this world with all its wickedness stand? I shall show you why. "The Lord is not slack concerning His promises as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (II Peter 3:9). So we can go on in sin if we choose and face a fate worse than the fate of Tyre, Babylon, or Nineveh. We can repent of our sins, turn to the Lord Jesus Christ and have the hope of life eternal. He who never lies has promised just that. He has said: "And having been made perfect, He became unto all them that obey Him the author of eternal salvation" (Hebrews 5:9). Are you willing to follow Nineveh, Tyre and Babylon into the fruit of unrepentant life or will you surrender to God in repentance?

Why We Should Repent?

Listen to the Word of God: "Or despiseth thou the riches of His goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4). God gives us the sunshine. God gives us the rain. God gives us the bounties of harvest. God gives us the heart to love and be loved. The closer we come to God the greater this is. This is subject to proof. Jesus said to judge a tree by its fruit. The fruit of Christianity is good. Do we despise, and go on living in our sins?

Again we read: "And He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem" (Luke 24:46 and 47). God showed His supreme love in that He sent His Son to die for us. HE CONQUERED DEATH. He assures us that if we obey Him that we too shall rise from the dead to die no more. In order to reach this happy state we must REPENT. We must know no other allegience but to Jehovah God through Jesus Christ.

Too often we look on the sins of others and think that they should repent of them, and they should, but we fail to see that we must repent of our sins. Jesus said: "I tell you, Nay: but except ye repent, ye shall all likewise perish" (Luke 13:5).

What is Repentance?

What does God require of us when He tells us to repent or perish? Some say that to repent means to be sorry for our sins. Repentance is more than being sorry for our sins, "For godly sorrow worketh repentance unto salvation" (II Corinthians 7:10). Judas was sorry for his sins but he went out and hanged himself. Our sorrow must be GODLY sorrow. Sorrow is not repentance but it will WORK repentance.

Jesus gave us examples to show us what repentance is. He said the people of Nineveh repented (Matthew 12:41). We find that the people of Nineveh turned every one from his evil way (Jonah 3:10). Jesus said that a certain young man repented when he did what his father told him to do (Matthew 21:29).

Have you repented? Have you turned from your evil way? Are you resolved to do the will of your Father who is in heaven? If you have not then you have not repented. WHY SHOULD WE PERISH?

NOTICE OF WITHDRAWAL

The churches in Canada are urged to take notice of the fact that the brethren in Montreal are no longer in fellowship with Roy Shaw and Della (Bourdage) Shaw. This action was taken in July of 1963 because of their entering an unscriptural marital relationship. It is hoped that correction will be made by them in due course.

—Jerry L. Davidson
(for the church)

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NEEDED: CHURCHES WHO WILL REPRODUCE THEMSELVES

M. Norvel Young

A R Holton impressed me with a sermon at the Vermont Avenue church in Los Angeles several years ago. The main point was that every church should be reproducing itself. Each church should be producing more Christians than she receives from other areas. She should be producing more elders and preachers than she is using.

I know of hundreds of churches who have grown simply because they are receiving more Christians than they are losing, but many of them are not reproducing themselves. If they were deprived of Christians transferring to them, they would gradually die out.

I would like to stress the responsibility of each church to multiply, to reproduce Christians. Especially would I like to lay on each congregation the challenge to produce more gospel preachers.

Are elders doing their duty if they call on others to supply the dedicated and prepared gospel preachers the congregation needs? Should Bible class teachers be satisfied if they do not inspire some boys to become preachers? Should parents be content if they do not, as a group, provide such a home environment that a significant number of boys do not choose to preach Christ? Many boys do not aspire to become gospel preachers because their mothers and fathers do not want them to make this choice.

There is a critical shortage of prepared and dedicated preachers. Millions have been spent to provide new buildings but relatively little time or money has been spent to prepare preachers to preach in them!

It is time to take stock. Check and see how many faithful preachers your congregation has produced in the last thirty years, then see how many preachers have been used by the congregation. Some of you will be pleased but many will be disappointed.

May I challenge each Church of Christ to take the essential steps now to produce more humble, faithful, zealous ,gospel preachers.

REFLECTIONS:

Words are the vehicles of thought. The Old and New Testaments are revelations of the mind of God — Words, announcing the thoughts of God. Human language was chosen, for even though the message originated in the Eternal Mind, it was addressed to the human mind.

Many key words of Scripture cannot be limited to the uses, definitions grammatical constructions of the Bible. Church, saint, Christian and baptism are illustrations. For example, we live on St. Vincent Street.

When seeking to understand a Bible passage, we search for the *Bible* meaning of the word. In conversation and literature, we are at liberty to use such Bible words other than as they are used in the Bible.

Just so, we are at liberty to express Scriptural truth with other than Bible words; as, for example, we do when we use the word "Bible" itself.

These things should be in mind when we use such good and useful expressions as, "Speaking where the Bible speaks," etc.

—L. Wesley Jones

THE CHRISTIAN AND HIS WILL

M. Norvel Young

This is a special thirty-four page pamphlet edited by Walter Burch and published by 20th Century Christian. It meets a need which some of us have felt for years. It answers many questions which serious Christians have been asking about wills. John C. Stevens, Robert S. Bell, T. E. Burch, William J, Teague, John F. Hay, Jesse P. Sewell, Omar Bixler, and Jim Bill McInteer are some of the writers. Every Christian should have a will and he or she should make it count for Christ. Through the generosity of a friend a free copy of this pamphlet will be mailed to you if you will write to me at 7851 South Budlong Avenue, Los Angeles 44, California.

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SPIRITUAL MATURITY — A PREREQUISITE TO UNITY

(An address given at the Great Lakes Christian College 1964 Lectureships)



November 22, 1963, will go down in history as a day of shock and sorrow to the people of the free world. A young man in the prime of life was struck down by an assassin's bullets. Two weeks ago during a visit to Dallas, we talked to a young doctor and his wife who were in the crowd when the tragedy struck. They described the sudden excitement, the incredulity and the horror that came over the people when the presidential car sped away, carrying its terrible load of wounds and death. John F. Kennedy now belongs to the ages. For better or for worse, his race is run.

Nearly two thousand years ago another young man was put to death by fanatics. His death did not seem to shock the crowds. His burial was not attended by kings. No effort was made to apprehend, his murderers. His death seemed to put the lie to His claims. How wrong can man's judgment be?

After three days, He acted. 1. He arose from the tomb; 2. called a nucleus of trusted followers together, 3. convinced them of His power over death, and 4. gave them a commission and a promise. "He led captivity captive and gave gifts unto men." 1. Sin could no longer hold men. 2. The fear of death was removed. 3. Even the grave could be conquered from this time forth.

Three great purposes are stated: 1. The perfecting of the saints; 2. The work of ministering; 3. The building up of the church. In reality these blend into one great purpose — Spirituality Maturity — The Prerequisite of Unity.

I. WHAT IS CHRISTIAN MATURITY?

A. *Spiritual maturity is the ability in spiritual affairs to hold true values.* Give a baby a ten dollar bill and he will likely tear it up. Give an eight-year-old the bill and he will buy candy or toys. Give it to a mature person and he will spend it wisely. Most adults understand the value of money.

Paul prayed that the brethren at Philippi might learn how to "approve things that are excellent" (Phil. 1:10). Sometimes we may be carried away by the goal of mere members or the false philosophy that "the end justifies the means." Sometimes brethren are so anxious to erect their own set of values that they trample under foot the things that the Lord counts valuable. Notice again the passage where the voice of inspiration tells us that love is greater than faith (I Cor. 13:13). Some of my brethren have turned this around to make faith the more important. Spiritual maturity will show love toward the unlovely.

B. *It is the ability to be not easily offended.*

The size of a man can be measured in part by the nature of things that offend him. Children can be offended by significant things. Mature people learn to save their objections for things that count.

Brethren need to learn how to differ on matters of opinion without raising barriers to agreement on matters of faith.

C. *It is ability to admit mistakes.* A mature Christian will place truth above personal pride. Many great difficulties in church work have hinged around some personality who was too small to admit an error of judgment. One of the most difficult admissions from man are the three words: "I was wrong." A big man will be able to do this.

D. *Christian maturity is the state where Christianity means more than life.* A mature person says with Paul: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

(Continued on page 12)

TEACHING GOD'S WORD

HOW ADULT TEACHING CAN BE IMPROVED No. 3

H. Ralph Perry, London, Ontario



We continued our study of some of the main methods to choose from in teaching adults.

4. *Panel*

This is a form of discussion where a selected group discusses a topic before an audience or the rest of the class. The teacher usually acts as moderator. The panelists discuss informally the topic under consideration after the moderator gets the discussion under way.

The rest of the class should be allowed to ask questions and make comments after the panel is finished. The moderator must sum up the lesson and see that a proper Bible answer or conclusion is reached.

The panel members should have opportunity to get together on the topic before serving. The panel should include various view points on the topic. The topic should be of first hand experience or personal interest to the panelists and class.

5. *Symposium*

We might call this a formal panel. Each speaker gives a short talk. There is usually no discussion among those participating. Discussion and questions from the class may follow.

6. *Forum*

Another specialized form of the discussion method is the forum. It involves the presentation of a specialized subject by an authority. This is followed by a class discussion. It should be used when information on a specific topic is desired and the teacher is not qualified. An effective use of the method is to secure first hand information of mission fields. Another occasion for its use might be when a doctrinal point rests on understanding the Greek language.

7. *Debate*

This is a specialized form of argument in which one or two persons discuss an important question in a regulated or systematic way. Two sides to the question are presented to the class for consideration.

The purpose of such in Bible teaching is not to have a winner but to generate thought through the forceful presentation of opposing views. The rest of the class should be involved at the conclusion of the debate to banter the ideas around. The teacher guides the session to a Biblical conclusion. This could be used effectively but has some dangers.

8. *Buzz Session*

In this method the class is divided into small groups to discuss a given point. There is a leader appointed for each group to guide the discussion. A secretary reports the group's findings to the class.

This can be used effectively to get the class session warmed - up after the teacher has presented a topic or proposition. Again it could be used towards the end of a session to decide what action should be taken by the members of the class as a result of the lesson.

The buzz session method should not be overworked but will be helpful in securing class participation in the lesson.

9. *Interviews*

This method may well be used with a highly specialized topic. One teacher used it when dealing with irregularities in the trial of Jesus. A Christian lawyer was interviewed. Use this method when a missionary speaks to your class. Some preach sermons instead of telling about their work. Have well prepared questions ready that come out of the interests and needs of the class. The possibilities in using this method are interesting.

10. *Story Method*

We realize that the story method is usually used with younger children. But stop and think of the sermons and lessons you have enjoyed profitably and remember most. Usually illustrations or stories have been used effectively. Jesus used stories extensively with adults. Nothing will gain attention quicker or arouse the emotions and move the will. Illustrations clarify truth. They also cause application as students put themselves into the characters of the story.

The story method must be used with other methods for if we did nothing but tell a string of stories our teaching would be considered shallow and entertaining. Use a few good stories in each lesson if possible. They should bear directly on the point.

11. *Life Situations*

This is a story that does not pretend to be an actual fact and it usually presents a dilemma or problem to be solved. This can be used to start a discussion.

An example is a story of a man receiving a fair increase in salary. Should he continue living at his present good standard of living or give most of the increase to the Lord or should he improve his standard of living, take trips, and buy a new car?

A life situation, even though not necessarily true, should be realistic and plausible. The conclusion should not be too obvious if a good discussion is desired.

12. *Inductive or Direct Bible Method*

I was in a class where this method was demonstrated. It was thrilling to look at a passage and through observation of a paragraph of scripture discover what was said. Spiritual lessons and applications were then drawn from these observations.

This is an extremely effective method of study to be used with adults but it calls for great skill on the part of the teacher in asking questions and directing discussion to a right meaning of the Word. It is effective because it requiries a maximum of student participation.

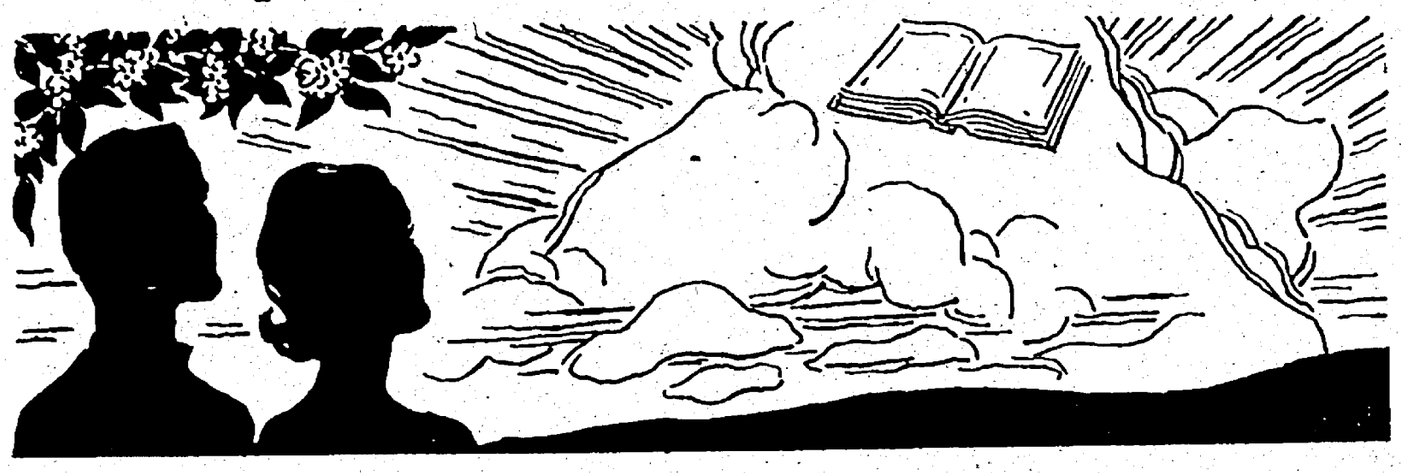
B. *Factors In Selecting or Determining Methods*

1. *Time Test*

The amount of time available for

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A page for CHRISTIAN YOUTH



Ray Miller, Editor

Editors note: We are grateful to Brother Ed Bryant for the following excellent article. Bro. Bryant has been one of our most faithful contributers, and we look forward to even more words of wisdom from his pen in the future.

THE CHURCH OF TOMORROW — TODAY!

By Ed Bryant
Toronto, Ontario

In days gone by, a boy learned a trade by the system of apprenticeship. He bound himself to a journeyman or master of his trade, doing all the menial tasks connected with the work, until such time as he could be trusted with the practice of the trade itself. Two purposes were served. First, it offered a steady supply of cheap labour for the journeyman, and second, opportunity was afforded the young to learn a means of livelihood.

While history records many abuses of the system, it still got the job done. In a modified form, apprenticeship is still practiced today.

In the Lord's church there are many tasks to be performed, and a wide variety of talents are in demand. It is not to be supposed that all young men can become preachers, nor can all become elders. It may be that the young man of today will be able to fill many jobs that will be required in the local congregation, thus increasing his usefulness to the cause of Christ. One fact, however, stands out. If he is ever to fill *any* of the tasks in the church, he must begin his apprenticeship *NOW*.

Adults are prone to refer to our young men and women as "the church of tomorrow", and the writer admits to having been called to task for his use of the same thoughtless expression. When any person, of any age, is added to the body of Christ by obedience to the gospel, he is, in fact, a part of the "church of TODAY"! There is nothing to prevent his service in the church, in whatever capacity he may be fitted. This is not to say, however, that he could step at once into the office of elder or deacon, for he would not be scripturally qualified. But he can step into the WORK of the local congregation, learning by doing, progressing by practice. Your present preacher, your song leader, your Bible teacher, your own bishops, your deacons all realize that they will not be here forever, and that one day, soon or late, their shoes must be filled by YOU. They can help you find your own talents, and develop them. They can encourage you to greater heights of service than they themselves have attained. It would give them great joy if you came to them and asked their assistance in training you.

Of course, your Bible teacher may be a bit flabbergasted to hear your request, and your preacher might have to sit down right away as soon as you tell him your desire. But give them a little space to recover, and they will be on your side, helping you to fit yourself for greater service — not tomorrow— but TODAY.

You represent the greatest untapped source of strength and talent to which the church is heir. The things you can do, or can be taught to do, are needed by the church NOW. If you are to be fitted for even greater service later, it is best to begin the fitting while it is yet day. By developing and exercising your God-given talents, you draw yourself closer to the church and farther away from the world and it's fatal allurements. It is true that being thus active, you will become more familiar with the problems that face those who must conduct the public worship, or plan the future activities of the congregation, but this will sharpen your ability to handle these matters in the future.

Working closely with the leaders of your congregation will also help you to appreciate them more. You will be better able to see their great strength, and perhaps to discover that they are after all human beings like yourself, who must depend upon God for wisdom, guidance, vision, and strength. It is a humbling experience to hear your own name borne up to the throne of God in the prayer of a righteous man.

The secret of happiness is to be found only in serving others. Jesus taught this while here on earth, providing the example as he stooped to wash the disciples' feet. "It is more blessed to give than to receive", applies not only to our material gifts, but also to the primary gift, which alone makes all other gifts acceptable — the gift of *ourselves*. (II Cor. 8:1-5).

Be not content to remain the "church of tomorrow". That which we call "tomorrow", when it comes, will have changed it's name to "today". This keeps it forever in the future. You are the church of today. Your help and your service is needed NOW. Souls which perhaps you alone may be able to reach are dying in sin all around you. If youth is to be reached for Christ, the voice of youth must be raised and heard. You cannot make it so by hiding your light under a bushel basket.

DAYBREAK

"I felt the touch of Jesus' hand
Just at the break of day,
And heard Him say most tenderly
"Come, kneel with Me and pray."

I answered, "Lord, I gladly kneel
To see all men as whole."
Then came to me a radiance
That filled my heart and soul.

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MERCY OR SACRIFICE

(Continued from page 1)

ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment; but the righteous into eternal life. (Matthew 25:31-46).

Brother, you and I shall stand before the King in judgment, and be placed with those on the right or the left, to receive the verdict of our eternal destiny: this summons shall not be evaded.

Is it strange to your ears that Jesus should teach that our final destiny shall be determined by works?—yes, WORKS. Not OUR works of righteousness; but HIS works of MERCY. CONSIDER each item, and REALIZE that each act is the action of MERCY!.! You will recall that Jesus told the multitudes, in His sermon in the mountain, "Blessed are the MERCIFUL for they shall obtain mercy." Now here, in a view of the final judgment, we hear Him proclaim to those who PRACTICE MERCY, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." While you look back over your record now, reconsider Jesus' answer to those condemned, "Verily I say unto you, Inasmuch as you did it not unto one of these LEAST, (referring to certain ones amidst the righteous persons of His right,) ye did it not unto me." "And these," He said, "shall go away into eternal punishment." I don't know about you, but the message I get is that the righteous shall be accepted because they have shown mercy to even the least of those whom Jesus is pleased to call brethren; while the condemned shall be turned away because he has not shown mercy to those least of Jesus' brethren.

Who ARE Jesus' brethren? what nationality? on which continent? "WHOSOEVER shall do the will of my Father who is in heaven, he is my brother,—" (Matthew 12:50). "—my brethren are these that hear the word of God, and do it." (Luke 6:21).

If we neglect to preach the gospel to the 'lesser' peoples, so that they have not an opportunity to HEAR and DO the will of God, (for they would certainly become a burden and a hamper to us anyways,) won't we then be clear of this judgment? Perhaps. Yes, perhaps God will require their blood at our hands! For the benefit of your eternal welfare, please turn to Ezekiel, chapter three, and read verses 16 to 21. Judge you, which will bring greater condemnation,

But that you may know how God hates the merciless, turn to Hosea, and read verse 6 of chapter 6: "For I desire goodness, (or kindness, K.J.V. —mercy,) and not sacrifice; and the knowledge of God more than burnt-offerings." Notice how Jesus applied this Scripture in Matthew 9:13: (And I also suggest we apply this to our own selves,) "Go ye and LEARN what this MEANS, I desire MERCY, and NOT SACRIFICE: for I came not to call the righteous, but SINNERS." If you have difficulty in grasping what Jesus is driving at, here is a thought that may make it clear: the sacrifice mentioned here, is sacrifice to God; but the mercy cannot be toward God, for God is not in need of mercy. The obvious conclusion then appears, that God regards that man who goes about showing mercy to those in need of mercy, more than he who spends his time in worshipping the Almighty; and that He loves that man whose knowledge of God galvinizes him into action toward his fellowman, more than he whose knowledge merely stimulates his lips to praises of Jehovah.

But let us not forget the Scripture, brethren, "I desire MERCY AND NOT SACRIFICE." Our God desires 'mercy' MORE than 'sacrifice'. We showed that the mercy 'desired' of us is not toward God, for He is not in need of mercy. To whom then shall we show mercy, TOWARD THOSE JESUS REVEALED TO US IN THE 25TH CHAPTER OF MATTHEW!

Who are these brethren in need of all these things? There are few in our own land, we agree. But we are not so short-sighted that we cannnot see beyond our own borders into other lands where multiplied millions have not had the opportunity to hear the Gospel ONCE; while in our land we have heard some 'form of the gospel' so many times that our ears have become dull of hearing. Ironically, many (perhaps even many millions.) who have not heard the Gospel of Christ will accept it with open hearts, and will embrace the teachings of Christ with great joy and love when they are presented to them. I refer specifically to India; for it is obvious that the Father has opened the door for the Gospel to be borne to that heathen benighted land. My brethren in Christ, IF WE OPEN OUR HEARTS AND HANDS TO THESE PEOPLE, I forsee hundreds of thousands of these precious souls turning to the Saviour before brother J. C. Bailey and his co-workers return in five years time. First, we must show mercy to the people of India, by giving generously to this work in money and prayers that the Gospel may be preached to as many as possible, in fact, throughout the length and breadth of India if God shows the way. Secondly, we must share our over-abundance of good things with these new disciples, or fall under the condemnation of the King in Matthew 25:41; for millions of India's people are hungry, never experience the feeling of well-being that comes with a full stomach. Millions are poorly housed or lack shelter altogether. Millions are in need of clothing. Millions are in a state of almost constant ill-health and malnutrition, living a short life and dying from diseases of malnutrition and starvation. (The average life-expectancy of an Indian boy born in 1951 was THIRTY-TWO AND ONE - HALF years!) Accurate information is not available (for obvious reasons) as to how many are under a bondage of unjust debts and charges bearing usurous interest rates.

If you don't feel a burden of responsibility toward the people of India, brother, may God have mercy on your soul and lead you

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SERVING GOD

(Continued from page 1)

to God alone to set and modify the conditions of the covenant. God reserves the right to accept or reject man's offerings, witness Cain and Abel and Nadab and Abihu (Genesis 4:1ff; Leviticus 10:1ff). To take liberties with a covenant was reckoned among the worst kinds of offense. The covenant under which Christians serve is different from the obsolete one and far superior to it, but certain principles basic to the idea of a covenant still abide.

CONVERSION

In biblical usage conversion means *turning* or *returning*. The residents of Lydda and Sharon, upon seeing Peter's miracle "turned to the Lord" (Acts 9:35). The Gentiles who "turn to God" are not to be burdened with circumcision (Acts 15:19). Repentance and turning to God appear conjointly (Acts 3:19; 19:20). The Thessalonians "turned to God from idols, to serve a living and true God" (I Thess. 1:9). Turning to the Lord results in a veil being removed from the mind (2 Corinthians 3:15f).

Conversion (the noun occurs only once in the N.T., Acts 15:3) is at times revolutionary as in the case of Saul of Tarsus and the Philippian jailer (Acts 9; Acts 16); at other times it is not so radical but still is fundamental to man's relationship with God (cf. the Ethiopian nobleman, Acts 8). At the hands of some today conversion becomes rank emotionalism; with others it is coldly disregarded altogether or displaced with some form of humanism. But conversion is "more than a change of mind, more than undergoing some experience; it is a concrete change to a new way of life. . . —a turning in one's tracks and going in a new direction" *Interp. Dict. Bib.* v. I, p. 676).

Those who lapse after entering the covenant through Christ need to be converted also. Peter had been enrolled in the apostolate. His life and work were eminent. But Satan sifted him like wheat—and he fell. But the fall was not fatal. As Theophylact notes, "The blast of temptation struck down the leaves; but the root stood fast." In warning Peter of this coming trial, Jesus said to him, "When you have been converted, strengthen your brethren."

Concerning the lapsed, James writes: "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" (James 5:19f). The lapsed Christian is called a "sinner" and needs to be converted. A truth-possessor can become a truth-loser. Only truth brings freedom and binds one to God.

In His grace, God has given us a book in which examples of conversion are clearly set forth—Acts of Apostles. These examples of conversion took place under the direction of inspired preachers. We can follow them with assurance. By them we can also compare the conversions that take place under any contemporary preaching. It must be concluded that any conversion that differs materially (not incidentally) from the cases in Acts is to that extent faulty and must not be trusted. (It was pointed out earlier that the one who is expected to obey the terms of the covenant must not presume upon the graces of the one who initiated it.)

COMMITMENT

Commitment is also involved in serving God. It suggests giving oneself to another; it suggests belonging to another. Even in the midst of peril Paul can speak of "the God to whom I belong and whom I worship (serve)" (Acts 27:23). The churches of Macedonia were extolled because of their commitment—"first they gave themselves to the Lord and to us by the will of God" (2 Corinthians 6:5). It is commitment that causes one "to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God" (Colossians 1:10). It springs from an awareness of a stewardship entrusted to one (1 Corinthians 9:17). Commitment to God leads Christians to "deal with the world as though they had no dealings with it" (1 Corinthians 7:31). This means that they disdain luxurious living and prodigality.

Commitment necessarily means that the whole self, life and being are pointed in one direction. Jesus found unacceptable the man who wanted *first* to bury the dead or say good-bye to those at home. God's reign and righteousness are primary matters.

A minister was addressing a group of college students. He turned to the chairman of the meeting and asked, "What are you living for?" The student replied, "I am going to be a pharmacist." "I understand," the minister continued, "that this is how your are going to earn your living but what are you living for," After a moment the young man thoughtfully admitted, "Sir, I am sorry, but I guess I haven't thought that through."

The commitment of Ananias and his wife Sapphira was not as good as it looked. Demas became so enamored of "this present age" that he forsook his old companion (2 Timothy 4:10). Chrysostom paraphrased it thus: "Having loved ease and safety, chose rather to live daintily at home than to suffer affliction, than to endure hardship, with me, and with me to bear these present dangers." In sharp contrast with Demas was the faithful commitment of Luke whom Paul styled "the beloved physician."

It is said that when Marie Antoinette was traveling to Paris to be crowned queen that the soldiers removed all the sick and crippled people from the roads and streets the queen would use. But when another Ruler, Jesus Christ, came to the earth He went out of his way to find such people. "They that are well do not need a physician," He said. "I am not come to be ministered unto but to minister" was His rule of life. This was perfect commitment. It brought joy; it brought sorrow, too. It meant weariness—the kind that leads to perfect rest. It meant scorn. It meant a crown of thorns. It meant the pain and infamy of a cross. But it also meant exaltation (Philippians 2:9).

HERE AND THERE

Hamilton, Fennel Ave.: A new office is being constructed in the entrance, **Bernard Lemmons** of **Westfield, N.J.** is scheduled to hold a meeting here April 5-12. V.B.S. is planned for July 6-10.



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

Sorrow and Joy, edited by J. D. Thomas, Biblical Research Press, Abilene, Texas. 204 pages, $4.50.

This book is designed to aid ministers of the gospel as they assist people in the time of sorrow and also the time of joy. It contains forty sermons suitable for use at funerals and four wedding ceremonies. Most of the funeral sermons are full length, but a number of them are in outline form.

Although the majority of the sermons are for general use a number are suggested especially for specific occasions. Some are only appropriate for the funeral of Christians. Others are specifically for a Christian wife and mother, a child, an aged Christian and a gospel preacher.

Forty authors contributed to this volume. They are among the best known evangelists in the brotherhood. Included are Batsell Barrett Baxter, Leroy Brownlow, Willard Collins, Don Gardner, Otis Gatewood, Cleon Lyles, Gus Nichols, Frank Pack, Earl West and M. Norvel Young.

Roy F. Osborne gives some helpful comments in the preface to his sermon. He writes, "It is the feeling of this writer that funerals and weddings should be approached from a very warm and personal point of view. Certainly there are no times in people's lives when they are more emotionally involved than on these occasions. Sterotyped sermons and set formats should be avoided at all costs. Too many wedding ceremonies and funeral services are cold affairs in which the preacher simply repeats the set formula with only the names changed from the last time he did the same thing. It would seem that those who dedicate their lives to serving their fellowman would be especially careful to be warm and personal at a time when those to be served are so emotionally sensitive."

If those who obtain this book will consider the above comments they will fine it a source of many helpful suggestions.

Living Letters, The Paraphrased Epistles, Translated by Kenneth N. Taylor, Tyndale House, Publishers, Wheaton, Illinois, 338 pages, Cloth, $3.50, paperback, $2.00.

Living Letters is a paraphrase of the epistles of the New Testament

(Continued on Page 16)

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

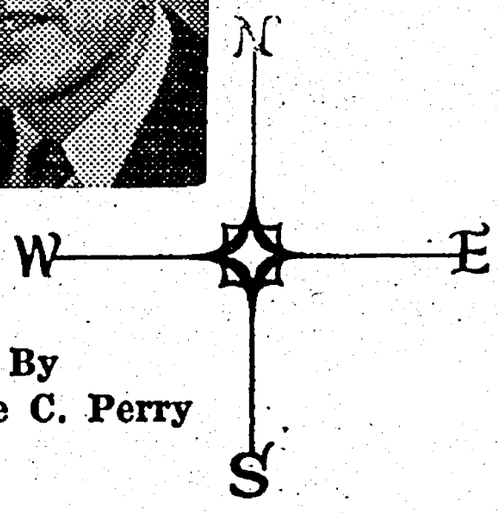
CHRIST AND THE PHARISEES

1. Complete: "For I say unto you, That except your ..... exceed the ..... of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."
2. Christ was a dinner guest of whom when the Pharisees complained, "Why eateth your Master with Publicans and sinners?"
3. What action of Christ's on the Sabbath caused the Pharisees to rebuke him, and to which Christ responded, "For the Son of man is Lord even of the sabbath day"?
4. What was Christ's answer to the Pharisees' request, "Master, we would see a sign from thee"?
5. What excessive custom maintained by the Pharisees prompted Jesus to quote the scripture, "In vain they do worship me, teaching for doctrines the commandments of men"?
6. Identify the question the pharisees put to Jesus to entangle him which caused Jesus to respond, "Show me a coin."
7. Complete: Jesus said, "The scribes and the pharisees sit in .... All therefore they bid you observe, observe and do; but do not after their works; for they say, and do not."
8. Complete: "Woe unto you, scribes and pharisees, hypocrites! for you compass land and sea to make one ....., and when he is made, ye make him twofold more the .... than yourselves."
9. Complete: "Woe unto you, scribes and pharisees, hydrocrites! for you pay tithes of ...., and have omitted the weightier matters of the law, ... and ....."
10. Complete: "Woe unto you, scribes and pharisees, hypocrites! for you make clean the outside of the ..... and ....., but within they are full of ..... and ....."

ANSWERS: 1. Righteousness, Mt. 5:20. 2. Matthew, Mt. 9:9-13. 3. Picking grain, Mt. 12:1ff. 4. The sign of Jonah, (Jonah three days and nights in the whale) Mt. 12:38-40. 5. Washing of hands. Mt. 5:1-9. 6. "Is it lawful to give tribute to Caesar or not?" Mt. 22:17. 7. Moses' Seat, Mt. 23:2. 8. Proselyte, child of hell, Mt. 23:15. 9. Mint, Anise, Cummin, Judgment, mercy, faith, Mt. 23:23. 10. Cup and platter, extortion and excess, Mt. 23:25.



HERE AND THERE



By
Eugene C. Perry

BOUND VOLUME No. 29

Readers who wish to keep the issues of the GOSPEL HERALD for future reference will be pleased to learn that Volume 29 may now be added to your collection. A limited number have been prepared and are now ready for shipment at $2.00 each. This is just the price for a subscription which means that we have collected and bound them at cost to the buyer. Volumes 26, 28, 29 are $2.00 each or any three for $5.00. Volumes 19 through 25 are $1.50 each or any three for $3.00.

HERE AND THERE

We are most grateful to the brethren who have helped to make up the special issues of the past two months. We have received many notes of appreciation in regard to these issues on the progress of the churches in given areas. **Brother Clyde Lansdell of North Bay, Ont.** began the series by collecting and submitting the materials on the church in **Northern Ontario.** He writes us of an error in the news about the **McNab Street** church in **Sault Ste Marie.** It seems that the name of **Rex Smith**, the first full time preacher, who began his labours in June, 1957 was accidentally omitted. We join with him in apologizing for this omision and any other errors which might appear in this series. Beyond this, we hereby request brethren who spot an error to please let it be known.

Brethren Wesley Jones, Barrie, and **Louis Pauls, Meaford,** are due our appreciation for the special materials appearing in last month's paper. It is our intention to continue the series with the March issue featuring **Hamilton** and **Western Ontario** and the April issue the **Niagara Peninsula.** We should very much like to hear from brethren who will volunteer to do, **Toronto and Eastern Ontario, Eastern Canada, Manitoba,** the various areas of **Saskatchewan, Alberta** and **British Columbia.** We hope to conclude the series by a complete summarization in one issue. May we hear from interested brethren.

HERE AND THERE

Victoria, B.C.: The **Word of Life** program on Station CFAX has been cancelled due to a change in the station programming which allows no speaking on the station for more than one minute except the news. Funds formerly used for this will go toward the proposed new building.

Nanaimo, B.C.: A December report indicates that the building was progressing with the plastering in process. This building promises to be a real asset to the work.

Vancouver, B.C.: A group of students who came from **Columbia Christian College** in November to help with the meeting in **Vancouver** were so impressed with the opportunities that they have formed the "Canada Club" on their campus. Some will work in B.C. in the summer months. They plan to be on hand in **Victoria** during the gospel meeting in March.

The first Wednesday of each month is visitation night by all of the congregation and is working very well.

January 23 began a training series for teachers at the mid week services. A **Teacher Workshop** is scheduled for February 15 for the area.

HERE AND THERE

Medicine Hat, Alta.: J. Corley was replaced as preacher by **J. C. Clifford** during the past summer. This church held three meetings this year, in March, June and October with some visitors attending. There have been singing schools and personal work classes conducted. A little 14 page paper the "Gospel Harvester" is being published and distributed monthly. This church is still repaying on lots and building which payments they hope to complete by the end of 1965. **Jack Frost** held the October meeting. **Lethbridge** news in the January Gospel Herald was not intended to reflect on to churches in southern Alberta nor to be unjust to Bro. Frost.

HERE AND THERE

North Weyburn, Sask.: Ron Pauls of this congregation told of plans for a group of Christians to go to **New Brunswick** in 1966 in an effort to restore New Testament Christianity there.

"Thus far we have received requests for our correspondence course from four provinces in response to our ads in the **Free Weekly.** Letters have come from rural areas in **Nova Scotia, Ontario, Manitoba** and **British Columbia."**

HERE AND THERE

In response to efforts to arouse someone to take the gopel to **East Pakistan,** it seems that **William Reeves of Pittsburg, Calif.** and **Steve Ennis of Estevan, Sask.** will go. — **The Challenge of World Evangelism.**

HERE AND THERE

Carman, Man.: This church is in the process of engaging a new preacher. **Brother Aaron Swart** has been away since June 1st.

Dauphin, Man.: Brother Glen Dods was away in the U.S. for 46 days in behalf of the work in **Dauphin.** He returned on faith, still considerably short of sufficient support.

He begins with this year a five minute daily radio program at $6.00 per day. A Medical Doctor is personally underwriting half of this and others are encouraged to help with the other half.

The church now meets in a rented dwelling house at 916 Main St. S.. A meeting was held in early December and a three day lectureship is planned for April.

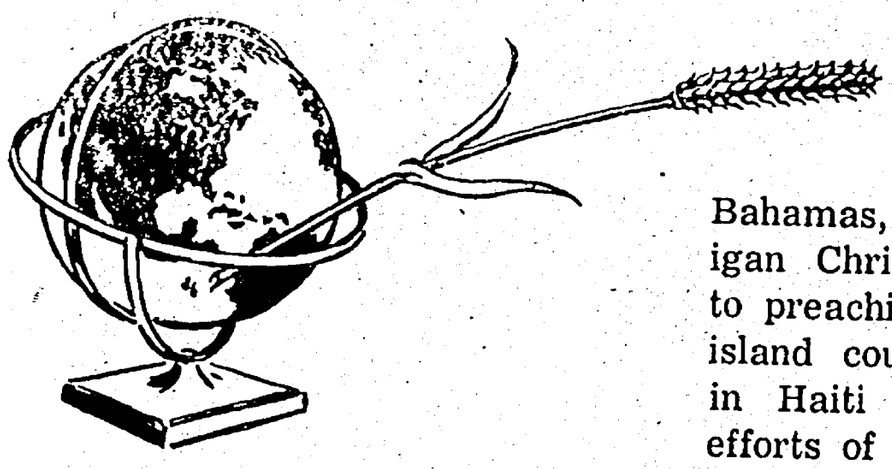
HERE AND THERE

Port Arthur, Fort William: "A campaign is planned for the "Lakehead" August 12-30. A contract has already been signed for an auditorium which will seat some 400 people. **The Taylor Blvd. Church in Louisville, Kentucky** is supporting this campaign. They also have assumed the support of **Bro. Roy Merritt** who will work in the **Lakehead** region." **The Beamsville Messenger.**

Sault Ste Marie, Eastside: "We

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GLEANINGS FROM FOREIGN FIELDS



PHILIPPINES

The church in Baguio City, Philippines, distributes free Bible courses in three languages, English, and two dialects, Tagalog and Ilocano. The Ilocano course is a translation of Bro. Bill Carrell's (Tokyo, Japan) course written especially for those in the Far East not acquainted with the Bible or the things therein. A future project is to translate the course into still another dialect, Visayan.

HOLLAND

Bro. Roy Davison, who formerly labored with the church in Sarnia, arrived in Holland Sept. 11 to work with Bro. Danny Boyd and the small church in Utrecht. His address is A. V. Bergenstraat 31, Utrecht, Netherlands.

Bro. and Sis. Bill Richardson, who have spent some 14 years in the Holland mission field are returning to the United States this fall. He will continue to speak and work on behalf of the Dutch work, but has no plans at the present time to return to Holland, at least until after their five children have finished school. The Richardsons are from Oldfield, Missouri.

THAILAND

The third annual Southeast Asian Workshop for missionaries and native church workers in the Orient was slated to be held December 2 to 7 in Bangkok. In connection with the workshop Bro. Gus Eoff of Fort Worth, Texas, was to preach in a gospel meeting in Bangkok December 1-8.

A member of the church in Bangkok, Sis. Srisa-ad Viriyathien, has enrolled in the Bible college at Baguio City, Philippine Islands, to better prepare herself for work with the church in her native land. She is the first "foreign" student to enroll in Philippine Bible College.

HAITI

Bro. Resident Joseph, a native of Haiti who was baptized in Nassau, Bahamas, is now enrolled in Michigan Christian College preparatory to preaching the gospel in his own island country. Political conditions in Haiti have temporarily halted efforts of American missionaries to enter Haiti.

ITALY

The first gospel sermon ever preached in the city of Pisa was delivered October 6 by Bro. Gian Luigi Giudidi. Bro. Gerald Paden led the gathering in singing gospel songs and Brethren Romano Sardi of Leghorn, Marcello Pasqui, and Truman Scott of Pistoia, and Harold Mobley of Florence also assisted in the service.

On November 17 a Bible Chair operated by members of the church of Christ opened officially at the University of Milano. The chair is the first of its kind in Europe.

Co-ordinating the local program as Director of Studies will be Dr. Fausto Salvoni, a gospel preacher known throughout Europe and the United States for his scholarship. Before his conversion Brother Salvoni was a leading Roman Catholic scholar and university professor.

The chair will be fully Italian, directed by Italians with Italian teachers for Italian students. It will be open to both Christian and non-Christian students, proposing to "teach the Bible adequately, to develop capable church leadership; and to the non-member, give an understanding of New Testament Christianity."

The University professors and administrators are watching the Bible Chair with great interest. They see an opening door to a field of study in which Italian Universities have been denied the right to enter, writes Bro. Gerald Paden, a pioneer in the Italian mission work. Heretofore, all Biblical research has been limited to the study of Catholic dogma. Only subjects indirectly related to the Bible were permitted on the course of study.

SOUTHERN RHODESIA

Brother and Sis. Loy Mitchell, now of Rotan, Texas, plan to leave in January to return to Southern Rhodesia where they worked for four years before returning home for further schooling in 1962. He will be supported by the church in Rotan where he has preached while attending Abilene Christian College.

When the Mitchells return, they plan to establish a church in Umtali, third largest city of Southern Rhodesia, with a population of 40,000.

Brother Mitchell is the son of Bro. Owen Mitchell, one of the elders at the Hillcrest church in Abilene which supports Bro. and Sis. Roy Palmer and Bro. Clayton Waller in Southern Rhodesia. Two more former Hillcrest members, Bro. and Sis. Rhinard Troup, are also working in that country, supported by the College Church in Abilene.

DENMARK

Bro. and Sis. Thomas M. Gordon of Denver, Colo., have announced plans to enter Denmark as missionaries early in 1964. The Gordons will be filling the vacancy created by the return to the United States of the Ben Williams family. They will be working in Aarhus along with the John Catheys.

Bro. Gordon has been working with the South Denver church of Christ for the past five years.

TAIWAN

Bro. Robert C. Frazier, who spent three years on Taiwan (Formosa) while a member of the United States Air Force, is returning there with his wife and four children to preach the gospel. He presently is working with the church in LaFollette, Ten.

Bro. Frazier plans to work with the native islanders rather than the refugee Chinese mainlanders. The Roy Mullinax family is the only other missionary family on the island at present.

HERE AND THERE

London, Ont.: The Fennel Avenue church in **Hamilton** set aside one week's collection in September for the **London** building, $325. An individual donated three blackboards, three flannel boards, two bulletin boards and two easels.

The **London** building is scheduled for completion on or about February 15th. Attendance at Bible classes recently reached 85.

SPIRITUAL MATURITY

(Continued from page 4)

E. *Christian maturity is the state, where the Christian learns to live above fear and anxiety.* Our Lord taught, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink, or wherewith shall we be clothed." Christian growth is needed to trust in God completely.

A story is told concerning a man who was so afraid of his shadow and so disliked his own footsteps, that he determined to run away from them. But the oftener he raised his feet, the more footsteps he made, and though he ran very hard, his shadow never left him. From this he inferred that he went too slowly, and ran as hard as he could without resting — the consequence being that his strength broke down and he died. He was not aware that by going into the shade he would have got rid of his shadow, and that by keeping still he would have put an end to his footsteps. Anxiety does not pay.

F. *Christian maturity will cause us to mirror the mind of Christ.* Paul speaks of this happy state to the saints at Philippi: "Have this mind in you which was also in Christ Jesus" (Philippians 2:5).

II. *WHAT IS THE MEASURE OF MATURITY?*

A. Psychology has various ability tests to measure emotional and intellectual maturity. We are psychologists. The other day a psychologist told us how to distinguish a psychotic and a neurotic from a normal person. A normal person knows that two plus two equals four. The psychotic is sure that it is five. The neurotic knows that it is four but it *bothers* him. We believe that we have some spiritual neurotics.

B. It is most important that we establish a true measure for spiritual maturity. In this case, we are measured by the fullness of the stature of Christ. The word helikias in our text has two basic meanings.

1. Age. 2. Size or stature. The second of these seems to be the obvious use here. The passage reminds us that the church is going to be measured at all times by a divine measurement.

It will find a standard that it can never absolutely achieve. If a man puts his standard low enough, he can always judge favorably about himself or the congregation. If all other men were just four feet high, a six-foot man would seem to be a giant. In our case, we are measured by a giant's measure.

C. Christ is referred to as the perfect head. The body needs to grow to match nobility of the head. All of us have seen caricatures where some man's head was given a dwarf's body. The result is ridiculous. Each of us needs to grow spiritually to the standard shown by the head. When the church and its members become mature, the body glorifies the head. Otherwise, there isan absurb contrast.

D. Christ's spiritual stature overwhelms us. Men listened to His teaching, and said, "He speaks as one having authority." A group of soldiers sought to apprehend him and ended up worshipping him. Their report was "Never man so spake." His scripture was not shown in his words alone, but in his actions as well. A hardened Roman officer watched Him die a hideous death and cried out, "Truly, this was the Son of God." A Roman governor examined Him and said, "I find no crime in Him." His example gives scope for a lifetime of growth.

D. The Apostle Paul distinguished three stages or aspects of Christian maturity. These are the three "aces" from the Greek word "eis", which is repeated three times and translated "unto" (ASV).

1. The first is intellectual where a degree of knowledge is added to faith. 2. The second is a personal maturity of character based on faith and knowledge. 3. The third is that larger maturity where the individual sets out to conform to the highest example know — Christ, the Son of God. This growth in three stages may be paralleled by the growth of similar individuals in a congregation.

III. *WHAT IS THE FULLNESS OF CHRIST?*

The term pleroma or fullness is one that Paul borrowed from the Gnostic philosophers. Just as later Christians pulled down pagan temples and used their beams to build Christian church buildings, Paul wrecked the false teachings of his day, using their terms to describe the glory of Christ and the church.

The use of the term "fullness" here designates perfection or completeness. Christ is to us an inexhaustible source of goodness and life. Just as the Mediterranean Sea is ever losing volumn by evaporation, and yet is always full, because it can draw a fresh supply through the Straits of Gibraltar from the Atlantic, Christ represents an infinite source of divine attributes.

IV. THE REASON FOR SPIRITUAL MATURITY IS PLAIN.

A. Negatively stated, it is the refutation and refusal of error. The picture is of crafty men gambling with loaded dice to rob the Christian of spiritual riches: "by the sleight of men, in craftiness of error." The gift of church government and organization was to bring about maturity in the early church. When qualified men were respected in their efforts, unity would result. The same principle holds today.

B. Affirmatively stated, the spiritual maturity will help the Lord's church to "speak the truth in love." This in turn "maketh the increase of the body unto the building up of itself in love." Could any purpose be more sublime or necessary?

CONCLUSION: If we were to sum up the thesis of our text under three heads, they would be these: 1. Accept church government. 2. Be united. 3. Grow up and think big.

Brethren, we have accentuated the first two commands for years. In a world that contains three billion souls and which is growing at the rate of about 50 million a year, we need to adjust our spiritual objectives. Narrowness is not soundness. Bigness cannot be equated with error. We are commanded to grow to the stature of the fullness of Christ. Zeal, daring, sacrifice and love are the order of the day.

—R.D.M.

HERE AND THERE

Jordan, Ont.: Average contributions have increased each month from $264.88 in July to $349.69 in December. Two baptisms have been reported recently, one a lady of **Welland.**

TEACHING GOD'S WORD

(Continued from page 5)

the lesson will help to determine the method used. A discussion takes time.

2. *Age, Background Test*

The age and background of a group will be a definite factor in selecting a method. Debate wouldn't be good with an elderly class or a nursery class.

3. *Variety Test*

One method used too often becomes monotonous. Too much variety could be confusing.

4. *Purpose Test*

What the teacher is aiming to accomplish will have a great deal to do with what method is selected.

5. *Teacher Ability*

Some teachers will do better at lecturing than anything else. Others might be ineffective in lecturing but do very well in leading a discussion.

6. *Equipment Test*

If the equipment and facilities necessary for some method are not available the method cannot be used.

7. *Content Test*

If a subject is controversial a good method will be debate.

II. *Variety In Assignments*

Realizing that we get most out of that which we put most into, we should realize that assignments or home work should be given in Bible teaching.

Let there be variety in giving assignments. Here are a few possibilities: reading in the Bible and related books or papers on a given topic, research and report to class on a certain topic connected with a lesson, keeping of a note book, writing of a paper on some subject, work assignment such as speaking to some lost person about Christ before the next class session, the making of a model of a synagogue, tabernacle, etc., (Some might laugh at this but adults are making models of almost everything these days. One would learn much through research and model making. The class and other classes would profit from this.)

III. *Variety in Visual Aids*

Too often adult teachers neglect to use audio-visual aids. These can be used with almost every teaching method with adults. Really adults are grown up children and are attracted by pictures, objects, models, etc. almost as much as children. We, like children, remember more of what we see and hear than we do of what we just hear.

There is quite a variety of aids available for use. Some are: maps, charts,, flannelgraph material, chalkboard, globe, objects, news clippings, filmstrips and other films, models, and even pictures and other display materials.

Remember that variety creates interest and enthusiasm. It puts vitality into teaching. May we plan to use variety in presenting our lessons, in giving assignments, and in using aids to teaching. I firmly believe we will be more successful in teaching.

Be careful not to go overboard in the use of variety. It could be confusing and too disrupting to those who have been accustomed to sitting and listening. We recommend a gradual and careful change to variety so that new techniques can be mastered before rushing into others. Seek above all for methods requiring pupil participation.

MERCY OR SACRIFICE

(Continued from page 7)

to repentance before it is too late. I ask you, if we fail to take advantage of this opportunity to show mercy to the people of India for whom God has opened the door, will He then have mercy on us? (Blessed are the merciful, for they shall obtain mercy) or will He perhaps unleash upon us and our children, in judgment, the death and destruction of a nuclear holocaust, bringing those of us who remain, to the conidtion of the people of India, and taking from us the kingdom, to give it to other people who will bring forth the fruits thereof!!

Brethren, take heed! Do I speak of myself? Or do I in truth speak the Word of Christ? If you judge that I speak the Truth, then turn now to do all you can for the people of India, (or any other to whom God has opened the door of mercy,) for the time will not be long; and then may God show mercy upon you and yours. (More about India in the next issue, the Lord willing).

MORE CONGRATULATIONS

We are so very gratefull to the many who have sent in encouragement and to those who have sent messages of congratulations. As mentioned elsewhere in this issue, brother J. C. Bailey has sent $10 from India to cover six new subscriptions to persons in that country. This is especially appreciated coming from the former editor of the GOSPEL HERALD and one who so ably conducted it for almost 20 years.

Jerry Rushford, a student in Oklahoma Christian College has sent us 10 names. We are encouraged by this.

Mrs Betty Anderson of Idaho writes, "I thought you would like to know that of all the church papers, or rather the papers put out by those of the church, I like yours the best . . . I like especially the "Gleanings from Foreign Fields," the "Bible Quizz" and most of the articles . . .

Ed Bryant of Strathmore Blvd. in Toronto has sent us two fine congratulatory messages which we appreciate very much. The last reads, "Again let me salute you and the Herald for the wonderful work done by you both among Christians and others."

"Congratulations and best wishes for the future. I feel the articles in the GOSPEL HERALD are splendid. I am happy to pass mine on to friends after I've read it. Teaching and admonition is of high quality." Gladys Whitfield.

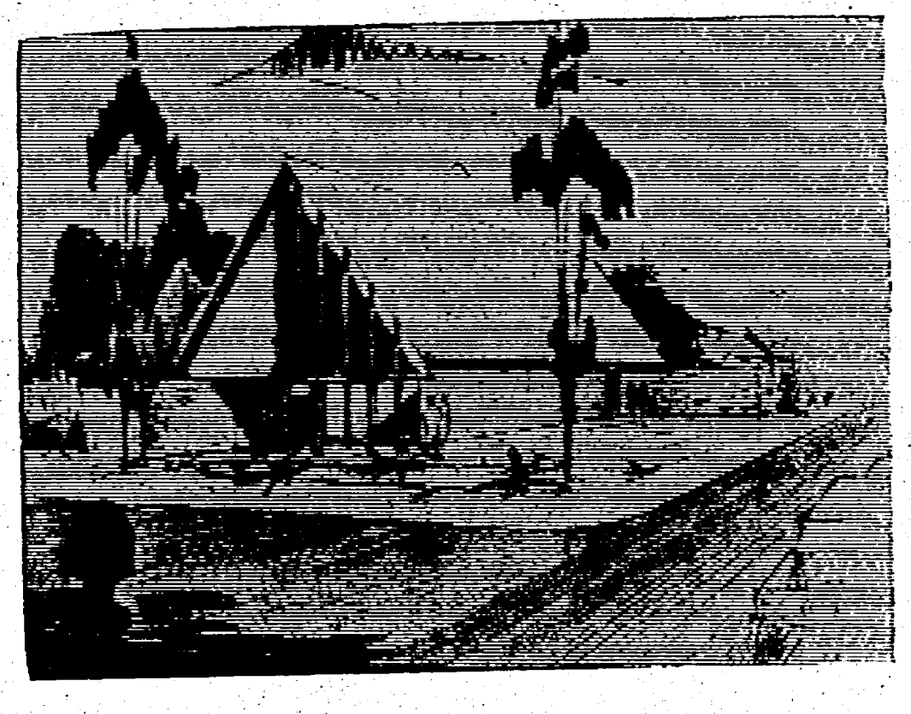
"Congratulations are in order for the new face the Herald has assumed. To my mind the November issue is one of the best.

HERE AND THERE

Tintern, Ont.: As previously reported there were three baptized during the November meeting at Tintern. The average attendance was 103 and there were 26 different visitors who attended. Thirteen baptisms have resulted from the work at Tintern during the year.

All averages showed an increase. They are: Contribution $153.15, Bible study 67, morning meeting 77, evening 60 and Wednesday 57.

PROPOSED BUILDING FOR MONTREAL



The brethren in Montreal, Quebec are contemplating the construction of a permanent building sometime in the spring of 1964, provided that the necessary funds are raised. The building, designed by a local architect, is to have an auditorium seating capacity of 200, with eight class rooms. It is also to include a preacher's study and a nursery. The two storey class room wing will be arranged on a split-level with the auditorium. A corner lot, now fully paid for, in the attractive suburb of Lachine, is the building site.

The estimated cost of the building is fifty thousand dollars. Thirty thousand, in cash, is needed before construction. Of this amount $20,000 has already been raised in cash and pledges. This leaves $10,000 to be raised before next spring. The remaining $20,000 is to be secured by a loan.

There is little doubt but what the building will be a tremendous asset to the work in the Montreal area. Besides giving more permanency to the present English-speaking work, it should also help pave the way for a French work. Brother S. F. Timmerman, Jr., who has served the past 16 years in Belgium, is planning to join the efforts in Montreal in the fall of 1964. While assisting the English work, he plans to direct his efforts toward the overwhelming French population. It is hoped that an independent French work will eventually be established.

Montreal, being the chosen site for the 1967 World's Fair, is a key center of North America for transportation and industry. A permanent building will help the brethren do a more effective work.

—Jerry L. Davidson

SAUT STE MARIE, ONT.

McNab Street, December 15, 1963: Even at this early date we are happy to report the increased interest, both in the Lord's day meetings as well as the Thursday night bible study. The congregation report it is the most interesting study they have ever engaged in.

Plans are to begin a men's training class early in the New Year. Public speaking will be one of the main subjects to be engaged in as well as other things necessary to maintain good order.

A weekly bulletin is to be published each week for distribution to all who would like to have the news of our activities. Please let us hear from you if this would be of interest to you.

The ladies of the congregation hold a Bible study in the various homes every second Tuesday. The interest in this meeting is very good and many fine lessons are being taught. Sister Ogden is to be commended for the excellent job she is doing.

A sing-song is conducted once a month for the purpose of learning new songs and practising others. It is hoped that the interest in this last activity will improve in the months ahead.

A. A. Gallagher

TO WHOM IT MAY CONCERN

Brother Aubrey Patterson began work with the Madison Heights congregation June 14, 1963. He has spoken several times for our congregation in the past and is on our speaking schedule. He has led in singing and has taught a Bible class since June. I have known Brother Patterson for about 10 years and worked with him in an extended personal worker's program previously.

He was baptized 1952, attended Great Lake Christian College 1955-57, Montreal Mission work June 1957 to January 1960, Michigan Christian Junior College 1960 until now.

We are glad to have Brother Patterson his wife Nancy, and their children Carol Ann, Roger and Brenda with us.

Richard T. Boris
Sec. Treas.
Church of Christ
Madison Heights, Mich.

DAYBREAK

(Continued from page 6)

The light that came was from His face.
All 'round it seemed to glow.
I saw in it a healing power
For everyone I know.

It shines for all the sick at heart
And on their beds of pain;
Each time I see a human need
That light shines back again."

—Author unknown

Contributed by Miss Jeanett Burley, of Sarnia, Ontario.

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TRACTS, BAPTISMS AND PICKPOCKETS

This is the day that the world calls Christmas. It is surprising how much attention is paid to it in this country that is supposed to be Hindu.

Last night our printer, the man who is now printing most of our tracts, came at 2:30 a.m. He brought fruit and a lai of flowers that he had his little daughter put around the neck of Sister Bailey and myself.

That was a little more pleasant than the other experience that I had. For the first time in my life I was relieved of my money by pickpockets. I had been carrying my money in two purses, as I had been informed that pickpockets were bad in India. They took both of them and one purse that I valued very highly. My birth certificate went along with the purses and the money.

When I got home and discovered the loss I ran over to a neighbours and phoned the police. They shifted me from one department to the other and the second department told me to send in a complaint. I had a clue that could have led to the return at least of the purse and birth certificate if it had been followed up immediately but the police were apparently not as much interested in it as I was.

Despite the perplexing adversities with which we have to deal the work here continues to prosper. There have now been 73 baptisms in the Madras area this year. We expect to baptize several more in this area before the end of the year. The future looks bright indeed but we do have problems.

We have now put out 92,000 tracts. This counts those used at Shillong as well as here. The number will pass 100,000 before we say good bye to this year.

We have now over 70 students in our Bible Correspondence Course. We have started work on putting out a course in Tamil as well as English. This is one of the things that we shall, the Lord willing, do early in the New Year.

As this work grows so our financial needs increase.

Several have been sending money directly to the field. Some have failed to register this money. This is a very dangerous practice. We lost three hundred dollars that way. The money has been traced. The church at Granite City made it up to me and they will eventually suffer no loss. The bank will make it good that issued or cashed it. I am not sure which.

IF YOU SENT MONEY AND YOU HAVE NOT RECEIVED AN ACKNOWLEDGEMENT FROM US then you should enquire into it at once. We acknowledge promptly all money received. If you wish to send money direct that is fine but be SURE to register your letter.

We have big plans for 1964, the Lord willing. First, we expect to start a training class to get men ready to help assume a greater part of the load. I have one most excellent helper in Brother Paul Nathan. Brother Ellery is an efficient man but he has an office job and a large family to care for.

We expect to have a Bible Correspondence Course in Tamil, functioning with the new year.

We expect to have ten congregations by the end of 1964. We expect that there will be 200 baptisms in the work here in the Madras area in this coming year. All this if the Lord wills.

This is a little late but the October issue of the Gospel Herald only came a few days ago. I want to join with those who are CONGRATULATING THE EDITORS. I think the pickpockets left me enough that I can join with others in sending in my ten dollars.

Preachers, and much more missionaries, depend on the religious press for much free time and space from the editors. This is freely given but I KNOW from past experience that bills have to be paid. I notice the editors tell us that they are not pressed financially but there is a sense of feeling of success that comes from a growing subscription list that we need to give these brethren. Those who get the paper will get far more in value than what you are giving.

We expect readers of the Gospel Herald to support the efforts of the Canadian workers in India. You would be without much information if you did not have the Gospel Herald.

J. C. Bailey
Annex 19, Aspiran Garden
Madras 10,
December 25, 1963

BELL'S RETURN FROM AFRICA

Many of the churches of Christ in Canada and the U.S.A. are acquainted with Bro. Allan Bell and his family now in Central Africa working in the mission fields.

In his last letter, Allan with reluctance reported that they have decided to return to Canada in June of 1964. There are several reasons why this decision was reached:

(1) The political situation in Africa is in a state of unrest.

(2) The educational system is in an unheaval.

(3) Bro. Bell's health has been very poor. He is very slow in shaking the results of malaria which he contacted last summer.

Many things could be said of their sacrifice and the fruits of their labours. Just in his last letter of November 16 he reports 11 baptisms. When they return to Canada in June this will make a total of eight years work in Africa. This will be the last time Bro. Bell will be appealing for help as he intends on remaining in Canada upon his return.

We at this time use the means of this paper to solicit your help in raising the necessary fund. We appeal to congregations or to individuals for donations whether large or small.

The total amount needed to bring the Bells back to Canada is $2,500.00. Since Bro. Bell must pay for his fare several months in advance we must raise this needed amount by March 1, 1964.

Send your donations to-day to: Church of Christ, Bell Travel Fund, c/o Wayne Kemp, 2166 Rae Street, Regina, Saskatchewan, Canada.

HERE AND THERE

Lethbridge, Alta.: There were three baptized last summer. Two are the parents of 10 children.

OUR DEPARTED

SISTER GLADYS SEARLE

Sister Gladys Searle obeyed the gospel while a young lady with the church at Lestershire England. She came to Canada at the age of 21, and settled in Toronto. She worshipped with the congregation that then, met on Bathurst Street, and when it sold out, she worshipped with the Fern Avenue Congregation until she with her husband and children moved to St. John N.B. thirteen years ago. Her husband predeceased her by nine years. About nine months ago she moved to Victoria B.C. Here she once again was united with the Lord's church.

Suffering a stroke in August, she was placed in hospital there for a time. After recovering sufficiently, she came to Toronto to reside with one of her sons. Her health gradually waned, and consequently, she suffered four heart attacks. She spent the last three weeks in the Scarboro General Hospital until the final call came.

She is survived by three sons and one daughter and a number of grandchildren. It was the writer's privilege to speak a few words of comfort to those left behind, being ably assisted by Bro. A. S. Herron, an elder at Bayview Church of Christ.

—M. J. Knutson

* * *

LANE

Suddenly at his late residence in Gainsborough Township, Isaac Lane passed away at the age of 76. He had enjoyed good health until the end when he suffered a heart seizure. He lived and died on the farm where he was born.

He and his wife had formerly been members of the church at Rosedene. His wife predeceased him in 1951.

He is survived by his son Arnold, at home, and one daughter (Beulah) Mrs Oscar Robbins, St. Catharines; one brother, Eli Lane and five grandchildren.

The funeral service was held at the Tallman Funeral Home, Campden, with burial in the Hillside Cemetery.

Charles G. McPhee

* * *

SISTER ELSIE GAY

Sister Elsie Gay passed away suddenly on January 8th. We have not received further details but hasten to extend our sympathy to the relatives and to the brethren at the Maplewood Avenue church in Toronto where she worshipped.

BOOK REVIEWS

(Continued from page 9)

(Romans through Jude). It has gone through seven printings since August 1962 and has been widely acclaimed. Recently there has been a great demand for it to appear in paperback.

Most of us have given or heard speakers paraphrase passages of Scripture. This is often done to attempt to bring out the full meaning of the text. The original Greek is such a rich and varied language that many English words are often needed to translate one Greek word. Many of the words used in the standard translations are not readily understood by the average reader or listener.

Much could be said in commenting on this fine work. But perhaps a sample of the translation would be the best means of demonstrating its value. Here is the rendering of Titus 2:11-14: "For the free gift of eternal salvation is now being offered to everyone; And along with this gift comes the realization that God wants us to turn from godless living and from sinful pleasures and to live good, God - fearing lives day after day, looking forward to that time when His glory shall be seen—the glory of our great God and Saviour Jesus Christ, Who died under God's judgment against our sins, so that He could rescue us from constant falling into sin and make us His very own people, with cleansed hearts and real enthusiasm for doing kind things for others."

HERE AND THERE

(Continued from page 10)

have now begun worshipping in the basement part of our new building, although we were not able to buy our heating system. We set up a temporary unit which is serving the purpose very well.

"We opened with a protracted meeting with **Bro. Clyde Lansdell** of **North Bay**, who certainly gave us good lessons. Meetings were from December 8th through the 15th.

"The interests was good throughout the entire week, with the largest attendance the last meeting (Sunday evening). A number of outsiders attended every meeting with as many as fifteen one evening. We rejoiced when five precious souls answered the call of the gospel and were baptized for the remission of sins.

"I would like to thank both the **McNab** and **Livingstone Creek** congregations for their assistance in helping to make our meeting a success." **H. N. Bailey.**

North Bay, Ont.: A meeting for young people has been started meeting in a home each Friday. The River Street church in **Valdosta, Georgia** is considering a concentrated campaign in **North Bay** this summer.

Buildings: Churches have recentcently opened new buildings at **Concord, Ottawa, Niagara Falls, St. Catharines** and **Barrie.** New buildings are underway or contemplated at **London, Montreal** and **North Bay.**

Barrie, Ont.: Both this church and that at **Collingwood** hope to be able to purchase buses for use on a regular Sunday route. They have appealed for help suggesting the fifth Sunday contribution as a means of making these purchases possible.

Newmarket, Ont.: This church announces the beginning of mid-week meetings on Tuesday nights, and of young people's meetings on Saturday nights. Seventeen young people were present at the first of the latter meetings.

W. Jones of Barrie continues to speak at the 4 p.m. Sunday services. Hopes of obtaining a full time worker are growing.

Toronto, Strathmore: The Elders are now receiving funds for the establishing of a new congregation at **Port Arthur - Fort William.** If every member of the church in Canada would give only $1 per month over the next 36 months, the result would be a self-supporting congregation.

Strathmore collection on December 22 was $718.

Bayview Ave.: **Phyllis White** of this church has retired from her work as a school teacher and left

(Continued on page 17)

HERE AND THERE

(Continued from Page 16)

this month for mission work in Glasgow, **Scotland**, where teachers are urgently needed to conduct children's and women's classes.

Maplewood Ave.: This church announces a gospel meeting for April to begin with an all day meeting on April 26 and continue through May 3. **L. W. Jones** of **Barrie** will be the speaker. One was restored recently under the preaching of **Blenus Wright**. Average collection 1963 was $79.00; for November and December was $93.00.

Harding Ave.: One was baptized on December 15 bringing the total of recent conversions to four. **John Justin** is the preacher.

Fern Ave.: A protracted meeting commences May 3.

City Wide Gospel Meeting: The churches in **Toronto** are planning this meeting together. The place will be the **Eaton Auditorium** and the dates September 28 through October 2. Further details will be given as they are available.

The **Sarnia** church sponsored the afternoon service at the **Home for the Aged, at Romeo, Michigan**, Sunday, January 12th. There were nineteen made the trip. The following brethren took part: song leader, **Aubrey Hibbard**; prayer, **Ralph Hibbard**; the table, **Bruce Waldeck**; passing emblems, **David Hibbard**; scripture reading, **Ross Gennoe**. Bro. **Bill Friley** gave the sermon. Closing prayer **Bruce Waldeck**.

Sister **Fargher** of the **Windsor** congregation is in the **Whitfield Nursing Home in Sarnia.**

Windsor, Ont.: "We continue to be blessed with encouraging growth here at **Windsor**, as two more were baptized into Christ recently." **Ray L. Miller.**

Beamsville, Ont.: Keith Thompson has been invited to remain with the church for his seventh year. "Ten were baptized during the year, four were restored and two placed membership. Three of those baptized and two of those restored were **Great Lakes** students."

Average weekly contributions for 1962 were $236, for the first six months of 1963, $247 and for the last half $275 making a 1963 average of $261. The budget was $252 and has been raised by $38 to $290 for 1964.

Fenwick, Ont.: "In the last six months of 1963 we had an average Lord's Day morning attendance of a little above 49." Low 40 and high 62. **M. Craddock.**

Port Colborne, Ont.: "The average Lord's Day morning attendance for the last six months of 1963 was a little better than 30". Low 18 and high 46. **M Craddock.**

Kingston, Ont.: William Garrison was restored during the fall after some 20 years away from the church.

The showing of one of the cottage meeting filmstrips resulted in a request for permission to invite others. The next meeting showed that the others were 20 women of the women's group of the **Westbrook United Church.**

A meeting is planned for February 9-19. The baptistry is ready for use and the seats in the auditorium are newly upholstered. The exterior of the building is being covered with white aluminum siding. Financial assistance would be very much appreciated.

Ottawa, Ont.: The residence for the preacher has been completed, next door to the church building, and **Brother Clutter** and family have moved in. The goal of 75 in Bible study has been reached or exceeded and will be raised. The new budget calls for $137.50 per week.

HERE AND THERE

Montreal, Que.: Brother Timmerman has decided, after 16 years in **Belgium**, to move with his family to Montreal and endeavor to work with the French speaking population there. He will be supported by the **New York Ave.** church in **Oak Ridge, Tenn.** This family will sail from **Liverpool** on May 27. There is also hope of a brother, experienced in working with the French moving into **Quebec City** this summer.

One was immersed in obedience on December 16 at Montreal. The last collection for 1963 was $137.

HERE AND THERE

Halifax, N.S.: A nurse, formerly of the Salvation Army, was baptized recently. An ad in the paper recently resulted in five more Bible correspondence students. **Mill Village** church is putting an ad in the "Family Herald". The radio program over CFDR in **Dartmouth** has been favourably received by the station management and the public and will be continued into 1964. Extra help is needed to continue it the whole year.

PREACHERS OF TODAY

Volume II of this work is being prepared. It will carry up to date information on the 2700 preachers who appeared in Volume II and include hundreds of young preachers. Preachers who wish to be included should write to **Batsell Barrett Baxter, "Preachers of Today", P.O. Box 126, Nashville, 12, Tenn.** for the forms. "We hope this new volume will encourage many young men to plan to preach the gospel of Christ as it honors those who have given their lives in this greatest of all callings." — **M. Norvel Young.**

Niagara Falls, N.Y.: Bro. **Ernest Raines**, formerly a construction manager with **Peden Construction**, is the new preacher with this church. He preached in a special series January 12-17 in which there were six restorations.

Hamburg, N.Y.: The new building completed here under the supervision of **Ernest Raines** is now in use and will be formally opened in an all day meeting on February 2. The chorus of **Great Lakes Christian College** will participate in the afternoon. This date will be the beginning of a gospel meeting with **Leonard Waggoner** of **Cleburne, Texas** as the speaker.

Oklahoma Christian College has been selected to be featured on a half-hour ABC national radio network program aired coast-to-coast March 8.

Because of its "advanced learning concepts, its religious - academic approach and its program on American principles," OCC is one of 13 colleges in the nation selected for the American Broadcasting Company's program series, "Presenting the Small College."

JUNE MEETING

The **Beamsville, Ontario** church will conduct the 1964 **June Meeting** with **Don Gardner** of **Ohio Christian College** as the speaker. He will preach a meeting the following week.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, classes 9:45, assembly 11:00 a.m., 6:00 p.m. Thursday 7:30 p.m. Contact L. Wesley Jones, 62 St. Vincent St., 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow, Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminster sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7:00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S, E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is,)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Dwain Hicks, secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:30 p.m.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E., J. C. Clifford, ev.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m. Bible classes, 4:00 p.m. Worship and Breaking of Bread. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedle, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston, Ont.

SPRING MEETING
ST. CATHARINES, ONTARIO
APRIL 8-19
Preacher, L. Wesley Jones

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. J. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. Warren T. Whitelaw, 135 Glendonwyne Rd., Toronto R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See also Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale. Sun. School 10 a.m., Worship 11 a.m., Thurs. 9 p.m. Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 11 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

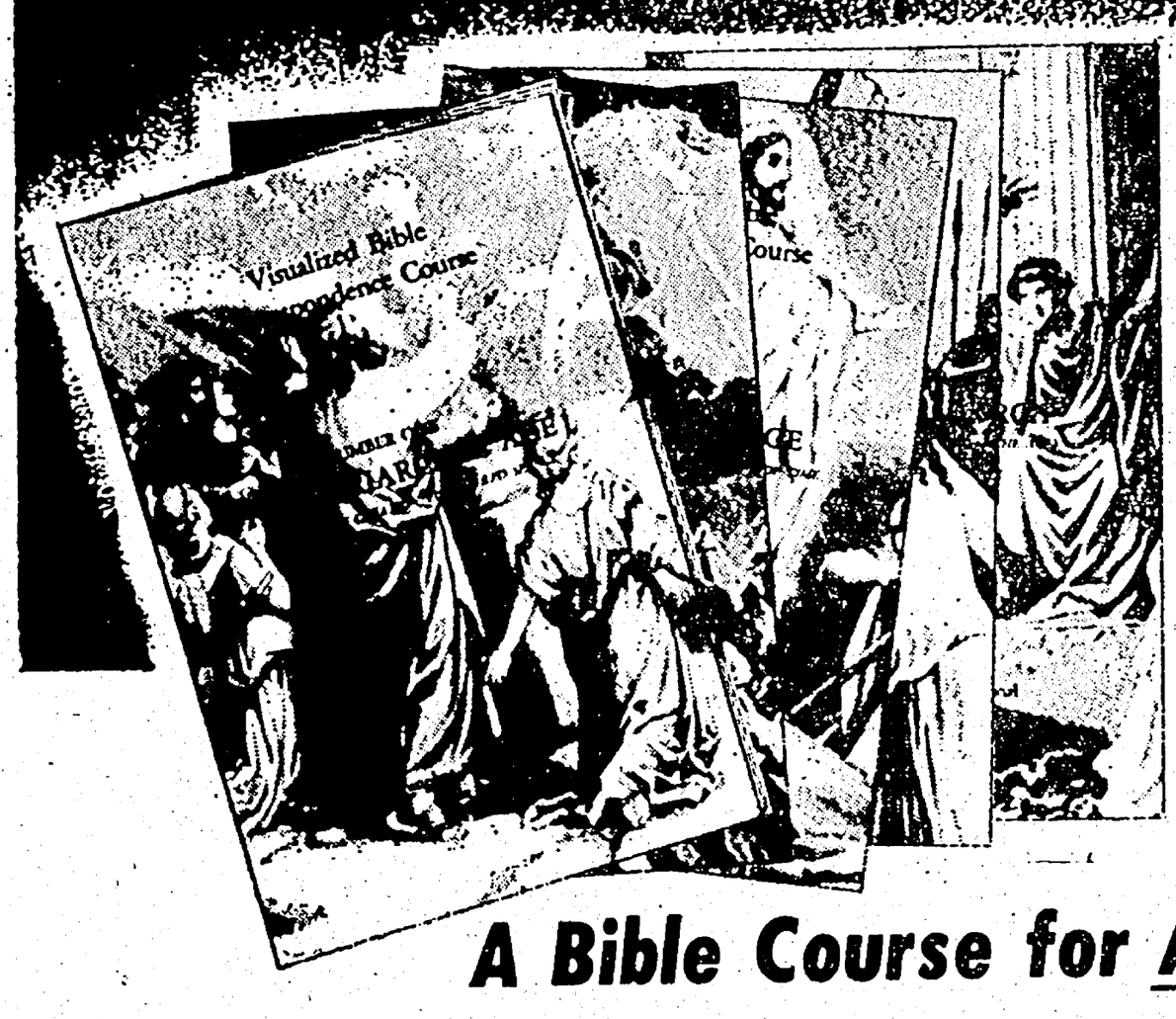
WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

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SPECIAL ISSUE: "THE CHURCH IN WESTERN ONTARIO"

For the promotion of NEW TESTAMENT CHRISTIANITY

VOL. 30, No. 2 BEAMSVILLE, ONTARIO March, 1964

ARE WE READY?

Jim Hawkins, Victoria, British Columbia



"Sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (1 Pet. 3:15). It has been a sure sign of progress within the last few years, that churches of Christ have been taking definite steps in enabling every Christian to give "an answer for the hope that is in him". A surge of new emphasis has been placed upon this facet of the work of the church. Personal work and cottage meeting training classes have been inaugurated in many of our congregations. The result has been an increase in the numbers who have obeyed their Lord.

Since the advent of the restoration movement in North America, we have gone through stages in the matter of individual christian evangelization. At first, even the opponents of the New Testament christians admitted that christians were "walking Bibles", being able often to "out-argue" even denomination preachers. But this situation deteriorated, to the point that few could handle themselves in any kind of religious discussion — it became the preachers duty to know and preach the Bible. Thankfully, we are moving back in the other direction again.

But may I challenge your thinking for a moment with the question: "Are we really ready to meet the modern man of 1964. Do we have a 'reason concerning the hope within us' which will convince, convict, and convert the hearer?" I don't think so. I am afraid that you and I are still trying to fight the battles of 100 years ago that the Campbells, the Smiths, and the Stones fought. Yes, there is still the same sin, division, sectarianism, and hatred now as there was then. But the problem is that the Deveil is promoting these sins in a much different way than he did 100 years ago.

Today, the Universities of our States and Provinces are grinding out the new leaders of our governments at every level, the leaders of business and industry, and those in every field we might

(Continued on page 7)

Mercy Or Sacrifice, Which?

(Matthew 9:13)

by Paul Mann

(Continued from a previous issue)

In the first part of this discussion, I set forth, I believe, secured by the Scriptures from successful controversy, that we are duty - bound to extend the hand of mercy to all for whom God has opened the door of salvation and shown the way of lovingkindness and mercy. And our mercy must be, (not only for the souls of men, but) for their bodies as well. (See Matthew 25:31-46). Also, "Or know ye not that your body is a temple (sanctuary) of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your BODY." (I. Corinthians 6:19, 20).

God has opened the door of mercy for the people of India. With the responsibility this incurs, are you now prepared to stand in judgment before Christ and hear Him pronounce, either: "Come," or "Depart"? It will be a crushing blow to every soul who professes Christ, to hear Him say, "Depart from me, ye cursed, into eternal fire which is prepared for the devil and his angels". And the hollow echo will follow down through the empty ages of everlasting anguish, "Inasmuch as ye did it not unto one of these least, ye did it not unto me."

As I was preparing this, a piece

(Continued on Page 3)

THE EARNEST OF OUR INHERITANCE

L. Wesley Jones

(Editor's Note: *This is the text of a lecture given at the recent series at Great Lakes Christian College. It is one of the four presented as "Studies in the Holy Spirit". Much discussion was provoked by these studies. The second lecture will appear next month. K.T.*)

We grope for an explanation of the sterility and coldness observed in the lives of so many Church members. There is no one cause, and so, most of our diagnoses contribute something worthwhile and helpful. Our purpose in this paper is to suggest another analysis. Too many of us are like the disciples of John, found in Ephesus by Paul (Acts 19) —We have not so much as heard whether there be any Holy Spirit.

Newness, a walk, quickening, mortification of the deeds of the flesh, confidence from witness, help with our praying, fruit, a spirit of faith, the cry of "Abba, Father", waiting with hope, access to God's throne, unity and fellowship, are some of the things that are said to be OF, THROUGH, BY or WITH the Spirit (Romans 8, Galatians 4, 5, 2 Corinthians 4, Ephesians 2, 4, Philippians 2). An improper relationship with the Spirit will mar these blessings and many others. Some of these may be completely missing from our lives, and the result is a dreadfully dull concept of the Christian life. There is a lack of sparkle and fullness in dutifully living up to rules of faith which we have embraced. When one gives up the world for Christ, and is then deprived of a relationship with the Holy Spirit through error or misunderstanding, a vacuum is the inevitable result.

The Mystery of the Spirit

Through our human nature we easily grasp the meaning of a Father and Son relationship, and a brother to brother relationship. God is our Father, Christ is the Son of God, and our Elder Brother. While nature does not teach us all we need to know about these two members of the Divine Family, it does supply us with a comfortable foundation upon which to enlarge our understanding. We do not have this help from nature in our study of the Holy Spirit. There is something almost automatically mysterious about a "spirit".

There may be a deeper reason for this difficulty. The Holy Spirit's best known function in the divine scheme is that of revelation. Without the work of the Spirit, God's planning and Christ's execution of those plans, would be known to us only through unreliable tradition. This means that we are dependent upon the Spirit. If this appears as a circle of logic, it would be well for us to remember that this is God's arrangement, and that it is our privilege to step into the circle.

Finally, our problems often grow out of a curiosity about "how" the Spirit does certain work. We are not content to accept the *fact* that this work is done. A greater interest in "what" the Spirit does, and a willingness to gladly accept what the Scriptures say He will do for us, will do much to solve this problem.

Ephesians 1:13, 14

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

In *Word Pictures of the New Testament,* Robertson defines "earnest" in this text as meaning "part payment on the total obligation". There is unanimous agreement upon this definition. The Christian "inheritance" is the reward of faithful Christian living. A most familiar passage to Bible students is 1 Peter 1:4, where this reward is referred to as "incorruptible, and undefiled, and that fadeth not away, reserved in heaven . . ." Each time the word "inheritance" is used it is a rebuke to the Eternal Security Doctrine, which asserts that we *already* have Eternal life, and that we cannot lose it because it is *eternal.*

Other Bible Passages

Paul declares then that the Ephesians heard and believed the gospel. They were then sealed with the Holy Spirit as "part payment on the total obligation" until such time as they would receive the final reward. Trust, or belief, in this case stands for the whole plan of salvation, just as other acts do in other passages. Thus, we have before us a Bible passage which states that when a sinner obeys the gospel he is given a part of his reward in the form of the Holy Spirit. This passage becomes parallel to a number of familiar texts, and a corroboration of others. As parallels we suggest Acts 2:38 and 5:32.

Acts 2:38, Repent, be baptized, receive gift of Holy Spirit. Acts 5:32, Obey Him, given Holy Spirit. Eph. 1:13, 14, Heard, Trusted, Sealed with Holy Spirit, an earnest.

Ephesians certainly takes it place beside I Thessalonians 4:8 and 1 Corinthians 6:19. In these, which we urge you to read immediately, we call attention to such strong expressions regarding the presence of the Holy Spirit in the Christian life, as "hath also given us his Holy Spirit", "which is in you", and "which ye have of God."

We have passages which say that the Holy Spirit is *to be given* to the saved man at the time of his obedience. And other passages which say that the Holy Spirit *has been given* to such men at their obedience. Our Ephesian text sheds more light on the *nature* of the gift than any of the others. We should also keep in mind 2 Corinthians 1:22 and 5:5.

What Could God Owe Man?

The obligation of the "earnest" implies that God owes man a debt. Just what sort of a relationship does the new-borne creature have with God that calls for such language as this? Four words will help us with this:

Covenant — Hebrews 8:10, Matthew 26:28 are among the references that will state clearly that God and the saved man have a covenant relationship. This is a working relationship which seeks the Eternal Reward of the soul. God gives to the cleansed sinner a "part-payment" to constantly remind him that God will fulfill His partnership in this covenant.

Promise — Titus 1:2 puts eternal

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MERCY OR SACRIFICE

(Continued from page 1)

by M. Norvel Young, in the December 12 Christian Worker, impressed me. He says: "The U.S. Department of Commerce reports that Americans will receive about five hundred billion dollars in income after taxes. This means 180,000 Americans have more to spend than 500,000,000 Europeans who are the next richest people on earth. (I do not understand Canadians are less rich than Europeans; I assume brother Young tacitly includes Canadians as Americans, although we are not as rich as our southern neighbors. P.I.M.) The Department also indicates that we spend one-fourth of our income on luxuries." Further: "—as we obtain more gadgets, bigger houses, and larger cars, we are in greater danger of falling in love with this present world and neglecting spiritual values." Would it be presumptuous to suggest we are past the danger that we HAVE 'arrived', as the expression goes?

Now, for some facts about India, gleaned from America's 1962 edition.

The land area is about the same as that of the North American continent. Based on a 1951 census and an official 1958 estimate, we can estimate a population of around 425 million, (nearly double that of Canada and U.S.), which is increasing at the rate of 5½ million per year. This increase is less than that of the world average, which is 1.6%; North America's is 1.7%.) The annual birth rate is around 17 million; the death rate nearly 11½ million. A boy born in 1951 had an average life-expectancy of 32½ years.

In the 1951 census 303 million were classified as Hindus, 35 million — Muslims, around 8 million — other non-christian religions, while just over 8 million were classified as of Christian religions, (less than ¾%.) These include Roman Catholic, Eastern Orthodox, etc.

Over 80% of the people live in villages, where the caste system appears in its fullest development.

About 70% of the people depend on agriculture for their livelihood. 25% of the village families hold 84% of the land. In the 1951 census nearly 50% of the rural population dwelt in villages of 500 to 2000 persons, over 25% in villages under 500, nearly 20% in villages of 2000 to 5000, only a little over 5% in villages of over 5000.

Americana states: "But no matter what the geography of a specific village, POVERTY, PETTY TYRANNY, and REPETITIVENESS (emphasis mine, P.M.) are the common pattern." The city people must be better off, surely. I will quote again, "most city dwellers are employed in service and distributive occupations which add little to the national income. The results can be seen in the DEEPENING POVERTY of the cities, in the PROLIFERATION OF RURAL HOUSING TYPES in UNCONGENIAL URBAN SLUM SETTINGS, and in the OVERFLOW OF THE POPULATION INTO THE STREETS IN SEARCH OF LIVING QUARTERS." (Emphasis mine, P.M.)

The Americana says this about housing constructions: "In 1953-1954 a national sample survey was made of conditions in 53 towns and in the cities of Bombay, Calcutta, Delhi, and Madras. It found that nearly ONE FOURTH (emphasis mine) of the houses had plinths, (footings) walls and roofs of mud. About 44% of the houses had one room; 28%, two rooms; 12%, three rooms; and only 16%, four or more rooms. About 46% of the houses had less than 100 square feet per head. These figures DO NOT tell the FULL STORY of the urban SLUM BUILDING ITSELF—." (Emphasis mine) "In any available spot there are squatters' shacks made of corrugated iron, reed and wattling, mud or whatever else is handy."

These should be sufficiently convincing evidences of the poverty-striken and desperate circumstances of these people to move us in compassion to help them.

A letter from J.C. Bailey reveals that the people of India are hungering and thirsting after righteousness and they will read religious tracts that come into their hands. They are ready for the Gospel. Many are turning to Christ. Brother Carlos informs me that in one district near Madras, in less than three weeks (from the last week of November to December 13, 1963), forty-one were baptized into Christ, and he expected five more to become obedient within the next day or two.

I understand that brother and sister Bailey are working with a man by the name of Ellery, and with the native people in Madras; and brother Carlos says the people accept the gospel message in the form of a tract with such eagerness, that they now envision printing and distributing one billion tracts within five years. The people are turning to Christ in such numbers, that brother Bailey now expects they will have started ten congregations by the close of this year (1964).

These things fill my heart with joy, brethren; but they have also made me realize that a tremendous responsibility has been laid on the shoulders of every one of us. It takes a lot of fellowship and a lot of co-operation to carry the work forward as our Saviour would have us do; yes, and it will take a lot of sacrifice and MERCY to establish Christianity in its fulness on the Indian continent. But in so doing we shall save millions from the power of sin and death, and our own selves from the damnation of the devil; otherwise be warned that God will judge us as He has judged every people who do not the works of righteousness. Not only will He allot us the wages of death in eternity; but I urge you earnestly to take seriously the warning to expect God to unleash upon us a nuclear holocaust to carry us and our children into eternity and bring those of us who remain, after the clouds of radiation have cleared, to the same conditions of hunger and poverty as of those whom we now hesitate to help.

Over ten million people die in India every year, most of them having never heard the Gospel. What are you doing to help? Remember Jesus' warning: "Verily I say unto you, Inasmuch as ye did it not unto one of these LEAST YE DID IT NOT unto me. And these shall go away into eternal punishment."

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THE RICHER YEARS



Time was when the old rocking chair got most people beyond the age of fifty. It seemed that many resigned themselves to an inactive life. They had either provided for their own subsistences during their earlier years or moved in with their children on the family farm or town house. Retirement meant little responsibility and little activity.

Modern medical knowledge, improved diet, and better living conditions have not only improved man's longevity substantially, they have made it possible for many people to be alert and active to a much later age than their forefathers. Modern pension plans have made it possible for many people past three score years to live independently and well. The policy of industry now is to retire people early and to accent youth in their personnel. What should people do with their remaining year?

The first impulse of people in this category of independent unemployment is to travel. Travel soon becomes boring unless more than average funds are available to take them great distances. Another impulse soon takes over — the desire to find a suitable hobby or preoccupation. This can be enjoyable and healthy depending on the nature of the activity. The human mind and body need a sense of purpose and a satisfaction in accomplishment.

Several wonderful people that I know have chosen to make the last years of their lives their *richer* years. They have devoted themselves to the service of the Master in one capacity or another. They have found joy in filling a need that never will be exhausted. They are no longer the unneeded and unused of earth. Their cup of satisfaction wells up and runs over. Why could not more of our brethren enjoy a similar experience?

What can such people do? Age, training and sex help to decide this question. Then too, opportunities vary with congregations and areas.

Many of my brethren are capable speakers and have preached for years while supporting themselves at secular employment. Some of the more capable of these could move to work with congregations that cannot support a younger man sufficiently. With a wealth of experience and with sufficient time to prepare sermons regularly, these men could render a real service. Some might need their income supplemented by partial support from the congregation. It would be practical and just for this support to be furnished where needed. This is one logical answer to the shortage of preachers.

Some congregations have one or more individuals in the retired category who specialize in visiting the sick and in helping with benevolence. This is the work of Christians in general. It can be also the area of special service of one who has sufficient time and the understanding brought by experience. Why cannot certain of our older brethren study up on the methods of sickroom visitation? They could bring happiness to a multitude in the years that God continues their own strength. These acts of mercy and benevolence can make the latter years the *richer* years.

Every congregation of any size has a great deal of office work that piles up until the evangelist or elders can find time to deal with it. Some retired office worker could handle this most efficiently and easily if it could be understood that this would free a preacher for more spiritual activities. Many hours of every preacher's time are spent pounding a typewriter or winding a mimeograph machine. Often this could be remedied if a dedicated volunteer would take over.

Some larger congregations hire two preachers to handle a large and varied program of work. In many cases one of the elders could work full time in place of the second preacher. He could serve without support or, if circumstances warranted, supported to supplement his income. There is as much or more authority in the New Testament for the support of elders so employed,

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THE EARNEST

(Continued from Page 2)

life in the form of a promise. The scoffer and the unbeliever have often asked whether God will keep His promises (2 Peter 3:1-9). Christians are *Standing On The Promises*, and the presence of the Holy Spirit in their lives shows them to be fully justified.

Faithfulness — Hebrews 10:23, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." Revelation 2:10, "Be thou faithful unto death . . ." God has taken every measure to abundantly assure us that there is no reason to ever question His faithfulness. For this very reason we would never question His intentions to punish the wicked as He has said that He will, for this in turn would reflect upon His intentions to reward the righteous in His faithfulness.

Agreement — 2 Corinthians 6:16, "And what agreement hath the temple of God with idols?" There is no agreement between God's temple and idols. There is none between Christians and the temple of idols. But these thoughts suggest that there is an agreement, a partnership or fellowship (I John 1:6) between God and the children of God. This agreement involves a mutual pledge of faithfulness. Man has proved that he should be required to make such a pledge. God has proved that He will keep His word without such a pledge, and the fact that He makes it anyway, in giving the Holy Spirit, is a further evidence of His abundant grace.

Words like *surety* and *undertaking* may have even more technical and legal implications than those we have used (Isa. 38:14; Job 17:3). In any case, God and the new Christian enter a delightful relationship, in which each pledges himself to the other. The new-borne one is clean, redeemed by the blood of the lamb. He is received by a loving Father who has pardoned him, and now gives assurances which the human being cannot deserve. Having remitted his sins, God now gives to him a little bit of heaven — A portion of his final reward, part payment on the total obligation, the Holy Spirit as an earnest!

Holy Spirit and Fire

We have seen gospel preachers hard pressed to explain Matthew 3:11, 12, in keeping with otherwise clear and Scriptural positions on the Holy Spirit. We have given the matter no little thought ourselves. One may often be at a loss to reinforce his view that the second pronoun "you" has reference to a select group—"He shall baptize *you* with the Holy Ghost and with fire." Not believing that Holy Spirit baptism is for all, not even believing that it is for a continuing group of select Christians in all ages, we find it difficult to satisfy even a sincere listener that the "you" in John's statement means *all comers* in reference to water baptism, but only the apostles and certain Gentiles in reference to Holy Spirit baptism. Some have even argued with some sophistry that these select persons were there in the audience at this time.

Consider another view of the passage. Verse twelve would indicate that the judgment is under consideration. We believe that in the judgment Christ will baptize all the wicked in fire. It it out of harmony with any Scriptural principle to suggest that in that same judgement Christ will over-whelm all of the redeemed with the Holy Spirit? John's purpose here is to show the superiority of Christ. While he, John, could use only water as an element in baptism, Christ would have available to Him two others—Holy Spirit and fire.

Such an interpretation would not only eliminate all problems with the pronouns, but would be completely in harmony with the passages we are studying. When one obeys the gospel he is given an earnest of the Spirit. This is a part of what he is to later receive. At the remission of sins he is given the gift of the Holy Spirit. May he not then receive an over-whelming of the Spirit when he has been judged righteous in the last Great Day?

"I Have the Holy Spirit"

Should a Christian have any hesitancy in saying this? It is not a boast for we could not deserve it. We fulfilled the gospel conditions, and therefore have the Spirit as God has promised. Our confidence is not in the way we feel—Some mysterious new emotion in the bosom. Human emotions are not that dependable, and while we are enthused and thrilled at having the Spirit in our lives, we cannot rely upon these feelings alone as evidence of His presence.

We are too frightened by statements of confidence concerning the presence of the Spirit. We are fearful that someone will think we are saying we were saved by the Holy Spirit, without obedience. Remember: We are discussing what the Holy Spirit does for the man who has believed and obeyed. The plan of salvation is not under consideration here. We are also uneasy that someone will say that the Spirit is doing something in violation of the word. But this is not what we are saying. The Holy Spirit that wrote the Word, is the Holy Spirit who comes to dwell in the new - borne Christian. In one of these works He will not contradict what He has done or said in the other.

Some have gone to such extremes in their assertions about the Spirit, that we have withdrawn to an opposite extreme. We have invented phrases, such as "All that the Spirit does He does through the written word," because these are convenient.

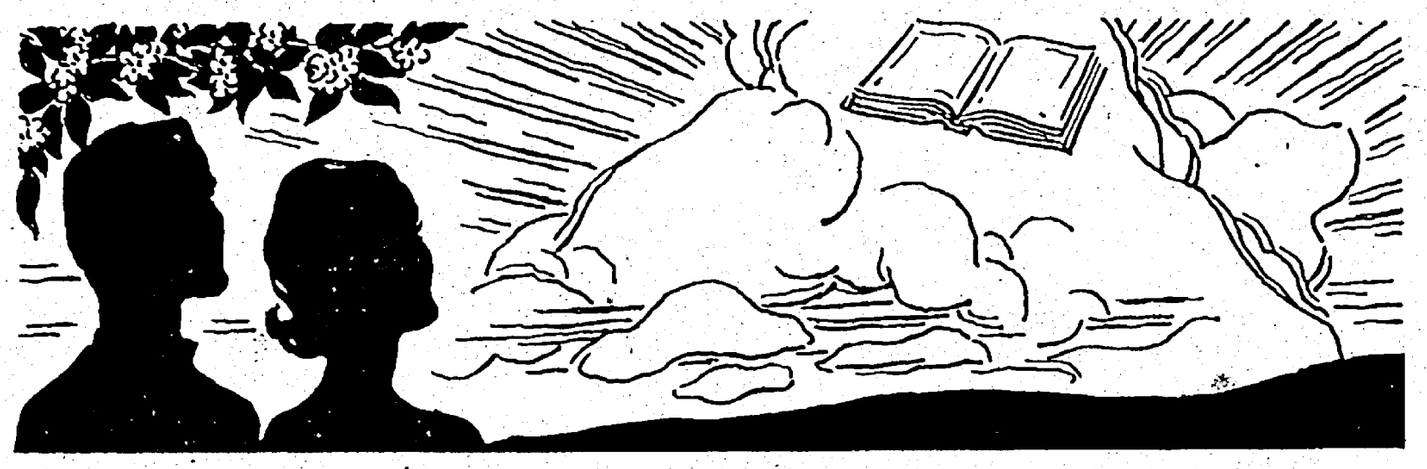
We are the first to realize that the Spirit will not do for us today some of the things He did for First Century Christians, before the Written Word was complete. But we protest the constant practice of talking about what the Spirit will not do for us. Let's spend more time learning what the Spirit will do for us.

In Conclusion

We have before us the means by which the Church becomes a Spirit filled body. Like other bodies, without a Spirit, this body could not live. As God wants forgiveness on the terms of the gospel, He adds the saved to the Church and gives to them the Earnest of the Spirit. If we do not "grieve" or "quench" the Spirit, if we will pray for strength through the Spirit (Eph. 3:16), the Spirit filled body, the Church, will

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A page for CHRISTIAN YOUTH



Ray Miller, Editor

WOW!

Talk about just plain hard work! The following quiz was contributed by (who else?) Bro. H. F. Thompson, of Kingston, Ontario. If you like a challenge, if you like to be double-dared, then here it is! All you have to do is follow the instructions, and find the answers in the book of First Samuel. Those of you who accept the challenge, would you be kind enough to send (if you would care to) your answers and reactions to Bro. Thompson? Send to Bro. Thompson at 446 College St., Kingston, Ontario. I dare you!

QUIZ TEST ON FIRST SAMUEL

1. Unscramble the words in the left column. All are proper names.
2. Connect with a line the related words in the right column.

Example: THIRCS ..... CHRIST ..... Sacrifice

1. HHIEECLAM	.....	1. Better than ten
2. USALEM	.....	2. Murderer
3. RIBHATAA	.....	3. Provoker
4. PINHOH	.....	4. Giver
5. BIGALIA	.....	5. Martyr
6. IDDVA	.....	6. Faithful
7. KNHLAEA	.....	7. Merciful
8. THOGLIA	.....	8. Disobedient
9. HENNNIPA	.....	9. Beloved
10. DOGE	.....	10. Escaped
11. BALAN	.....	11. Careless
12. ULAS	.....	12. Wicked
13. NNHHAA	.....	13. Wises
14. AATHOJNN	.....	14. Evil
15. LEI	.....	15. Foolish
16. CASHIH	.....	16. Deceived
17. SHINEHAP	.....	17. Champion
18. BAREN	.....	18. Worthy of death
19. AAGG	.....	19. Lover
20. CHIMLA	.....	20. Taken alive

Complete by placing the corresponding numbers together.

1 & ..... 2 & ..... 3 & ..... 4 & ..... 5 & ..... 6 & .....

7 & ..... 8 & ..... 9 & ..... 10 & ..... 11 & ..... 12 & .....

13 & ..... 14 & ..... 15 & ..... 16 & ..... 17 & ..... 18 & .....

19 & ..... 20 & .....

G.L.C.C. PLANS YOUTH RALLY

On April 25, 26, and 27, Great Lakes Christian College will host the young people of Southern Ontario and adjacent American States to a three day Youth Rally. The theme of the lessons to be presented will be—"All things through Christ."

Highlights of the weekend include: outstanding speakers, a debate, group discussions, a sunrise service, group singing, devotionals, and an excursion to Niagara Falls and surrounding area.

The weekend begins Friday evening and will continue until Sunday afternoon. Overnight accommodation and meals will be provided by the College.

Plan now to be a part of the three days of fun and fellowship planned for Christian young people.

THE RICHER YEARS

(Continued from page 4)

as their is for the preacher's support.

This is but a brief and suggestive discussion of the ability that some Christians have to make their retirement years their *richest* years. Unfulfilled longings and plans to serve God which one may have stifled in the busy years can never be replaced completely. For some, at least, there is the opportunity of making new plans and finding a sense of fulfillment.

Many brethren have found this to be the answer for retirement. They have been able to partake of life's true meaning, as they busy themselves in service to their Lord and their fellows. Why not give it a try in your life if circumstances permit? —R.D.M.

HERE AND THERE

After years of faithful service, Margaret Carnegie of Hamilton has been forced to give up this service to Omagh Bible School. The opportunity to serve has been accepted by Mrs. John MacKay, 7 Locust Ave., Toronto 15.

It is a pleasure to record that the $800 deficit in the Omagh funds has been met by generous contributions.

ARE WE READY?

(Continued from page 1)

like to name. But almost to a man, these are coming out bereft of their faith, and modernistic to the core. The Seminaries of the leading denominations are no better. Canada's leading Protestant denominations are admittedly modernistic, and their Seminaries are turning out religious preachers and leaders, so modernistic, that they will accept hardly a single one of the basic concepts that you and I consider fundamental in Christianity — the verbal inspiration of the Scriptures, the divinity of Christ, the supernatural, or the three fundamentals of the Gospel.

The modern generation which is taking its place in the world, and those who follow them, do not have the basic orientation into the belief in the fundamentals of Biblical history and doctrine as have you and I. Many of Canada's young adults today know more of the writings of Kant, Marx, Nietzche, and Heidegger, than they know of Matthew, Mark, Luke, or John. Their thinking and concepts have been molded into the patterns of rationalism, naturalism, or existentialism, and not by the thinking of Jesus, Paul, or Peter. More and more, these are becoming the teachers in our primary and high schools. It certainly should not be alarming to us when our son comes home and says: "Dad, I think maybe evolution is right after all", or our daughter says "My teacher said that marriage and morals and all that was just superstition, and that as we get more educated we will forget these things".

In every facet of our society the results of such teaching are being felt:

In *religion*, the current "ecumenical binge" or "unity at any cost" is but one example. A respect for the authority of Jesus Christ dictated through the words of the Bible is absolute foolishness to these people. They are interested in the creation of a super-church, and not in the renewal of the "unity of the Spirit". The New Testament church, doctrine, and worship has no place in their concepts. It is archaic.

In *Morals* our nation is reaping the results of Freud's and Darwin's concept of man. When man becomes nothing more than a "glorified animal", when you degrade the dignity of man, and deny him a basic God-given moral code, then you can expect crime, delinquency, sexual promiscuity, illegitimacy, and the breakdown of the home.

And *Ethics* are no different. When man "learns" that the law governing him is not "Love thy neighbor", but the "survival of the fittest", it is not surprising when ethical standards slide down-hill. When payola becomes a way of life, graft is just accepted in government, and businesses say that they have to lie, cheat, and steal to keep going, then it is evident that men have left the lofty concepts of the Master of Galilee and have "descended to the jungles" with Darwin.

This presents a revolting situation and task that are facing the church today. But what are we going to do? As the days go by, I am afraid we will see the ranks of the fundamental believers diminish, and they will be replaced by unbelievers. Will we be ready to teach them, bring them to Christ? Yes, Christ is the answer for all men, even the modernist, though he doesn't believe in Him. In the past, we have simply passed them by, saying "They're not interested". And we feel we are absolved of all responsibility. But our real problem is that as yet we haven't shown them wherein Christianity will benefit them. We haven't shown them that pure Christianity is the best life, has the loftiest ideals, the purest motives, the most noble purpose, and most satisfying ultimate goal. Herein lies our task.

How can we accomplish this? First, it must be emphasized that it cannot be accomplished by members of the church who are literally "chomping at the bit" in the desire to get away from the restraining influence of the authority of Jesus Christ so they can begin to "pitch their tents toward" liberalism. Nor can it be accomplished by carnal and worldly-minded christians who either do, or would give most anything to be able to, "enjoy the pleasures of sin for a season". Half-hearted, worldly, and two - faced Christianity will never get the job done.

But it can be done by those who know God, and know what Christianity really is and means in the life of an individual. Christianity is indeed an intellectual religion, but it is also an experienced and practiced religion. We will never be able to impress or teach a modernist, until the transformation of mind wrought by Jesus results in a transformation of our lives into a spiritually mature child of God.

We are also going to have to learn why we believe what we believe. It isn't enough to believe because mother and the preacher do. We must study and find the sound and logical evidences which support our faith in the fundamentals of God's Word. Encourage the preacher to preach on them. Encourage your Bible class teacher to teach on them. Encourage the elders to prepare for counseling you and others in these fields. Have home discussion periods designed for dealing with these problems.

And most of all, we are going to have to learn thoroughly what God says in His will, coupling this with the daily asking for wisdom from above. We cannot teach that which we do not know.

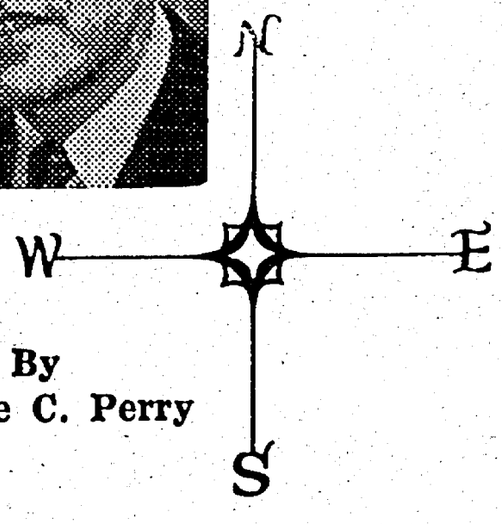
When the restoration movement was beginning to pick up momentum and make its mark here in North America, the ugly head of modernism raised itself right within our ranks. And out of all those in the brotherhood, only one man was able to wage any kind of an active and consistent fight against it. That was J W McGarvey. Everyone else was not prepared or was unconcerned. By the time the brotherhood in general woke up, liberalism in one form or another had stolen the bulk of the body of Christ.

Today we have an equally great task. We have first ourselves and our own faith to protect. We have the church to protect. We have our own children to protect from the onslaughts of infidelity beckoning from school, modernistic religion, and the world as a whole. And there is a world of people at our doorstep, hopelessly lost, bereft of faith,

(Continued on page 14)



HERE AND THERE



By
Eugene C. Perry

Nanaimo, B.C.: "The dates for the meeting at **Nanaimo** have been changed to March 1-8. **Bro. Lynn Anderson** will be the speaker." The church building walls have been plastered in a beautiful ivory tone and it is hoped that the floor can be covered in time for the meeting.

This church held its first V.B.S. in 1963 with 94 in attendance. The school was considered successful but was terribly understaffed. Any who can are invited to consider helping this year August 10-14.

Victoria, B.C.: "The dates for the next **Victoria** meeting are March 29 to April 5. The preacher will be **Bro. Clinton Brazle of North Weyburn, Sask.**

HERE AND THERE

Prince Albert, Sask.: This church is overseeing the purchase of a meeting trailer from the **Outlook** church. Immediate needs are for $150 to meet a note now due. A balance of $947 remains and the brethren would like to pay it off by July 1. The trailer will be used to help start work in mission areas in Saskatchewan.

Weyburn, Sask.: Jim Hawkins of Victoria will be at the Airport church in a meeting March 10-18. This church has decided to help **Ron Pauls** this summer in his planned effort in **New Brunswick.**

Lynn Anderson of Salmon Arm, B.C. will be in a meeting with the **10th and Bison church in Weyburn,** April 26 - May 3.

HERE AND THERE

Dauphin, Man.: "**Glen Dods** speaks on the air at 6.55 a.m. from **Dauphin, Manitoba** (730 k.c.) Monday through Friday.

HERE AND THERE

Ice Lake, Ont.: A reader has added the following to the report on the church in **Ice Lake** in the December issue. "**T. W. Bailey** held 25 meetings at **Ice Lake** from the year 1914 to 1940. Most of these were two weeks, over three Sundays long. In the year 1915 a meeting was three weeks, four Sundays long and 18, mostly young men, were baptized.

Sault Ste Marie, Ont.: It has been drawn to our attention that, rather than **Rex Smith** being the first full time preacher as reported in the January issue, **Bro. T. W. Bailey** worked full time with this church for 14 years beginning in 1943 after a year in Northern Quebec.

We thank any readers who draw our attention to any inaccuracies in these special issues or for that matter in any issues. We hasten to assure that such errors and ommissions are not intentional.

North Livingstone, Ont.: A new room on the east end of the meeting house provides an enlargement to the auditorium and a large classroom. The young peoples' class which averages 20 has the use of this room.

Sudbury, Ont.: Some of **Brother Bailey's** support has been discontinued of recent months leaving him with $150 promised for the month of February. This is not enough, nor can the local church supplement it sufficiently.

North Bay, Ont.: Local collections averaged $62.00 in December. Cottage meetings are in progress. **Mrs. Jacqueline Bonell** was baptized on January 26 necessitating a journey to **Sundridge** where a horse trough was used for the immersion. Two days a month are being set aside for the passing out of tracts in the neighbourhood of the place of meeting. This will use the whole congregation and will mean repeated visits with different tracts. Efforts are still being made to raise money for a radio program and an office. Also some expected support for Bro. Lansdell has not materialized and he needs some others to help.

V.B.S. dates have been set for August 17-21.

Barrie, Ont.: "**Paul and David McKenzie** were baptized into Christ here Saturday, February 15. We have others for whom we are praying. Summer plans include special meetings conducted simultaneously in **Barrie, Collingwood** and **Newmarket.** These three congregations and **Pine Orchard** will work and benefit. Note the advertisement in this issue. Two congregations in **Valdosta, Georgia,** will send money and workers. Our **Talent Training Class** for the men of these four congregations is being well received. **Brethren W. Hazelip and W. Jones** are teaching." — **W. Jones.**

The **New Year's** programme was considered a great success with a high of 145 and a profitable program. **Christ for the World** is now on the **Barrie** station (950, 6.30 Sunday evening), and has been well received.

A forty-two passenger school bus has been purchased and will be used to establish a regular run for Bible classes.

Collingwood, Ont.: Looking to future expansion and the need for more attractively located quarters, this church has purchased one and one half acres in a district where new homes are being built at a good rate.

Windsor, Ont.: Last month we broke our old record for Bible school attendance, when a total of 131 were present. We fell only four short of our goal. We are presently beginning a personal work program that we feel will be of great benefit in building up the congregation. When in the **Windsor** area, worship with us. — **Ray L. Miller.**

Newmarket, Ont.: This church is now publishing its own bulletin entitled **Newmarket Narrator.** It is working hard to locate a full-time man to work in the area. Although only one year old, this church has a good nucleus and is quite prepared to help itself.

Owen Sound, Ont.: Jim Nicholson of Tintern is to be here in a meeting in late April or May and **Ferrel Jenkins** for the Fall meeting.

London, Ont.: Although there were no conversions in 1963, 12 moved from other places bringing the membership up to 24. With a goal of $45, collections reached $48.59. Bible classes reached a high of 100 and an average of 66. New goals have been set. The new building will have six and possibly eight classrooms in the basement. **Ontario** churches

(Continued on page 10)



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

Marriage Is For Those Who Love God — And One Another by Thomas B. Warren, Warren Publications, Fort Worth, Texas, 144 pages, $3.00.

A recent issue of Time magazine featured an article on the state of modern morals. Reaction was such that the magazine received more mail about this article than for anything else it has ever printed.

Christians believe that the only answer to modern confusion about morals is to be found in the ethics of the Bible. There must be respect for the institution of marriage. The God who ordained marriage in the beginning must be recognized as the only authority on proper marriage today.

Thomas B. Warren presented a series of sermons on what the Bible teaches about marriage to the Eastridge church in Fort Worth, Texas. Many of those who heard the sermons encouraged Brother Warren to publish them.

There are five chapters in the book corresponding to the five sermons given in the series. The chapter headings are "Marriage — Why This Study Is Needed"; "Marriage — Why It Fails So Often"; "Marriage — The Profound Significance of 'I Do'"; "Marriage — Is Not For the Immature"; "Marriage — Yours Can Be A Successful One." Each chapter gives careful consideration to its topic. The author makes his points with thoroughness, conviction and clarity. He does not hesitate to comment on any necessary aspects of his theme.

It should be useful to teen-agers, those contemplating marriage and even to many married couples.

Christian Evidences by Virgil R. Trout, R. B. Sweet Co. Inc., Austin, Texas. 93 pages, 75c.

Ordinarily we do not review Bible class material. But seldom have we seen so much compressed into so little space as in this booklet. Anyone who thinks he knows a little about "Christian Evidences" should read this work and see how little he really knows! Much of the material seems too deep for the average adult class. It might require someone with the scholarship of the author to teach a class using this volume. But, nevertheless, those interested in this most important area of study will find this extremely valuable.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

CHRIST AND THE PUBLICANS

1. Complete Christ's statement, "For if you ..... those who ..... you, what reward have you? Do not even the publicans the same?"

2. A partial list of the apostles includes ". . . Philip and Bartholomew; Thomas and ..... the publican. Fill in the blank.

3. Jesus gave this warning concerning one who sins against a brother "If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a ..... and a publican." Complete the Statement.

4. Jesus rebuked the unbelieving Jewish leaders, "Truly, I say to you, the publicans and the ..... go into the kingdom of God before you." Fill in the blank.

5. When the Publican and Pharisee went up into the temple to pray while the Pharisee praised himself in his prayer, the Publican stood ...., would not lift up his eyes to ....., and said, God ....." Complete the statement.

6. Zaccheus, the Publican, lived in what city?

7. Name the variety of tree in which Jesus found Zaccheus.

8. Complete Zaccheus' statement, "Behold, Lord the ..... of my goods I give to the poor, and if I have befrauded anyon of anything I restore it ....."

9. In response, Jesus said, "Today salvation has come into this house, since he also is a son of ....."

10. When the Pharisees complained that Jesus ate with Publicans and sinners, Jesus said, "Those who are ..... have no need of a ....., but those who are .....; I came not to call the ..... but ..... Fill in the blanks.

ANSWERS: 1. Love, love, Mt. 5:46. 2. Matthew, Mt. 10:3. 3. Heathen, or Gentile, Mt. 18:17. 4. Harlots, Mt. 21:31. 5. Afar off, Heaven, be merciful to me a sinner, Lk. 18:13. 6. Jericho, Lk. 19:1. 7. Sycamore, Lk. 19:8. 8. Half, Fourfold, Lk. 19:8. 9. Abraham, Lk. 19:9. 10. Well, Physician, Sick; Righteous, Sinners, Mk. 2:17.

HERE AND THERE

(Continued from Page 8)

gave nearly $10,000 toward this building. "Our greatest need is more consecrated workers to help in teaching God's word in Bible School, V.B.S., and follow-up personal work." — **Ralph Perry.**

Hamilton, Fennell Ave.: With an average contribution of $196 in 1963 a weekly goal of $225 has been set in order to meet the new budget. The three **Hamilton** congregations are joining hands in supporting a radio program which will present **Wesley Jones** of **Barrie** each week for one half hour at 9.30 p.m. Sundays on station CHIQ. It will commence on March first.

Fenwick, Ont.: The contribution recently reached $129.15. **Alexander Bigelow** of **St. Catharines** recently confessed faith in Christ at **Fenwick** and was baptized. He may attend at **St. Catharines.**

Jordan, Ont.: Sunday morning attendance reached a high average of 149 in January and 111 in the evening. This church spent almost $11,000 in evangelistic work during 1963. Some support went to 10 different preachers and two radio programs. May we all learn from this fine example.

Beamsville, Ont.: "January was a great month for missionary work at the church in **Beamsville.** Four hundred dollars was sent to support **Bro. Perry** in **India.** Two hundred dollars was sent to help **Bro. Joe Cannon** to spread the gospel in **Okinawa.** Five hundred dollars was sent to **Brother Martin** in **Nigeria** to assist **Nigerians** in preaching the gospel and to assist them in preparing to preach.

Toronto: The **Toronto** churches have planned a full day of "Spiritual Medications" in the **Thorncliffe Public School, Leaside, Toronto** for March 27. The day begins at 9 a.m. and features exhibits, workshops, speeches (**Dean Clutter** of **Ottawa** and **Wesley Jones** of **Barrie**) and singing.

As reported last issue, **Phyllis White,** a retired school teacher, left in January to teach Bible classes in **Scotland.** "**Phyllis,** of course, has her pension to live on and she is paying her own expenses. **Phyllis** is setting a fine example to many retired people". **Donna Zavitz** (See editorial page. E.C.P.)

City Wide Meeting

Otis Gatewood will preach at the large meeting planned for **Eaton Auditorium** from September 28th to October 2nd.

Harding Avenue church rejoiced to see two more of their young people obey the gospel recently.

Fern Avenue celebrates its 54th anniversary on May 3rd. **Murray Hammond** of **Winnipeg** is to be present for the occasion and remain for a series of meetings through May 9th.

Ajax, Ont.: Projects in prospect include the installation of a baptistry with attendant alterations and provision of a "cry room" and Audio System.

Cornwall, Ont.: "Please thank all the churches who sent bedding and clothing . . . The clothing and bedding has made an opening for us to teach a very fine family who have eight children. So we do pray God will bless those who have had fellowship with us in this work.

"We are planning a meeting with **H. N. Bailey** from **Eastside** in the **Soo** starting March 22nd, 1964." — **Thomas Hotchkiss.**

Kingston, Ont.: Magnar Knutson of **Bayview** in **Toronto** was announced as the speaker in a meeting in **Kingston** for February 9-19. Aluminum siding has been applied to the building and is a noticeable improvement.

Ottawa, Ont.: January 19 saw a new record attendance in Sunday School of 81 and a contribution of $143.80. The **Broadway** church in **Lubbock, Texas** with a membership of approximately 2,000 will be sending Brother Clutter's support for 1964.

HERE AND THERE

Montreal, Que.: "We now have about $24,000 in cash and pledges for the building. $6,000 to reach the goal." Canadian churches are being asked to help with this part in order to enable construction in the spring.

"We are trying to find a job for a young man from **Nyasaland.** He is **Portuguese.** He is a faithful Christian in **Africa,** but because of the political situation, he wants to move here." — **Jerry Davidson.**

HERE AND THERE

Halifax, N.S.: One was added on January 5th. "Altogether, nine members have been added to the congregation here during the last year, and the attending membership is

(Continued on page 17)

OMAGH BIBLE SCHOOL

DATES: JULY 5 TO AUGUST 1

Application forms will be available soon and should be submitted in advance again this year.

Christians are urged to have a part in this worthy work by using the attached coupon.

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APPLICATION FOR MEMBERSHIP OR RENEWAL

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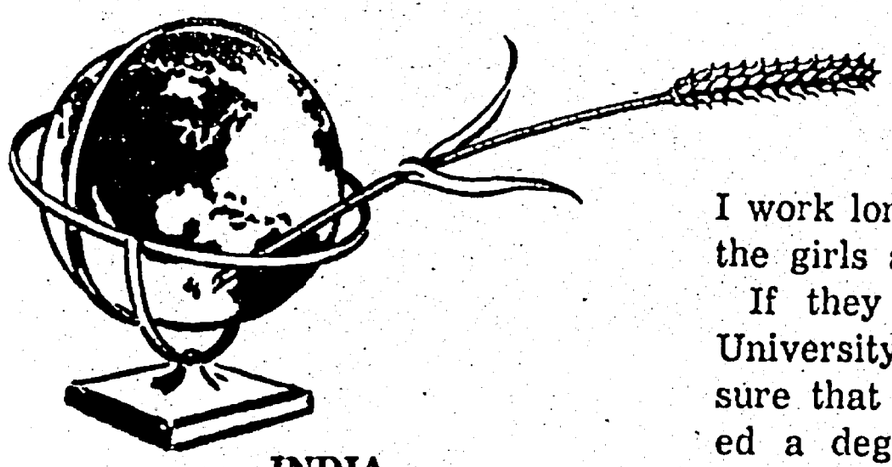
This is to say that I wish to become a member of Omagh Bible School.

Signature .....

Address .....

Membership Fee: $2.00 Annually

GLEANINGS FROM FOREIGN FIELDS



INDIA

"I am writing this on January 1 and the New Year is off to a good start for we baptized three today among the Telugu people."

— J. C. Bailey
Annex 19, Aspiran Garden,
Madras 10, India
January 28, 1964.

I have been told by the grapevine that some people are anxious to help with the India work but they do not know how, or where, to send their money. We shall try to help you in that regard.

If you want to help Donald Perry then send the money to him at Beamsville where it will be banked for him. He can draw it from there. If you want to write to him, his address is Mawlai Phudmawri, Shillong, Assam, India. If anyone so desires, funds can be sent directly to him in India. Postal money order is the best means.

If you want to help Ray McMillan then you can send the money to George Husband at Wawota, Sask. Ray's address is as above.

If you want to help David Hallett you can send it either to the church in St. Catharines, or Hailfax, Nova Scotia, I think. At least they can tell you what to do.

If you want to help the work in the Madras area then you send the money directly to me. IF YOU DO BE SURE TO REGISTER YOUR LETTER. You may send it to Bro. MAURICE BUCKINGHAM, 1143 Henleaze Ave., Moose Jaw, Sask. He places it to my credit there and I draw it once a month.

We have now put out more than 150,000 tracts since coming to India. Our Bible Correspondence work has grown until we now have more than 100 students in English and more than 80 in Tamil. There have been more than 80 baptized in the Madras area.

Despite the fact that I have lost about 39 pounds since coming to India I am feeling fine. I work long hours. Sister Bailey and the girls are all fine too.

If they gave degrees from the University of Hard Knocks I am sure that I should soon have earned a degree but in the meantime our work is both rewarding and challenging.

Brotherly, J. C. Bailey

Shillong: Some of the readers of the Herald have seen some of the colour slides that we have sent to Canada from here. We hope that this will give you a bit of a picture of things here. The pictures sometimes seem to show things as more colourful than they actually are. Nevertheless there are many beauties here to be seen and appreciated. Right now during the dry winter season the grass and some of the trees have turned brown with frost and lack of moisture.

Many aspects of our work, of course, cannot be pictured with the camera. We are coming to love and appreciate many of the brethren here. Though with some we do not communicate very well due to the language problem we do enjoy being with them. We have progressed to the point that we enjoy singing the hymn's in Khasi with the brethren. We even have some of our own morning devotions with the singing in Khasi. Things are not as strange any more and we feel more at home.

However, we may not have a home if the evil purposes of the former leader here, Prenshon Kharlukhi, are realized. We have difficulty understanding his purposes, but he is trying desperately to get us out of here. We have tried to work with the church as a whole and not just with him. This has not worked as he has been accustomed to running everything. Many people in years past have left the church due to this and have gone to the Christian Church or to some denomination. We have been served a notice to get out of the building here where we reside above the church building. The brethren here have asked us to ignore that notice from the lawyer and to stay in. On February 12 we received a Court Injunction which is supposed to restrain us from interfering with Kharlukhi's activities as trustee to the property. So it has now become a case for the courts. We trust things will work out for the advance of Christ's kingdom. We plan to go ahead as we have been doing. We will open the Mawlai Christian School on February 17 and continue to teach and preach, the Lord willing.

We expect Bob Hare from Austria here for a short meeting beginning March 9th.

— Donald E. Perry

ENGLAND

Wembley: "The work here goes very well but we are handicapped to some degree by not having a building of our own. Property is so scarce and the prices so high that it might be some time before we can get our own place in which to worship. Our membership is over 100, though of course all of these are not as faithful as they should be. Last Sunday we had a work day in which our members went out visiting the dilatory members and friends. This was very successful.

"During the late summer or fall, Sister Lake and I propose to return to Western Canada as our time here, or for that matter, anywhere away from Canada is at an end. Our passports expired two years ago and we are now working here on a two year extension which expires next December. At the moment we are trying to raise support to go into Southern Alberta or British Columbia and start a church or churches in that vast area where there are but very few churches. So far, no church has offered to assist us in our project, but we pray that we will be able to raise the necessary funds to carry out our proposed work." — E. P. Lake.

THE EARNEST

(Continued from page 8)

develop a fervor which we have never personally witnessed.

In a succeeding article we will be more specific about what the Spirit does in the Christian life, under the title, Strengthened By His Spirit.

HAMILTON & SOUTHWESTERN ONTARIO

H. Ralph Perry

This issue of the Herald features the work of the church in Southwestern Ontario and the Hamilton area. First, we thank the editors for requesting this and using the pages of the Herald to inform the brethren of what is being attempted for Christ and to encourage one another in good works. Second, we thank all the churches for co-operating so well with the requested articles and photos.

When one looks at the map of Southwestern Ontario he realizes that there are vast areas still in need of the gospel. One hundred fulltime workers could move into this area tomorrow and still there would be many towns and villages without a labourer. Here we have Chatham, 30,500 pop.; St. Thomas, 22,000; Woodstock, 22,000; Stratford, 22,000; Kitchener, 75,000; Waterloo, 23,000; Galt, 28,000, and Guelph, 40,000 without churches. In the Hamilton area are Burlington, 47,000; Oakville, 40,000, and Dundas, 13,000 without churches. Besides there is Brantford, 56,000 and Sarnia, 51,000 with churches but no fulltime workers. Besides these larger centers, there are many towns and villages of fair size and no churches.

With London as the center, look north as far as Owen Sound and you will find no church; look south to Lake Erie and you find no church; look west to Sarnia and you find no church; look southwest to Windsor and you find only the small church in Glencoe, a town of 1,100; look east to Hamilton and you find less than 10 brethren meeting in Brantford. Here is a tremendous area in great need of gospel witnesses.

The Kitchener area is a prime target for new work. We would like to see Ontario churches or some church in the U.S. plan for a beachhead into this populous and developing area. Greater Kitchener has a population of 155,000. Here are prosperous industries and thrifty people. The University of Waterloo with its unique engineer training and Waterloo Lutheran University are both located here. Close at hand are Galt, Preston, and Guelph. It would be good if a well organized campaign to be followed up with a fulltime worker, could go into Kitchener.

THE CONGREGATION AT SARNIA

The work at Sarnia has been one of slow progress and solid achievement. It is said that the first sermon preached for the church here was the last sermon of Brother Samuel Whitfield, father of Fred of Sarnia, Roy of California and John of Owen Sound. From this beginning, the church grew under a succession of evangelists such as J. C. Bailey, Tom Bailey, Charles Black, L. J. Keffer, George Johnson, Bethel Bailey, Albert Bennetts, A. A. Gallagher and Roy Davison, to mention just a few. These men were some of the most dedicated men in the brotherhood labouring under great handicaps and often at great personal sacrifices.

About 1940 the congregation moved into its own home, a basement auditorium in which they met until Brother Nelson Bailey and several others from Sault Ste. Marie assisted us in erecting our superstructure. We began using this in 1952.

Our present membership is 51. Brother Bill Friley, a high school teacher of Port Huron, Michigan, is labouring with us on a part time basis. Bible school attendance averages about 48. Classes for the whole family are held on Friday evening. These average about the same as Bible School.

We are helping to support three missions in Ontario: The Sudbury work under Bethel Bailey, the Huntsville work under Bro. Gordon Dennis, a son of the Sarnia congregation and that of London under Brother Ralph Perry. An ambitious vacation Bible School is being planned for this summer. It is hoped that we may obtain the use of one of Sarnia's schools for this effort. Cottage meetings are being held by some of the members here and hope is being held for an abundant harvest in this corner of the vineyard.

— Ralph Hibbard

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THE WINDSOR WORK

The work in Windsor began around September, 1924. At that time a group of brethren from Britain who were living in Windsor were worshipping in Detroit, and, with the help of the Detroit brethren, open air meetings were held at the river front in Windsor.





Meeting house with elders, brethren Adam Bruce, Bill Brown and Charles Wren

Soon after this, fifteen or sixteen members met in a school house on Wyandotte St. West.

Later, lots were purchased at another location and a building was moved onto them and a foundation was laid for a larger building for the future. However, this was vacated when a large meeting house was purchased at our present location. The first meeting held there was on March 11th, 1939.

We now have a membership of about 80 and on Lord's Days our average attendance in the morning is about 100 and in the evening between 50 and 60. We have an excellent Bible School for all ages with a chartered bus to transport the children. Recently we had a record attendance of 131.

Our week night Bible Study has been steadily increasing with classes for adults and young folks. Our average attendance has been around 40. The sisters meet once during the week also.

In 1963, Bro. Ray Miller began working with the congregation. Four young men were recently baptized.

Plans for 1964 include a Vacation Bible School and two Special Meetings. We believe there is still a great future for the church in Windsor and we are encouraged with our progress to date.

We have three elders, W. Brown, C. Wren and A. Bruce — the latter two being among the few remaining original members. The deacons are R. Dockeray, T. Hamilton, J. Atherton, J. Gibson, H. Monforton and M. Horrocks.

While we have made progress, our aim is to make more in '64.

—Adam Bruce

THE BRANTFORD WORK

There is presently some uncertainty concerning the early years of the church in Brantford. Perhaps some readers can supply more detailed information than is contained herein.

Bro. Harry McArdle and Bro. John Attaway were meeting in or near Brantford in the 1930s or before. In the early 1940s the Earl Spiece family, the William Neilson family and brethren from Preston met in the Temple Building on Dalhousie Street. It appears that interest weakened during the war years and meetings discontinued with most of the members travelling to Preston (18 miles) to meet with the church there for a time. It seems that the treasury funds were taken to Preston at this time.

In the early 1950s the church at Tintern began to take an active interest in helping to establish regular meetings in Brantford once more. The Earl Spiece family had become Christians at Tintern many years before. Tintern members began to come and hold afternoon services in their home in Brantford. Brother Roy Cogdill was at that time holding meetings in various Ontario cities in an effort to establish new congregations. Arrangements were made for him to preach a meeting in an upstairs room at 11 Queen St. in mid February, 1964. Brother Herman Mason assisted in various ways.

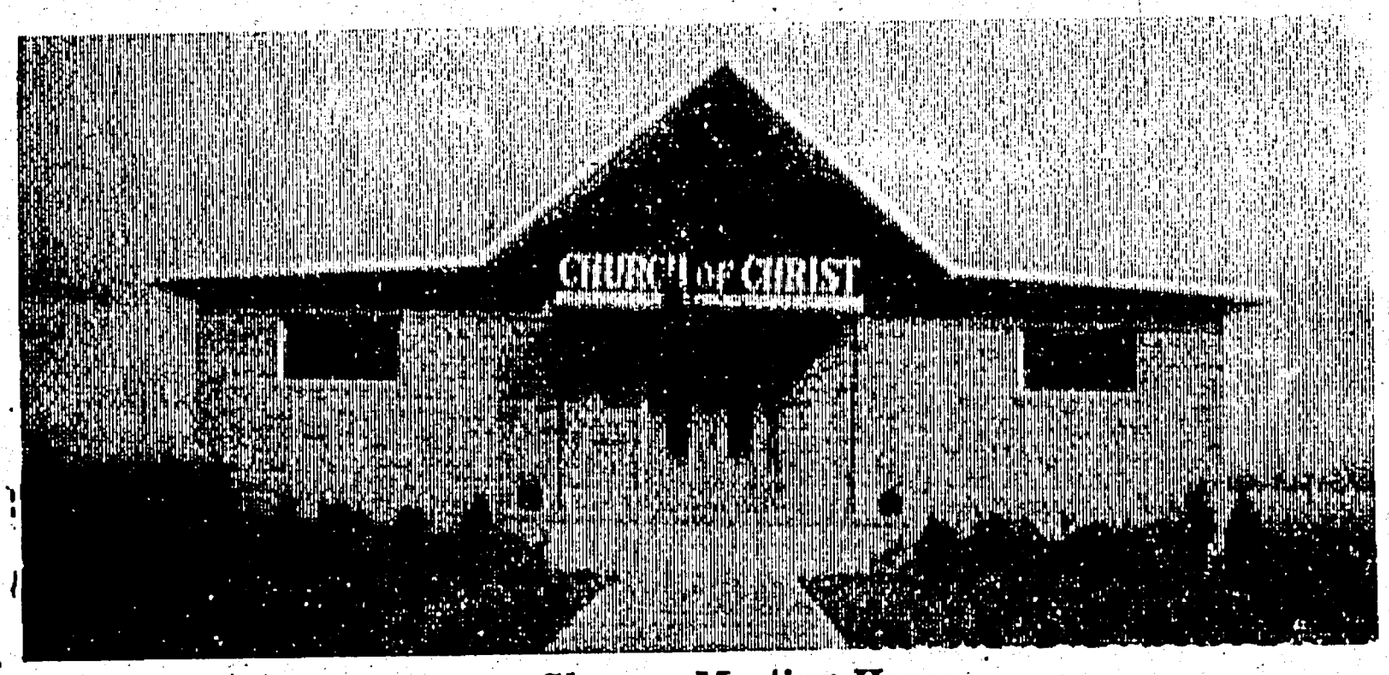
The results of this meeting were quite encouraging. Four were baptized and one discovered. Afterwards the Tintern church sent Eugene Perry each week to assist in the services which were held in the Y.M.C.A. for a time. Membership numbered between twenty and thirty. Two were baptized that summer. Some felt that it would be an advantage to have a building so a house was purchased at 12 Allenby Ave. and made into a meeting room with an apartment on the second floor.

Brother John Fant of the U.S. came in the Fall of 1954 supported by the church in Beamsville. Difficulties arose with some of the new members, some members moved away and the work became discouraging. It became necessary for Bro. Fant to take secular employment for a time. He moved away in 1956 after which the Don Halls family of Tintern moved into the apartment. Don did the preaching and supported himself by secular work. Efforts to build up a Bible school were not very successful. They moved after about two years and the small church, having lost several by death and removal and some by estrangement was left to carry on by itself. Brethren Halls and Perry came to help some but much of the public work fell on the shoulders of John Barlow who had been baptized in the meeting of 1954.

During these years meetings were held by G. Kramar, R. MacDonald,

(Continued on page 14)

GLENCOE GROWTH



Glencoe Meeting House

The Church of Christ now meeting in Glencoe had its beginning in the little hamlet called Woodgreen on No. 2 Highway about three miles east of the Village of Wardsville. In the fall of 1903 Brothers Maitland Watterworth and S. M. Jones held a six week's meeting which resulted in the establishment of the church at that time.

A vacated Baptist Church house, still in good condition of repair, was obtained for use and the church was allowed to continue to use this building until 1911 when its use any longer was refused and the brethren then erected a modest building of 20' x 30' of their own. Services continued here until the spring of 1961 when a change was made due to the Department of Highways requiring the church house to be moved to allow improvement of highway. It was accordingly decided to move the building to the Village of Glencoe, its present location.

Early in the summer of 1904 the services of evangelist Brother S. Whitfield were obtained to work with the young church, which continued until his death in 1925. During this time many meetings were held, not only at Woodgreen, but also in various school houses within a radius of six miles or so of Woodgreen. These meetings resulted in many hearing the word and some responding thereto. In this way the church continued to grow for some years.

After the death of Brother Whitfield, Brother J. C. Bailey took up the work for another couple of years. From then on Brother John S. Whitfield had charge of ministering to the church until 1946, after which time he took up work with the church at St. Catharines. Until 1961 the local brethren took charge of the services. Since moving into Glencoe Brother George Johnson of Jordan has been coming to speak twice each Lord's day.

Among the preachers who have held meetings for the church while at Woodgreen are Brethren Geo. A. Klingman, Charles Petch, W. F. Neil, Madison Wright and W. F. Cox. Since moving to Glencoe Bro. Claude Wilsford held three meetings and Brother Jim Nicholson two meetings. These meetings have resulted in eight baptisms and one restoration.

The Sunday School has not grown as was hoped and a Vacation Bible School has not as yet been held.

Progress will be slow for sometime as there is much prejudice to break down.

The church now has a comfortable church house in which to meet as the building underwent a complete remodelling in 1961 when the auditorium was completely improved both inside and out. Three classrooms, a wash room and a vestibule were added and a baptistry was installed. — A. Purcell

THE BRANTFORD WORK

(Continued from page 13)

H. Hazelip and Roy Merritt. The difficulty of keeping up the property and the fact that it was not used much in the absence of a preacher resulted in its sale in the Fall of 1960. Since that time Lord's Day morning meetings have been directed by Brother Barlow in his home at 34 Sarah St. Brother Barlow is to be commended for his faithfulness and devotion in continuing stedfastly without financial support from the church.

The church at Tintern has maintained an interest by sending someone to visit and to encourage the meetings twice each month. The present membership of six meets faithfully each Sunday morning for worship but conducts no other regular activities.

The city of Brantford has a listed population of 55,000 but it has been estimated that about 125,000 people live within a seven mile radius of the city. This city has one of the widest varieties of industries of any city in Canada. It is located in an agricultural area. The small church here has come through some trying times and needs our encouragement.

There are funds in the treasury to hold some meetings or employ a preacher if someone suitable will show an interest. The challenge here is too big for the small group, some of whom are elderly. What is needed is a concerted effort by some mission minded church in sending a worker and helping to lay plans, obtain a building and hold forth the gospel of salvation. E.C.P.

ARE WE READY?

(Continued from page 7)

without a purpose in life, bound in the clutches of modernism, humanism, and naturalism. Are we ready to help and teach these, or will we just pass them by?

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by JOHN W. HALEY

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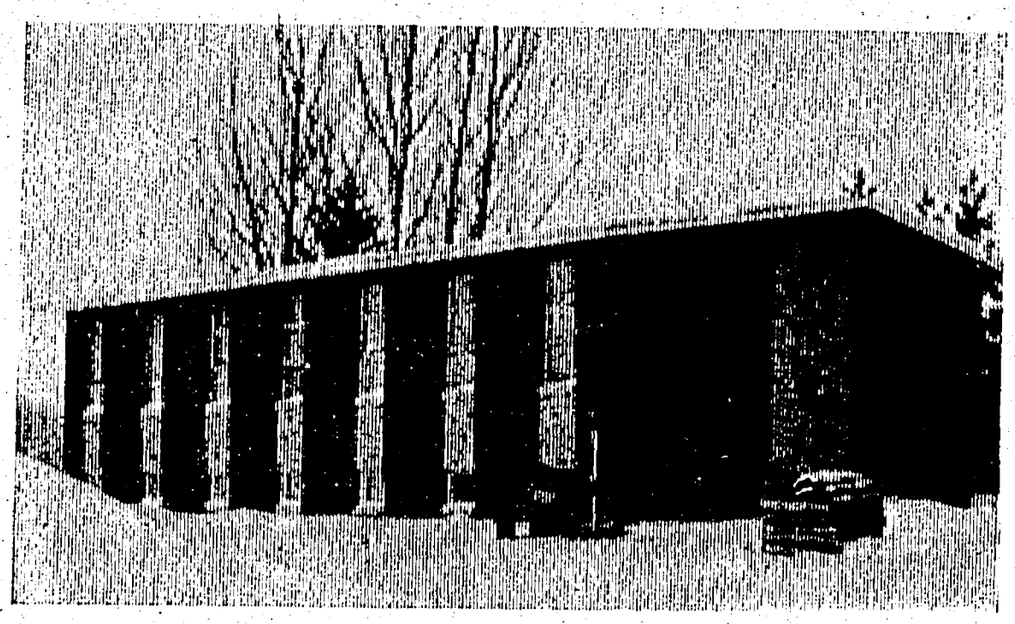
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THE FOREST CITY

"The Forest City", London, Ont. is strategically located in the heart of prosperous Southwestern Ontario half way between the huge cities of Detroit and Toronto. It is known for its tree - lined streets, lovely parks, and residential areas. London on the Thames is named after its mother city in England as are many of its streets, parks and other landmarks. Here we have Blackfriars Bridge, St. Paul's Cathedral, Pall Mall, Piccadilly, Chelsea Green, Covenant Garden Market, Trafalgar Street, and Hyde Park.



London Meeting House Under Construction

London with a population of 176,000 ranks as Canada's 10th largest city and Ontario's 4th. It is fast becoming one of the leading educational centres of Canada with its ever expanding University of Western Ontario, Teachers' College, London College of Bible and Missions, a Trade Institute under construction and a College of Education to begin soon.

This rapidly expanding city is the industrial, medical, commercial, transportation, recreational, financial, and manufacturing capital of Southwestern Ontario. The diversity of manufactured products by London firms is the basis for the economic and employment stability of London which is unsurpassed in Canada. London is Canada's 5th ranked financial center and only recently was stated to be only behind Montreal and Toronto in the investment field.

The church is young in London and is making steady progress. Early in 1958 Bro. and Sis. Ron Mason started to meet in their home. After being joined by a few others they started to meet in a room in the Y.M.C.A. in June 1959. In July 1960 Bro. and Sis. Ralph Perry and family moved to London to work fulltime with the church. The mission - minded Granny White church in Nashville, Tenn. has supported the Perrys in this work from the beginning. Their understanding and encouragement have been outstanding.

The passing of Sis. Ron (Shirley — the spark in the work) Mason, the subsequent moving of Ron to St. Catharines and the leaving for other areas of a few others caused a set back. Discouragement almost engulfed us but the Lord has been with us and the prospects are much brighter today.

In June 1962 we moved our work to Huron Heights, a rapidly expanding subdivision in northeast London. Sunday morning classes and worship are conducted in Evelyn Harrison Public School. Other gatherings are in homes. This seems to have been a very wise move. The opportunities are beyond us.

Our greatest opportunity appears to be work with children. Along with a personal work campaign a group of A.C.C. students helped with our first Vacation Bible School in 1962. This averaged 304 in attendance. Last year we averaged 307 with help from a group from Plymouth, Michigan church. They camped at Fanshawe Park and they plan to return in 1964. Some from Sarnia and other places helped both years.

On October 6th, 1963 we reached 100 in regular Bible school and averaged 66 for the year, after averaging 38 in 1962 and 21 in 1961. The prospects in this area are greater — IF — we only had more qualified teachers. We have eight classes now and should have at least 10. People are moving into new homes in the area almost every week. Many would come to our classes but we hesitate to inform them because of lack of teachers. This opportunity will not always be present as other churches are building in the area.

A new church building is under construction on a two acre track of land, located at Huron Street, the main traffic artery of Huron Heights. It will seat 126 in the auditorium, contains a nursery, study, washrooms, and 10 teaching areas with a possibility of 12. Churches and individuals from Labrador to Victoria in Canada, and from Florida to California in the U.S. have generously donated to this effort. Ontario churches have been the chief donors. Noteworthy is the St. Catharines church which set aside about $6,500.00 for us over a period of two and one-half years. Without this fellowship we could not be building this $27,000. structure now, and we are grateful, indeed. Construction was to be completed in February but likely will not be finished until close to April. Tentatively we plan to have an official opening May 10th.

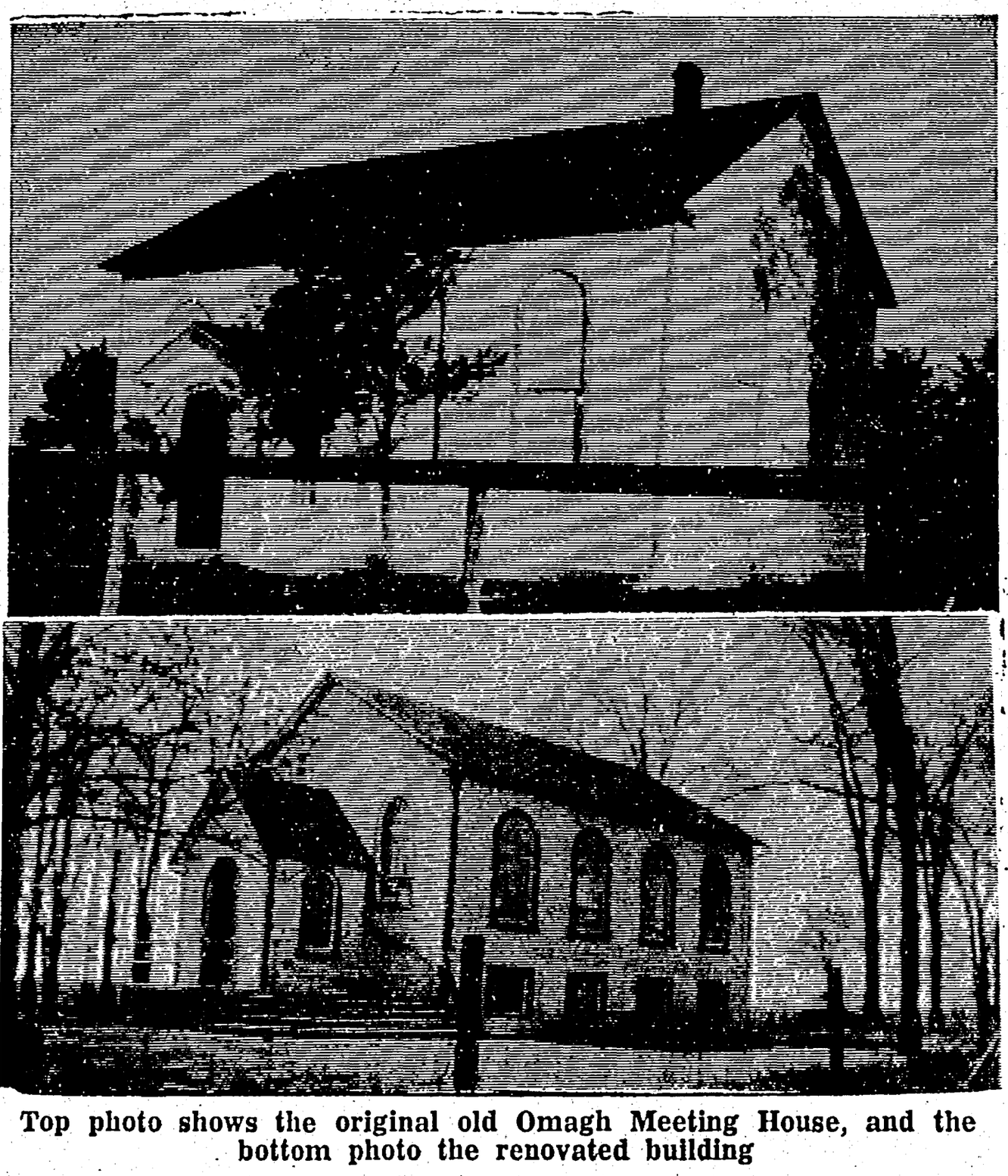
The London church now has a membership of 23. Twelve moved here in 1963. One has since moved to Toronto. We appreciate the presence and help of the Clarence Vance family, the Victor Dale family, and Bro. and Sis. H. Dale, retired from secular work and formerly an elder with the Strathmore church in Toronto. These folks have moved here to help with the progress of the gospel. Here is an example for others. More are needed to teach classes we need desperately to start. Please consider London, the hub for spreading the gospel in Southwestern Ontario. We will assist you in securing employment.

1964 — our goal is to reach a membership of 35 to 40, a high of 125 in Bible school, 325 in V.B.S., and average between $60. and $65. in our contributions each week. We would like to see an evangelistic campaign conducted here this summer before the 50 evangelical churches of London conduct their city-wide campaign in 1965. If we had such, could you assist? Please write H. R. Perry, 53 Tewksbury Crescent, London, Ontario.

HERE AND THERE

Vancouver, B.C.: One was identified in January.

THE CHURCH AT OMAGH



Top photo shows the original old Omagh Meeting House, and the bottom photo the renovated building

The Omagh Church of Christ building was completed in 1851, on land donated by James Beatty Sr. Prior to this members met in a school house south of the village.

A James Beatty from Toronto donated doors, windows, pews and a table and a nephew hauled them from Toronto using oxen.

The original pews are still being used and are constructed of one inch pine boards up to two feet wide, something rarely found today.

Originally the seats were tiered with the preacher standing on the lower level looking up to his audience. In 1947 the building was raised and five classrooms, a furnace room and storage rooms installed in the basement. The pews were put on the floor level.

For years Bros. Walter and Wm. McCartney did most of the speaking. Bro. Charles Petch and later Bro. Tom Bailey were with us steady for a while. Bro. Alex Stewart came frequently in the 1930's then for several years various speakers and students from Toronto and Hamilton spoke Sundays. The next step forward was having Bro. George Johnson for mid-week Bible Study and he along with Bros. Arthur Walker, Lloyd Snure and Albert Jones each speaking one Sunday per month. Bro. Donald Perry came out for one year on Thursday evenings after Bro. Johnson left.

In 1960 Bro. Murray Smith took over most of the speaking and in October 1961 Bro. Ray Miller was hired full time until June 1963. In July 1963 Bro. Bill Bunting started work here.

The recent average attendance has been: morning worship, 66; evening worship, 30; Bible school, 63; mid-week Bible study, 27. January's average contribution was $113.03.

We have 42 members at present. There are 94 listed in the Church Directory which includes children and several who attend regularly but are not yet members.

A recent change in the mid-week Bible study includes a class for children and another one for the teenage group.

In September 1963 we purchased a residence for the preacher on King's Court Crescent in Milton. This should be a benefit in making contacts with the people in town. Some have already discussed the church and shown interest and we hope that this interest will soon bring new members.

THE PRESTON CHURCH

The first meeting of the church of Christ in Preston was held around 1945 or 1946 in the home of members there. For quite some time all meetings were held in member's homes because a hall could not be obtained.

For several years before this a few members travelled to Brantford every Sunday to worship with the Lord's church there. Then the meetings were switched to Preston and the Brantford members travelled to Preston for some time. After this they began to meet as two separate congregations in Preston and Brantford.

The Preston congregation now meets in "Unity Hall", rented from the Orange Lodge. Bible classes and morning worship are held in this hall but since it is not available on Sunday evenings, Bible studies are held in members homes in Preston and Kitchener. The congregation now numbers 10 members with 11 in Sunday School, who are between the ages of two and fifteen years. All male members take an active part in all services and the preaching of the gospel on the Lord's Day is shared by different members.

Although there haven't been any additions to the church recently, we feel that the church in this area will increase because of the interest shown by Sunday school pupils in the study of the Bible. The church has lost several members in recent years through the lack of interest, and two other families have moved away.

The congregation here wishes to

(Continued on page 17)

SANFORD AVENUE, HAMILTON

This congregation began meeting at the above address in September of 1921. The history previous to this was varied. There was a congregation of Disciples of Christ in this city at a date earlier than 1870. They had a building of their own at Cathcart and Wilson Streets. This was sold and the congregation at a later date became tenants. The building again being sold, the building at 77 Sanford Ave. was purchased. At the start of the work at this location Bro. C. G. McPhee, now of St. Catharines, held a two weeks meeting. From then on outstanding preachers have held meetings. The congregation at various times have had a regular located preacher.

Our membership is less than it was 18 or 20 years ago, but there is a reason, as during that time two congregations have been established. In 1946 a few brethren went to Ivon Ave., starting a school in a garage. In 1947 Bro. Andy Ritchie came up with a group of young people and had a large tent meeting. With the support of Sanford Ave. at the start, this work has prospered.

The same is true of Fennell Ave. on the mountain. At least 20 brethren, formerly of Sanford Ave., meet with either Ivon or Fennell. This partly explains the reduction of our numbers. The work at Fennell was started in 1951.

The number of members at this time is approximately 50. The attendance at the morning meeting is from 60 to 70 including children. The average weekly offering is $90. At the Sunday school there is an average of 53. This shows a slight increase from 1958 when the average was 49.

Since our 1963 V.B.S. the attendance has shown a gradual increase. The V.B.S. had an average daily attendance of 122 divided into seven classes. This school was ably directed by Bro. Ralph Perry of London, Ont. The teachers and assistants numbered 16.

We are now interested in joining with Ivon Ave. and Fennell in a radio broadcasting effort. Later in the year under consideration is a located preacher.

We have a number of young people and children growing up who attend Bible school and other meetings and we are hopeful for their future in the work of the congregation.

Walter Cartwright
Nick Bunt

HERE AND THERE

(Continued from page 10)

now twenty-six."

The new budget calls for a 14% increase in contributions. This is to cover the radio program and the housing and board of 10 Abilene Christian College students who will work in meetings and Vacation Bible Schools during the summer. Regular outside support of $190 a month needs to be supplemented by an additional $170 to complete the planned program.

Eleven new correspondence course students have resulted from the ad in the **Family Herald.**

HERE AND THERE

Two New Congregations — The church is on the march in New York State. Add these: **Watertown** and **Jamaica** — this is the eleventh con-

(Continued on page 21)

THE PRESTON CHURCH

(Continued from page 16)

express its appreciation to the many members of the church who gave so willingly of their time and energy to preach the gospel here on Sunday mornings. Guest speakers travelled from such places as Toronto, Hamilton, St. Catharines, Sarnia and Aldershot. Also Great Lakes Christian College students travelled from Beamsville quite frequently.

With the members working we know that this congregation will expand in the coming years. Growth has been slow here due to the fact that there never has been a full time worker or steady preacher, and for many years there was only one male member of the church. In our district are several well populated cities such as Galt, Kitchener, Waterloo and Guelph with a total population of well over 250,000 where the gospel can be preached and many souls won for Christ.

With the closing of this short summary of the work of the church here, we would like to extend an invitation to anyone in our area to come and worship with us.

YOU ARE NEEDED

IN BARRIE

JUNE 15 - 30

Approximate Dates

HOUSE TO HOUSE TEACHING CANVASSING
TELEPHONING

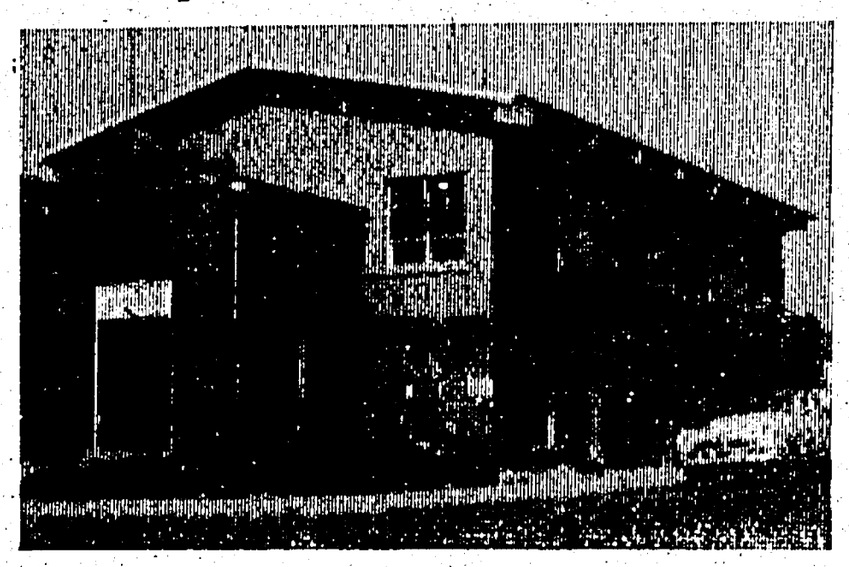
Campaign Led By
BOB BRYSON, Valdosta, Georgia

If you can work with us one or more days contact us

BOX 460 — BARRIE

IVON AVENUE, HAMILTON

On May 26, 1946, Ivon Ave. Church of Christ had its beginning in a small building, as a Bible school with four teachers from Sanford Ave. congregation. Good interest was shown from the neighbourhood and on September 22, 1946 a protracted meeting was held with Brother W. F. Cox as speaker. This meeting was followed by a gospel service each Lord's day evening with Bro. Cox as speaker, following the evening service at Sanford Ave.



Ivon Avenue Meeting House

These evening services continued until February 9, 1947 at which time a group of 10 members from Sanford Ave. assembled at 11 a.m. for Breaking of Bread, for the first time. Other services were at 3 and 8 p.m. On May 4, 1947 Bro. Cox began full time as evangelist with Ivon and continued until January 1, 1956.

In June, 1947, a group of 20 young Christian workers, under the able direction of Bro. Andy T. Ritchie, Jr., all from Harding College in Searcy, Ark., with the help of some Christians in the areas, canvassed all the homes and held meetings in a large tent each evening throughout the month of June. Attendance was good and as a result of this campaign 10 precious souls were baptized into Chirst.

The lot on which the tent stood was purchased and work was started in October, 1947 on a basement, which was completed by August, 1948. Much of the work was done by the brethren and friends who volunteered. A Vacation Bible School was held, in the new building, followed by a gospel meeting conducted by Bro. Andy T. Ritchie Jr. and Bro. W. Medearis. The cost of the building was approximately $8,000. This amount was cleared off by July 1, 1954. The average attendance to the services was about 25. Protracted meetings were held nearly every year with different preachers sponsored by their home congregation.

By January 1, 1956, Bro. W. F. Cox, who was then 79 years old, felt he should retire from full time preaching. At that time Bro. Robert Davidson took over as evangelist and was with us until January 1, 1959. Our work continued to grow, especially the Bible School, until the brethren thought we needed better facilities. March 1, 1958, a Building Fund was started in order to get the upper storey on our church building. Donations of $4,196.02 mostly by ourselves, with a loan of $7,000.00 made it possible to complete the top of our building. Opening services for the new auditorium were held on December 6, 1959. Bro. W. F. Cox, who was 83 years old, spoke at the 11 o'clock service.

Bro. Keith Wallace worked with the congregation part time in 1959 and 1960. Bro. Ray Miller began full time work in June 1960 until October 1961. Bro. Wallace and several other speakers have helped out whenever needed in the past few years.

Bro. Harold Tabor from Great Lakes Christian College has worked with the congregation since November, 1961, helping on Sundays and at mid-week services.

The last two meetings have been held by Bro. Dan Deffenbaugh and Bro. E. C. Meadows in 1961 and Bro. Wesley Jones in 1962.

During the past seven years there have been eighteen baptisms, making a total membership of thirty-six at the present time.

The average attendances are: 1960, Sunday morning, 47, evening, 34, Bible school, 54, collection, $69.45; 1961, Sunday morning, 46, evening, 35, Bible school, 54, collection, $73.33; 1962, Sunday morning, 42, evening 33, Bible school 64, collection, $75.50; 1963, Sunday morning, 43, evening 33, Bible school, 65, collection, $94.62. The 1963 Tuesday evening Bible study average attendance has been 26.

In November, 1963, the final payment on the building loan was made. At the present time we are not receiving any financial help, but would like to thank all who have helped in the past.

We are now looking for a full time preacher to work with us here, that we may accomplish more for the Lord.

EDITORIAL POLICY

We have been receiving a number of excellent articles written by our brethren in the U.S. Some of these have been published in recent months; others are still in our files. We appreciate the helpfulness of the brethren who have submitted these but trust that they will be patient and understanding if their articles are not printed immediately.

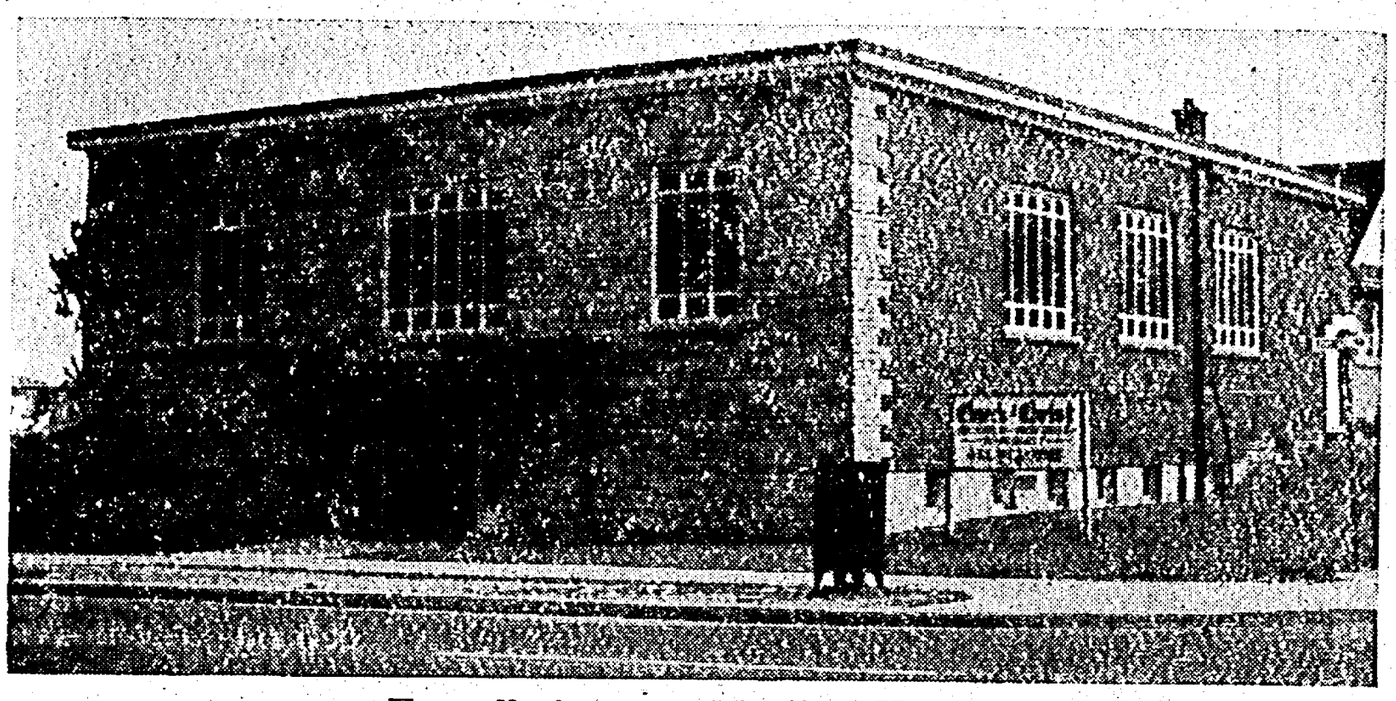
It was decided at a recent meeting of the editors and publishers that, although we do not reject such articles, we will strive to encourage more articles from brethren on the field in Canada and that, in view of this, such will take precedence over those received from distance points. Timeliness of articles and availability of space will bring about variations in this policy.

HAMBURG OPEN HOUSE

An estimated 350 people enjoyed the stimulating and inspiring program marking the first anniversary of the Hamburg, N.Y. congregation on February 2, and showing the lovely new church plant. A "standing-room-only" audience shared in the program presented by representatives of the church in Hamburg, Rochester, Buffalo, and the Great Lakes Christian College Chorus. The church followed this with its first gospel meeting with Leonard Waggoner of Cleburne, Texas preaching.

WANTED
EXPERIENCED PREACHER
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CHURCH OF CHRIST
264 - 23 St. W. Prince Albert
Sask.

FENNELL AVE., HAMILTON



Fennell Avenue, Meeting House

The congregation of the church of Christ meeting at Fennell Ave. in Hamilton has been in existence for twelve years. The first building, just 20' x 30' in size was built almost in the middle of nowhere. As the community grew so did the congregation. It was soon found necessary to enlarge the meeting house. This was actually done twice, the end of the building was first knocked out and 20' added, then the side, and the present structure capable of seating 275 with eight completed classrooms in the basement, three more on the main floor with two more under construction, became the reality of a dream.

Fennell Ave. has been fortunate in many respects. It was blessed with the support of the Sanford Ave. congregation in its early days. The moving of the Westdale congregation to worship with it also contributed greatly. Two of those brethren, Bro. Albert Jones and Bro. Lloyd Snure, are currently serving as elders. Our building programme was helped greatly by the conversion of Bro. Mike Bachuk who continues to serve as one of the deacons.

It was in September of 1951 that the work was begun as the result of the vision of the Sanford Ave. brethren. Starting as a Bible school meeting on Lord's day afternoon and an evening gospel service the mission point soon grew until on January 27th, 1952 morning services began and the Fennell Ave. congregation as such came into existence.

As in many other instances the Bible school has been a major factor in the growth of the work. Bro. W. Richardson, Bro. M. Bachuk and Bro. A. Walker along with many fine Bible teachers have been instrumental in promoting this growth. From a noisy bedlam of 80 students in our original building we have grown to a record of 144 students studying the Bible in well equipped classrooms. The Vacation Bible Schools that have been held have also contributed greatly to the growth of our work as have the special "Visitors Sundays" when the parents are personally invited to meet the teachers and stay for morning worship.

Of the original 17 members of the congregation most remain to this day. We mourn Bro. Charlie Duncan and Bro. Eric Middleton who contributed much in the early days of our effort. No history of Fennell Ave. would be complete without mention of Bro. Edwin Fisher — without his patient persistance behind us many of the things now accomplished would not be a reality.

Among those who have laboured in "word" as well as in deed we remember Bro. Walter Cartwright, Bro. Roy Merritt who was our evangelist during the formative years, Bro. Bob Davison and Bro. David Johnson. Bro. Johnson is our present evangelist, a brother who can be highly commended for his work's sake.

Under the direction of its elders and deacons Fennell Ave. looks forward to many more years of growth in the Lord's work. Attendance is growing, new classes are beginning, as our vision expands so does our budget. Truly we have been blessed by the Lord. The really important thing is not what has been done but what will be done.

BELL LETTER

Dear Brethren:

Edna is in the hospital at present. She has been unwell most of the time since our return to Rhodesia in August of 1962. My own health has been poor at times, too, but just now after a good round of malaria medicine, I feel better. The children are all quite well at present.

Our passage home is booked for July. We are to leave Cape Town on the 4th of July (if all goes well) on a freighter of the Christenson Canadian Line.

Today is election day here in N. Rhodesia. We pray that conditions may stay peaceful. There has been a good deal of trouble between the various groups of Africans — a good many deaths, too. But, it hasn't been general, mostly in the mining cities in the north of the country.

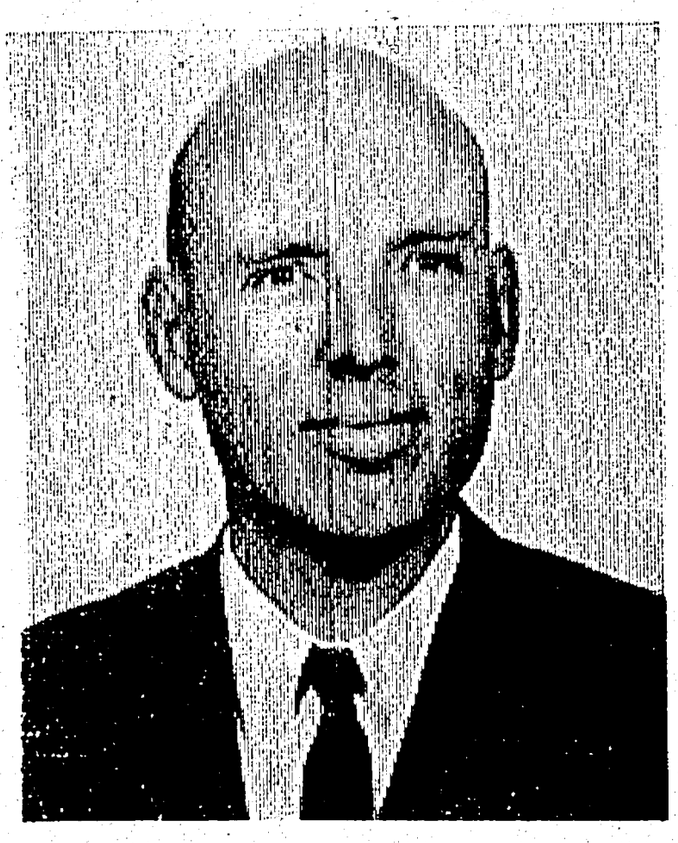
Thus far, the work of the church has not been hindered. We must have had thirty, or more, baptisms right here at Namwianga during the last half of 1963. Some of our young men are going to Nhowe Mission in S. Rhodesia to take preacher training. Our schools are going along much as usual. I taught secular subjects and Bible at the European School and Bible to the older African students in the evenings. This year, my work is similar, but somewhat lighter as Bro. J. C. Shewmaker is back again. Edna has taught Bible only part of the time because of poor health.

Yours in Christ,

Allan Bell

(Ed. Note: The church in Regina has sent out an appeal to Christians all across the country to send in one dollar or more each to help make up a travel fund so that this fine family can purchase the return fare. We urge each reader to respond by sending his donation to Seventh Ave. & Pasqua St. Church of Christ, P.O. Box 673, Regina, Sask. —E.C.P.)

PLANS ANNOUNCED FOR QUEBEC CITY



Brother Owen Aikin

Excitement is beginning to mount among the brethren in the province of Quebec as new workers pledge their efforts to help evangelize Canada's largest province. The latest announcement of such comes from Owen Aikin, who is presently serving in Paris, France. In a recent letter to the writer he states, "After careful and prayerful consideration of the matter, Elda and I have made our decision, subject to God's will, to move to Quebec City and begin the work there". The Aikins are tentatively making plans to sail from France to Canada the first part of June. After arriving in Quebec City for a short visit, they plan to spend some time in the U.S., visiting friends and relatives, raising funds, and doing some graduate work at Abilene Christian College. They hope to begin their efforts in Quebec City by the time school starts in the fall.

Brother Aikin, a native of Texas, attended Abilene Christian College 1941-1944. In 1943 he married Elda Jean Hook, also from Texas. After working with the churches in Jerome, Idaho and Dallas, Oregon (1944-1947), he went back to ACC, graduating in 1949, with a B.A. degree in Bible. He then served the church in Vancouver, Washington, before leaving for France in 1950. Being the third family to arrive in France (followed the Maurice Halls and the Melvin Andersons), they remained in that field for the next eight years. A return to Texas was prompted by a desire to do graduate work at ACC, and to make U.S. citizens out of their two foreign-born, adopted children. This also gave sister Aikin a needed change. They, with three children, returned to France in 1960 and have been there since.

(Another family slated to enter Quebec Province this year are the S. F. Timmermans, who have laboured the past 16 years in Belgium. They plan to work with the present congregation in Montreal until such time that it is advisable to start a French work.)

Quebec City with its 250,000 inhabitants is the provincial capital and is considered to be the seat of French Canadian culture. The Aikins decision to work there was greatly influenced by the fact that there is no group, either English-speaking or French, meeting there at the present, plus the factor of being able to use their years of experience in French to the Lord's advantage.

After making several trips to Quebec City, the writer feels conditions are promising for starting a congregation there. The English Bible correspondence course, offered by the Montreal church, has found its way into many Quebec City homes, which has already opened the door for teaching. A teaching ad, placed in a leading French language newspaper, has also brought considerable response from the city. Should anyone care to write to Brother Aikin, his address is: 79, Rue de Suresnes, Nanterre (Seine), France.

—Jerry L. Davidson, Lachine, Que.

SUNDRIDGE NEWS

"We are planning a teacher training school for the last week - end (March 27-30). Ralph Perry has agreed to conduct it for us. Members from other congregations are invited to be with us. Overnight accommodation will be provided for all from a distance.

"Our young people's meeting on Friday night is gaining in strength. We have good interest from the teenagers who are attending and it looks like a permanent project. We are also having increased interest of a regular nature from visitors to our Sunday night services."

— Jim O'Neal

HELP SOUGHT AT SOO

We feel that we can encourage interest in our efforts by keeping people informed of what we are doing. Last summer we began building a permanent place of worship for the East Side Church in Sault Ste. Marie. We are now meeting in the basement of this building.

This coming January (1965) there will be an amalgamation of Greater Sault Ste. Marie and the two outlying townships, making the population almost 80,000. Our problem it to complete the general construction of the building before that time. Even now there is a by-law which requires architect's plans and specifications and engineer supervision for any public building constructed. However, since I was well known, the building inspector has made possible a permit to build on the plans we had prepared ourselves. Permits are generally granted for a six months duration but we were granted a special permit which would not expire until November 1964. If we can have the building closed in with the outside completed by that time it will save the Church about $3,000.00.

The building, when complete, will seat 152 in the auditorium and has seven classrooms, a study and baptistry. The township engineer evaluates this building at $40,000.00 when completed.

We are able to supply all the labour required. Our problem is that of obtaining materials. It will be necessary to raise $6,000.00 this coming summer in order to be able to meet the deadline. If any are interested and feel able to help us to accomplish this we would appreciate it very much. If anyone would like more information, write to: East Side Church of Christ, 331 Eastern Avenue, Sault Ste. Marie, Ontario.

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G.L.C.C. LECTURESHIP REPORT

Almost unbelievably good weather, increased crowds at every session, and outstanding addresses by some 22 speakers combined to make the '64 Great Lakes Lectureship one of the finest in the history of the series. The concentration of every topic upon the letter to the Ephesians provided an unusual, intensive study of this rich book. The importance, the nature, and the blessing of the unity of the Lord's church were presented powerfully by the various speakers. A clear insight into the plans and the challenges of the Lakehead project, or "Target Canada," was made possible through a total of four different speeches given by men associated with this work. Warm fellowship was enjoyed by many brethren gathering from distant points. Many received the hospitality of brethren in the Beamsville district as more homes than ever were opened to provide overnight accommodation.

Several changes in the Lectureship arrangements proved beneficial: the entire evening series were conducted in the auditorium of the local high school permitting consistently larger gatherings; special luncheons were planned and these proved to be very beneficial—the WAVES catered to almost 50 guests each day in luncheons held in honor of Canadian Evangelism, The Gospel Herald, "Target-Canada," and Christian Education. The WAVES also catered to almost 300 people at the second annual Christian Education Fellowship Dinner held on the closing evening of the Lectureship. An opportunity to contribute to the support of the College was given at the close of the week's activities resulting in $1,100 for Christian Education.

Both during the Lectureship and since, many words of commendation have been received. Typical was this statement: "I feel that the program and the fellowship of the Great Lakes Lectureship this year was as fine as any lectureship I have ever attended." I personally believe the calibre of the lessons given was of the very highest, a credit to those who participated and to the brotherhood in general.

The theme of the Lectureship in '65 was announced on the closing evening: "The Mind of Christ." For the third year the lectureship will center on the teachings of one book—for the coming year the book of Philippians.

Geoffrey H. Ellis

OUR DEPARTED

ADAMS

The late Susie H. Adams was born at Rockway, Ontario 73 years ago. Since her marriage to Harry Adams, who predeceased her about 15 years ago, she resided at Smithville. For the last several years she has been inactive and confined to a home.

She was a member of the Smithville Church of Christ and took an interest in community affairs.

She is survived by two sons, Frank and William of Smithville; three daughters, Mrs. Ernest Coulter, Lewiston N.Y.; Mrs. Frank York, Smithville, and Mrs James Konkle, Niagara Falls, Ontario.

The funeral service was conducted from the Merritt Funeral Home, with the interment in the Queen's Lawn Cemetery, Grimsby.

Charles G. McPhee

* * *

O'NEIL

Jacqueline O'Neil was born, lived and died in the city of St. Catharines. She suffered a fall several years ago and she never recovered from the effects. She suffered much of the time until quietly passing away in Hotel Dieu, on the morning of February 12th.

Jacqueline had a kindly disposition and was very near to her many friends and loved ones. Through the influence of some of her friends, she attended Great Lakes Christian College, and it was there that she learned the truth, and was baptized into Christ by Bro. Thompson. She looked forward to preparing herself for service as a nurse.

Sister O'Neil is survived by her parents, grandparents and a host of other relatives and friends.

Her funeral service was held from the Winter & Winter Funeral Home, amid a profusion of flowers and sorrowing friends. Many of the teachers and students from Great Lakes Christian College attended. Those who assisted with the service, were Geoffrey Ellis and Keith Thompson. Burial was in Victoria Lawn Cemetery.

"Blessed are the dead who die in the Lord."

Charles G. McPhee

* * *

SISTER LAURA ROBINSON

Sister Laura Robinson, formerly a member of the Cape Rich congregation and for the past twenty years a member at Meaford, Ontario, passed away on January 23rd in her eighty sixth year in the Meaford General hospital. She had been a patient there since November.

Sister Robinson was the daughter of the late Mr. and Mrs. John Trouton. Following her marriage to Leonard Robinson they farmed in the Cape Rich vicinity. Mr. Robinson died in 1922 and in the early forties sister Robinson retired to Meaford where she has resided up to the time of her death.

The deceased is survived by one son Edgar, "Ted" of Meaford, one grandchild, two brothers, Earl of Meaford, and Wilbert of Arthur.

The funeral service which was held in the Gardiner funeral home and was largely attended which along with the many floral tributes indicated the esteem and respect that was held for sister Robinson. Her genial good nature and cheerful disposition, in spite of recurrent ill health, as well as her kindly ways will not soon be forgotten by her many friends, acquaintances and loved ones. Brother L. Louis Pauls and the writer conducted the service.

John S. Whitfield

HERE AND THERE

(Continued from page 17)

gregation on Long Island.

East Buffalo, N.Y.: This church is in a new building at W. Ferry and Linwood. The **North Buffalo** church has provided financial backing and helped in the sale of bonds. There is about $5,000 in bonds remaining and readers are urged to invest in $100 or $250 bonds to help out.

North Buffalo, N.Y.: The budget is set at $330.

This congregation has initiated a long range planning project covering the work in this area for at least the next 25 years.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, classes 9:45, assembly 11:00 a.m., 6:00 p.m. Thursday 7:30 p.m. Contact L. Wesley Jones, 62 St. Vincent St., 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow, Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:15, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; Wendell Aasen, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St.

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7:00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 6:00 p.m., Tues. 7:30 p.m., John N. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Dwain Hicks, secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:30 p.m.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E., J. C. Clifford, ev.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m. Bible classes, 4:00 p.m. Worship and Breaking of Bread. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15.
(Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston, Ont.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. J. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. Warren T. Whitelaw, 135 Glendonwyne Rd., Toronto R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See also Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Thurs. 9 p.m. Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Barbara Autterson, sec., 751 Bridge Ave., CL 4-8027. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

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Gospel Herald

SPECIAL ISSUE:
"The Church in the Niagara Peninsula"

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 3 BEAMSVILLE, ONTARIO April, 1964

KEEPING THE COLLEGE CHRISTIAN

by Geoffrey Ellis



Keeping the College Christian is both a legitimate and an important responsibility. By way of definition, the use of "Christian" as descriptive of College suggests that the controlling principles, the underlying beliefs of the College are characteristically Christ-centered. It is used as an identification of the College's purpose. It is used not as a statement of the College's achievement but as the ideal of its existence. It is a public testimony to the dedication of its staff, its administration, and its supporters to the things that are Christ's. It is a usage that complies with the injunction, "Whatsoever you do in word or deed do all in the name of Christ."

No extended apologetic needs to be given for the establishing of an educational institution committed to a teaching program solidly based in the bedrock of Scriptures. Overwhelming secularism, materialism, sensualism, and atheism permeate our world — and especially the seats of learning in this world. Not only should Christian people do something positive in providing an education that is thoroughly Christian, they should publicly proclaim their intention.

To suggest the need for "keeping" the College Christian gives rise to the possibility of its decline from an original high calling. Historically, many schools have experienced a retreat from the Christian idealism of their founders. Such a possibility, however, does not nullify the reason for a Christian College's existence. Rather, this awareness should sharpen the vigilence of all in order that the college be kept Christian; for even the Church received warning about impending apostasy in the days of the apostles and has lived to see the sad day of fulfillment, and yet, this continuing threat does not deter the efforts of the faithful.

First, to keep the College Christian requires that the Bible be retained as its leading textbook, and that it continue to be re-

(Continued on page 7)

STRENGTHENED BY HIS SPIRIT

L. Wesley Jones

Our passage is the second text of Ephesians containing the form of a prayer which involves The Three—God, Christ and the Holy Spirit. Thus, it would do each of us good to read again, and compare, Ephesians 3:14-19 and 1:15-18. In Ephesians 3 Paul prayed for the Ephesians "to be strengthened with might by his Spirit in the inner man . . ."

It should be noted how such expressions involving not only the Holy Spirit, but God and Christ, find their way into the inspired language.

Review

In the previous lesson we observed how that our problem of relationship to the Holy Spirit could be over-simplified. We could just state the conventional triangle of Spirit, Faith and Word—"This only would I learn of you, Received ye the Spirit by the work of the law, or by the hearing of faith (Gal. 3:2)?" "Faith cometh by hearing, and hearing by the word of God. (Rom. 10:17)." For today's lesson we would then reason, We have the Spirit by the word, and as we learn the word we are strengthened by the Spirit.

We have objected to this easy way out which leaves so much unsaid, and so much of the Spirit unused.

The earnest of the Spirit comes at the time of gospel obedience. It *follows* faith and baptism, and is

(Continued on Page 8)

CONFORMERS OR TRANSFORMERS?

Wesley Reagan

The whole purpose of Christianity is not conformity but transformation. It was not intended to reflect the attitudes of the world but to revise them. Christianity fails when it is only a thermometer. It was intended to be a thermostat. "Ye are the salt of the earth . . . Ye are the light of the world . . . The kingdom of heaven is like unto leaven." In each of these statements Jesus is emphasizing the importance of making the influence of Christianity felt. What is salt if it has no savor? what is light when it is hidden under a bushel? Of what value is leaven if it doesn't affect the whole loaf?

The individual Christian is expected to be a world-changing person. The world he changes may not be a large one, but he must improve it. The Christian cannot be one who simply *watches* things happen; he must *make* them happen. Christianity is not a spectator sport. It is a participation sport. The Christian himself has been transformed (Romans 12:2) and he must now be a transformer (Matthew 5:13-16). As salt he must make the world purer. As light he must make the world brighter. As leaven he must exert an influence which permeates society with the attitudes and standards of Christianity.

It is true that the odds are against the world being thoroughly transformed, but the real transformer doesn't care. A handful of salt in a world of impurities still kills the germs it can reach. One candle in a world of darkness still sheds what light it can. Often Christians have been browbeaten by the world into thinking that their small contribution would not make much difference. How wrong they are! Even a still, small voice will be heard by someone. Every Christian is responsible not only to do good, but to influence others to do good. Only when others live better because of us are we truly Christian. We are duty-bound to say words of encouragement and exhortation.

As the individual Christian must be a transformer, so also must congregations exert a transforming influence. Christianity by its nature is opposed to the status quo. If the world is all right like it is, there is no need for Christianity. Unless we are doing something about making it better we are not functoning as Christians. Sometimes a congregation so loses its sense of mission that it feels no responsibility for changing the world about it. Sometimes a congregation's total challenge is seen as the routine things that relate to having services and paying the bills.

The chief responsibility for vision and leadership has to lie with the elders. They set the policy for the congregation. Only rarely will a congregation look beyond the vision of its leaders. It is not up to elders to conform to congregational thinking but to lead and shape that thinking. If they merely conform they are not, in fact, leaders at all but merely reflectors. Often elders try to determine congregational feeling on a matter. This is excellent IF this information is used for the proper guidance and challenging of that feeling. It is regrettable when the elders seek to know the thinking of a congregation in order to establish limits for a program of work. Elders that want to know what the congregation is thinking so they can lead are, in this respect at least, good elders. Elders that want to know congregational thinking so they can follow have missed the whole point of their stewardship.

The qualifications of elders aim largely at the elimination of those things that would hinder a man from this quality of leadership. The qualified man is free from the encumbrances which would cloud his vision and tarnish his influence. He is the kind of godly, spiritual man that people will follow. His vision is too great to be dragged down into the mire of mediocrity and conformity. He is a leader that stands spiritually tall among men and says, Brethren, because we are Christian we must make the teachings of Christ felt in the world.

This type of elder will emphasize mission work. He will press for planning beyond current activities. He will insist on growth from the congregation and will encourage a mission program that challenges the resources of the congregation. He feels that he is not serving well unless the congregation is doing more mission work as a result of his leadership than it otherwise would do.

This kind of elder will constantly seek improvement in the teaching program of the congregation. He will seek to develop better teachers. He will look for better material and equipment. He will seek ways to promote attendance. He realizes that the fact that things are going smoothly may be due more to the lack of challenge than to good leadership. In addition to smoothness he wants to see growth and improvement in the quality of teaching.

In every other area also, this elder will be looking for ways to expand and deepen the influence of Christ and His Gospel on the world and the church. He will advocate a challenging budget which requires sacrifice and growth. He will help to develop a strong program of personal evangelism.

The elders do not bear the entire responsibility for being a transforming congregation. The problem is not so simple as saying, Our leadership conformed. This is a damning indictment of the congregation. It confesses, We have dragged down good men, lowered their sights, and discouraged their vision. No man can lead where his followers will not go. The congregation that thinks it is stable may really be stagnant. They may think they are at peace when in reality they are dead.

The individual Christian, the elders, and the congregation must be transformed and then be transformers. The influence of Christ is not felt strongly enough. Let us truly be salt with savor and light set on a stand. Let the leaven of Christianity fill the whole loaf.

HERE AND THERE

Ottawa, Ont.: Brother Clutter now has support guaranteed by the **Broadway church in Lubbock, Tex.** Three were baptized on the third week end in February.

FELLOW WORKERS WITH GOD

by Donald Perry

Some people take the attitude toward life that this world owes them a living. The spread of organized socialism and the welfare state have perhaps made this seem to some to be the proper way of things. In some countries where young people are given little responsibility but plenty of spending money, cars and clothes, and freedom, there may be good evidence that the "world" is providing them an easy living. This attitude may also develop in regard to the church and its work. Especially in areas where the church is new, as in mission fields, the idea may exist that it is a welfare institution to give hand-outs. It is, however, very important, if the individual and the church is to grow, that Christians realize and practise giving of themselves rather than getting unto themselves.

Many, many years ago God's people, the Jews, were challenged by a heathen nation. The heathen nation set forth a champion in the person of a giant called Goliath. No Israelite among the army of God's people would accept the challenge. A young shepherd boy named David, who had come to visit his older brothers in the army, made this matter his business. To him God's name was being put to shame and defied. He believed in God. He could not stand aside and see this continue. He took it as a personal responsibility to do something. God being with him, he challenged the giant and won, with God and a sling.

Again, when God's people were being punished in captivity but sought to return, a man took it upon himself to do something when things were not going very well. Nehemiah was a cupbearer to the king in a land of captivity. He heard that his people, the Jews, who were returning to Jerusalem, "were in great affliction and reproach: the wall of Jerusalem is also broken down and the gates thereof are burned with fire." (Nehemiah 1:3). Nehemiah wept when he heard of this. He was concerned for his people, God's people. He prayed to God. He requested help from the king in a foreign land. He led an expedition back to Jerusalem and helped build the walls of God's city.

The church today needs men and women who make God's business their business. God loved the world enough to give his son for its salvation. He has left this treasure in earthen vessels. We as Christians must take upon ourselves the responsibilities of God's work. Paul said that he and his workers, were "fellow workers with God." If the church does not spread it will be because men will not take the work of God as their work; if the church dies for lack of leadership it is because Christians do not take upon themselves the business of God as their business. May we find work with God in His kingdom.

CHRISTIAN SCHOOLS NEED TEACHERS

One of the great problems facing all educational institutions today is the problem of finding qualifed faculty members. With the increased competition from business and industry, schools are finding the problem more and more serious. This problem is even greater in our Christian schools. Each year the task of locating dedicated personnel faces the Christian school administrator. The Christian school cannot compete salary - wise with the public school. The Christian school must demand more from the teachers in hours of work. The Christian school must get more from the teacher in after-hour service. Thus, the problem of finding teachers becomes serious. Teacher-how about teaching in a Christian school? The opportunities for Christian service are unlimted. The rewards are infinite. You can have a part in moulding these young lives such as cannot be found in any other area of service. Of course, you must be prepared to work hard and sacrificially-or you won't do a good job. Great Lakes Christian College at Beamsville and Western Christian College at Weyburn are presently looking for teachers for next year. Why not approach the administration of one or both of these shoools and see if you can fit into their program. Why not be available to serve in this vitally important field of Christian endeavour?

—D. Wiebe

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Gospel Herald

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THE CHURCH AT WORK



When someone refers to "the church at work," many will think automatically of the worship service. Others will envision various phases of benevolent work. Still others may talk of the mission programs supported by various churches in far-off places.

With the exception of the first concept, these three have their place in the total work of the church. Worship is a privilege and ought not to be classified as work. If someone refers to the obligation and responsibility involved to justify its inclusion under the term "work", we do not care to argue the point. A worshipper who views his worship as work has too low a motive and too limited an understanding.

We like the story that is told of a visitor to a Quaker meeting who was mystified to see the congregation just sitting there in meditation and silent contemplation of God's glory. "When does the service begin?" he asked the man in the pew beside him. "The service begins when the assembly is dismissed" was the quiet answer.

A desire and resolve to serve God should always be strengthened by periods of public worship. The workship itself is not so much service as preparation for service.

Too often the majority of the members of the Lord's Body have overlooked one of the greatest responsibilities of that organism — the conversion of souls in the society where it is found (Matt. 28:19-20). Far too often Christians look upon the spread of the Gospel as the work of the preacher and not the work of the whole church. If a sufficient number of souls are not won in a year, the preacher is said to be inefficient or lazy. Both of these may be true, but chances are that the whole congregation is involved in the fault.

We do not have a clergy and a laity. All of us are under commission to repeat the Gospel story to the extent of our ability and opportunity. Some would claim that they pay the preacher to do the preaching. They reason that he is trained and made free from secular labour that he may do this work without restraint. Certainly such a one has grave responsibility to do the work of an evangelist, with long hours of activity. This is not a substitute for the work of the congregation, but a complement to it.

Three major factors seem to prevent the Lord's people in this day from doing the true work of the church in their community. Others might be found, but these will suffice for the present.

The first is an indifference to the needs of one's fellow man. Who will risk offending a neighbour if he does not ever consider whether that neighbour is lost for eternity? Most Christians are convinced of the great danger to themselves and their families if they fail to obey Christ, but have simply not taken the effort to relate this danger to their neighbours to a degree where they are concerned about them as individuals. It is conceivable that these same people will rise up in judgment to ask: "Why did you not warn me?"

The second factor, closely related to the first, is a preoccupation with secular affairs. Some people find that they are in a constant rush to manage their business, education, and social affairs to a degree that they have no time for spiritual endeavours.

It is difficult to know in such cases what is cause and what is effect. Jesus said to His followers: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Many of us put the kingdom in fifth, sixth, or seventh position. No time can be found to visit others with the Gospel. Little disposition to recruit members for such a weakly-loved kingdom resides in the hearts of luke-warm citizens. The Lord's admonition to one such group of people, "I will spue thee out of my mouth", was not meant as a warning to them alone.

The third factor is a failure of knowledge rather than of desire. Many Christians feel inadequate to teach their neighbours. Of course

(Continued on page 15)

TEACHING GOD'S WORD

HOW ADULT TEACHING CAN BE IMPROVED No. 4

H. Ralph Perry, London, Ontario



In previous articles we have stated that adult Bible teaching can be improved through (1) informed teachers (Bible knowledge); (2) teachers trained in the art of teaching; (3) specific preparation for each lesson; (4) teachers having a specific aim; and (5) variety of methods in lesson presentation. This article presents a sixth item of consideration in improving our adult instruction.

6. *Adult Teaching Can Be Improved Through A Balanced Curriculum.*

The Bible, the inspired word of God, is the textbook of our teaching. The primary purpose for the existence of an adult Bible class is to study the Bible.

The word "curriculum" has to do with the arrangement of lessons or the course of study. The Bible covers a wide variety of subjects and in order to study it with meaning and value these must be logically arranged and related. Curriculum is a more important factor than many think in the success or an adult class.

I. *A Balanced Curriculum Is Needed.*

Most people today are quite concerned about their physical diet. It must be balanced. Spiritually we need a balanced diet as well. Generally we are doing quite well at providing this for the children in our classes. How about the adults?

Adults need both the milk and meat of the Word. They need an overall picture of the Bible as well as a detailed knowledge of books, basic principles and doctrines. A balanced curriculum will give our adults a balanced spiritual diet. 1. Variety and good sequence are very important factors to a balanced curriculum. Just as we would become tired of steak if it were served for 40 or 50 meals in succession so we tend to become tired of Bible study if we study the same type of lessons month after month. The verse-by-verse method has been almost worn out. Do you suppose that Bible study has lost its interest, challenge, and vitality because it lacks variety.

2. A balanced curriculum should contain proper portions of the following kinds of lessons:

1. *Bible Survey*

This will give the student a panoramic view of the entire Bible. The main points and purposes of each book are covered and related to the history and theme of the whole Bible. This should be considered basic to any plan.

2. *Book Studies*

A comprehensive study is made of the details, events and doctrines of a particular book.

3. *Personality Studies*

The student is introduced to the great characters of the Bible. Through example and application great spiritual lessons are learned.

4. *Topical Studies*

The great doctrines and themes of the Bible such as love, faith, baptism, etc., are studied.

5. *Practical Studies*

Practical lessons showing the Christian how to apply Christ's message to life's needs and problems are included here.

It is our conviction that practical lessons are not given enough place in our teaching. We have become head learners but not life appliers. We need to meet the needs of today's adult Christians. The teacher should arouse the sense of need in the mind of his students and lead them to find God's answer to man's needs and problems in God's Word. The teacher becomes a stimulator.

Problems of every day living should be courageously faced in Bible classes. God's answer should be found. We can think of gambling (more prevalent in daily activities than we might wish to think with raffle tickets on many items), drinking, lying, dancing, smoking, cheating and many other common activities which become a problem to many Christians in today's world. They need to be led to a personal discovery of God's truth as it relates to them.

On the positive side are such needs as personally telling others about Jesus, deciding how much of my income should be given to the Lord's work, and becoming more useful as a teacher of God's word. Our responsibilities to Christ must be squarely faced.

II. *Available Curriculum Materials*

It is impossible here to discuss in detail the available adult curriculum materials being produced by our brethren. The Gospel Advocate Annual and students' quarterlies have been used extensively. We do not believe that they are the best materials available. They follow the uniform lesson plan.

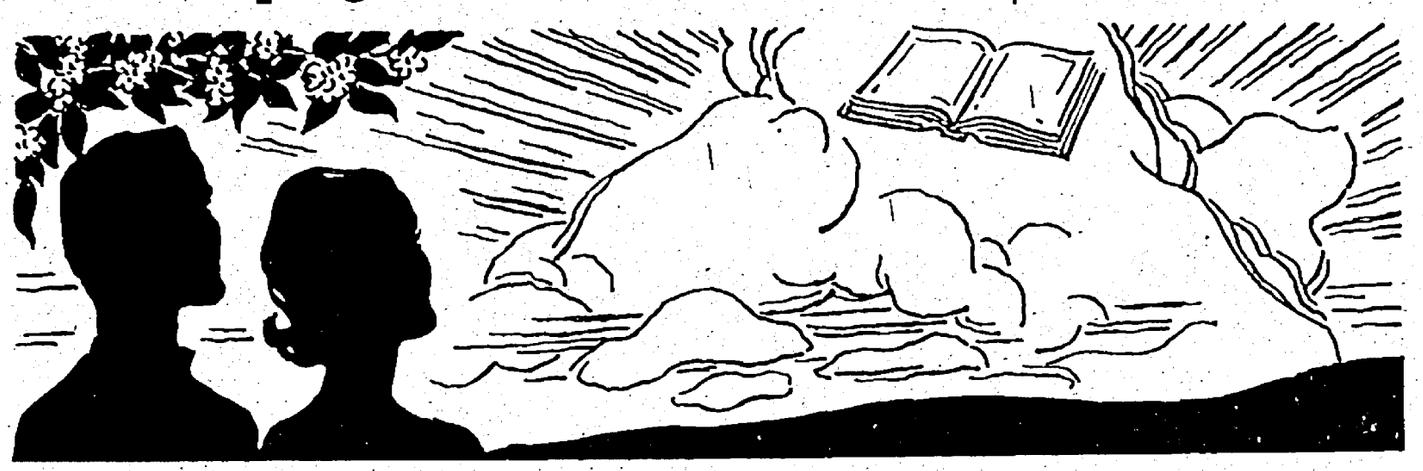
With anticipation we waited the new series of adult lesson books announced by Sweet Publishing Co., called "The Living Word". Advertising state that the series "contains 36 vital studies, enough for a 9 year planned curriculum for adult studies." We have only seen about six of these but personally we have been disappointed. The books themselves contain much good material. The wide range of topics covered are excellent. It is the lack of suggestions and helps for the teachers that disappoint us. Some of the evangelical inter - denominational publishers have left us far behind here.

There are some excellent adult study books and courses being produced by our brethren on an individual or limited basis. One that has been highly recommended is by Bro. George Snure, a Canadian of whom we can be proud. It is entitled, "Jesus, Son of God," and is described as "a unique and challenging workbook study on the Gospel of Luke." Other books are to be released soon in this series.

We recommend that a well balanced curriculum of Bible instruction be planned for adult classes. In doing this mid-week and Sunday

(Continued on page 15)

A page for CHRISTIAN YOUTH



Ray Miller, Editor

THE LIST IS GROWING!

by Clinton Brazle
North Weyburn, Sask.

A few issues ago I urged all young Canadians who desire to dedicate their lives fully to the work of the Lord to correspond with me. At that time, the challenging number of 500 was presented as a goal. We continue to reach toward that goal.

The letters that I have received from boys AND girls have been an inspiration to me. Let some of these young people inspire you to decide on full-time service to Christ:

David McMillan, Kennedy, Sask. (13 years old), "I want to become a missionary, preferably to India." (Note: We need more big brothers who will inspire little brothers!")

Viggo Ulrich, Fairlight, Sask. (15 years old) "I plan on preaching. And in the summer farming."

Billy Ulrich, Fairlight, Sask. (13 years old) "My goal in life is to become a missonary in India or Africa."

Paula Wilson, Ice Lake, Ontario (14 years old). Now that I am a Christian I would rather spend my life in Christ's service—here in Canada . . ." (Note: this fine young lady wrote a very inspiring letter telling of her feelings and of her desire to help souls learn of Christ.)

I know there are many more who want to spend their full time in the Master's service. It is striking to note that my greatest response has come from young people living in rural areas. I believe that youngsters living in the cities can be guided to preach the word. Let's take up the challenge. Urge your young people to decide to serve in this great task. Let me hear from more of you!

LET'S MAKE A TRIP TO INDIA

J. C. Bailey
Annex 19, Aspiran Garden,
Madras 10, India

It is about 8 o'clock at night you are walking down the street. No, you likely are walking down the middle of the road. The people who sell oranges, bananas, fruits of other kinds, and vegetables are probably occupying the side walks. There will be some cloth merchants out there on the sidewalk too. A car will be making its way down the street with the horn blasting. Somehow no one gets hit. Many bicycles are going both ways. It is all very confusing for every one is travelling on the opposite side of the street to what they do in Canada.

Presently you feel something touch your foot. You look down and a man very quickly rises up touches his mouth and then his stomach. He is a beggar. He bows down at your feet to show his humility and then touches the mouth and stomach to show you he is hungry. He may be a cripple of some kind. If so you usually give. You give to so many in a week that you know what Jesus meant when He said, "Let not your left hand know what your right hand doeth". You would not know at the end of the week who you had helped, nor how many you had helped.

If you had been walking down the road at six o'clock instead of at eight you would see the cows going into the houses. They stay right there for the night. These are not the really poor houses for they could not afford a cow. Each night here in the city of Madras there are hundreds of cows as much in the house as the children. The well to do people do not have the cows in their houses.

As you walk down the street you see some bright lights moving to-

(Continued on page 7)

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KEEPING THE COLLEGE

(Continued from page 1)

vered by the administration, faculty, and students as the inspired work of God. Has a College the right to teach the Bible? Yes. Inasmuch as all Christians have the right and the requirement to teach the Word of God at every opportunity, and inasmuch as Christian parents, who are faced with the obligation to bring up their children in "the nurture and admonition of the Lord, delegate Christian teachers to educate their children, it is reasonable and desireable that the Bible be taught in the Christian School. In fact, the question may well be asked, "Is it right that parents should send their children to school where the Bible is not taught and the truth of God is ignored?"

Second, to keep the College Christian requires that the College be supported by Christians. The College will conform ultimately to the attitudes of those who provide its financial backing. This does not mean that the Christian College should look to the treasury of the local congregation for income. The Church in its scripturally organized form has specific works to perform, ie. evangelism and benevolence. Education is a good work worthy of any individual Christian's support, but it is not an obligatory work for all Christians. To include the Christian College in the Church budget would ultimately weaken the school, for once attained the flow of support tends to become "automatic." Whereas, when dependent upon private support of individuals, and when each contribution becomes a vote of confidence, the school remains responsive to its benefactors and sensitive to its own spiritual condition. The quickest way to bring about the failure of a Christian school is for individuals to refuse to support it all the while gloomily predicting its imminent decline.

Third, to keep the College Christian requires that the school serve Christian young people. All important at any school is the spirit of its student body. The spirit of a Christian school can be the spirit of Christ only when a majority of the students are devoted to Christ. The final decision for a young person to attend the Christian school in most cases is made by the parent. An affirmation will be reached if the parent, (1) is willing to invest in this worthwhile intangible value rather than material comforts, (2) is convinced that Bible study is a sufficient reason for foregoing technical or vocational studies and the luxurious appointments of modern schools, (3) is certain that Christian associations are rather to be chosen than indiscriminate contact with a wordly culture.

Fourth, to keep the College Christian requires that it be controlled by Christians. This means that Christian people insist that the Board, the Administrators, and the Faculty be Christians in fact as well as in name. This means that a close scrutiny be maintained of the College's curriculum and program, of the Administration's decisions and policies, and of the Faculty's attitudes and teachings. This means that the College must be visited often and examined carefully by many. It means that many Christians be forthright, positive and critical in their evaluation of the College—to College officials directly. This means that many will care enough to give the very best of their attention and interest to insure that the Christian College realizes its finest destiny.

And last, to keep the College Christian requires that its noble purpose be appreciated and supported. The College is both subordinate and subservient to the Church. The College needs to keep its place—which is the providing of a Christian Education for the children of Christian parents. It must not seek a place of influence in the Church, nor seek an ascendency at the cost of the Church's decline. It must remain satisfied to join with parents in preparing young men and women to take their place as stalwart servants of God in the church. This all being true, nevertheless, a College will remain Christian if it is permitted a close association with the Church. What is true for the individual is true for the school in this case. It is injurious for the Church to take a head-in the-sand attitude toward the College's existence. The Church should encourage the school to an even higher plane of Christian endeavor. The Church should be quick to "provoke (it) unto love and good work." Public prayers should be offered for the Christian College's well being. The Church should commend the Christ-motivated sacrifice of the dedicated staff and supporting contributors. Elders and deacons, preachers and teachers should visit the school often. Needy young people should be locally assisted in attending the school. One of the best ways for the Christian school to maintain its secondary position and for it to be truly Christian is for the Church to treat it with a positive, appreciative awareness.

LET'S MAKE A TRIP TO INDIA

(Continued from page 6)

ward you. You hear the beating of drums and the playing of other kinds of musical instruments. As you are getting closer you see the dancers. This is a Hindu funeral procession. The body is being carried on an open coffin borne by four. They are on their way to the burning grounds. Seldom do you see any weeping.

If we had time to walk further we would see many more strange sights. At least they are very strange to Canadian eyes. However, each one of these people has a soul. Each one of these people who can read likes to read. This is almost universally true. So in order to get started on the work the church should have been doing here for many years we have prepared tracts that we pass out.

HERE AND THERE

Strathmore Blvd.: March 13 marked the 40th year in the present building. Two adults were baptized recently.

Maplewood Ave.: Meeting with Wesley Jones April 26 to May 3.

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STRENGTHENED

(Continued from page 1)

God's part payment of His obligation in the covenant with man. It is a pledge of His faithfulness. You perceive immediately that we are not discussing the work of the Spirit in converting the alien, and that we are making no contention that the Spirit will do everything for us that He did for the first Century Christians, before the completion of the Testament. We have no desire to even almost imply that the Spirit will do anything in violation of the Word. We believe Gal. 3:2 and Rom. 10:17 (above) with all of our hearts. But is this the full story? Is this a complete picture of how the Spirit comes into our lives, and of what He does for us once there?

A Prayer For Strength

Will you read the prayer again? Is there anything about it that suggests we could not pray the same prayer today? Yet, it is a strange prayer to us. We do not hear (or use) such an expression, and would sometimes be suspicious of one who did. Now that we are *sealed* with the Spirit, *given* the Spirit, the Spirit lives in our bodies and we have the *earnest* of the spirit, what is more logical or orderly than this prayer?

It is a request for strength for the INNER man. Should we conclude from this that the outward man has no use for the Spirit—No relationship with Him? "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God . . . (1 Cor. 6:19). But the outward man is to be under the control of the inner. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. (Rom. 8:13). The outward man perishes (2 Cor. 5:4). But it is not useless (1 Tim. 4:8; Hebrews 13:15). The inner man lives on, in happiness, if renewed and strengthened. We should aim for greater health and strength of the soul, and it is likely that we would enjoy greater health in the outward man.

Holy Spirit and the Inner Man

Precisely what is it that the Holy Spirit does for the inner man? Can we put this in practical, Bible language, and begin to make use of these marvelous blessings? Here are four general statements of what the Holy Spirit will do for the Christian life.

I. The Holy Spirit is a channel of blessing. Eph. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ . . ." SPIRITual blessings are blessings from The Spirit, suited to the spirit, or inner man.

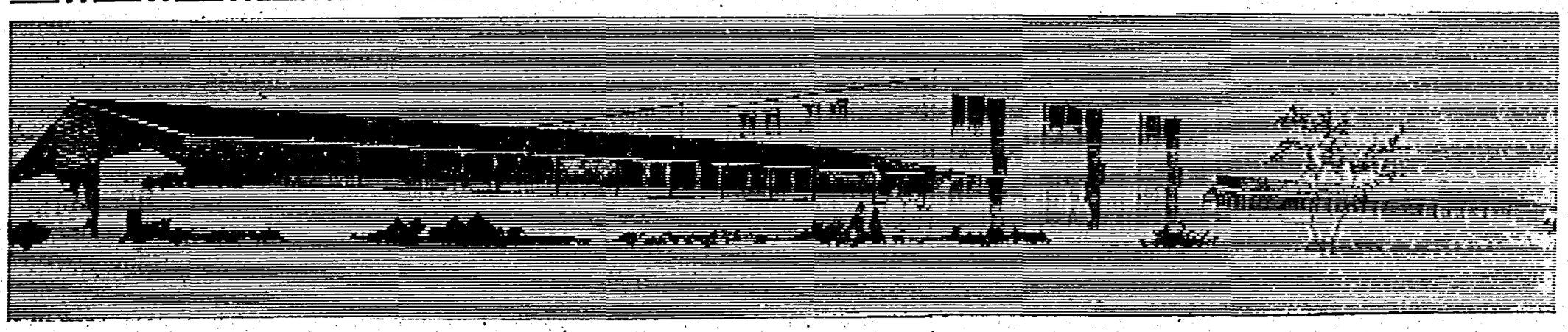
II. He is a source of power in the Godly life. Through this power we abound in hope. Rom. 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

III. He assists with prayer. Rom. 8:26, 27, "Likewise also the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." It should be noted what this passage does not promise. It does not promise that the Holy Spirit takes over for the lazy, indifferent Christian, to pray for him when he is too careless to pray. The saint pictured here is one who prays with great feeling and supplication. Having reached a point where he cannot successfully pray as he should, the Holy Spirit intercedes for him in language which the human being cannot use—"groanings which cannot be uttered."

This is one of the clearest passages showing that the Holy Spirit does some things for the Christian which He does not accomplish through the written Word.

IV. He is involved in the answer to prayer, also. Eph. 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints . . ." Jude 20, "By ye beloved building up yourselves on your most holy faith, praying in the Holy Ghost."

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Applications Are Now Being Received For The 1964-65 School Year

Contact: Eugene Perry, Principal, G.L.C.C., Box 399, Beamsville, Ontario

WHAT ARE WE GOING TO DO ABOUT INDIA?

J. C. Bailey

We can send them wheat to feed their hungry people while they feed millions of useless dogs. We can send them powdered milk while they keep tens of thousands of useless cows. The United States can send rice while they use their land to produce tobacco. These things can be sent free, or for a very reduced price, because India does not have foreign exchange for to pay for them but they can import beetel nut. (Beetel nut is something that they chew here that is as habit forming as tobacco. They put a green leaf in their mouth with some lime, and a piece of this brown and white nut and when they spit it is almost a fiery red. I do not know why.) The only thing that can help these conditions is the gospel. It will help India in many other ways too.

There are 430,000,000 people in India. This is the largest nation on earth outside of Communist China, by far. The gospel is supposed to be preached to these people. The church is the only people in the world who can preach the gospel to these people. WILL WE DO IT?

I have been in India less than a year now but I know that South India is a field white unto harvest. Of the time I have been here I have spent nearly half of it in Assam. In the time we have been in Madras area there have been 115 baptized and that figure will be out dated before anyone reads what I am now writing. The other Canadian workers are in Assam so this has been accomplished with the help of native workers. (Do not forget that the brethren in Assam and us are farther apart than Regina and Montreal.) The man that I depend on more than any other in coming here has turned out to be a Judas, Demas, and Diotrephes all rolled into one. We have been able to adjust to the deflection of this man with hardly a ripple in the forward march of the work.

Nigeria has more members of the church than any country outside of the United States. I see where Bro. Jimmie Lovell says that Brazil will have more members of the church than any other country in so many years. Second place belongs to India IF we give the Indian people the opportunity to obey. I am not guessing. I am here and I am offering you the proof. I must edify the young Christians as well as convert them. I must look after getting out tracts for hundreds of thousands to read that we may lay the foundation. We must carry on our Bible Correspondence work for the same purpose but ALREADY the harvest is on. ONE MAN CANNOT DO THE WORK THAT IS TO BE DONE IN SOUTH INDIA NOR CAN TEN MEN BUT they could do ten times as much as one if they worked as hard.

How are we going to get ten men into South India? There are several things that can be done. We can interest American preachers in coming to Canada and have them come with the idea of taking out citizenship papers so they can come to India. In the meantime while they are serving there you could be serving here. There are two preachers in Canada now ready to come if they were freed. God knows I love my native country and I do not want to HURT the work there to build it up here. However, I am sure God will bless us in the work there if we REALLY TAKE TO HEART THE OPPORTUNITY HE HAS PLACED ON US. WILL YOU COME IF YOU COULD? WOULD YOU REALLY HELP SOME ONE TO COME? ARE THE COMFORTS OF YOUR CANADIAN HOME WORTH MORE TO YOU THAN THE SOULS OF UNTOLD MILLIONS in India?

We could put 50 men into South India inside of a year if the church in Canada and the United States really wanted to. We could have more in preparation in Canada, or England, or Australia to come. Do you know an American preacher that would co-operate with you in this matter? Surely our earthly comforts are not as needful as the souls of men. I dare you to write to an American preacher and say: you come to Canada for five years with the idea of taking out Canadian citizenship and I will serve those five years in India. If Don Perry can come with his wife and seven children all under ten, you can come too. THINK GREAT THOUGHTS. DO GREAT DEEDS. THE REWARD WILL BE GREAT. We have come to Kadesh-barnea as far as South India is concerned. Will we go in and possess the land?

I am not one to be wildly carried away by my own enthusiasm but given proper help this work can not only grow to the place where it is the largest work of the church outside Continental United States but it will be larger than all the work done by the church outside of Continental United States. We can have ONE MILLION members of the church in India.

The Jews said they were not able. Shall we make the same foolish mistake? You remember what the Lord did to those people. We have shown you how we can get the men here. WILL WE DO IT?

If we can be of further use to you in making up your mind, or if you want to have any more information with which we can provide you then write us:

Annex 19, Aspiran Garden,
Madras 10, India

We have now put out 221,500 tracts. Do you want to help with this work? You can send money directly to us. You should register it. You can send to

Maurice Buckingham,
1143 Henleaze Ave.,
Moose Jaw, Sask.

IT IS LATER THAN YOU THINK.

* * *

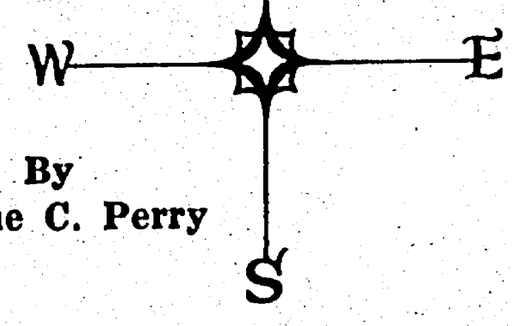
March 9, 1964: Brother Bob Hare of Vienna, Austria closed a good meeting with us here last night. We feel that there was good done in several ways. There were four baptized in the course of the meetings. This brings to 123 the number that have been baptized in the Madras area. Scores came into contact with New Testament Christianity for the first time. The good effects of this meeting will be felt for months to come. Brother Hare was able to visit two of the three other congregations that we have in the Madras area.

We were favoured last week with a visit from Brother K. V. George from the State of Kerala. Brother George, as many readers know, spent several years in the United States but has now returned to his native India. He is not going to have an easy time getting the truth firm-

(Continued on page 21)



HERE AND THERE



By
Eugene C. Perry

Vancouver, B.C.: The year ended with a total of 10 baptisms and two placed membership. Seven are away attending Christian schools. The second vacant lot north of the building has been purchased for an educational building for future expansion. One was restored on Feb. 23, and another on March 1. The **Mt. Baker Bible Encampment** will be July 25 - August 1.

Victoria, B.C.: With 10 moving away during the year and three falling away there were 41 members left at the end of 1963. Morning attendance averaged 63 and contributions $128. Plans call for the beginning of a new building on the newly purchased site in the late summer or early fall. The **11th and Willis** church in **Abilene** which supports brother **Jim Hawkins**, is planning to spearhead a campaign in Victoria in the summer of 1966 with a large meeting and a follow-up by four full-time evangelists for a year following.

Nanaimo, B.C.: Sunday morning attendance nearly doubled during the year mainly due to neighbourhood children coming to Bible school. It has been 55-60 with only 30 members. Much work was done on the building which is still not finished.

Creston, B.C.: This church with 19 members, two of whom were baptized last summer meets in a hall at the corner of 8th and Pine but has purchased property with hopes of starting to build in the spring.

Salmon Arm, B.C.: The church here has been spiritually enriched during 1963. Four moved elsewhere, six moved in and eight were baptized during the year.

V.B.S. will be July 5-9. After four years, **Lynn Anderson** will leave in July to attend Graduate school after which he will take up work in **Kelowna** along with **Sam Tumlinson** now with him in **Salmon Arm. Ron Beckett** of Vancouver (now in **Freed-Hardeman College**) will move to work in **Salmon Arm.**

Kelowna, B.C.: There are presently two lady members here and plans are progressing for the beginning of a congregation in 1965. This is a central point in the **Okanagan Valley** and at least 10 families and two full-time workers expect to move there together.

Estevan, Sask.: Five were baptized during 1963. Two families have moved and are with the church in **Carnduff. Brother Ennis** will be leaving on May 1 for a year in school before going to **Pakistan.** Personal work training classes are producing students who are coming to be ready to conduct classes. This should help for the gospel meeting in May. Average contribution in December was $248.20 and in 1963 was $186.33.

Moose Jaw, Sask.: Bruce Tetreau moved here during the past summer and is doing a wonderful work. Three were baptized during the year. Hopes are to complete a new building on the corner of James St. and Ninth Ave. N.W. during this year. This is a new residential area.

Bengough, Sask.: Glen Dodds directed a V.B.S. last summer and held a meeting in which two adults were baptized.

HERE AND THERE

Dauphin, Man.: Glen Dodds, sponsored by the **Central Church in Norman, Oklahoma,** arrived in July to work with the nine members already there. There have been a number of activities including a meeting with **George Bryan** of **Oklahoma City** preaching. Two were baptized. The church is now meeting in a rented house on **916 Main St. S.** and has 13 members. Plans call for a lectureship April 17-19 on the theme **"Building for Christ"** based on Eph. 4:11-13. A campaign during the summer will include a V.B.S., personal work and a meeting July 19.

HERE AND THERE

Target Canda: Eldon Mimms and family of **Oklahoma City** will join the group moving to the **Lakehead** this **Fall.** This brings the total of those going at this time to 19.

Ice Lake, Ont.: Work is being done on the basement of the meeting house to build some new classrooms.

North Bay, Ont.: Brother Lansdell writes of prospects with optimistic enthusiasm.

Sudbury, Ont.: Woodrow Hazelip of **Collingwood** will be the speaker in the annual fellowship meeting at Sudbury on the **Victoria** holiday week end.

Barrie, Ont.: One restored and one baptized on March 15. **Brother Jones** has brought us 30 more subscriptions. Thanks.

Collingwood, Ont.: Response to appeals for help on our new property has been generous. **Bro. Hazelip** was warmly received on a recent trip to the **States,** and fellowship of many congregations is anticipated.

Meaford, Ont.: V.B.S. is planned for July 20-24. Meetings are being planned for May and October.

Hamilton, Ont., Ivon Avenue: W. Hazelip will be in a meeting May 4-10.

Fennell Ave: V.B.S. planned for June 29 - July 3. Meeting with **Bernard Lemmons of Westfield, N.J.** April 5-12 being advertised in the Hamilton Spectator.

Jordan, Ont.: Plans are going forward to establish a congregation in **Wellandport.** A meeting place is available and there are prospects of a full-time evangelist for the summer. The effort will begin the last week of April with a gospel meeting. This place is only 17 miles from **Jordan** and a nucleus of members is expected to go there.

PREACHER WANTED

Sanford Avenue

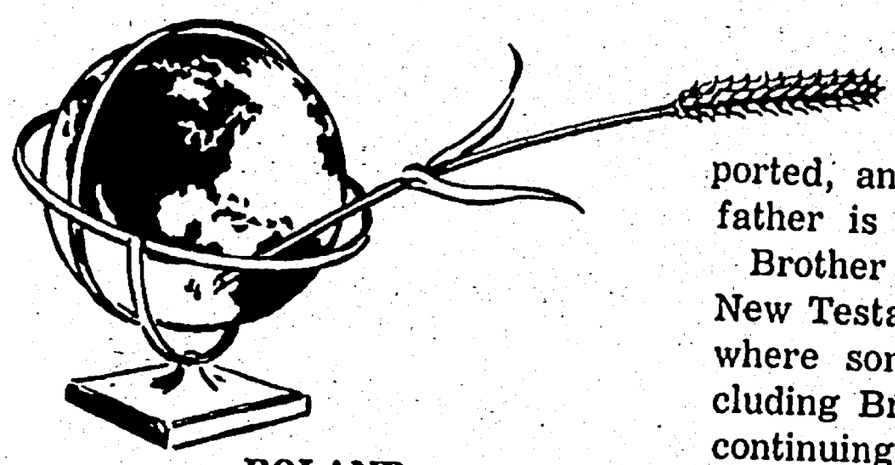
congregation, Hamilton

Contact:

Charles Cook

23 Kempt Dr., Dundas

GLEANINGS FROM FOREIGN FIELDS



POLAND

Bro. Henryk Ciszek, one of the leaders in the New Testament church in Poland since its establishment in the late 1950's, was expelled from that country late in January and is now in the United States.

Bro. Ciszek, as well as other preachers in the Polish churches, has undergone much harrassment at the hands of the government because of his activities as a Christian. He has been imprisoned three times and threatened with imprisonment a number of other times. In late October he was accused of being an American spy — of doing the same work for the United States behind the Iron Curtain that Fidel Castro is doing for Communism in the West. He was given three months to pick up his passport and leave the country.

Since Bro. Ciszek held both Polish and American citizenship (he was born in Pennsylvania but had been taken back to Poland by his parents when he was eight years old), he was advised by the American Embassy in Warsaw that he must choose one or the other. After much prayer and consultation with the Polish brethren, it was decided that Bro. Ciszek should not give up his American citizenship, but could continue to do much good for the church in Poland while living in the United States. Hence on January 13 he left Warsaw for Dallas, where he is now living. He will continue to be supported by the Urbandale church while speaking everywhere on behalf of the Polish churches.

Bro. Ciszek's wife, whom he had not seen since 1938, died last year in Russia where she had been deported to a labor camp in 1939. He also has a 25-year-old daughter whom he has never seen. She too, was taken to Russia with her mother. Since 1945 he had worked to get them released but has never succeeded. His mother was also deported, and has died in Russia. His father is still there.

Brother Ciszek leaves some 1,000 New Testament Christians in Poland where some 19 or 20 brethren ,including Brother Josef Naumiuk, are continuing to preach the Gospel despite governmental pressure.

MALAYSIA

Bro. and Sis. Howard Merches and two children, Mark, 17, and Cathy, 10, sailed from San Francisco February 7 for Kuala Lumpur, Malaysia, where they will work with Bro. Frank Pierce. The family was sent by the church in York, Nebraska.

GERMANY

Bro. and Sis. Ted Nadeau and four children and Bro. and Sis. Jack Nadeau and eight children will leave June 17 for a 10-year tour of mission work in Cologne, Germany. Both men have already worked in that country, Ted for four years and Jack for nine. Both speak German fluently. Ted is being sent back by the church in Winfield, Kansas, and Jack by the Preston Road church in Dallas, Texas.

Bro. Jack Nadeau helped establish four congregations in Germany, two in Munich and one each in Augsburg and Nurnburg.

SOUTH VIET NAM

Bro. Maurice Hall and Bro. Phil Carpenter have arrived in Saigon to begin mission work in the strife-ridden country of South Viet Nam. Both have been granted visas by the government. Their first Lord's Day in Saigon, 30 native and American brethren gathered together for worship and Bible study.

SCOTLAND

Sister Phyllis White, formerly of the Bayview church in Toronto, is now teaching classes in the young church in Glasgow and making plans to help with the August campaign. She is staying with the Jerry Porter family until she can find living quarters of her own. Sister White retired from the Toronto Public School teaching system before the maximum retirement age so that she could spend more time in the Lord's work. She is supporting herself with her teacher's pension. Sister White has taught in many Vacation Bible Schools in Ontario, notably in Ottawa and Kingston, while helping these young congregations get started. She has taught Bible classes for many years in Toronto.

SOUTH AFRICA

Bro. and Sis. Charlie Tutor and four children left New York City February 28 for Grahamstown, South Africa, to establish a church. At present there are no known Christians living in the city of 40,000.

PHILIPPINES

A few weeks ago the church in Baguio City, Phillippines, printed the first lesson of a Bible correspondence course in Ilocano, one of the major Filipino dialects. With only "word of mouth" advertising, already 900 persons have requested the lessons.

"It is hard to imagine the results if we advertised in one Ilocano publications of national circulation," Brother John Robinson, one of the missionaries, states. More than 8,000,000 Filipinos speak that particular dialect.

The course has been written by Bro. Bill Carrell of Tokyo, Japan, especially for use in the Far East, and was translated into Ilocano by one of the workers in Baguio City.

HERE AND THERE

Edmonton, Alta.: March 3-5 featured a special series of lessons by **P. D. Wilmeth.**

St. Catharines, Ont.: Meetings are planned for April 8-19 with Bro. **Wesley Jones of Barrie** preaching. A most cordial invitation is extended to our brethren and friends to attend these services. All evening services are at 8 p.m.

C. G. McPhee of this church has collected the material for this Special Issue of the Gospel Herald. We thank him.

Additional Meetings: Owen Sound with **Jim Nicholson**, April 26 - May 3; **Fern Avenue, Toronto, M. F. Hammond**, May 3-9; **Beamsville**, May 31 - June 7, **Don Gardner**, **Parkersburg, W.V.**; **Niagara Falls, N.Y.**, March 29 - April 3, **Warren Whitelaw.**

One was baptized and one restored in March at **Jordan.** A meeting is scheduled for May 3-10.

BEAMSVILLE CHURCH OF CHRIST

Keith T. Thompson

This congregation is over one hundred years old. Like most congregations of that age it has had its share of setbacks and disappointments as well as advances and encouragements. Those of us who live and serve here today are indebted to a host of great men and women who have gone before us. We cannot attempt to name all of them but this does not imply our lack of appreciation for their faithful efforts.

At the present time there are approximately one hundred and forty members in the Beamsville church. Our attendance is boosted by the presence of many of the staff and students from Great Lakes Christian College. Last year we averaged 152, 86, 89 for our Sunday morning, Sunday evening and Tuesday evening meetings respectively.

The church seeks to keep continually engaged in evangelistic activity. To this end we conduct cottage meetings, place articles in local papers, distribute correspondence courses, have two Gospel meetings each year, and place an exhibit at the local Fair. To edify the members the *Gospel Herald* and *Firm Foundation* are distributed to each family. Some copies of the *20th Century Christian* are made available by an interested brother. Our benevolent work has been limited and we hope to improve in this area.

During the last several years we have had about a dozen responses each year. We would like to see this number greatly increased. One of our goals for 1964 is to train a number of members in conducting home Bible studies.

Like many other congregations, the Beamsville church has sent partial support to a number of locations. Last year we received what was probably our greatest challenge. When the Donald Perry family decided to go to India this congregation agreed to give them full support. This necessitated the discontinuing of support to some other places. Although we miss the Perrys very much we are confident they will do a great work in India.

The responsibility of supporting this family in a foreign land has encouraged us to give more. In the first half of 1963 our contributions averaged $247 a week, but in the second half of the year the average was $275 a week. This year our budget has been raised to $290 a week and we are confident it can be reached.

We are looking forward to sponsoring the June meeting this year. Brother Don Gardner of Parkersburg, West Virginia will be the featured speaker. In October Brother Harold Hazelip will preach in a Gospel meeting.



The Perry Family

The Beamsville church is considering an addition to the building this year. We need additional class rooms, auditorium and office space.

We hope to see an acceleration in all aspects of the Lord's work in Beamsville in 1964. We covet your fellowship and your prayers.

KINGSTON MEETING

I concluded a fine gospel meeting at Kingston on February 19. Our attendance ranged between 25 to 50, and I feel the church was indeed stirred and inspired. They manifested their zeal and interest in several ways, by bringing visitors to the meeting, by a more than 90% attendance and by their gracious hospitality. Certainly many valuable contacts were made, which the church there plan to follow up.

The gospel is surely needed in this well known city of Canada, with its various institutions and variety of people. The gospel can do more for people before they enter the Penal institutions than after. Canada needs a large strong church in this city. The small church there is to be commended for its zeal and determination. Your help is needed however, in order to set into motion an effective program of work.

—M. J. Knutson

MOBILE MEETING HOUSE

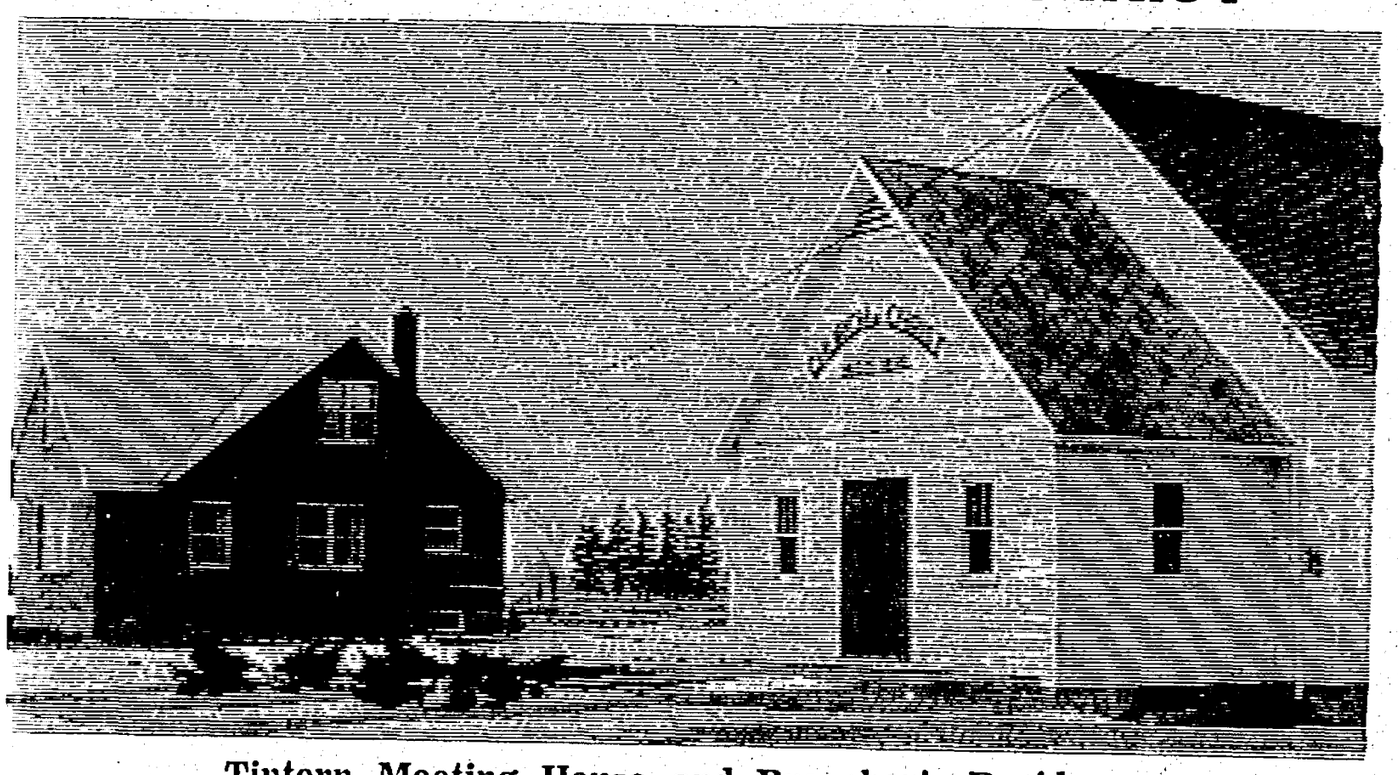
The church at Prince Albert, Saskatchewan purchased a trailer that has been used for a meeting place for small groups of Christians in places where the church is new. This mobile meeting house is suitable for use in localities where the church is newly established and can serve as a comfortable place of worship until a permanent building can be erected. The idea of portable buildings is not new among our denominational neighbors and has been used effectively by our brethren in some areas in the United States. The little band of Christians meeting in Prince Albert has borne much of the cost along with help from Outlook, Sask. and many other points. Several hundred dollars still remain to be paid on this trailer by July 1 so if anyone reading this is interested, you might send a contribution to the Church of Christ, 264-23rd St. W. Prince Albert, Sask.

—D. Wieb

HERE AND THERE

Niagara Falls, Ont.: March 30 to April 5 are the dates of a meeting in which **R. C. Oliver of Clawson, Michigan** will preach. He is being supported in this effort by his home church.

TINTERN CHURCH OF CHRIST



Tintern Meeting House and Preacher's Residence

by Jim Nicholson

In order to relate the early history of the work of Christ in this area, it will be necessary to glean some information from the memories of living Christians, and the occasional religious periodical.

The Banner of The Faith contained the following information in the September issue of 1862, showing the preaching efforts of brother Oliphant in this section of Lincoln county. "The next point was at 'Mud Creek' (Tintern). In this vicinity, great interest being excited, a vast multitude assembled on the last evening —a Methodist preacher present. The people desire to hear and understand the gospel. This is the neighbourhood of brother John Huntsman, who recently withdrew from the Methodists, and united with the disciples, he having been led to this resolution on hearing brother Oliphant over a year ago, in Gainsboro."

As a result of good interest in the community, it was decided to build a place of meeting, which was completed in 1892. Sister Jennie Spiece vividly remembers the building being erected on a lot given by the late brother Lucien Huntsman.

Others have seen the day when the meeting house was filled to the last seat and some stood outside at the windows. In 1947, it was recorded that there were many empty pews, as some had forsaken the Divine injunctions of their Maker and turned back to the temporary pleasures of the world. Today, the pews are filling up again.

It is impossible to make a complete list of the names of all those who have preached to this congregation during its history.

The first evangelist to work regularly with the church was brother Herman Mason. His efforts were spread between Smithville and Tintern, Brother Mason served these churches from 1950 through 1952.

Evangelist Eugene Perry, principal of Great Lakes Christian College, served the church on a part time basis from the fall of 1952 through January 1961. During this period a basement was dug and the building moved back onto the new foundation in 1956, providing much needed classroom space. Added improvements to the building were made in 1958, providing an attractive and comfortable place of worship with more facilities for edification.

Following a series of sermons on the qualification and work of elders and deacons, the following men were chosen by the congregation and appointed by brother Perry. C. E. Hannah, A. E. Perry and O. E. Tallman were appointed as elders on June 17, 1956. Brethren B. Hannah, J. McPherson, E. Moore and J. Wallace were appointed as deacons on October 1, 1960. In 1960, the congregation made plans for the securing of a full time evangelist.

Brother Jim Nicholson, of Jordan, was hired in 1961. He is thought to be the first evangelist to work full time with this church.

Through the generosity of the late sister Eva Pysher, a lot was given to the church for the erection of a preacher's house next door to the meeting place. A comfortable house was completed in March of 1963. Clarence Spiece, of this congregation, was the builder.

In the past 15 months, the membership has increased by 13 souls as a result of 12 baptisms and 1 restoration. The present membership is 60, with 31 children of members attending who are not presently members themselves. As a means of giving deeper insight into the local work, the following averages for 1963 are submitted. The average contribution was $153.15 with an average of 67 present for 10:00 A.M. Bible study, 77 for worship Sunday morning, 60 for worship in the evening and an average of 57 for Bible study on Wednesday night.

Brother Nicholson has been supported by this congregation in meeting work. Three souls were restored to the fellowship of the church following a meeting at Owen Sound in 1962 as brethren John Whitfield and Jim Nicholson laboured together. Building on the labours of brother George Johnson, there were 3 baptisms and 1 restoration during his meeting with the Glencoe church in 1963. Membership at Smithville has recently increased by 2 baptisms as a result of the labours of the church at Tintern. Over the 15 month period, this congregation has helped directly or indirectly with 17 baptisms and 5 restorations. May God be glorified in the power of the Gospel.

The future of the church here continues to look bright with the possibilities of building expansion on the horizon. A baptistry is badly needed at this place. Excellent Vacation Bible Schools are held with over 80% of the students coming from families having no connection with the Church. A well-experienced staff is teaching nine classes on Sunday morning and five classes on Wednesday night. The preacher's house has caught the overflow of one class due to crowded conditions in the meeting house. Extra classes are being taught in the meeting place and private homes for the edification of the Saints. A regular means of per-

(Continued on page 21)

SMITHVILLE CHURCH OF CHRIST

Incomplete records make it difficult to give a report on the early history of the church that has met in Smithville for many years. The first trustees were Brothers Daniel Felkner, George Coon and Robert Wardell. A group from the Spadina Avenue church in Toronto participated in an all day meeting at Smithville, in 1882. Bro. George Barclay spoke in the morning, Samuel Keffer in the afternoon and Bro. Forrester in the evening. Among the brethren were Bro. and Sister James Stewart, parents of the late Alex Stewart. Another meeting was held in 1887 with W. D. Campbell of Detroit doing the preaching. At this meeting three generations of one family were baptized, Merriam Tallman, nearly 80, her son Peter and grand-daughter Charrie. It would be impossible to trace the influence of this event through the many years since. Bro. Barclay writes of the Smithville meeting in 1890 speaking of Bro. Samuel Keffer of Beamsville preaching regularly and during this year also holding a meeting assisted by Bro. Forrester and Bro. Barclay. At this meeting Brother and Sister Huntsman were baptized.

One brother, C. J. Lister of Owen Sound drove a horse from there to preach. Mention is also made of Bro. Amos Clendenan who used to walk from Jordan on Saturday to speak on Sunday. During the years from 1890 to 1953 little is recorded. Many meetings were held with preachers such as Brothers Oliphant, Hertzog, Samuel Keffer, Lemuel Keffer, Fry, Madison Wright, H. M. Evans, S. M. Jones, Alex Stewart, C. G. McPhee, O. H. Tallman, Herman Mason, G. M. Johnson and John Whitfield.

During the first half of the century the church seemed to decline from its original enthusiasm and membership until by 1950 the number was very small indeed. Only a careful assessment of the preaching and amount of work done could determine the reasons for the decline. Certainly the fact that, over the years, young people have found it necessary to move to larger centers has been a factor.

Following Herman Mason's work, Bruce Merritt of Beamsville, principal of Great Lakes Christian College, began to preach regularly on Lord's Day afternoon sometime in 1953. Later it was decided to meet in the morning and evening as well as conduct a Lord's Day Bible School. The meeting house was in need of repairs so a program was begun to raise the old structure and place a basement under it for classroom purposes. The work program continued until the whole building was remodelled and made into a very satisfactory work plant. Bro. Merritt remained with the church until his move to Niagara Falls to work with the new church there. During the same period meetings were held conducted by O. H. Tallman, Marshall Keeble, Ed Craddock, Geoffrey Ellis and John Fant who at that time was working with the church in Brantford. Bro. Bernard Lemmons of Cleveland worked with Bro. Merritt for three years in summer vacation Bible school and meetings. Schools have been held for the past five years with an average attendance of around ninety a year.

Walter Dale has worked with the church for the past three years, preaching each Lord's Day while teaching at Great Lakes Christian College during the week. Work has been slow. Some families have moved into the area and two have been baptized in the last year. A number of students from Great Lakes have assisted in the worship services and have met regularly with the church over the past few years. Their presence has filled a gap in the membership of the church. About twenty church members are meeting regularly with attendance in all, being around thirty. Warren Whitelaw held a meeting in October, 1962. The church now meets regularly on Tuesday evening for Bible study. At present some small assistance is being given the Kingston work. There are signs of interest by people in the Smithville area and the church continues to pray and hope for revival and growth into a larger and stronger congregation.

SELKIRK CHURCH OF CHRIST

The exact date when the church began in Selkirk is uncertain. In 1851 a small group of people were meeting and Bro. Clendening was the first preacher to proclaim the Gospel in Selkirk. At that time some Baptist people had a leaning toward the church and away from the creeds of that day. The church was organized in 1854, when elders James Black and Alexander Anderson of Eramosa Township, near Guelph, arrived on horseback and held an Evangelistic meeting resulting in a large number of conversions. Soon after this a church building was erected.

In 1855 James Kilgore preached for the church for a period of time. He was followed by Elder Benedict, of Buffalo, N.Y. who was compelled to flee from the country because of his opposition to the civil war. In 1875 O. G. Herzog held a meeting that lasted five weeks and resulted in a hundred souls being won for Christ.

Other Evangelists that laboured with the church were, James Lediard, A. H. Miller, Hugh McDiarmind, Allason Wilcox, H. B. Sherman, Andrew Scott, Dr. Macklin and others whose names are unknown. During the history of the church Bro. Thomas Cooper paid an Evangelist to come from the United States for two gospel meeting.

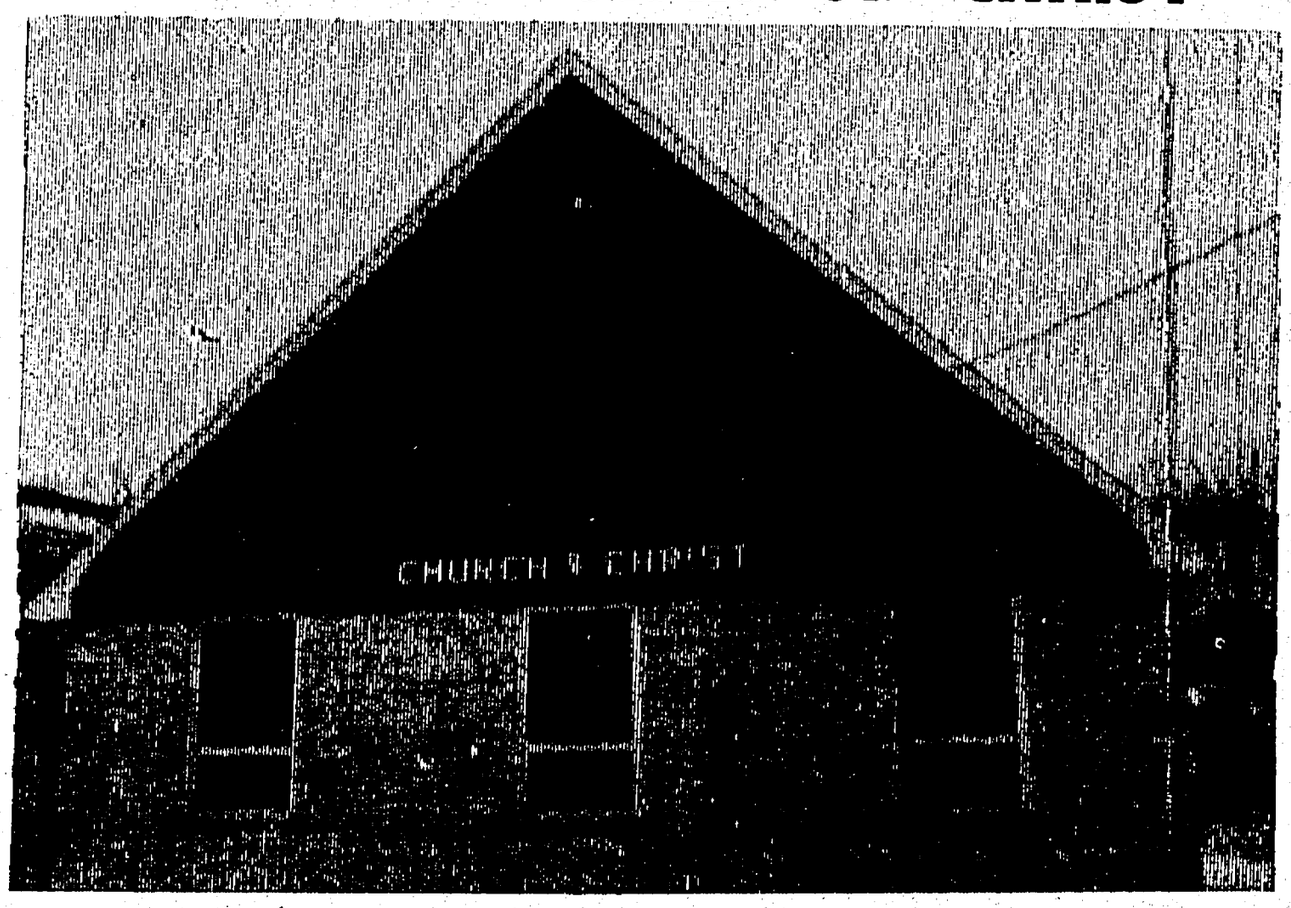
In 1889 the building was reconditioned. Shortly after this some members withdrew from the church, because of matters of faith, which disturbed the congregation. In 1894 subscriptions were received for the preacher's salary, which amounted to the sum of $250.00 a year. D. Monroe was the minister at that time.

In 1893 it was resolved to buy land and erect a meetinghouse at Sweets Corner. This was done and for a number of years the services were conducted by the elders of the church from Selkirk.

During the past years many fine preachers have worked with the church at Selkirk. Bro. Thomas

(Continued on page 17)

FENWICK CHURCH OF CHRIST



Fenwick Meeting House

Max E. Craddock

The Church of our Lord began meeting in Fenwick about 1899. The congregation first met in Neff's Hall, which was near where the meeting house was later to be built. Brother S. M. Jones had a great deal to do with the work being started in Fenwick. Brethren John Ostrosser, Wm. Shriner, and Wm. Crowe were also instrumental in its beginning.

The first meeting house of the Church was built in 1903. Brother Jones is also said to have been influential in the erection of this place of worship.

The names of Madison Wright, C. W. Petch, and W. F. Cox stand out in the memory of the brethren here. The memory of Brother W. F. Cox is held in high regard by the members of this congregation. Many wonderful stories have been told of efforts Brother Cox put forth at Fenwick.

In 1952 the congregation at Fenwick and the Brethren from Port Colborne met and agreed to hire Brother Louis Pauls to work with the two congregations. This manner of providing a regular minister for the congregations has continued to this time. After Brother Pauls moved to N.B., Brother Frank Alexander worked for a time in this area and he was followed by Marlin Harless. In August of 1962 Brother Max E. Craddock moved to work in this area.

The congregation has just completed an addition to the building which was built in 1903. We now have four classrooms, and two washrooms in the addition. The auditorium has been fixed up with a new lighting system and new pews and the walls done over with panels of mahogany. The old gas heater has also been replaced with modern infra-red heating.

We feel that '64 is going to be a wonderful year for us, in that we now have a better place in which to teach God's Word. We now have the space to have more, larger, and we pray more meaningful Bible classes. The people of the area seem to be becoming aware that we are in the village and we pray that we may be able to seek out and use every opportunity to teach God's Word. We ask for your prayers and also invite you to come worship with us whenever you are in our area.

TEACHING GOD'S WORD

(Continued from Page 5)

morning classes and any others should all be considered so that there be no overlapping. Then check the Gospel Herald catalogue and other catalogues for study materials or write and ask what is available. Choose the study books which seem to be best.

We have thought of preparing a chart suggesting a balanced curriculum plan for adult study with suggested study books. These would be duplicated and sent free if there is enough demand for them.

Remember always that we are teaching the Bible. Other materials including teachers' quarterlies, are just aids. Someone has said that "Some teachers sound like quarterlies wired for sound."

THE CHURCH AT WORK

(Continued from page 4)

we are commanded to prepare for this, "being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (1 Peter 3:15).

Most of those who feel inadequate, or really are inadequate, would benefit from a period of activity when they would be called upon over and over again to give reason for their hope. Why not spend some time in door to door visitation and cottage meetings with some trained worker? Here is one of the greatest schools on earth.

The church has a great value. It has a glorious destiny. It also has great responsibility to work.

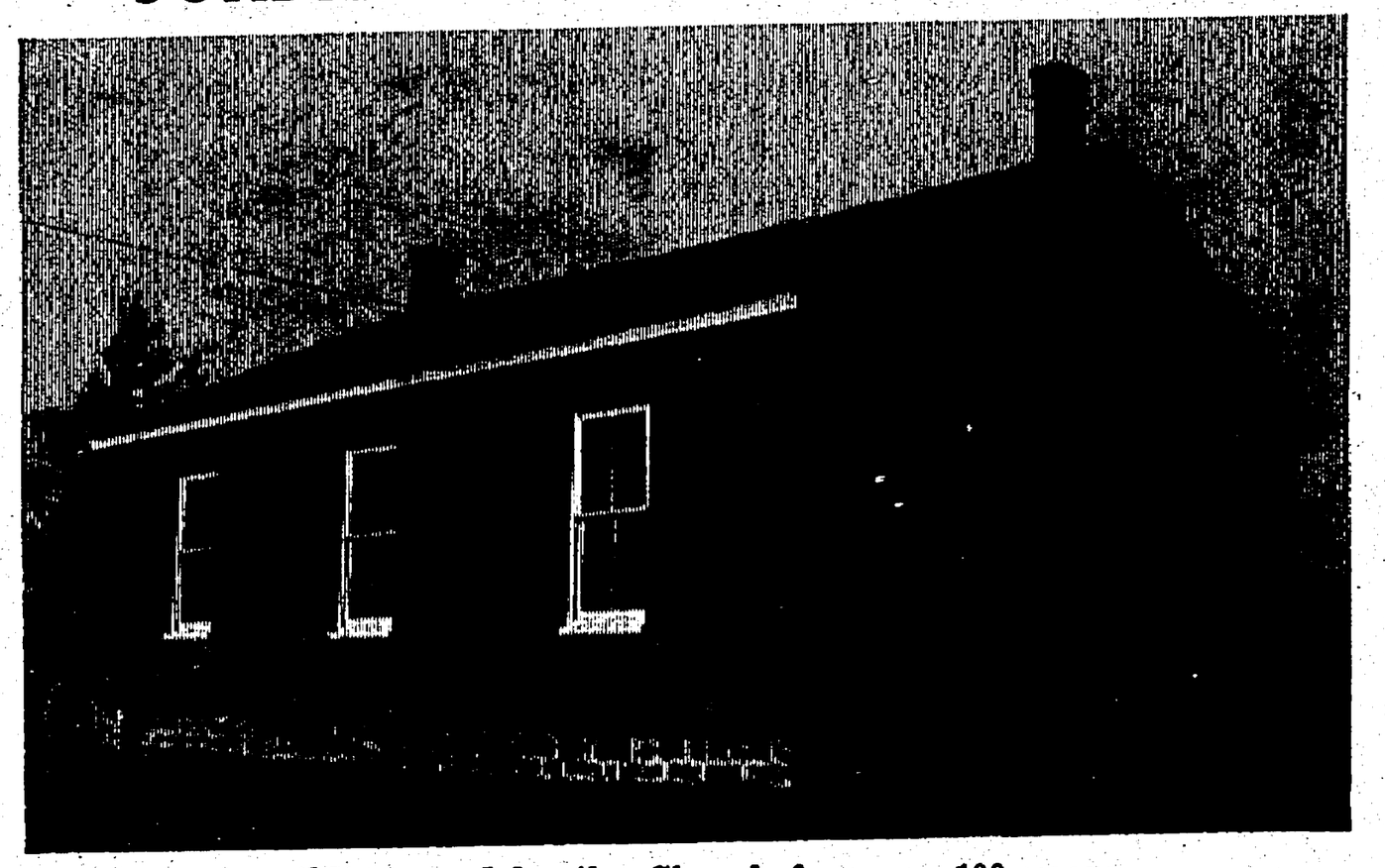
—R.D.M.

TEACHERS WANTED

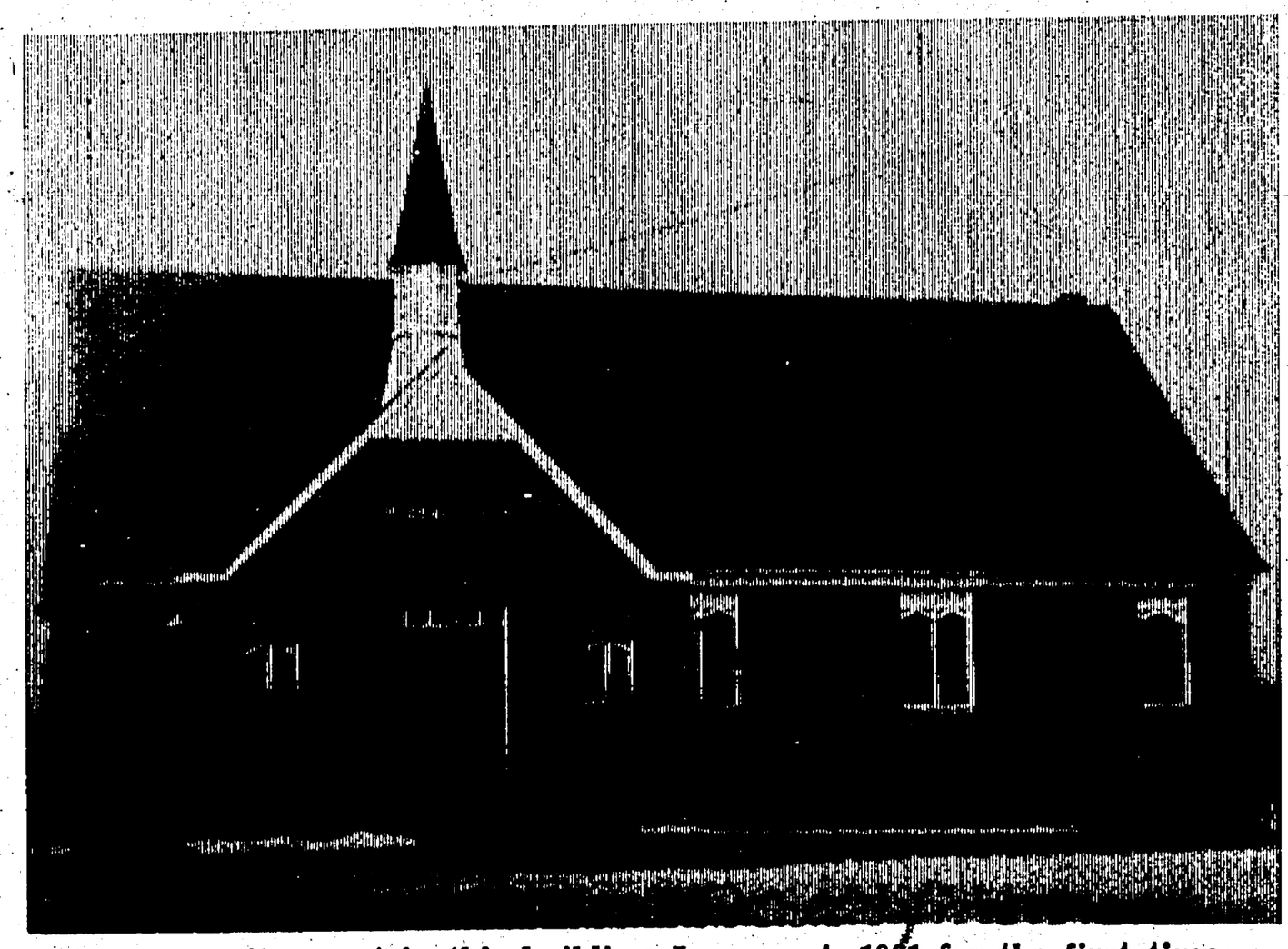
High School Teachers are needed in French, English, Commercial and History by

GREAT LAKES CHRISTIAN COLLEGE
Beamsville, Ontario, Canada
Address Geoffrey Ellis, President

JORDAN CHURCH OF CHRIST



Building used by the Church for over 100 years. It has been torn down since 1951.



Congregation met in this building January 4, 1961 for the first time

The early history of the Church at Jordan appeared in the Gospel Herald in 1947 and for that reason this account will continue from that point to the present.

In existing records and minutes of the business meetings there is evidence of a surge of new life about 1940 to 1945. This was due, in part no doubt, to a men's training class conducted by Alex Stewart during his brief stay as evangelist at Jordan. This work was terminated by his sudden death while preaching in a special series of meetings at Charlton Station.

Near the end of 1945 Allen Killom began working with the congregation and at the end of his stay in February of 1948 there had been excellent signs of growth. The average attendance had increased in these two years from 40 to 70. In addition, plans seemed to be underway about 1947, '48 and '49 for some kind of a change in the meeting house which consisted of only one large room. Brother Gordon McPhee followed brother Killom and it was during this period that plans developed for the new building now located on number 8 highway. It was completed and occupied for the first time January 4, 1951. Original plans had called for a doubling of the personal giving of each member and a five year period had been set to completely erase the debt. The building cost $5,000 more than had been expected and it took one year longer than had been planned to have it debt free.

Jordan had no small part in the special efforts of brother Roy Cogdill in preaching the word at several chosen locations with the purpose of starting new congregations, and strengthening those already existing. During this concentrated effort meetings were held in Griersville, Meaford, Collingwood and Owen Sound at which place a church was started. To this work Jordan sent brother Keith Thompson and fully supported him there for some time.

Other meetings were held at Ice Lake, on Manitoulin Island and at Niagara Street in St. Catharines. In Welland a congregation was encouraged to begin meeting but later ran into difficulty and was forced to disband. Following the Welland work a meeting was held at Brantford. The church at that place was encouraged and enlarged by four baptisms and one restoration.

The final meeting of this effort was held at Huntsville. The church there first met in a rented hall but since that time they have grown into a fine congregation now meeting in their own bulding.

During the Huntsville meeting the Jordan church promised to supply what was lacking in the erection of a meeting house for the Sundridge congregation which had been meeting in the home of brother and sister Alex Preston. The building was completed during the Summer and the church met in it for worship in the fall of 1955.

This sincere interest in preaching the gospel with zeal and optimism has been responsible for the tremendous growth, both numerically and spiritually of the church at Jordan.

When these special efforts for preaching the gospel were ended a residence was erected for an evangelist and his family. This was first occupied by brother David Johnson and family and was their

(Continued on page 21)

PORT COLBORNE CHURCH OF CHRIST

Max E. Cradock

The Church of Christ first met in Port Colborne on April 23, 1939. Bro. W. F. Cox was the speaker for the first meeting which was held at 2 p.m. in the Odd Fellow's Hall.



Port Colborne Meeting House

In 1950 the congregation moved their place of meeting from the Odd Fellow's Hall to the Hydro Building in Humberstone. In July of 1950 they moved again, this time to a store located at 122 Main Street in Humberstone.

Brother John Whitfield was the regular speaker from 1946 through April, 1952. In May of 1952 Brother Louis Pauls began to work with the congregation at Port Colborne and also worked with the Church at Fenwick.

April the 8th, 1954 was the day a deposit was paid on a lot at 700 Steele Street as a place for the building of a meeting place. The new building was completed by January 23, 1955, on which day opening services were held.

In July, 1958 Brother Pauls left this area and moved to N.B. to begin the work of the church there. In August, Frank Alexander came here and remained until September, 1959. Marlin Harless then moved to Port in March, 1960 and worked here until November, 1961. In August, 1962, Max E. Craddock moved from Hamilton to work with this congregation.

In the past year and a half we have had cottage meetings in Port and also have enjoyed success with a Bible Correspondence Course offered by mail in the local papers.

We ask for your prayers and invite you to visit us whenever you have opportunity.

SELKIRK

(Continued from page 14)

Bailey and Sim M. Jones did much work in this community. Bro. Neal of Meaford has been remembered for his services there.

The church in Selkirk has lost many of its older members during the past few years. Many young people have been baptized and gone to other places in Ontario. At the present time Bro. Claude Perry preaches for the church while residing in Beamsville. Many brethren would like to see this congregation restored to the place of importance it once occupied among the churches in Ontario.

TEACHERS WANTED

WESTERN CHRISTIAN COLLEGE

in Weyburn, Saskatchewan, will have vacancies in the following High School Fields: English, French, Commercial, and Woodworking.

Applicants should have a desire to serve in the mission field.
Address inquiries and applications to:

E. D. WIEB, PRESIDENT, WESTERN CHRISTIAN COLLEGE
North Weyburn, Saskatchewan

TEACHER TRAINING SERIES

"Tremendous" — was the word heard over and over at the Teacher Training Workshop in Voncouver on February 15th. Presented by the Oakridge congregation, it was attended by one hundred thirty - two teachers from sixteen congregations.

An excellent staff of eight of the finest teachers in the northwest did the teaching. O. J. Russell, minister of the central church in Portland, Oregon gave the opening and closing address in addition to a speech on counseling and guidance in a general session. Walter Trent, minister from Burlington, Washington, gave an excellent lesson on teaching materials and curriculum. Specialists in each age group conducted divided sessions both morning and afternoon.

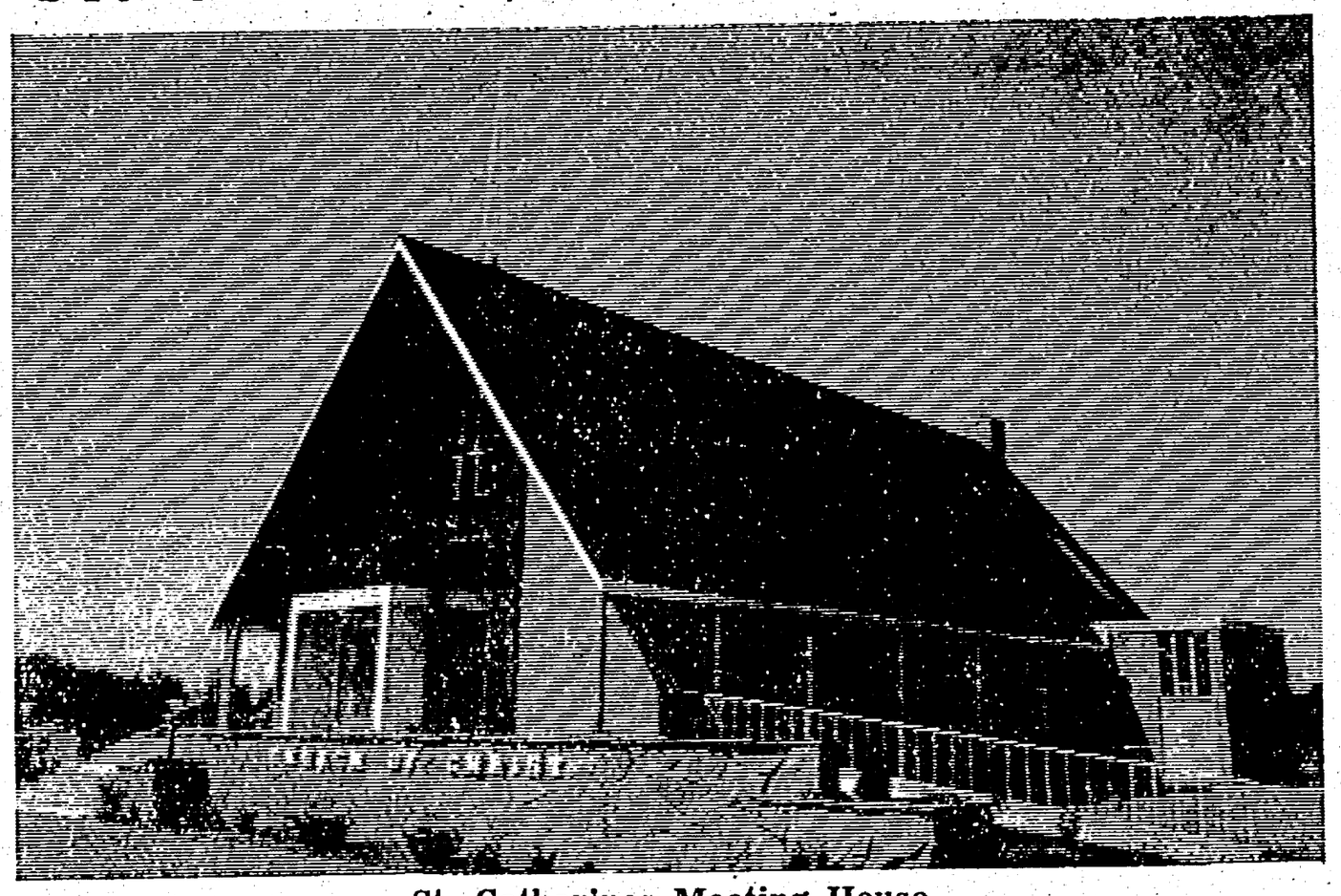
Besides the displays in each class room, ten large displays in an assembly hall attracted much attention. These presented materials, ideas, and books useful to teachers. A sound film was shown on the work and challenge in Vancouver, Canada's third largest city. A full schedule was held all day long, with the Oakridge ladies serving the noon and evening meals.

This was the first training program of this kind to be held in the area and because of the need and overwhelming response, the elders of Oakridge plan this for an annual event.

NEWS FLASH!

Jim Hawkins, Victoria, B.C., preached in a meeting for the Airport church, Weyburn, Sask., March 10-18. Forty-three responded to the invitation of the Lord. Sixteen were baptized and 27 asked for prayers in behalf of their own shortcomings. Many groups of students as well as adults spent time on their knees in prayer. Much questioning of vital Bible subjects was done and satisfaction granted the inquirers. Late-hour baptisms were performed the last three nights of the meeting with the final session concluding after 1 a.m. God's word is still the power of God to save. Preach it where you are. A spirit of happiness and joy prevails here now that was hitherto unknown. Pray for us to help each one to grow to mature usefulness in God's service.

ST. CATHARINES CHURCH OF CHRIST



St. Catharines Meeting House

Charles G. McPhee

The first meeting of the church of Christ in St. Catharines took place in the Banner Hall, on St. Paul Street, August 1st, 1897. The preacher at that time was Madison Wright. Through his guidance and co-operation with some brethren, a building and lot were purchased at the corner of Raymond and Beecher Streets. While this building was adequate for preaching services, it lacked space for the Bible School. About fifteen years ago it was given a major overhaul. It was moved, raised and placed on a new foundation. A new entrance was constructed and Sunday School rooms provided.

In 1928 some brethren from Raymond and Beecher started a new congregation and erected a meeting house at the corner of Niagara and Manning Streets. A good work was done here among the children of the community. This building was sold about two years ago; the brethren having united their forces with the old congregation, and having the understanding that we would look for a new location and a more adequate building. On May 29, 1963 the last prayer meeting was held at Raymond and Beecher, and now it has passed into other hands. Many memories remain with the few faithful souls that have worshipped and worked to extend the Kingdom of God, when the labourers were few and preachers were sometimes hard to obtain.

While we do not have a correct record of the men who served the church; we can recall that Bro. Charles Claus and Bro. Henry Stevens were elders and did much teaching and preaching for years. About twenty-five years ago, Bro. Frank Conn and Bro. Murray Miller were appointed elders and have served the congregation up to the present time.

While we cannot name all the preachers that have served faithfully in years past, we know that many contributed their time and efforts for the conversion of sinners and edification of Saints. Here are the names of a few men that preached for the church. Madison Wright, Charles W. Petch, Harry Jackson, O. E. Tallman, Lemuel Keffer, W. F. Cox, Emerson Flannery and John Whitfield. The present preacher, Charles G. McPhee has been with the congregation since the fall of 1952. The audience on Sunday morning then was about 70. The average for the first ten weeks of 1964 is 160, and the average contribution two hundred and ninty-five dollars. Many changes have taken place by reason of baptisms and deaths, with some falling by the way. We believe that greater things will take place in the future.

This church has always taken an interest in other places. While it cannot answer every call, it has helped to support preachers in Hamilton, Port Colborne, Japan, Nova Scotia and recently donated $6,500.00 to the church in London.

In 1962 a large lot was purchased on Ontario Street, north of the Queen Elizabeth Way. Work was started on a new building in the fall and on June 3, 1963, the first sermon was preached in our new building dedicated to the work of the Lord. This building is very attractive and serviceable, with a seating capacity of 350, together with a full basement and rooms for classes. While it cost about $100,000.00, it is valued much higher, because of the donated labour, which made it possible to complete such a structure.

The church here is anxious to serve the Lord and the community. We trust and pray that the seed sown in the past will produce a rich harvest in the future. Many listen to the broadcast every Sunday morning over CKTB, which has been carried on the air since 1937.

When in St. Catharines worship with us.

HERE AND THERE

Huntsville, Ont.: A gospel meeting is planned for May 11 to 17. Help is needed to continue the daily radio broadcast.

Young People are invited to attend

GREAT LAKES CHRISTIAN COLLEGE AREA WIDE YOUTH GATHERING WEEK END APRIL 24-26

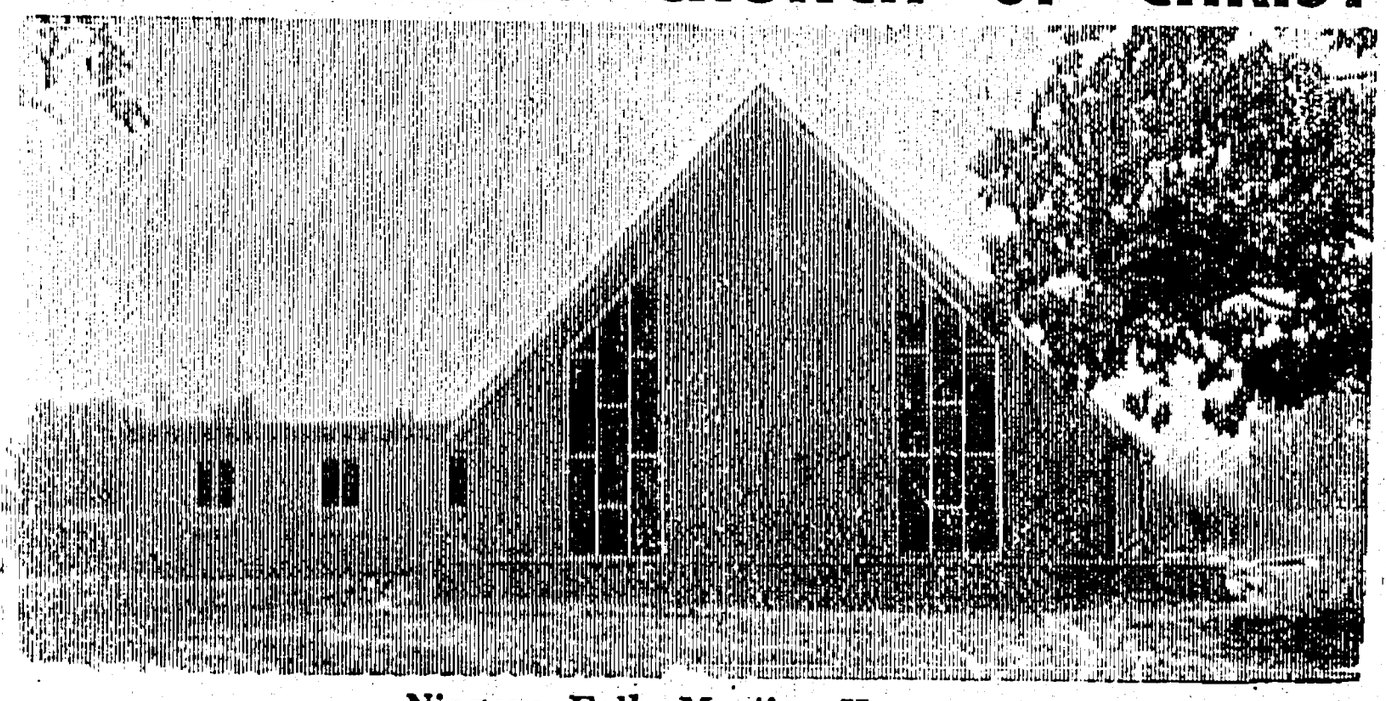
"All Things Through Christ"

Pre-registration required for those staying overnight

Contact:

Gordon Ellis, Box 399, Beamsville, Ontario

NIAGARA FALLS CHURCH OF CHRIST



Niagara Falls Meeting House

by Bruce C. Merritt

The church in Niagara Falls, Ontario was organized through the joint efforts of Bro. Geoffrey Ellis and Bro. Walter Dale and met for the first time in the Stamford Memorial Hall on October 4, 1959. The preaching and teaching responsibilities were shared by these two brethren during the first year since both were full-time teachers at Great Lakes Christian College in Beamsville. Brother Dale continued as a part-time preacher for the congregation from June, 1960 to June, 1961. By this time the congregation had grown considerably and it seemed advisable to secure a full-time preacher to assist with the next phase in the development of this new work.

Bro. Bruce Merritt, who had recently resigned as President of Great Lakes Christian College to return to full-time preaching, was invited to succeed Bro. Dale in this work. He and his family moved to Niagara Falls in June, 1961, supported fully by the East Main Street Church of Christ in Murfreesboro, Tennessee. Bro. Henry Boland and his wife, members of the Niagara Street congregation in St. Catharines, also moved to Niagara Falls about this time to contribute their efforts to this new work.

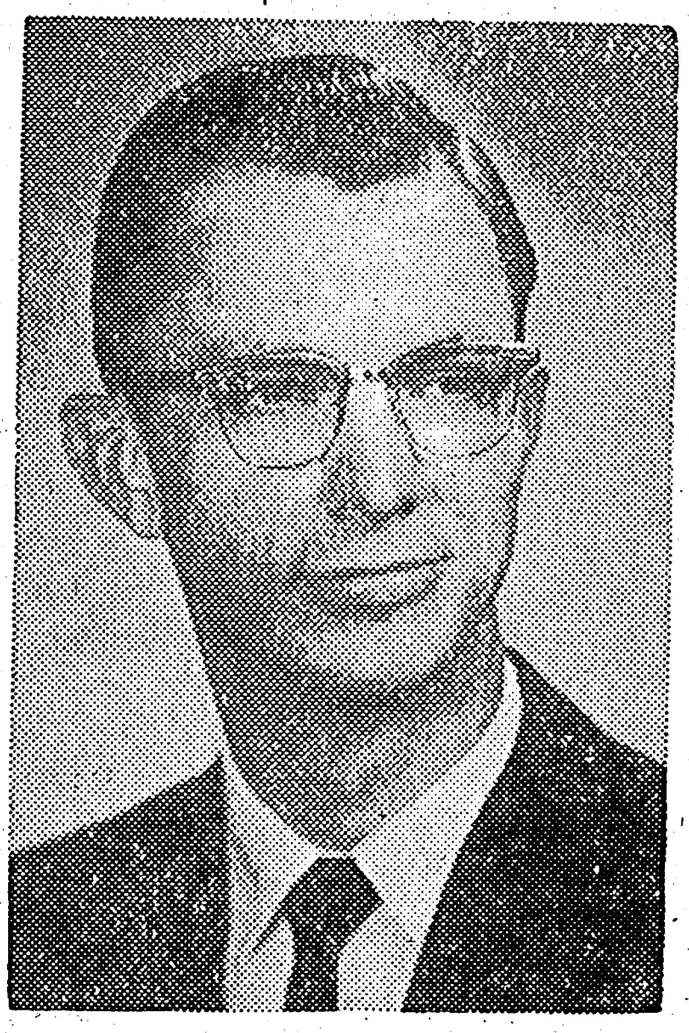
During the fall of 1961, the need for more adequate facilities for worship and Bible study became increasingly evident. An excellent building site was secured in a growing area of the city and plans were laid to erect a building as soon as funds could be secured. Due to the substantial assistance of the East Main St. and North Boulevard congregations in Murfreesboro, Tennessee, three or four other congregations in Tennessee and a number of individuals and congregations in Ontario, sufficient money became available to begin construction in April, 1962. Bro. Albert Carlesso, a building contractor and member of the congregation, donated his services as contractor for the building and due largely to this fact an excellent building with a seating capacity of 154 was erected for less than $30,000 including furnishings. The building also includes eight class rooms, washrooms and on each side of the fibre-glass baptistry a dressing room.

Bro. Merritt continued on a full-time basis with the congregation until June, 1963 and since then has been preaching for the congregation while supporting himself as a high school teacher. Bro. Ernest Burdett and his wife, although continuing to live in St. Catharines, placed their membership with the congregation in July, 1963 and have been a valuable addition to the work. Growth has been slow but prospects for this congregation look brighter than ever before. Plans for the future include a Gospel Meeting from March 30 to April 5 with Bro. R. C. Oliver of Clawson, Mich. doing the preaching, a Vacation Bible School (July 20-24), the securing of a full-time preacher in the near future, and a greatly intensified program for evangelizing the city.

MAN WANTED

for Corn and Poultry Farm.
Must be fully experienced with tractor and farm machinery

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L. WESLEY JONES

YOU ARE CORDIALLY INVITED

SPECIAL GOSPEL MEETINGS

April 26th thru May 3rd
8.00 P.M. Saturday Included

L. WESLEY JONES
Speaker

CHURCH OF CHRIST
10 MAPLEWOOD AVE.
TORONTO

Special Song Service
3 p.m. Sun., April 26th

EVERYONE WELCOME

COME AND BRING YOUR FRIENDS

OUR DEPARTED

SMITH

At the Hamilton General Hospital on Monday, February 24, 1964 brother Herbert William Smith passed away at the age of 73.

He is survived by his sons, Ivan of Vancouver, Ralph and Donald of Hamilton; his daughters Mrs. John (Elenore) Tiveron, Mrs. David (Doris) Cox, Mrs. Grant (Bernice-Laundry, all of Beamsville, Mrs. Ivan (Eileen) Merritt of Grimsby and Mrs. James (Betty) Walker of Ancaster. Brother Smith is also survived by two step sons, Jim Hawthorne and Orton Miles. There are 26 grandchildren, 5 step grandchildren and one great-grandson.

Brother Smith was married to Alice Pottruff on April 1917. She passed away in January 1937. His second wife was Ann Hawthorne. They were married in May 1955. She also passed away (Feb. 1957). He is presently survived by his wife Annie Orton. They were married October 15, 1958. His second wife and third wife were converted to Christ by his influence.

Services were held in the Marlatt Memorial Chapel on Wednesday, Feb. 26, 1964 at 1 p.m. Brother Harold Tabor conducted the funeral services and was assisted by C. G. McPhee. Interment was in the White Brick Cemetery Ancaster.

* * *

MORRIS

Bro. James Ellis Morris, a resident of 930 St. George street, Nanaimo, B.C., died suddenly, Tuesday, February 25, 1964. He was born at Tilden, Minn., U.S.A., and was 77 years of age. Bro. Morris came to Canada to Kisby, Sask., in 1902. He farmed at Kisby until he retired in 1947, when he came to Nanaimo.

Bro. Morris was a dedicated member of the body of Christ and always put his hand to the plow to do the work of the Lord.

Surviving are his wife, Margaret, Nanaimo; two sons, Keith and Clayton, Nanaimo; two daughters, Mrs. (Alice) George Gow, Cedar, B.C., and Mrs. (Jean) Howard Kemp, Nanaimo; 11 grandchildren; a brother, Victor, Wellington, B.C., and three sisters, Mrs. Georgina Sherman, Havre, Montana; Mrs. Myrtle Kerr, Arcola, Sask., and Mrs. Lillian Luffman, Kisby, Sask.

The funeral service was held in Westwood Chapel of Flowers, Friday, February 28, 1964, at 1:30 p.m. The service was conducted by Dale Foster and Jim Hawkins. Interment was in the Cedar Valley Memorial Gardens.

Flowers were gratefully declined. Donations in Mr. Morris' memory may be made to mission work in India, to Mr. Dale Foster, 1200 Strathmore street, Nanaimo, B.C.

—Dale Foster

* * *

COX

On the Lord's Day of March 8th, the spirit of Bro. Charles L. Cox took its flight from this earthly abode to the home that lies beyond. His passing was a release from the burdens of time and the suffering he had to endure. While he had been in the Hospital for some time, his closing weeks were spent at home in Owen Sound, where his wife administered to him patiently, in the place he loved to be.

Bro. Cox was born in St. Vincent Township, the son of the late William and Agnes Cox. His family were all members of the Church of Christ, and the Cape Rich meetinghouse was built on the corner of the farm where he was born and grew to manhood. Until he was compelled to leave that community, together with many more families, during the last war, he was a faithful and active member of the church where he had learned the truth and obeyed the gospel. Many times he did the speaking and his clear voice could be heard on Lord's days as he lead the congregation in singing.

At the time the "Tank Range" took over his farm, he had one of the best Apple Orchards in the Township. It was always a matter of regret that he had to leave it in his declining days, when he could have reaped the fruit of his labours.

The writer was associated with Bro. Cox for years and while located at Meaford, he many times visited the old homestead, and wandered through the woods and over the hills with Bro. Cox, amid the sounds of nature he loved so well.

In 1918 Bro. Cox was married to Marion Bissell, who now mourns his departure. Others who mourn are his only son, Bruce, of Owen Sound, one brother, Ernest, Meaford; two sisters, Mrs. Edna Watterworth, Meaford and Mrs. Edith Keffer of Grimsby. Bro. Cox was predeceased by two brothers and two sisters. One brother was a well known Gospel preacher, Bro. W. F. Cox, who preached in Western Canada and in later years in the Niagara Peninsula and the United States.

The funeral service was conducted at the Breckonridge Funeral Home in Owen Sound, with temporary burial in the Mausoleum at Owen Sound.

Bro. John Whitfield assisted at the funeral services in the home and grave.

—Charles G. McPhee

* * *

OSTROSSER

The passing of Violet Ester Ostrosser at her home near Fenwick, Ontario, removed a member of one of the pioneer families of this section of the country. She was born July 18th, 1890, at Rosedene. Her husband predeceased her some time ago. She had been a resident of Pelham Township for 55 years and had been connected with the church of Christ at Fenwick for a long time.

Mrs. Ostrosser is survived by two sons, John at home and Kenneth of Fenwick: two daughters, Mrs. Faye Gilbert, Fenwick and Jean at home; three brothers, Charles Stanley and Elton of Gainsborough Township; one sister, Mrs. Omer Kindy, Selkirk, together with grandchildren and great grandchildren.

The funeral was held at the Lampman Funeral Home and burial was in the Hillside Cemetery, Ridgeville. Bro. Max Craddock, assisted with the funeral.

—Charles G. McPhee

* * *

WHITFIELD

On Wednesday, February 12, 1964, Sister Gertrude Robena Whitfield passed away at the Plummer Memorial Hospital at Sault Ste. Marie, Ontario.

Left to mourn her departure are: her beloved husband, Howard Whitfield of Thessalon Station; her children, Gladys, of Toronto, Mrs. Frank Seabrook (Alma), Clifford, Emma, Mervyn, and Jerald, all of

(Continued on page 21)

OUR DEPARTED

(Continued from page 20)

Thessalon, Mrs. Alonza Davison (Evelyn) and Clarence of Meaford, Mrs. Paul Barnes (Doreen) of Sault Ste. Marie, Ontario; her five sisters and two brothers, one hundred and sixteen grandchildren, great grandchildren, and great great grandchildren, besides a host of other relatives and friends.

The death of Sister Whitfield was the first break in a family of eight brothers and sisters.

Sister Whitfield was married to Brother Whitfield sixty-two years ago last July 3. She was baptized some seventy years ago and according to human judgment remained faithful to her Lord until death.

Funeral services were conducted in the North Livingston meetinghouse where a large number of relatives and friends gathered to pay their last respects. Among them were eight Gospel preachers from various Ontario churches. The interment was at the mortuary of the Maple Ridge Cemetery.

Before Sister Whitfield died she requested that her funeral sermon not be filled with statements concerning her but that the audience (and especially the young people) be reminded that she couldn't come back to them but they could come to her.

The services were conducted by the writer, ably assisted by Brothers A. A. Gallagher, John Whitfield, and William Bunting.

—Clyde Lansdell

* * *

REIMNEITZ

The Windsor congregation was saddened by the sudden passing of Brother Jules Reimneitz early in March. A young man, Brother Reimneitz had suffered a great deal with a serious heart ailment.

Jules was a man of faith and courage, and he was just getting his strength back when death took him.

Brother Reimneitz leaves to mourn, his wife Dorothy, and two small children, David and Debbie, as well as a host of relatives and friends. The funeral service was conducted at the Anderson funeral home in Windsor by Adam Bruce, one of our elders, assisted by the writer. "Blessed are the dead which die in the Lord".

—Ray L. Miller

* * *

GILROY

This is to record the passing on Monday, March 16th, 1964 of Freeman Gilroy, father of Sister Gladys Stevens of the Pine Orchard congregation. Although in his 96th year, Mr. Gilroy was very active until about a year ago; in fact, he was out skating at the age of 90. Funeral services were held on Wednesday, March 18th, at the Rose-Roadhouse Home in Newmarket, at which time the writer spoke a few words of comfort to the bereaved, and gave words of warning to the many friends gathered to pay their last respects. Interment was made in the Pine Orchard cemetery.

—John D. MacKay

INDIA

(Continued from page 9)

ly planted in Kerala. On the other hand he is not labouring in vain for they have three small congregations already worshipping after the New Testament order.

Next month we expect to enter the State of Andhra Predesh. My Telugu translator and interpreter comes from there. We believe that a great door and effectual has been opened there. If our mission to Andhra Predesh proves successful it will mean that a beach-head has been established in four States. Last year we had but one.

The number of tracts now printed has passed the ¼ million mark. The number of students enrolled in the BIBLE CORRESPONDENCE COURSE is now more than 350 in three different languages. We shall visit two new places inside of seven days.

SOUTH INDIA IS RIPE FOR HARVEST. SHALL WE SEND FORTH REAPERS? WHAT ARE YOU GOING TO DO ABOUT THE PRESENT OPPORTUUNITY. I KNOW WHAT WE ARE GOING TO DO BUT WHAT ARE YOU GOING TO DO?

We love all of you.

J. C. Bailey

JORDAN

(Continued from page 16)

home for some six years. In July of last year brother Norman Midgette began working with the congregation. This residence is now debt free and the church is now ready for the challenges of the future to preach the gospel at home and abroad.

Though they are not all meeting with the Church at Jordan now, there have been 167 baptisms and restorations over the past seventeen years. The membership has more than doubled and the collection has increased over 500%.

At the present time plans are underway for a new congregation to begin in the Niagara Peninsula, possibly at Wellandport. By the time this issue of the Herald is received into your home the congregation will probably be meeting. The eyes of the congregation are on spreading the gospel and to this end we are dedicated. Through the prosperity that has been granted the Christians here by the Lord, four gospel preachers were supported fully or partially last year. We hope to increase in this area of labor.

Jordan has three men, Art Corbett, George Johnson and Philip Wismer who are sincerely interested in their responsibilities as elders. With them, Bob Wills, Merle Rubel and Carl Shaver are serving capably as deacons. This scriptural arrangement in organization has proven to be one of the real assets to the work of the Lord at this place.

With the contribution at the present averaging $334.00 each week and a membership of 135, we are anticipating a greater work with the Lord in the future. We ask for your prayers in this most challenging work and most rewarding endeavor.

Art Corbett and Norman Midgette

TINTERN

(Continued from page 13)

sonal evangelism is the holding of several cottage meetings in homes weekly.

Our prayer is, that God will continue to use us as a church through which His blessings may flow into the lives of others.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, classes 9:45, assembly 11:00 a.m., 6:00 p.m. Thursday 7:30 p.m. Contact L. Wesley Jones, 62 St. Vincent St., 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow, Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazellp, ev. 639 Oak St.

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, 235 Alexander St., Port Colborne, ev.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 6:00 p.m., Tues. 7:30 p.m., John N. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph., 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Dwain Hicks, secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:30 p.m.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E., J. C. Clifford, ev.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lilloet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m. Bible classes, 4:00 p.m. Worship and Breaking of Bread. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev.; Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

PRINCE GEORGE, B.C.
Contact Jim Wlasitz, 728 Harper St. Prince George, B.C.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. John Frost, sec. phone 384-5560; J O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston, Ont.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. J. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. Warren T. Whitelaw, 135 Glendonwyne Rd., Toronto R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See also Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Thurs. 9 p.m. Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

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Gospel Herald

SPECIAL ISSUE:
"The Church in Toronto and Eastern Ontario"

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 4 BEAMSVILLE, ONTARIO May, 1964

THE BODY OF CHRIST

Keith T. Thompson



The psalmist praised God and gave thanks "for I am fearfully and wonderfully made." (Psalms 139:14 ASV). Men have long been amazed at the wonder of the human body. Many writers, both ancient and modern, have used the body as an example of unity and cooperation. Plato drew a picture in which the head was the citadel; the neck was the isthmus between the head and the body; the heart was the fountain, and the veins the canals. Menenius Agrippa gave a fable of the body to urge unity to a divided Rome.

The most significant use of the body is that found in the New Testament where the church is called the body of Christ. 1 Corinthians 12:12-27 is the most extensive treatment of this theme. Please take a moment to read that passage before continuing with this article.

There Are Many Members in One Body

The passage can be outlined under four main points. The first, stated above, is gleaned from verses 12 and 13. Verses 1-11 reveal the diversity of gifts in the Corinthian church. Though there are varieties of gifts, there is the same Spirit (vs. 4). Thus, there can be unity in the midst of diversity.

He illustrates his point by drawing attention to the human body, which is made up of members differing widely from each other in appearance and function, yet together they form a completely harmonious whole. The church is not a mechanical organization, but a living organism. Romans 12:4, 5 says "For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another."

The reference to baptism in verse 13 shows that all members entered the body in the same way. Baptism, like the Lord's supper, emphasizes the unity of the body of Christ. The spirit gives life to the church. Spirit is translated from the same Greek word that is

(Continued on page 6)

AS SHEEP WITHOUT A SHEPHERD

by E D Wieb



"Take care and be on guard for yourselves and the whole flock over which the Holy Spirit has appointed you bishops and guardians, to shepherd the church." (Acts 20:28 Amplified N.T.)

Perhaps when the history books of the church record the present age, one of the great and grave weaknesses that will be evident in the church of this generation will be the lack of leadership among the elders of our congregations. It is truly acknowledged that no group of people will rise above or go beyond its leadership and so, certainly, much of the responsibility for our lack of progress and our failure to do the task that is before us must rest on the leaders of the church.

There is, however, one area in which I feel that the church is equally weak, and that is in the failure of so many congregations to be scripturally "organized." Why is it that so many of our congregations do not have appointed elders? Even congregations that are decades old do not have men in the office of the bishop to shepherd the flock.

We dare not deny that the autonomy of the local congregation is

(Continued on page 7)

CHRISTIAN EDUCATION

Address by Blenus Wright at the Christian Education Fellowship Dinner, Great Lakes Christian College Lectureship, January 24, 1964.

Dedication

I dedicate these remarks to Mrs Dan Weib and Mrs Geoffrey Ellis, the wives of the Presidents of our Christian Colleges. They are the stalwart, never-failing support behind the two young Presidents, who, along with their wives, are giving their best years in a courageous and oft-times trying and discouraging task of providing a Christian education for our children and our children's children. Being the wife of a President is more than being a homemaker and a mother. It is the sharing of the problems, joys, discouragements, hopes, and frustrations of a floundering institution. It is the patient waiting for a weary husband to come home after a long, hard day, coping with the innumerable perplexities of administration, or the waiting for an exhausted companion to return after a long trip made for the purpose of keeping the glow of Christian education alive in Canada. Thank God for young men with a keen vision, broad shoulders, willing determination, and unselfish motives. Thank God for their wonderful wives who steady the ladder as these two men climb onward and upward toward their goal of furnishing our country with more and better Christian education.

What Is Christian Education?

Education is the sacred cow of our automated, computer-controlled, space-age society. "In the light of these critical times, higher education is not simply a good thing to have; today higher education is power. It is increasingly looked upon as a national asset. Through higher education we can find the knowledge and the wisdom to provide in larger numbers the thinkers, innovators, and leaders—in moral as well as material precepts—that are desperately needed to maintain and further the dignity and worth of all the children of God." (*Horizons*, Summer, 1963)

We have an accelerated and diversified education in an expanding and changing universe. But what does education do for man? It makes him a man well-informed. What is the fallacy of the well-informed man? Alfred North Whitehead observed in 1929 that "a merely well-informed man is the most useless bore on God's earth." (*Ibid.*) Why? Because he has forgotten that Solomon said that the whole duty of man was to fear God and keep his commandments. Modern man, in many instances, is trying to know something about everything, but his labour is in vain because he knows nothing about God Who made everything.

Securing an education is more than a mere accumulation of facts. It involves "the understanding of relationships, the development of deeper meanings, and a sense of inter-relatedness of all these in a total world view. Each person should be helped to see the purpose for which God has created him and to realize that purpose in the activities and endeavors of his own life." (Frank Pack, in *Horizans*, Summer, 1963) The problem with education is the fact that it supplies knowledge in all branches of life, but gives none of the roots.

When we add Christianity to education then education takes root, for "the soul of education is the education of the soul." (Norvel Young, in *Minister's Monthly*, April, 1964) William Lyon Phelps suggests:

Everyone who has a thorough knowledge of the Bible may be called educated, and no other learning or culture, no matter how exclusive or elegant, among Europeans or Americans can take its place. Western civilization is founded upon the Bible. Our ideas, our wisdom, our philosophy, our literature, our art and ideals come more from the Bible than from all other books put together . . . I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible.

The Bible gives meaning to life and education, because the Bible portrays people who lived in this world of ours, who faced similar problems and who believed in the same God for a solution to their puzzlements. The Biblical pictures puzzlements. The Biblical pictures of man are not "those of a sex-ridden toplasm driven by social and frugal forces in a class struggle; they are of a man looking into the heavens and saying: What wouldst thou have me to do, Lord? Herein are contained the pictures of Cain's jealousy of Abel; Abraham's devotion to God; Jeremiah's concern for Israel; Job's suffering and faith; Jonah's rebellion and turning; Peter's denial; Ruth's dedication to her husband's family and to her newly found God." James W. Culp, in *Horizons*, Summer, 1963)

Since the Bible is the foundation of Christian education, we have Christian education in the home, the church, and the school. Primarily, we are concerned to-night with the school. The Christian college is chiefly interested in the growth of the whole man—intellectually and spiritually, physically and socially. "The Christian college is obligated, by its very nature, to strive for excellence in every area of its life and work. To be less than Christian or less than a college is to renounce its unique role in higher education." (Abilene Christian College catalogue) Christian education at the very least should be the process of training and developing knowledge, skill of mind, and the life and character of the student whether in matters sacred or secular, in an environment and in a manner that is truly Christ-centered and in harmony with His will." (Minister's Monthly, Feb., 1954)

Education based on the Bible can fit us all for a better tomorrow for "all scripture is inspired of God and is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be *complete, equipped for every good work.*" Here is the point at which education fails. The greater part of present - day education is divorced from the Bible. "The twentieth century has placed too much value in training the student for a profession instead of training his mind for finding the meaningful and useful life." (James W. Culp, *Ibid.*)

STRENGTHENED BY HIS SPIRIT

L. Wesley Jones

(Continued)

(We have examined four general statements of what the Holy Spirit will do for Christians. These are means through which the Spirit strengthens the inner man. Our attention is now turned to "Providence" and to some personal testimony of the Spirits's work).

"Providence" and Personal

Should a child of God be ashamed to say, This is what the Spirit has done for me? Very strangely, we avoid this, and talk rather freely about what "Providence" has done for us. We wish to pronounce no judgment upon those who continue to use this term, but only ask for a consideration of what we are doing. The word "Providence" may be said to be a Bible word in that it is a form of the word "provide", and comes from an original term found several times in the text. Yet, without exception this term refers, NOT to something God does for man, but to something man does for himself. This is the term we choose to use as a description of those special blessings which God makes for our lives. In so doing we studiously avoid the use of such language as, "the Spirit did it for me".

In all of this let us remember that there is no competition between God and The Spirit for our attention and thanksgiving. The only advantages to the language forms used in describing the Special Help we receive from heaven are that we use that language which was most like what the Apostles used, and that we promote a clearer understanding of what is actually happening, rather than clouding the relationships with the Divine, and taking credit to ourselves which we could never earn.

In the light of this, there are some things I believe the spirit has done for me. There is no boast in this, for as was said concerning the possession of the Spirit, in the last lesson, such could not be deserved. Will you prayerfully consider these?

I. There have been times when discernible facts, perceptible truths or explanations of logic left me to continue in the Christian faith. As one looks back upon such scenes he may wonder what he did continue? Should I be ashamed to attribute this to the working of the Holy Spirit?

II. Some worship experiences stand out above the others of a "routine" Christian life. The gospel message presented upon such occasions was the same old story of the cross which we have heard and proclaim hundreds of times. The audience, the environment were ordinary; yet the results were extra-ordinary. From such an experience we have come away renewed, refreshed and firmly resolved to rededicate our energies to God's service, and have found ways of doing so.

III. Every gospel preacher has shared opportunities to teach the lost which he could not have arranged by human wisdom. He gives thanks for the challenge, and does the best that he can. He may admit that he will never KNOW how it all came about. We ask again, should one be ashamed to say, The Holy Spirit was at work—He gave me an opportunity? Should we rely only on the expression of belief in Providence?

God is no respector of persons. Believing that the Holy Spirit has done these and many other wonderful things for us, we believe that He will do them for you, if you are God's child and ready to receive the help He offers.

THAT CHRIST MAY DWELL

The object of the strength is that Christ may dwell in our hearts through faith. Our inclinations have been to make this as impersonal as the indwelling of the Holy Spirit. "By faith" means through the Word, and as the Word is taken into our hearts, so Christ is taken in. A consideration of some other translations will help us to rise above this.

Goodspeed: ". . . and through your faith to let Christ in his love make his home in your hearts."

K Wuest, expanded translation: "That Christ might finally settle down and feel completely at home in your hearts."

ASV: uses *through* faith instead of *by* faith.

Gal. 2:20, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me . . ." Phil. 1:21, "For to me to live is Christ, and to die is gain."

Conclusion

We admit, there remain problems, and even mysteries. "Of what spirit God is or what the Spirit of God is like, we discover not (alone) by looking directly to him, but by looking to Jesus of Nazareth whom God by the bestowal of His Spirit hath made to be both Lord and Christ. It was this bestowed Spirit that drove Christ into the wilderness to triumph over Satan and all the demonic powers that haunt our spirit and lure us to destruction. Prompted by the Spirit, Jesus gave sight to the blind, healing to the sick and broken-hearted, food to the hungry, liberty to the captive; by the Spirit he had compassion for the multitudes, good news for the poor. Induced by the Spirit, Jesus took our iniquities and diseases upon himself and made them hs own. When in Gethsemane the flesh was so weak that 'mere' contemplation of the Cross brought it nigh unto death and prompted the cry, 'Now is my soul troubled, even unto death,' it was the Spirit that was strong. The Spirit led him to the cross, and there through this eternal Spirit, he offered himself unto God (Hebrews 9:14)."

If we succeed in walking in His steps, it shall surely be through the strength of the Spirit, that He may dwell in our hearts by faith.

FREE TRACTS

We still have a supply of free tracts available to mission works. These are by W. A. Bradfield of Henderson, Tennessee and will be sent to anyone sending a request and 20c per 100 to cover postage and handling. Titles are: Personal Evangelism, The Judgement Day, Marriage and Divorce, God and Man, God's Way of Salvation, Modern Divine Healing, The Foolishness of God, What is the Church of Christ, Two Laws of Pardon and Some Things That Save.

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OUR DIFFERENCES



Congregations have personalities. Personalities have differences. Therefore congregations have differences. We realize that the use of the term "personality" to describe the nature of the congregation is not common usage nor is it completely exact. However, it is true that each congregation has in its life-stream certain attitudes, customs, habits, strengths, and weaknesses that are an index to its history and its future.

Anyone who examines closely the letters of the Apostle Paul to the various churches of the Mediterranean world will be impressed with the fact that each place had its own strengths and its own problems. The letters to the seven churches of Asia in the second and third chapters of Revelation illustrate the differing character of churches. The situation in Philadephia, for instance, was considerably different from that in Laodicea. We have our Philadelphian and Laodicean churches today as well as those with other characteristics.

In the last few months, this editor has been privileged to visit churches from Ontario to Texas. It has been our good fortune to discuss the work and condition of the church with brethren from widely separated backgrounds. We have visited in big city churches with memberships over one thousand and little country churches where a handful of saints gather in flimsy frame buildings. Our travels have taken us into churches that have the reputation of being rather liberal in doctrine and to others who glory in the fact that they are ultra-conservative. This has been a very enlightening experience.

One observation that has been impressed upon our mind during this period has been the lack of vision that congregations have toward mission work. Most seem to want to do enough mission work to soothe their conscience, but too often they are devoid of any spirit of sacrifice. Comfort, prestige, and efficiency at home preoccupy the attention of the elders and faithful brethren to a degree that neither money nor time are available for assistance in other places.

Attractive and comfortable buildings are being sold, torn down or completely remodelled in an effort to keep up with our denominational friends. Sometimes a change is needed. At other times it seems that a religious materialism causes brethren to lose their perspective and to become selfish.

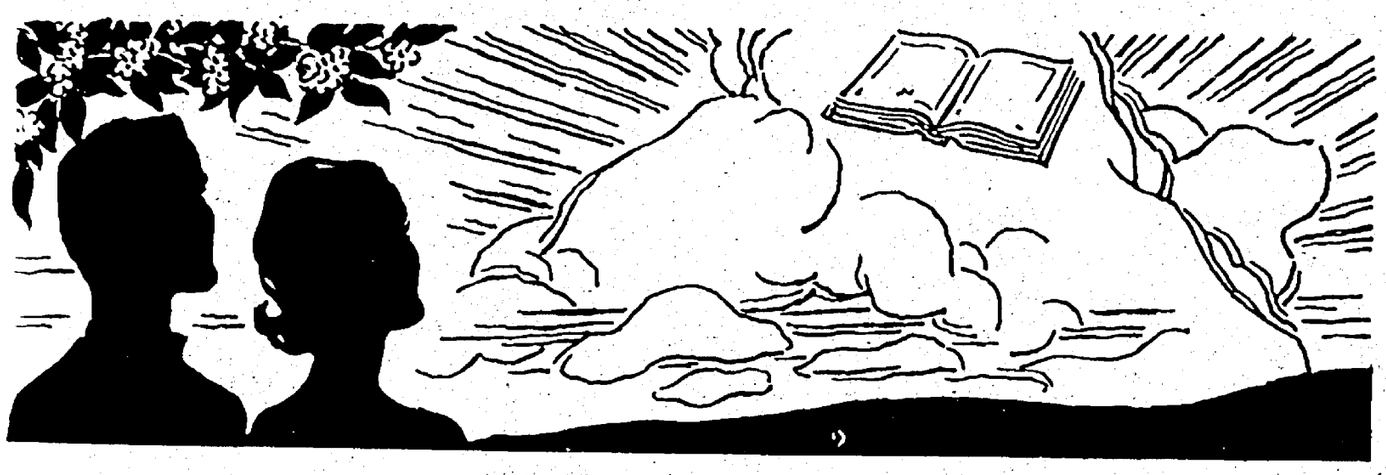
In some cities where many congregation of the Lord's church exist, a considerable rivalry has sprung up with competition for members. Attractive buildings and comfort are attractions to woo members from one congregation to another. A congregation which lets its building get out of date or a little shabby finds its members drifting to a neighboring congregation where aesthetic appeal and comfort prevail. In some cases brethren involved in such a competition have not realized how competitive were their motives.

Despite the differences and the weaknesses of the various congregations across the country, it is wonderful and gratifying to see the health and vigour of the church in general. Many churches have a budget with at least one half of their financial strength going to other places. Some churches have a program of personal work and cottage meetings in which several such meetings are being held every day of the week. Attention is being paid to the young people of many churches in a way that they will experience efficient instruction in the Bible aided by the best methods and equipment. In general we have better qualified Bible school teachers than ever before.

This is a great and challenging age in which to live. In the natural world man is confronted with great opportunities accompanied by great dangers. A similar condition prevails in the church. Almost every great opportunity which presents itself to the church in this age is accompanied by certain inherent dangers. The only way in which we can

(Continued on page 11)

A page for CHRISTIAN YOUTH



Ray Miller, Editor

LAST WORDS OF A FAITHLESS MUSTARD SEED

by Roy Davison, Utrecht, Holland

(Editors note: *The following article was contributed by Brother Roy Davison, now working as a missionary in Holland. Many in Ontario will remember Roy for the fine work he did in Sarnia. As a young man, Brother Davison is vitally interested in mission work, and I am sure he would be happy to hear from anyone interested in more information about the mission field of Holland. You may write to him at: Ad. v. Bergenstraat 31, Utrecht, Netherlands.*)

Once upon a time, as I was going about from place to place preaching the gospel of Christ, and encouraging others to preach also, I came upon a mustard seed.

Now, mustard seeds are renowned for their ability, by the power of God, to become great shrubs; although at first, they must begin very small.

But alas! This was a faithless mustard seed. When I first met him he was sitting on a rock, bathing himself in the sun. And. as he sat there, this is what I thought I heard him say:

"I know that mustard seeds are supposed to grow into shrubs. But—well, I don't know if I like the idea of getting down into all that dirt or not. We have to be reasonable about such things, you know. I'm really not very big, and I might get in over my head. I might even start something I couldn't finish.

"Besides, I'm only a mustard seed, smallest of seeds. You can't expect much from me. I'd rather stay here on this rock."

"Say a blackbird in that bush over there certainly is watching me closely, I wonder what he has in mind do do?"

Let us not be as faithless as this imaginary mustard seed, but let us rather have the faith of the true mustard seed. "For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place', and it will move; and nothing will be impossible to you" (Matt. 17:20).

A SOLEMN THOUGHT

I was sitting at my desk late one Lord's Day afternoon recently, preparing my mind for the sermon of that evening hour. I glanced over my notes again and again and not till then did the significance of one of the points of my sermon really hit me. The statement was, "Our sins caused Christ to be crucified." It is true, young people, that we have known the truth of that statement all of our lives—but, have we ever really grasped the full meaning of it? Christ died, not only for us, but also because of us!

As we think about the terrible suffering that Jesus endured, we should never lose sight of the fact that he did so, not for personal gain, but because of the sins that we have committed. Each sinful thing we do today may "crucify . . . the Son of God afresh". As my mind was dwelling upon that sobering, solemn thought, I wrote the following little poem. It is submitted here in the hope that it may, in some way, help us to see the seriousness of our sins.

As I look back to Calvary's tree
And see the One who died for me,
One piercing thought comes now to bear—
T'was my own sins that nailed him there!

Each thorn upon that awful crown,
Each smashing of that hammer down,
Each drop of blood that flowed so free
Each stab of pain and agony!

And is He dying even now?
Is that still blood upon His brow?
Each time we sin—What ere it be,
Christ is again nailed to the tree.

—Ray L. Miller

HOW MUCH ARE YOU WORTH?

James B. Grotts
Princeton, Kentucky

It was recently anounced that the human body, once valued at a modest 98c, is now worth the staggering sum of $34.54 on the chemical market. How does it effect your ego to learn that you are only worth about as much as a cheap suit of clothing?

Fortunately man possesses something which makes him infinitely more valuable than the worth of the chemical contents of his body. It is true that God created man from "the dust of the ground," but he also breathed into man the breath of life, "and man became a living soul." The "dust" may only be worth $34.54, but the "soul" is worth more than the earth itself. Jesus affirmed this in his famous question of Mark 8:36.

Too many people, however, betray an ignorance of the relative values of their bodies and souls. This they do when they pamper their almost-worthless bodies while ignoring their priceless souls.

Suppose a young married couple has an income of $75 weekly on which to live. What would happen if they went out on Saturday night and spent the entire $75 on entertainment? How would they pay their rent? How would they buy groceries and pay the utility bills? This couple soon learn to budget their

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THE BODY OF CHRIST

(Continued from page 1)

translated "breath" in other contexts. If our human bodies have no breath, they must be dead. The church, without the life giving Spirit is also dead.

Each Member Is A Part Of The Body

Verse 14 continues, "For the body does not consist of one member but of many." The human body needs all of its organs; each serves the function for which it was designed. The whole body is weakened if any part is lost or damaged. No other part can properly take the place of another part. So it is with the church.

There must be no self - depeciation by any part of the body. "If the foot should say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body." (vs.15). This, and other illustrations, demonstrates how absurb it is for one member of the body to refuse to function because it is different from some other member. Evidently disputes had depressed some of the less gifted members. They may have wondered if they had any right to belong to such an important body as the church, which included men of wonderful gifts. Feet, hands, eyes, ears and other parts of the body have their own peculiar function. How grotesque the body would be if it was made up entirely of one member! No matter how important one member may be, it cannot be the whole body. If all were teachers, who would be taught? If all were public preachers, who would listen? "As it is, there are many parts, yet one body." (vs.20).

Each Member Needs Each Other Member

"The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' " As there is to be no self-depreciation, so there is to be no depreciation of others. Apparently some with greater gifts looked down on their less gifted brethren. But each member has a place to fill. And each member depends on each other member for help.

Some members seem to be very feeble. But appearances can be deceptive. The eye is very delicate, but how important it is! Some members of the church do not appear to have much talent. But they can perform a work that is equally important as anything done by their more talented brethren.

God planned the human body so there would be no dissension in it. The same is true of the body of Christ.

When One Member Suffers, All Suffer

"If one member suffers, all suffer together . . ." (vs.26) A common cold, a headache, a thorn in the foot, and any number of maladies can bring discomfort to the entire body. Modern medicine says that infection in one spot can affect many other spots in the body. An earache may indicate a bad appendix. A nervous breakdown can come from an infected tooth. Every member in the church needs to feel the pain of every other member. We must not only "rejoice with those who rejoice" but also "weep with those who weep." (Rom.12:15). Paul had "the daily pressure upon me of my anxiety for all the churches." (2 Cor. 11:38).

Verse 27 sums up: "Now you (collectively) are Christ's body and (individually) you are members of it, each part severally and distinct—each with his own place and function." (Amplified New Testament).

"You are the body of Christ . . ." What a tremendous thought! Christians are the body of Christ in the world today. If Christ wants a task done, a member of His body must do it. He is not present here in body to do it Himself. He depends on the members of His body to continue His work on earth. If Jesus wants a child taught, He has to find a teacher to teach him. If He wants a sick person helped, a needy family aided, someone taught the gospel, He must find a member of His body to do it. We must be His hands to do His work, His feet to run His errands, His voice to speak for Him.

He has no hands but our hands
To do His work to-day;
He has no feet but our feet
To lead men in His way;
He has no voice but our voice
To tell men how He died;
He has no help but our help
To lead them to His side.

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AS SHEEP

(Continued from page 1)

vital to New Testament teaching, but so is the government of the local church. Perhaps we are not aware of the fact that church without elders is not a completed church for God intended that they be there. If God set elders in the church to minister towards the building up of the church (Eph. 4:11,12) then does it not follow that the congregation without elders is limping along when it might be runnning?

Is there a cause for the lack of elders? Perhaps not one cause but several might be suggested.

The first thing we must ask is, "Are there qualified men in congregations without elders?" The answer is, of course, yes and no. In some congregations there undoubtedly will be, while in others there may not be. It is the writer's conviction based upon observation, that there are men with eldership qualities who need to be recognized by their congregation.

It would appear that much of the problem lies in the unwillingness of the men themselves to be tied to the responsibility of being officially known as elders. Many men will do the work and possess the necessary characteristics, but when they are confronted with the idea of accepting eldership they balk, knowing that a much greater burden will be theirs. Very often men confuse "humility" with the "Desire to serve as a bishop" and as a result will refuse the office but will accept the work. Men of quality must learn to accept the responsibility of eldership for if they do not, less responsible men will.

Again, there appears to be a refusal on the part of many congregations to recognize and appoint qualified men to the position that God has ordained. For personal reasons, or perhaps because of an unscriptural understanding of the pastoral passages in Timothy and Titus, men are subjected to the kind of critical evaluation to which none, save our Lord himself, could measure up.

But perhaps the greatest reason of all for the failure to appoint elders in every church is that we have not really appreciated the fact that elders are an essential part of the church of Christ, and that without elders no congregation fully measures up to the pattern of the New Testament. Will the church of the next generation still have this problem? Certainly so, unless the church today begins a teaching program which will create a desire in young men to prepare for eldership, and unless the church today begins a very definite program to set the church in order by working towards elders in every church. This is not to say that we should set aside the scriptures concerning qualifications for it is our thesis that it is better to be scripturally unorganized than to be unscripturally organized but rather to say that definite and positive steps should be taken by every church to set things in order by appointing elders just as soon as men prove themselves to be willing and capable of accepting such an office.

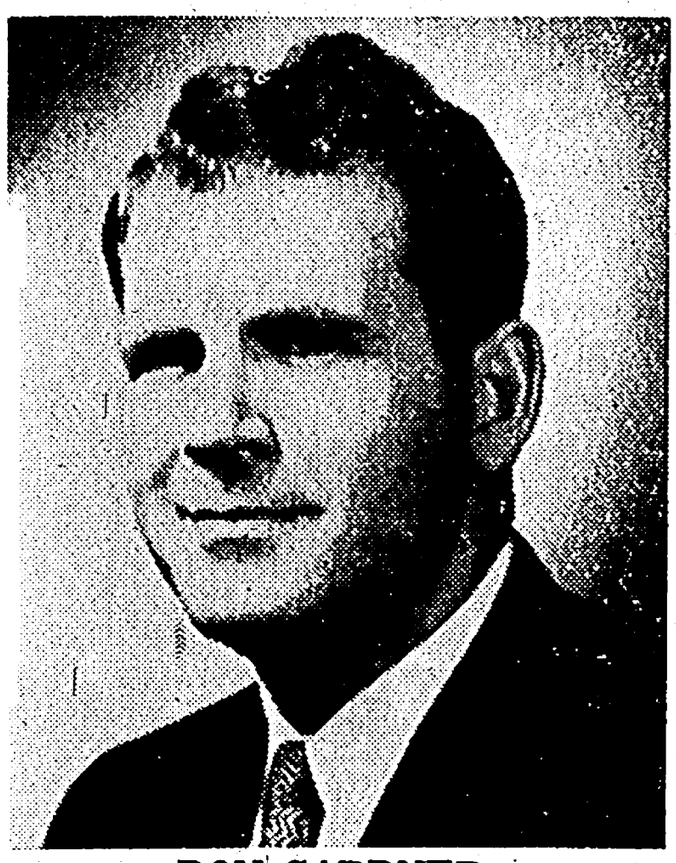
HOW MUCH ARE YOU

(Continued from page 5)

money properly.

The currency of life is time. Each person is given a "salary" of 168 hours each week. The foolish person may spend the entire amount pampering the body, but the wise person budgets his time. He spends part of it caring for the needs of his body and part of it caring for the needs of his soul. Happy are those who learn this lesson early in life.

THE BEAMSVILLE CHURCH INVITES YOU TO THE ANNUAL (JUNE) MEETING AND FELLOWSHIP



DON GARDNER

Speaker: DON GARDNER, Parkersburg, West Virginia

Place: "Old" Auditorium, Beamsville High School

Date: MAY 31, 1964

Time: 11 a.m., 3 p.m. and 7 p.m.

All Are Invited To Bring Their Basket Lunch and Stay For The Day - Tea, Coffee and Milk Will Be Provided.

(Bro. Gardner will preach in a Gospel Meeting at the Beamsville Church House, May 24-30 8 p.m. each night)

YOU WILL ENJOY A SPIRITUAL FEAST



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

Bible Paradoxes by R. Earl Allen, Fleming H. Revell Co. (In Canada, G. R. Welch Co. Ltd). 238 pages, $2.75. (Canadian price).

In the Preface, the author, a Baptist preacher, writes that a good sermon should accomplish at least four things. It should stretch the mind, tan the hide, warm the heart and provoke the will!

Preachers are always looking for ideas for sermons that will accomplish these things. The paradoxes ("assertions or sentiments seemingly contradictory, or opposed to common sense, but that may be true in fact") of the Bible suggest many striking sermons.

There are twelve sermons in this volume. "Getting Through Giving" is a typical one. The sub-title is "The Best Beatitude" and it is based on the verse ". . . remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Another sermon "Rest Through Labor" is based on the invitation of Matthew 11:28. Reading this book should stimulate the thinking of any Christian.

Eusebius' Ecclesiastical History, popular edition, Baker. Paper $2.95 (plus exchange in Canada).

"Are you interested in the ecumenical movement? If so, then be sure to read Eusebius' Ecclesiastical History. This volume should occupy a place in the library of every gospel preacher and every serious student of the word of God. Not only does it supply the reader with a knowledge of the events which transpired in the primitive community of Christians for three centuries after the death of the Lord but it also reveals, (perhaps unwittingly) the unfolding by gradual steps of the great apostasy forewarned in Holy Writ. 2 Tim. 4:3, 4. It is most enlightening to read of the innovations cunningly introduced by Eastern philosophers whereby the common brotherhood of Christians and congregational autonomy are destroyed. Col. 2:8.

The author is a man of ability, capable of great things, and we marvel that he has been found a victim of the spiritual decline of his day which was climaxed by the inglorious Council of Nicaea, wherein was condemned and executed the right of personal opinion concerning the doctrines of Christ.

The Council of Nicaea is covered in a separate chapter at the end of the book. To read it alone should suffice to warn the honest Christian against legislating where God has not.

—H. F. Thompson

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

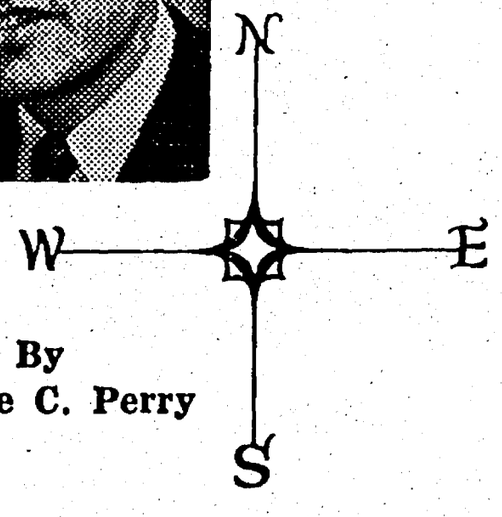
CHRIST AND THE SINNERS

1. What did a sinful woman do to Jesus while he sat eating in the house of one, Simon the Pharisee?
2. What did Jesus say to the captors of a woman taken in adultery?
3. Identify the man Christ healed, and of whom the Pharisees said, "Thou wast altogether born in sins, and dost thou teach us?"
4. Of whom was Christ speaking when he said, "Suppose ye that they were sinners above all men? I tell you, Nay: but except ye repent ye shall all likewise perish"?
5. When Jesus received sinners into his midst, and the Pharisees condemned him for it, Jesus taught three parables that showed the importance of regaining the lost. Identify one of these parables.
6. On another occasion Jesus ate with sinners, and when he was condemned for it he said, "But go ye and learn what this meaneth, I will have ..... and not ..... : for I am not come to call the righteous, but sinners to repentance." Complete the statement.
7. Identify the affliction of the man whom Jesus healed and to whom he said "Son be of good cheer; thy sins be forgiven thee."
8. Identify the affliction of the man whom Jesus healed and to whom he said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."
9. Of whom was Jesus speaking in this statement to Pilate: "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivereth me unto thee hath the greater sin."
10. Finish John's statement concerning Christ and Sinners: "Behold the ..... of ..... that taketh away the sin of the ....."

ANSWERS: 1. Annointed him from an alabaster box, and washed his feet with her tears. Lk. 7:37. 2. "He that is without sin among you, let him first cast a stone at her." Jn. 8:1-7. 3. A man blind from his birth, Jn. 9:34. 4. Galileans Pilate killed, or 18 killed by a falling tower in Siloam, Lk. 13:1, 4. 5. The parable of the lot sheep, of the piece of silver, of the prodigal son, Lk. 15. 6. Mercy, Sacrifice, Mt. 9:13. 7. Palsy, Mt. 9:2. 8. An important man for 38 years unable to walk, Jn. 5:5-14. 9. Judas, Jn. 19:11. 10. Lamb, God, World, Jn. 1:29.



HERE AND THERE



By
Eugene C. Perry

Nanaimo, B.C.: "Bro. Lynn Anderson did a wonderful job in conducting our meeting." There were 10 responses of whom seven sought prayers of the church and three wished to be baptized. A record of 75 on Sunday morning and of 61 in the evening and the fact that 22 visitors attended a total of 56 times provided much encouragement. A Nanaimo lady was baptized at Victoria on April 14.

Brother Hawkins of Victoria and Brother Foster of Nanaimo recently surveyed the work needs in the northern part of the Island and effort is to be made to secure another full-time worker for this area.

Vancouver: V.B.S. July 13-17.

Salmon Arm: This church of about 40 members has a small building erected in 1960, average collections of about $65 per week and an active program. It is in a rich fruit and farming valley of some 90,000 souls. Ronald Beckett of this province is ready to return from Freed-Hardeman College to take up this work if suitable support arrangements are completed.

HERE AND THERE

Edmonton, Alta.: The elders of the 25th and Geraldine congregation of Oklahoma City has chosen Edmonton as the place for a campaign for Christ to be directed by Ivan Stewart, their evangelist. The 50 Christians in the Edmonton area are dedicated to much preparation. They have 304 enrolled in Stewart's correspondence course. Dates for the campaign are August 11 - September 2. Assistance or enquiries should be sent to the Church of Christ, 25th and Geraldine, Oklahoma City, Oklahoma, 73107. More workers are needed.

Medicine Hat, Alta.: J. Corley departed in early July after five years with this church and has been replaced by J. C. Clifford from Sunnyside, Washington. There are 23 members and average contributions for December were $57.50. The meeting house loan should be paid off this year and part of the preacher's support is now being assumed.

HERE AND THERE

Horse Creek, Sask.: One family moved to Victoria during the year. There are now 28 members. Much is being done to assist other places.

Saskatoon, Sask.: Albert Kleppe has departed and Wilfred Orr has now taken on the full load.

Swift Current, Sask.: The Kensington Park church in Kansas City recently took over the sponsorship of this work from North Weyburn. Plans are to complete building this spring. It will seat approximately 150 and have suitable classroom space. Plans also include a Gospel Meeting in March, a V.B.S. in July and a city wide campaign in October with a group of workers from Kansas.

Perryville, Sask.: There are 24 active members. Three young men attend Western Christian College. A V.B.S. is planned for the second and third weeks in July.

Wawota, Sask.: A full house said "good bye" to Ray McMillan on June 30 as he departed for India. Other highlights of the year were a V.B.S. in July, a meeting July 24 to August 4 with L. Fisher of Oregon and another in October with Bro. Burns of Regina in which two were obedient.

Weyburn, Sask.: A meeting during April with Lynn Anderson, the return of Betty Bailey after two years in Africa and a city wide campaign in August with the assistance of a group from Oklahoma are among the plans for 1964.

Regina, Sask.: The meeting house was finished in 1963 and a plan to become self supporting by the end of 1965 adopted. There were four baptized during the year. About seven are now meeting with the Osler St. congregation.

HERE AND THERE

Manson, Man.: There are 40 members in this church which helps support Eldon Davis in Brandon, Ray McMillan in India and Allan Jacobs in Swift Current.

Manson, Man.: "Bro. Bill Love of Erin St., Winnipeg, held a fine meeting for the church at Manson from March 29 through April 5. Attendance was not as good as we would have liked. Some visitors attended several services. Bro. Love gave us wonderful lessons. We are planning a V.B.S. July 5 through 10.

—A. H. Rogers

Winnipeg, Windsor Park, Man.: The new building was opened in 1963 at a cost of $72,000 which is about half paid and is expected to be retired by 1965. Attendance has increased. Average for Bible classes has been 74. There are 35 members with an average contribution of $90. This church is committed to be self supporting by the end of 1965. Three men are preparing to be full time preachers.

Winnipeg, Man.: "Brother Wesley Jones, of Barrie, Ontario, will hold a Gospel Meeting at Osborne Street, beginning May 31 and continuing through June 7. Murray Hammond of Osborne St. will hold a meeting at Fern Ave. in Toronto May 3-10.

HERE AND THERE

Sudbury, Ont.: A fellowship meeting is announced for May 17th with Woodrow Hazelip of Collingwood as the speaker. "With the recent increase in our support, it is nearly possible to devote our full time to the work." This means $250 per month regular support. Bro. Bailey should have more than this.

North Bay, Ont.: The North Bay church now owns a school bus to be used for transporting those who come to study. Average attendances are increasing each month. Two members were added on March 29, one by baptism. There are five classes each Sunday morning and a recent collection reached $191.00.

Owen Sound: On March 25 two were baptized following home studies for a few months.

Meaford: Woodrow Hazelip of Collingwood will be the speaker in a meeting May 24-31. Plans are to include the Shillong work in the India newsletter of which 600 copies are mailed out each month by this church. V.B.S. is announced for

(Continued on page 21)

GLEANINGS FROM FOREIGN FIELDS



ALASKA

There was no damage to the recently-constructed building of the 10th and B. congregation during the devastating earthquake in Anchorage though the building is situated in the downtown area where damage was heaviest. Neither was there loss of life among church members though many sustained heavy personal damage.

No word has been received from the other congregation in the Anchorage area (in suburban Mountain View) but it is believed that the meeting house and most of the members who worship there live outside the worst quake area.

CAMEROONS

Permission for French missionaries Donald Hindsley and Winford Wright to hold public gospel meetings in Douala, Cameroons, has been withdrawn because of Catholic opposition after it had been previously extended them.

The two arrived February 19 to visit their numerous contacts and survey the possibilities of American missionaries entering the country. They visited city officials in Yaounde, Edea and Yambassi with governmental approval and assistance. In each city large crowds gathered in open air meetings to hear the gospel and to receive tracts. Only in Douala was authorization for their meetings withheld.

The brethren expected to spend three more weeks in the country before returning to their work in France.

JAPAN

The first gospel meeting in Ibaraki province in 1964 was held in Kujihama March 1-7 and resulted in two baptisms. Preachers for the special effort were Bro. Ryutaro Yamaguchi, a teacher at Ibaraki Christian College and Bro. Shoichi Kikuchi, preacher for the church in Kukushima-shi.

ENGLAND

Bro. and Sis. William Jackson of Amory, Mississippi, plan to spend the next four years working with the church in England. They are presently considering two locations: Ipswich, a city of 120,000 which has been without a preacher of the gospel since the Robert Wingfields returned home in January, or Oxford, where there are three English members and several American service men and University students worshipping in the city of 100,000. John Fisk, a David Lipscomb graduate, is preaching there now but will have to return to the United States in December.

In Ipswich there are seven English and 20 American members.

BRAZIL

More than 2,000 students have enrolled in the 12-lesson Bible course which was first offered publicly by the church in Sao Paulo in April, 1963. A number have been baptized into Christ after first using the lessons as a guide to Bible study.

Bro. Leon Tester reports the baptism of Durval Aristides de Silva, age 47, who had preached for the Seventh Day Adventist church about 20 years. He had attended Bible study with the brethren in Sao Paulo for some time. His wife and seven others were also baptized into Christ.

Bro. and Sis. Tester will be in the United States until June 14 on furlough. They have visited relatives in Oregon, Colorado, Minnesota and California, and will be in Abilene, Texas, from May 3 to June 14, before returning to Brazil.

FORMOSA

Bro. and Sis. Robert C. Frazier and four children will be sent to Formosa by the church in Morrison, Tennessee, to work with congregations on that island. It has been the plan of Bro. Frazier to preach the gospel on Formosa since he first became a Christian in 1959. Previous to his conversion he had spent three years (1955-58) on Formosa with the United States Air Force.

Bro. Frazier and Bro. Roy Mullinax will be the only evangelists for the church on the island. There are five small congregations, serving over 12,000 people. All are in the capital city of Taipei. The four Chinese - speaking congregations have a total of 260 members and the American congregation has 60 members from 12 families of service men stationed there.

More than 2,000 persons are enrolled in a Bible correspondence course on the island.

After spending a year in language school in Taipei, Bro. Frazier plans to spend his time working with the native Taiwanese of the mountain areas. Of the 260 Chinese-speaking Christians, only 13 are native Taiwanese. The rest are refugees from mainland China who escaped to the island following the Communist takeover.

JAMAICA

At Faith's Pen, Jamaica, 19 have been baptized and six restored to Christ since January. In March Bro. Vermont Roberts baptized nine in a gospel meeting at Gayle. At Gayle the brethren, who had no place to worship, have built themselves a substantial brush arbor for $41.

MEXICO

The church in Mexico is now on the radio with the gospel of Christ for the first time in their history. Two broadcasts have been started recently by brethren in Sabinas and San Pedro, both in the state of Coahuila. Both programs are heard weekly.

UNITED STATES

Bro. George Bailey, preacher for the College Church of Christ in Abilene, Texas, delivered the first gospel sermon ever to be heard at a World's Fair when he spoke in the Protestant Pavilion at the New York Fair April 22. His sermon was carried on the American Broadcasting Company.

The following day, Bro. Bailey left New York en route to Africa where he is to hold gospel meetings in several countries, and then go on to Australia to preach in a number of meetings. The College church has supported workers in Australia for many years.

HERE AND THERE

Toronto, Harding Ave.: Sandra Culp, wife of Peter, was baptized in March.

THE CHURCH IN TORONTO

Warren T. Whitelaw

The church in this city had its beginning with James Beatty of Ireland, a Presbyterian, who came to Toronto in March 1818. He was a student of the Bible and soon held to the principles of New Testament teaching.

In co-operation with others who followed in his steps a work was begun. They later established a meeting house on Shuter and Victoria Streets in the early 1840's. From this location the work moved to Louisa Street. A second group then began at Queen and Bathurst, they in turn moved to Dennison Ave. A group from Dennison Ave. moved to Broadway Hall in 1889, then to Brunswick Ave. and in 1902 to 557 Bathurst St. In the same year a work began in East Toronto which in more recent years became Strathmore Blvd.

The Bathurst St. church provided the nucleus for Maplewood and Fern Ave. churches and in May 1942 sold their building and moved to their present location on Bayview Ave.

The Concord church had its start from Maplewood and completed a fine building in 1963. Harding Ave. went from Fern Ave. in 1955 and in the same year Strathmore began a work at Ajax.

During recent months the Toronto churches have enjoyed the greatest fellowship experienced since perhaps the early 1920's.

On April 12, 1963 a joint "Training for Service" programme was held in the Bayview meeting house. Over 400 attended the lectures and workshops planned for the day. From this point congregational gospel efforts have been supported with greater interest by fellow congregations. In November 1963 a fellowship meeting was held at Fern Ave., Wesley Jones was the speaker and the theme: " '64 Is An Open Door".

The Second Annual Training Programme was scheduled this year on March 27th in larger rented facilities, namely Thorncliffe Park Public School. A "Metro-Wide" gospel meeting is planned for Sept. 28 to Oct. 2 in the Eaton Auditorium of Toronto. Otis Gatewood is the scheduled speaker.

"New Frontiers" plant the future history of the work in Toronto.

FERN AVE.

Fifty - two members of the old "Bathurst St." church began meeting in the building on Fern Ave. May 5th, 1910. Albert Brown was the first evangelist and remained with the church for eight years. D. H. Jackson then took up the work for seven years. These first 15 years proved fruitful and the church grew in numbers to nearly 200. In those days one would come early at night to be sure of a seat.

Many notable preachers have laboured with the church since those days and the church has enjoyed days of rejoicing, but also many of heartache.

The "1940's" were enhanced by the sending out of a new generation of preachers from Fern Ave. The first to go forth were Joe Cannon and Warren Whitelaw. They were soon followed by Keith Thompson, Murray Hammond and H. F. Thompson. Joe Cannon now works in Okinawa, Keith Thompson at Beamsville, Murray Hammond at Osborne St., Winnipeg, H. F. Thompson at Kingston and Warren Whitelaw here at Fern Ave.

In 1955 a group of about thirty left this work to begin in the northwest of Toronto a work that later settled at Harding Ave.

Recent years have been years of struggle, many faithful have passed on to their reward. However, during the last few months we have enjoyed a nice increase with a number of baptisms, several restorations and the addition of brethren who came to work with us, twenty-five in all. Of this number several have not remained faithful.

A highlight of 1963 was our 53rd anniversary "Homecoming Day". We had nearly 400 who attended during the day with morning and afternoon meetings well over the 200 mark.

On May 3rd, 1964 we plan another "Homecoming" with Murray Hammond, who begins a series of meetings on that day.

Our present membership is about 70 with a Bible school enrolment of 115 and a budget of $12,500. Our greatest need is "leadership" for the future.

OUR DIFFERENCES

(Continued from page 4)

eliminate some threats to our pure doctrine and policy is to refuse to deal vigourously with our opportunities.

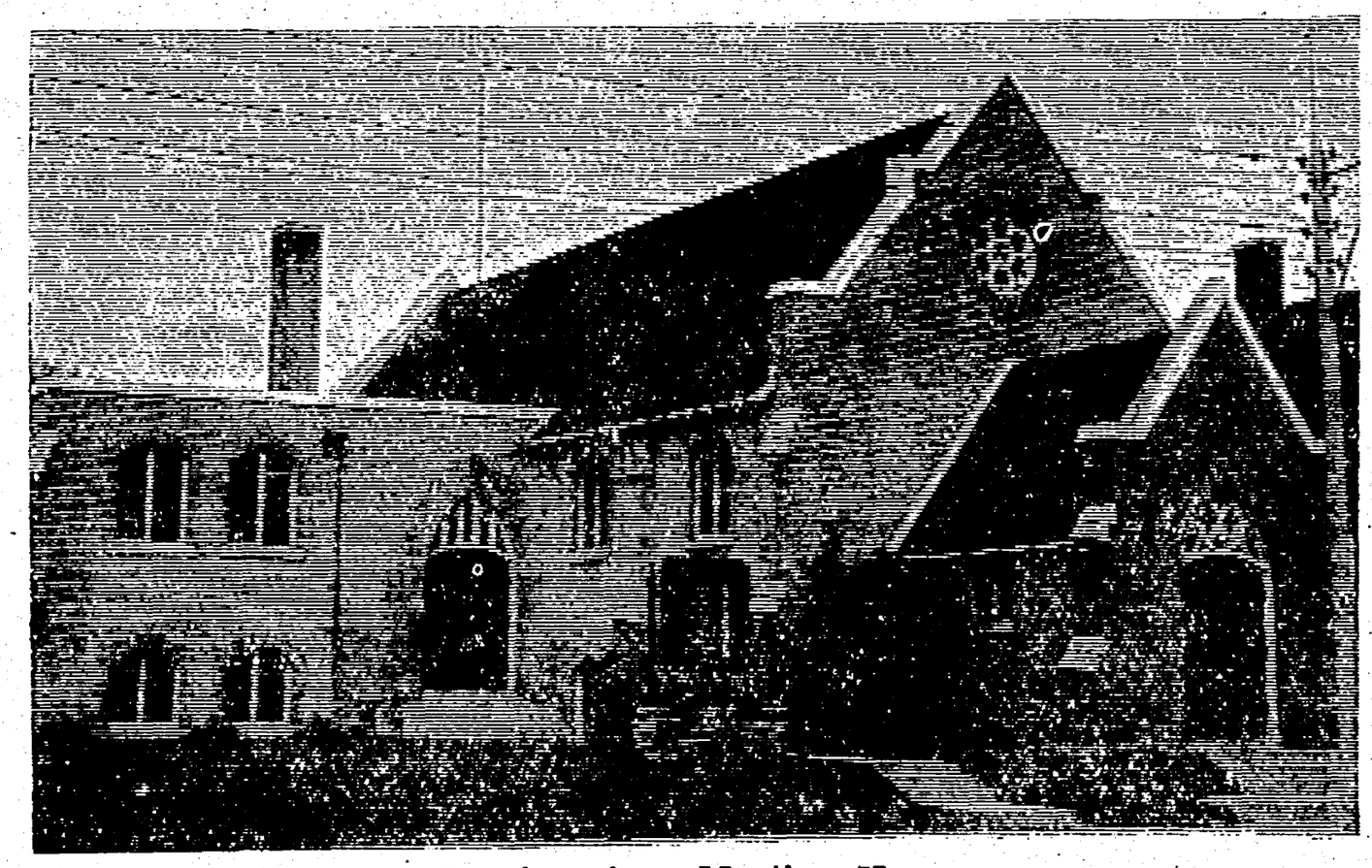
There is a danger that we may, as the one-pound man in the parable of the pounds (Luke 19), simply bury our opportunities for fear of the risks they present. In this case the Lord will remove our opportunity as well as our risk. We will have been unfaithful.

If you will look at the directory at the back of this issue, you will notice that it fills two complete pages. This represents considerable church growth across the Dominion since Brother Perry and this editor took over the publication of the Gospel Herald over ten years ago. The growth is only a fraction of what it should have been and perhaps could have been and yet it makes us happy. As a people we can do great things with the Lord's help in the days ahead. We are puny in numbers and we are scattered, but we are beginning to move.

Among the congregations represented in the directory will be found a considerable number of differing attitudes and emphases. Some will be healthy and some otherwise. The things that unite us ought to be, and we believe are, much stronger than the forces that would tend to divide us. We compose one Body. We are indwelt by one Spirit. One common hope is shared in a common faith in a unique Lord whom we put on in one baptism. God is our Father in a special and spiritual relationship. Differences may wax and wane, but we are brothers and partakers of a common eternal destiny if we remain faithful unto death.

—R.D.M.

BAYVIEW AVE.



Bayview Ave. Meeting House

The Bayview Avenue Church of Christ is the congregation formerly known as Bathurst Street Church of Christ which met from 1902 to 1942 at 557 Bathurst Street in Toronto, a short distance north of College Street.

The character of the area surrounding the Bathurst Street location changed to such a great extent through the 1930's and 1940's, becoming populated almost completely by Jewish or by immigrants from central Europe that the decision was made to sell the property and move to an area, the residents of which would be more likely to be interested in the message of New Testament Christianity. The move was in a large measure sparked by the teaching of Edward J. Craddock, of Nashville, Tennessee; as a result of his recommendation, Robert E. Box came to work with the Church at Bathurst Street and shortly after his arrival, the decision to sell and move was made; Brother Box worked with the congregation during this period, and during an interim period during which the congregation met in the Bedford Park Public School in North Toronto, awaiting construction of the present building at 1708 Bayview Avenue, one block south of Eglinton Avenue East.

Any history of either the Bayview Avenue congregation or the Bathurst Street congregation would be incomplete without reference to the beginnings of the Church of Christ in Toronto. The Church here was started in the early 1800's by James Beaty who was joined by John Bennett, Joseph Leslie and James Armstrong, some if not all of whom, came out of the Presbyterian Church after studying the New Testament and accepting it as their sole guide. These men organized as a congregation about 1838, meeting at the south-east corner of Shuter and Victoria Streets in a frame building until about 1860 when a brick building was erected. Subsequent moves were to Louisa Street and to Denison Avenue; from there a group moved to meet in Broadway Hall on Spadina Avenue south of College Street and then to its own building on Brunswick Avenue. This congregation then erected the Bathurst Street building at 557 Bathurst Street mentioned above, taking occupancy of it in 1902. Mrs. Malcolm Macnair, a respected and faithful member of the Bayview congregation is a grand-niece of James Beaty, referred to above. John Smart, the father of Fred R. Smart, was an elder at Bathurst Street and prominent in the move to that location.

In some measure, this congregation or some of its members were responsible for the establishment of the church at Strathmore Boulevard, at Fern Avenue and at Maplewood Avenue.

Some of the evangelists who worked with the church while at Bathurst Street were Brothers Cowin, Sommer, Klingman, Smith, Harding, Olmstead, McKerlie, Crouch, Coleman and Box.

The sale of the Bathurst Street building took place during war-time and construction of the new building on Bayview Avenue was hampered considerably by war-time restrictions. The congregation was unable to obtain a permit to erect the complete building but part of the basement was begun, in accordance with the larger plan to complete the building and in the autumn of 1943, worship was begun in the basement of the new structure, after having left Bathurst Street at the end of May, 1942. Among the ministers who have worked with the Bayview congregation since that time are R. E. Box, C. G. McPhee, H. McKerlie, Ray Dillard, Ralph Perry, Cameron Sinclair, D. Worley, Murray Hammond and now M. J. Knutson.

The membership at the date of leaving Bathurst Street was slightly over 100; this number was not maintained after the move because some members transferred to other congregations. About two-thirds of the members did make the move but the number of members dwindled until by 1949 there were only about 50 members on the roll; this number has gradually increased and despite the fact that several families have moved away to other cities during the past year or two, the membership now stands again at a little over 100 and the congregation has high hopes for an active and successful work in the service of the Lord.

The congregation, both at Bathurst and Bayview was without elders for many years; in 1949 while Ray Dillard was at Bayview, W. G. Hammond, A. S. Herron and F. R. Smart were appointed. Brother Hammond died in 1951 and Brother Smart resigned as an elder, although retaining membership in the Bayview congregation, when he took up his present duties at Great Lakes Christian College. Additional appointments of both elders and deacons were made recently and the leadership of the congregation is now as follows: Elders, A. S. Herron, John Paterson (since deceased), Rob-

(Continued on page 15)

STRATHMORE BLVD.

The Strathmore congregation this year celebrates its 40th anniversary in the present location. The church building is strategically located on the new East-West Subway which is now under construction. When completed our front door will face the Coxwell station.

A history of the church in Ontario, including the beginning in Toronto and particularly the last 40 years at Strathmore was ably and pictorially given by Bro. Grant Stevenson at the recent annual meeting, held March 13/64. Among the present members are two grand-daughters of one of Ontario's pioneer preachers. The first working nucleus came largely from Meaford and the old Bathurst church. Prior to the erection of our present building a number of families met at Main and Swanwick.

Among the early preachers were Scott Greer and Jack McIlroy. These were followed by Raymond Crumbliss, Charles Lemmons, Ernie Fletcher, T. J. Mitchell, Robert McCready, Ralph Perry and Edward Bryant, our present evangelist. It is interesting to note that Bro. Bryant, Sis. Bryant and their eldest daughter Careen were all baptised by Bro. Lemmons. During Bro. Perry's stay the Bible School was re-vitalized, minister's apartment converted into classrooms and a new residence for the preacher purchased.

Many young men and women from Strathmore have attended Christian Colleges. Most of the young men are now preaching the gospel. Strathmore has furnished the following preacher's and preacher's wives:

Art Peddle — Michigan
Howard Ewing — California
Olive Peddle — T. J. Mitchell's wife — Michigan
Robert McCready — Alabama
Geoffrey and Doreen Ellis — President and "Mrs. Pres" respectively of GLCC
Victor McCormick — Ohio
Bro. & Sis. Louis Pauls—Meaford
Joyce Dale — Ralph Perry's Wife — London
Walter Dale — GLCC
Bert and Muriel Thompson — Kingston
Ron and June Meecham—Penna.

Another young couple from Strathmore, Blenus and Audrey Wright had much to do with initiating "Target Canada". These two along with other young people from Strathmore Maureen Knight, Mary (Morren) Zavitz and Ron Zavitz, participated in the Western Canada Campaigns in the summer of 1961. Blenus was also in the group who went to London England in the first campaign conducted by Batsell Barrett Baxter. In the summer of 1963 two young Canadian Christians received their PhD degree. One of them was Gary Peddle. Gary and his wife Carolyn were Honour students through Harding College and after coming home Carolyn finished with one year University of Toronto College of Education and then taught in High School. Gary continued on with University of Toronto, doing post graduate work and winning several scholarshps. This past year they have been in Great Britain. In the Fall of 1964 Gary (Dr. Peddle) goes to University of Alberta, in Edmonton to a teaching position.

While a considerable number of highly trained young people have moved away and others are planning to move (each and every one has been surely missed too) the church has been blessed with an inflow of splendid Christian people from other places. The present membership is indeed cosomopolitan. They have come to us from the Islands of the Sea, from Great Britain, Europe, Africa, U.S.A., Canada (Nfld. to B.C.); from behind the Iron Curtain and from Meaford.

During the last decade a large number of new families of the congregation have settled in Scarboro. These fine Christian workers have high hopes of starting a work there in the near future. Strathmore has always held out a helping hand to missionaries and over the years has helped families in Holland, Germany, Africa, China, Japan, India and also in other places in Canada. During the past few years a greater emphasis has been placed on benovelent work with better organization to handle it. Last year and again this year the church budgeted amounts for Boles Orphan Home and the Herald of Truth Radio Program.

Out from this congregation went the original young families that started the church in Ajax. A young couple more recently is spearheading the work in Newmarket.

From an initial idea, proposed by Strathmore to the other city churches, to participate in some kind of city-wide teacher training plan, the Training for Service 'Good Friday' meeting at Bayview last year resulted. Another, bigger and better, is planned for March 27/64. From out of these efforts has grown the first Metro Toronto Gospel Meeting. The T. Eaton Auditorium has been secured and Bro. Otis Gatewood is to do the preaching.

This church places great emphasis on the Bible School. This year the School was departmentalized with the following supervisors appointed:

Pre-School — Eddie Doherty
Primary — Audrey Wright
Junior — Fred Whittington
Adult — Blenus Wright

Of interest is a recent innovation—whereby the pre-school and primary children with their (lady) teachers have their own opening assembly in the downstairs auditorium. The senior classes and adults have separate assembly upstairs. Already the church has seen the benefits in earlier arrivals, larger attendance average S.S. attendance for the past few months would be about 180 and months would be about 180 and on a recent Sunday morning (March 15th) it was 199. A splendid group of some 30 teachers teach in our closely graded school with 20 classes. Strathmore was one of the first Canadian churches to hold a summer VBS. This year it is planned to have both morning and evening classes.

The church here believes in plain Gospel preaching and in joyful singing. Some of the very finest of evangelists in the brotherhood have preached in our Gospel Meetings, including the late Jack McIlroy, John T. Smithson Jr., Wallace Layton, William Maderis, Roy Osborne, Batsell Barrett Baxter, Wesley Jones

(Continued on page 21)

MAPLEWOOD AVE.

On the first Lord's Day in May, 1907, in the district then known as Wychwood Park, a congregation affectionately known as "Wychwood" was established.

The first meeting house, constructed of wooden frame and painted white, was replaced in the year 1926 by the larger brick building which is still in use.

Bro. Colin Cameron Sr. and Bro. H. McKerlie, who have since been called home, and Bro. H. Bennetts were ordained the first elders to oversee the flock in the year 1923. Bro. Bennetts, who left for a few years to do the work of evangelist in West Virginia, is again filling the office of elder in company with three other elders, and assisted by two deacons.



Above photos show both the old and new meeting houses

Through the years many different evangelists have laboured with the brethren here for intermittent periods. For a great deal of the time the mutual ministry has been used, and most of the male members are capable of rendering service in public meetings in an acceptable manner. Several brethren have gone from this place to serve the Lord in other localities.

For many years the congregation has maintained a library of books, and members have been encouraged to study to show themselves approved of God. The number of books was substantially increased by the gift from Sister H. McKerlie of many valuable editions from the library of her late husband.

Courses of study have been provided periodically for teacher and preacher training, for personal work, and for guidance in holding cottage meetings.

Changes have taken place in the neighbourhood through the years, and the prospects for progress are hampered by diversity of nationalities, each with its own ethnic background, and by the location and situation of the building on a side street.

The brethren at Maplewood Ave. have long been known for their love of singing and their hospitality. A warm welcome awaits all visitors to our meetings.

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HERE AND THERE

St. Catharines: "The church in St. Catharines just ended a very successful meeting with Bro. Wesley Jones of Barrie doing the preaching. His sermons were excellent, with soul searching power. The Gospel was proclaimed without fear or favour. The attendance was good throughout. On Sunday morning, April 12, we had 208 present. Sometime previous to the meeting one lady was baptized and her husband restored. Throughout the entire meeting the interest was good, with visiting brethren from many places and outsiders from the city.

Four were baptized, three young ladies and a mature man, also one lady was restored to the fellowship. Many more were affected by the Gospel and doubtless we will reap the benefits in time to come."

—Charles G. McPhee

A V.B.S. is planned for July 6-10.

Windsor: "There were two responsos at my recent gospel meeting in Princeton, Kentucky. Here in Windsor, we are looking forward to our spring meeting with Bro. J. C. Bailey Jr. doing the preaching, and our fall meeting with James B. Grotts, of Kentucky. We face many great challenges here, not the least of which is the size of our city — nearly 120,000 souls. Pray for us."

—Ray L. Miller

Ottawa: Two were baptized on February 15 and one on February 16. On March 20 four people were baptized into Christ.

WEDDING

CONRON — JACKSON

A pretty wedding between Barbara Eve Jackson and Paul Roy Conron was solemnized March 21st at Bayview Avenue Church of Christ.

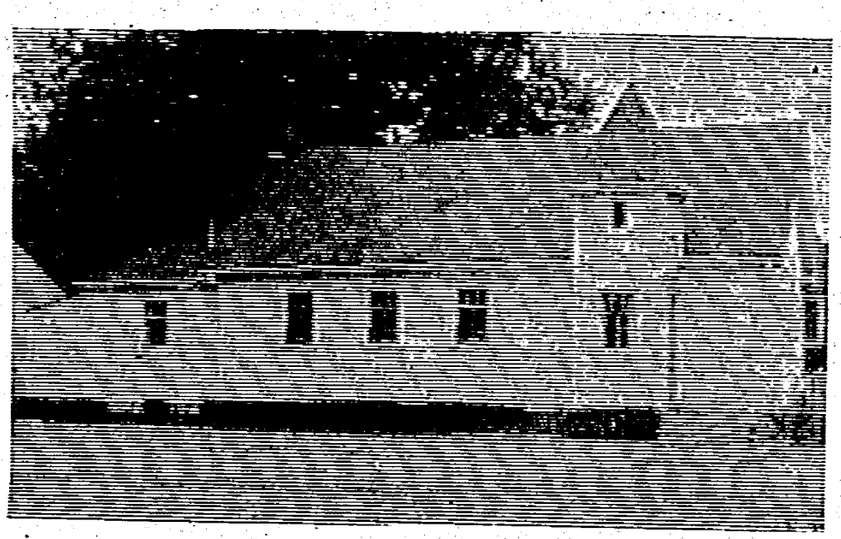
The reception was held in High Park, at the Grenedier restaurant. A host of friends and relatives were here to join with the young couple in celebrating the happy occasion.

The happy young couple are both teachers. They now reside on Bathurst Street. They are both faithful members of the Bayview congregation and we pray God's richest blessing upon them, that their lives might be a rich blessing unto the Lord. The writer officiated.

—M. J. Knutson

THE HARDING AVE. WORK

We began meeting in a hall on Bicknell Ave., Keelesdale district on July 17th, 1955. We only had the use of the hall on Lord's days. Our meetings continued here for one year and a half. While worshipping in this location we discovered a church building belonging to the United Church for sale. It was frame, had no basement or washrooms, but was well constructed.



Harding Ave. Meeting House

We had only $1,000.00 and had to give a mortgage for the balance. Many things needed doing before we could use the building. We dug out a part of the basement and built the wall, put in washrooms, had a heating system installed, also a baptistry, painted it both inside and out, had to buy seats, and many other things, all with our own labour.

There were twenty-eight members that began this work: Bro. G. M. Johnson preached our first sermon, and continued to come one Lord's day a month. Bro. L. J. Keffer was another one that preached for us. Bro. Lehman also came once a month. Bro. H. Bennetts was another preacher we had. There were many other speakers that helped this work; we are not able to name them all but wish to say thank you.

Later on we had a contractor excavate the balance of the basement and put in classrooms. We now have seven classrooms.

Bro. Keith Thompson held our first protracted meeting. Later Bro. Claude Wilsford, Bro. Wm. Bryson, Bro. Dave Fraser all held meetings. Bro. Fraser worked as a full time preacher for us for 10 months. We have now had Bro. J. Justin for a year. These are the only full time preachers we have had.

Our membership is now 65. Some of our members have moved away, others have come to worship with us, so this about balances our membership. Since our beginning five have passed on to their reward. Twenty-six have been baptized since this work began. One of these has not been faithful. But, we do not close on a sad note as six were baptized in 1963, and one in March, 1964.

Fraternally yours,
J. A. Grainger

OUR DEPARTED

CROWE

On March 30th, 1964, Naman Sylvester Crowe, suddenly passed from time to eternity. While working at the Provincial Paper Company, he suffered a heart seizure, and was rushed to the General Hospital in St Catharines, where he passed away shortly afterwards.

Mr. Crowe was born in Gainsborough Township and lived there all his life.

He is survived by his wife; six sons, Leo, Wesley, Carson and Kenneth of R.R. 3, Fenwick; Allen, R.R. 2, Welland and Roger at home; a daughter, Mrs. Edgar Haggerty, of R.R. 2, St. Ann's; two sisters, Mrs. William Hipwell, R.R. 2, Fenwick, and Mrs. Wesley Cook, Strathoy, and ten grandchildren.

Bro. Max Craddock assisted with the funeral which was held at the Lampman Funeral Home, Fenwick, with burial in North Pelham Cemetery.

—Charles G. McPhee

* * *

PATERSON

Bro. John Paterson born in Edinburgh Scotland came to Canada at the age of thirteen. He died Lord's day, April 12th in the Wellesley hospital here in Toronto, at 9:10 P.M., after a lengthy illness of eleven weeks. Bro. Paterson had lived a healthy, active life and reached the age of 71. He lived most of his life in Toronto, and was a commercial artist by trade.

Bro. Paterson obeyed the gospel in 1912 at the age of nineteen. He was a very dedicated Christian having been a member of the Lord's Church for over fifty years. He had a fine knowledge of God's word and was always ready to do his share in teaching the Word. He served as one of the elders of the Bayview congregation until his death. His example and influence will continue to be felt in this congregation for years to come. How true, "He being dead, yet speaketh". He was always ready to put his hand to the plow to do the work of the Master.

He was also a devoted husband and father. He married Miss Doris Glazier on Jan. 14th, 1918. She has continued with him through the years, tenderly caring for his every need, and now remains to mourn his passing. As well as one daughter, Sister Don Smith, three grand children, one brother Daniel Paterson of Toronto and one sister Mrs. Vessie of Ottawa, are left to mourn.

Funeral service was held in the Trull Funeral Home April 15th, at 2 P.M. Bro. Bert Atkinson of Concord was in charge, and in a very fine manner expressed words of comfort and hope to the bereaved. Assisted by A. S. Herron, an elder here at Bayview and the writer. Interment was in the Mt. Pleasant cemetery. —M. J. Knutson

BAYVIEW AVE.

(Continued from page 12)

ert Stephen and A. J. Trusler; Deacons, John R. Franklin, J. E. Jones, Ray McClure, W. Schweitzer, Robert Slater and D. M. Yake. The secretary of the congregation is E. S. Trussler; the Bible School Superintendent is C. W. Peddle. Following the recent new appointments, each of the deacons has accepted specific responsibilities for parts of the work.

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CONCORD CHURCH OF CHRIST



Concord Meeting House

This brief account of the beginning and history of the Church of Christ at Concord is written from memory and may not be exact in every detail.

My association with the Maplewood Ave. church goes back about 40 years and almost from the beginning I recall attempts being made and locations suggested for a mission point in or near Toronto. The depression, lack of finances and the smallness of the congregation held back for some 25 years any definite work in the Toronto area. A work was started at Charlton Station in Northern Ontario and Brother Malcom Simpson of the Maplewood congregation took up the work of an evangelist there.

It must have been about the year 1948 that Brother R. Slater, then treasurer at Maplewood, (now of the Bayview congregation) proposed a building fund be used to begin a new work somewhere. Shortly after this, Brother B. Witty of Concord, who had been coming with his family in to the Maplewood meetings for some 20 years, offered to give from his farm in Concord enough land for a church building. This served to focus attention on the Concord area. Investigation showed that this farm property was about one mile from a new subdivision in which it seemed best to work. There was a public school in this subdivision and it was felt advisable to use it for the time.

As the Maplewood brethren met each morning and night, arrangements were made to hold services in the school building on Sunday afternoons. Meanwhile another religious group started a Sunday school in the mornings in the same place. After a while it was felt that the meeting should be held at night. Brethren Rockiff, Bryson, D. Perry, H. McKerlie and H. Bennetts assisted at these services over the years and when Maplewood was without a regular evangelist, the Concord work seemed to fall on me, at that time an elder at Maplewood. Cottage meetings were also held on Wednesday evenings.

As time passed and the results did not seem very promising, it was felt by some that a change should be made. After due consideration, the majority of the elders at Maplewood decided that it would be in the best interest of both Maplewood church and the Concord work if they were separated. The separation was effected and the Concord group of about 20 Christians were on their own.

Shortly after this a new school board decided to prohibit religious services in any of their public schools and we were asked to make other arrangements which we did. We prepared room in our home where we continued to meet until the church building was ready for use.

Two factors delayed the building of the church home. There were legal technicalities and when they were overcome, a considerable sum of money which had been promised towards the erection of the building was found to be tied up. The waiting time was used very profitably. We were able to estimate the size and type of building we could afford and design it accordingly. We and the people of the community are pleased with the results. The outside of the building is finished except for seeding the lot. Inside, there remains two balconies to be finished and some work on the basement. (Ed. Note: This was written in December and these items are likely more advanced by this printing.) As it is, it is comfortable and adequate for our present needs.

The building is of masonry construction. The sides are of a special rose buff, water repellent brick, and the ends are, rather appropriately, of angel stone. Centre end panels from the floor to the roof are of coloured Cathedral glass. Inside the laminated arches support a "Tectrim" roof material, chosen for its appearance, acoustic and insulating properties. The interior walls are of "Haydite" block chosen for the same reasons. The floor is vinyl asbestos tile on cement. The building is compact and functional and, depending on the arrangement of seats, will accommodate 150 to 200 in the auditorium and about 120 in the basement. The heating system is semi radiant and semi convector.

With the land, the property is estimated at $50,000 and is almost entirely free of debt, thanks to the efforts of many. We are especially indebted to Brother Mike Bachuk of Hamilton for his fine supervision of the work and for the economies effected in the building operations.

Presently, services are as follows: Lord's Day, 10 a.m., Bible school; 11 a.m., Ministry of the Word; 7 p.m., Worship and Communion. The young people meet monthly. Call AJ 5-5057 for details.

The Lord hath done great things for us, whereof we are glad.

—A. E. Atkinson

Our small group (18-20) are kept very busy trying to build-up interest in the community and to build up our Sunday school.

On October 20th we held the anniversary of the beginning of the work in the Concord area and we are very grateful to the G.L.C.C. chorus who did a very good job of making our special afternoon meeting the success that it was. The building was filled to overflowing with people from the community and sister congregations.

—Roy E. Witty

FREE CATALOGUES

An additional supply of our 80 page, 1964 catalogue has arrived. These will be mailed free to anyone who so requests.

THE CHURCHES IN EASTERN ONTARIO

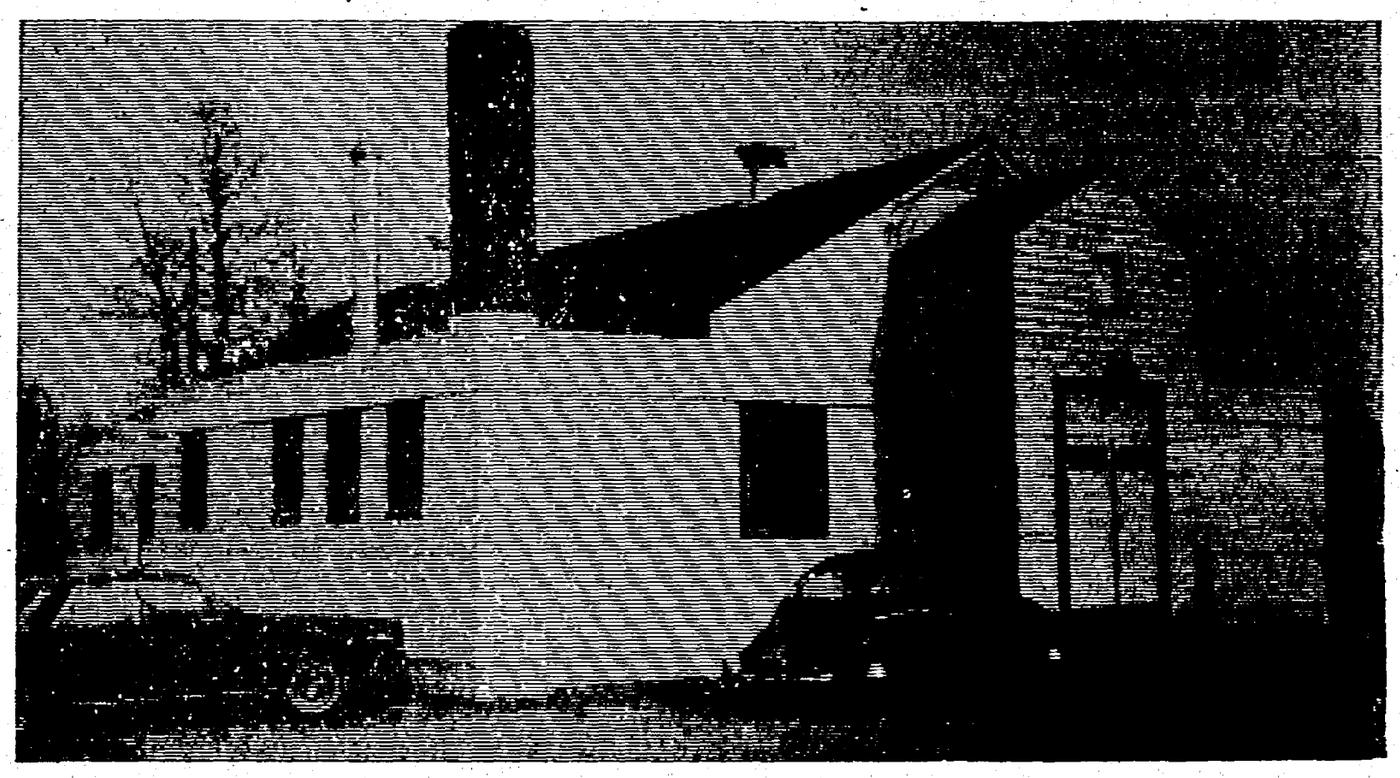
H. F. Thompson

As the nineteenth century drew to a close a number of congregations after the New Testament pattern were to be found along the north shore of Lake Ontario. Bros. Ash, Anderson and Trout (*) were among the most outstanding and hard working evangelists who carried the primitive gospel to the isolated pioneers and settlements. Churches were established in such centres as Scarborough, Markham, Pickering, Whitby, Oshawa, Bowmanville, Port Hope, Cobourg and others making a total of nine or more between Toronto and Picton. The number between Picton and Kingston is unknown. However, when the desire to go onward and improve upon God's perfection in His word swept through the country many of these assemblies fell victim to the instrument and missionary society and having left their first love soon lost their first identity and became one with denominationalism. Some congregations retained their integrity and struggled on until the faithful died. Having had no particular missionary zeal to teach faithful men who could teach others, extremely few were left to contend for the faith. Thus, in many cases, these congregations one by one ceased to exist. To the writer's knowledge there is but one church of Christ, Disciples, between Toronto and Kingston. It is located near Bloomfield in the Picton area. Assemblies true to the word passed away.

This is a sad commentary indeed upon such works of love bestowed upon this country in time past by the servants of God. Nevertheless, it does point to a great demand and wonderful opportunity for missionary work to be done. WHO WILL COME and WHO WILL SEND? We have the same challenge and opportunity as these brethren of old who have passed to their rewards—for the above mentioned towns and cities, along with many others, have no churches after the ancient order. Oh that there were not so many at ease in Zion; and Zion not so much just a happy thought in the minds of her citizens!

(*) The reader is referred to THE CHRISTIAN WORKER published in Meaford by Law and Whitelaw.

AJAX CHURCH OF CHRIST



Ajax Meeting House

The work in Ajax began in the fall of 1964 with a midweek Bible study held in the home of Bro. and Sis. John Sanna. On October 2nd, 1955 Bible school and a worship service was started in the Lord Elgin School each Lord's day afternoon. Bro. Geoffrey Ellis came over from Beamsville each Sunday to do the preaching. He preached to eight members who had formerly been meeting with the Strathmore Blvd. congregation. Assistance was also received from some of the other brethren at Strathmore. Little growth was realized for the first few months, but in the fall of 1956 the church at Ajax was able to obtain the full-time services of Bro. Clyde Lansdell.

With the help of the Strathmore congregation land was purchased on the main street of Ajax and construction of a building began in November. In January 1957 the church began meeting in its new building with a nucleus of fourteen members. During the first year, through the energetic work of Bro. Lansdell, five people baptized, and four others moved into the area. During 1958 four more souls were baptized and six brethren moved into the area.

The beginning of 1959 saw seven young people added to the church. Unfortunately during this period of very active growth Bro. and Sis. Lansdell moved to Meaford. Many of the new converts had had little religious background and much of the members' efforts were directed towards consolidating their membership.

Bro. and Sis. William Raney began to work with the church in the summer of 1959 and continued until August 1960. When they left, the church was without a full-time preacher until Bro. and Sis. Les Grant came in July 1961. Bro. Grant worked with the congregation until October 1962. During this year the church moved to its present location on Cedar Street.

During the time of Bro. Raney and Bro. Grant there were six baptisms. During the time that we were without a regular minister we enlisted the services of several of the brethren n the Toronto and Niagara district area. Amongst these brethren was our Bro. Arthur Jackson. When Bro. Grant left we were fortunate in being able to obtain Bro. Jackson's services on preaching assignments on a regular basis.

During the early growth years many of the new converts did not remain faithful. Bro. Jackson has proven to be a real asset in developing the faith and love of the brethren.

The church at Ajax has been blessed with the young people, one of whom Bro. Orville Junkin now com-

(Continued on page 21)

KINGSTON

Evidently there was a faithful group of Christians meeting in Kingston about sixty years ago. We are not told the size of this assembly and it is regrettable that microfilms of local papers have not revealed announcements of regular religious services. Immediately prior to our present history there was not a New Testament-patterned church in the city or surrounding countryside.

In 1952 a sum of $50.00 was sent from Knoxville, Sask. to the end that a protracted meeting might be held in Kingston Ont. where a member resided. The late Bro. D. A. Sinclair accepted the challenge and preached the primitive truth which resulted in the conversion of the member's wife.

Shortly afterward Bro. Bethel W. Bailey answered the call to come and work with this infant congregation which met in the Garrison home. Through his efforts some Christians were persuaded to move to the city and swell their numbers. Several meetings were held and excellent lessons presented by such men as Bros. Herman Mason, Geo. Snure and Carl Newman. Several additions followed.

Before long the Garrison home proved too small to accomodate their numbers and a new location was sought. This was found in a private dwelling at 14 Howard Cres. The church met here for several years until more commodious quarters were needed at which time (1958) the present property at 446 College St. was purchased. Although larger and more promising in many ways the building was in need of much repair and renovation. A new basement, heating plant, classrooms and chairs for the auditorium were among the first needs. Much of the labour to accomplish these ends was supplied by the brethren themselves.

Considerable work was done in Kingston Penitentiary and four or five converts were made. It is discouraging to report that all have since fallen away. Some work is still conducted with the correctional institutions but on a limited scale.

CORNWALL

The Church in Cornwall met for the first time in the home of Brother and Sister Thos. Hotchkiss, December 9th, 1956 with 9 present — six members and three children. Brother B. W. Bailey travelled from Kingston at least once a month for as long as he stayed in Kingston. He truly was a source of strength and inspiration to us in all that time. He also held our first Gospel meeting in June 1957.

Bro. Lloyd Bailey of Thessalon held our next Gospel meeting in March of 1958.

Bro. Cato Sheerer preached for us in a Gospel meeting in October 1958.

Bro. Jamie Hemphill came over from Massena and exhorted the Church every Sunday evening for almost two years. We are indeed grateful to all the Brethren who have helped to further the cause of Christ in Cornwall.

Since the Church started in Cornwall it has grown steadily. We now have an average attendance of 18-20 Sunday mornings and 12-14 Sunday and Thursday evenings. Twelve have been baptized, some have moved away, some fallen away, and others have stayed with us and are active in the work of the Church.

We have been hesitant to start a building programme as several of our members were insecure in their place of employment. As six of our members are now steadily employed, we feel the time has come to begin.

If the Church is to grow and become firmly established in this area, we must endeavour to get both a building and a permanent preacher.

Brethren — Pray For Us

Bro. Bailey laboured with the congregation until the summer of 1960 when he left to commence a new work in the city of Sudbury. He was succeeded by Bro. Bert Thompson, formerly with the Strathmore church in Toronto, whose services as evangelist will terminate this summer.

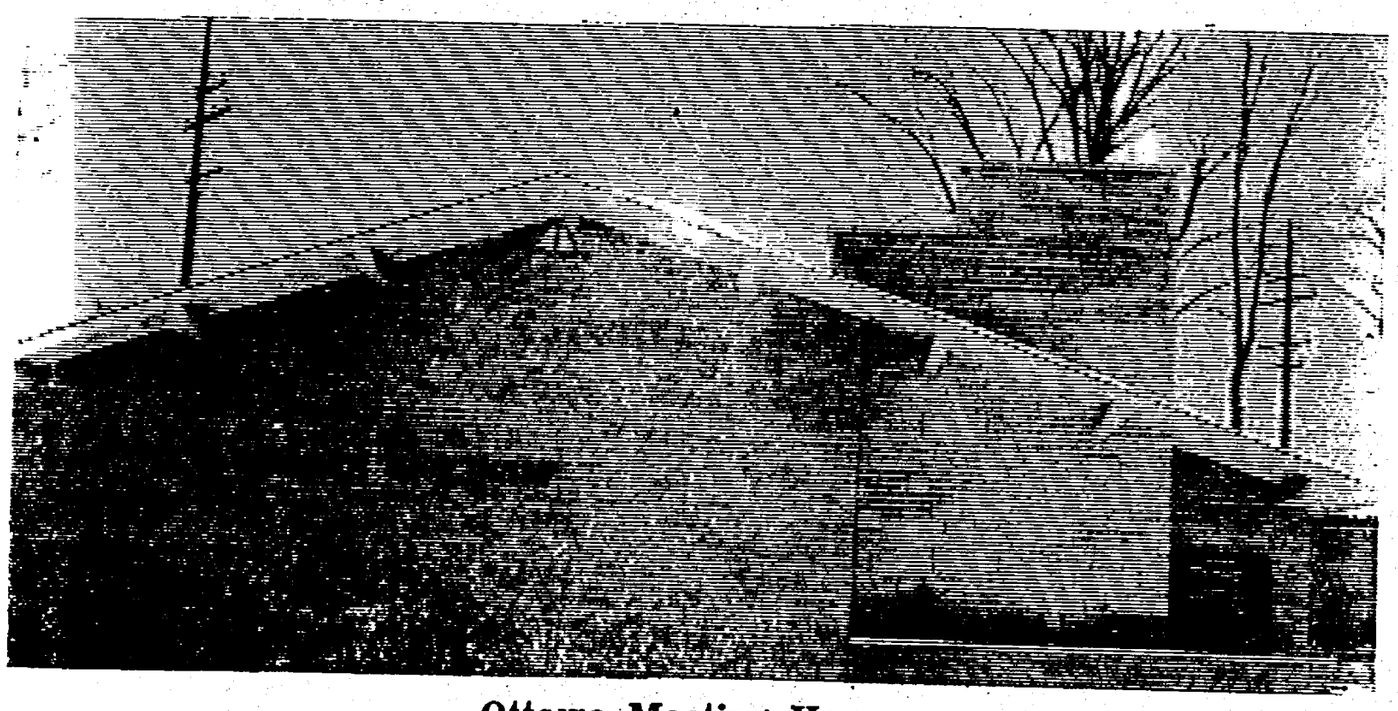
The church in Kingston has a full and useful programme: perhaps a little too extensive when there is such a lack of members to take part. There are eight classes in the Bible School with an average of five to a class. A craft class was in force for two years and had to be dropped for lack of personnel to handle it. A song, prayer and Bible reading service on the first Wed. of the month supplements our regular mid-week meeting study series. Attendance at all services ranges from 90 to 95%. We believe that this pattern could be wisely emulated by many sister congregations to the glory of God. Young people's meetings are better attended during study period than during recreational activities: another good sign. V.B.S. has become an annual affair with us and several preachers have volunteered to exchange services to aid us this year in a more concentrated effort.

Our meeting house is adequate for our needs for some time to come, having a seating capacity of around 100, a new baptistry recently installed and a total of seven classrooms plus auditorium. With these facilities we are in an excellent positon to teach and preach; but not to reach. Herein lies the responsibility of each Christian.

One of the greatest hindrances to this work has been and still is the lack of financial planning and backing. The history of this church has been one of constant begging just to make ends meet. We have no excess to apply against radio programming, advertising and future planning. Whoever comes to this area of labour must come with his own support plus some working capital. If the Lord's work does not require money for success why don't we have more success for there certainly is a lack of money?

Religious prejudice and indifference is as strong here as anywhere but it can be removed through personal contact and teaching the truth in love. A concentrated personal work drive is our second great need. Our first is some idea of the value of a lost soul. Consecrated soul-winners are the crying need of every mission area such as ours. Are you one of these?

OTTAWA CHURCH OF CHRIST



Ottawa Meeting House

If one could turn back the pages of history to the early months of 1958, he would find no congregation of the Lord's church in Canada's capital city. Now, however, there is a congregation of thirty - eight members meeting and working in this city.

The fact that Ottawa had no congregation of the church had been disturbing to many Canadian Christians for many years, but none was more stirred by this lack than Roy D Merritt. In 1958 the Merritts decided to leave the work at Fennell Avenue, in Hamilton, Ontario, and to begin a congregation after the New Testament order in Canada's fifth largest city.

A motel room was the site of the first service conducted in Ottawa, and the congregation for that service consisted of Roy and Nelle Merritt and their two children, Diana and Stephen. The Merritts soon purchased a house on Hamlet Road, and services were conducted in their living room until a hall could be located and rented. The most desirable hall available was near the present Billings Bridge Shopping Center, at Bank Street and Riverside Drive. Sunday morning services were conducted in this hall for two years; during this same time, Lord's day evening services and a midweek Bible study were held in the Merritts' home.

Before leaving these quarters for more permanent ones, the congregation grew to seventeen members. Some of this growth was brought about by Christians moving into the city; others, however, were converted to the truth during this period.

But the growth appeared to be retarded by the lack of a suitable place of worship. Accordingly, a search was launched for a desirable lot on which to erect a building. Once the lot was found, additional monies had to be raised before construction could begin. This help came from many sources, with many Canadian and American individuals and congregations contributing most of the original cost of the building. The Paden Construction Company, of Cleburne, Texas, donated the plans, and Michael Bachuk, a member of the Fennell Avenue congregation, supervised construction at a considerable savings to the church. Work was completed and the first services were held in the new structure early in 1961.

Those who attended the dedication services found themselves in a building of masonry construction. The outside walls are plastered, and the interior walls are of dry wall construction. There are laminated wood beams in the one-hundred-seventy-five seat auditorium. A tour of the building revealed space for eight classes, a nursery, elevated baptistry, and study. It was agreed by all that the building was worth far more than the $40,000.00 which had been invested in it.

The building was financed by the sale of Broadway bonds. One issue was floated, at a total cost of $25,000.00. Once again, the appeal was carried to Canadian and American brethren to purchase these bonds, and once more the help was forthcoming. All bonds sold were to be redeemed within fourteen years, making the building free of debt by 1975, but it is felt this debt will be retired long before this period has passed. The church in Cordell, Oklahoma agreed to underwrite the cost of the building and has sent $200.00 per month for the past three years. The Ottawa church hopes to be able to relieve the Cordell brethren of a portion of this obligation in the near future and gradually assume all this payment.

The Merritts remained in Ottawa until August, 1963, receiving their entire support from church in Nashville, Arkansas. Their fruitful work was terminated in order that they could be a part of the group beginning the work at the Lakehead in August of this year. Upon their departure the Dean Clutters moved to Ottawa from Dearborn, Michigan. The Clutters have three children—Diane, age 13, Kenny, age 9, and Cindy, age 7. The Clutters receive their support from the Broadway congregation, in Lubbock, Texas.

For the first quarter of 1964 the Ottawa church has averaged seventy-one in Bible study, about fifty-five for the morning worship, and over $140.00 contribution per week. There have been seven baptisms so far this year. The Wednesday evening classes, started only three months ago, average forty - five. Prior to January there was only one class on Wednesday evening, this being an adult class which met in the auditorium. There are now two classes for the youngsters, taught by Mary Zavitz and Ruth Clutter. Many neighbourhood children attend these classes.

On Friday evenings, during the school months, a class for young people meets at the building from 7:30-9:30. The first hour is spent singing, praying and studying the Bible; the second hour is devoted to a craft period. The average attendance for the Friday classes is in excess of forty. Most of the young people who attend come from the neighbourhood and are between ten and sixteen years of age. Four teachers are used for the Bible classes, and seven are used present-

(Continued on page 20)

INDIA LETTERS

Annex 19, Aspiran Garden,
Madras 10, India
March 25, 1964

The work in India continues to show progress. We have now our sixth congregation in the Madras area. The last one came into being on Lord's Day March 22. We had the privilege of baptizing 14 into Christ and then meeting right after that for the Lord's Supper.

We had a large crowd of Hindus to watch both of these events. Some of those who were baptized had been Hindus up to few days before their baptism.

We had three more services during the day and one more was baptized.

I was on the road before six in the morning and I was not home until after 8:30 in the evening. It was a long hard day but a joyous one.. Events are showing that the trials that the brethren is Assam have passed through, and are passing through, are turning out for the progress of the gospel.

If we are faithful God leads us to triumph in Christ.

Remember God has placed India on your list of responsibilities in a special way. Are YOU measuring up to this responsibility?

You can have fellowship with this work directly, or you can send to Maurice Buckingham, 1143 Henleaze Avenue, Moose Jaw, Sask. It is wonderful the way my brethren are supporting this work but we do not want any one to be left out as we march into India with the gospel.

Sincerely,
J. C. Bailey

P.S. I do not have the consent to use his name but one brother from Western Canada has sent $100.00 to help put out tracts. We have now printed over 260,000. This makes our quota for the first year.

* * *

April 6, 1964

We are now into April. April and May are the two hottest months here in Madras. There will be little change until November though.

On April 10 I leave for a two weeks trip into Andhra Predesh. If you do not know what that is, it one of the States in India. (I did not know either until I came over here.)

People continue to obey the gospel. Last Friday we baptized a woman. Yesterday we baptized two more women. This afternoon a young man is supposed to obey the gospel. We use every opportunity we have to indoctrinate these people. My fellow workers here are aware of this great need. Recognizing the need is one of the great things needful to meeting it.

I thought some individual or church would like to do a direct work here in India. We are now supporting four native workers. Is there some one who would like to support one or more of these workers. One of these workers gets only $17.00 per month in America money plus a little for travelling expenses. He is a good worker too. The other workers get more. Two of them considerably more. The top one gets a little over $80.00 per month in American money. He drives the scooter. If you would like to feed the orphans we are feeding that is costing us a little over $1.00 per week. There are three of them. We have some money sent for that purpose and we shall use it for that purpose while it lasts. We may not have this opportunity too long as they are talking about sending them to a Baptist orphan home.

When do we get reinforcements? With a work expanding like this one it would surely be a calamity if something happened to me NOW. I know it will take months at the best to get another man on the field.

GOD LAID THE BURDEN OF INDIA ON THE CHURCH. IT IS TOO BIG A JOB FOR ONE MAN.

I AM SURE A BETTER DAY IS DAWNING FOR THE WORKERS IN ASSAM.

J. C. Bailey

V.B.S. ORDERS

Brethren, we have V.B.S. kits out all across the country and desperately need some indication of what choices have been made. Please place your orders early or at least let us know your choice so that we can be sure to lay in enough stock to supply your needs when the time comes.

OTTAWA

(Continued from page 19)

ly for the craft classes. Refreshments are prepared by the ladies of the congregation and are served just before dismissal each Friday.

The Ottawa church plans two gospel meetings each year and a Vacation Bible School. The spring meeting dates for 1964 are May 31-June 7. Ross W. Swindler, of St. Louis, Missouri, has been engaged for this meeting. A minimum of $350.00 will be spent to advertise this meeting. Four special ads will appear in the two Ottawa papers on alternate Saturdays, from May 9 through May 30. After the meeting, the stepped-up advertising program is to continue. Possibilities of using television and radio, in addition to the newspapers, are being explored now. Help for this is coming from various congregations in the States.

Vacation Bible School is scheduled for August 17-21 this year. Just before it begins a teacher - training program is being planned. A corps of experienced, professional teachers from Broadway, in Lubbock, is planning this program. The tentative dates are August 2-5. There will be day and evening classes. Teachers from neighbouring congregations are invited to come to Ottawa for this training series.

The Ottawa church hopes to be entirely self-supporting by the end of 1968; but, if things go the way they have been, this will be realized at an earlier date. Whenever this is, another congregation will be begun in another section of Ottawa, probably on the fast-growing west-side of the city.

We urge our readers to plan their visits to Ottawa over the weekends this Summer, and to meet with us on the Lord's day at 10:00 A.M. for Bible study, at 11:00 A.M. and 7:00 P.M. for the worship services. Mid-week service is at 7:30 on Wednesday evenings.

HERE AND THERE

Brother Batsell Barrett Baxter has undergone surgery and will not be able to participate in the World's Fair opening as planned. Let us pray for him many fruitful years of service.

LAKEHEAD CAMPAIGN APPROACHES

A 19 day effort to begin a congregation in Port Arthur—Fort William, Ontario, is being planned by the Taylor Blvd. Church in Louisville, Ky., for Aug. 12-30, 1964. Four days of intensive personal work by 30-40 Canadian and U.S. Christians will precede 15 days of preaching in the auditorium of the new Gron Morgan High School in Port Arthur.

Taylor Blvd. Church is providing $6,000. from its budget to cover the central expense of the campaign, including an extensive advertising program in the twin-cities. Harold Hazelip, now in his 11th year of ministry with Taylor Blvd. and one of the speakers in the Wellington, New Zealand campaign in 1963, will preach the series. Joe D. Gray of Valdosta, Ga., who led the Wellington effort, will direct personal work.

Roy D. Merritt will work full-time with the new congregation. Bro. Merritt, a co-editor of the *Gospel Herald*, has proved his ability in new fields. He is presently working with Hillcrest Church in Abilene, Texas, and is being granted time from duties there to interest families in moving to the Lakehead to settle with the new congregation, and to raise assistance for a building program and work fund. Merritt's personal support at the Lakehead will be fully provided by Taylor Blvd.

The campaign is a logical step in the Louisville congregation's interest in Canada. They have been sending assistance into Ontario intermittently for 10 years. They believe Canadian Christians are demonstrating the value of all such aid by themselves sending evangelists into other nations, including those where U.S. citizens are not granted visas, as well as by their self-sustaining activities in Canada.

Port Arthur—Fort William, located midway between Winnipeg and Sault Ste. Marie at the head of Lake Superior, boast a combined population in excess of 100,000, in the midst of an unevangelized area with another 250,000. With no prejudicial barriers to break, and with several families moving to the twin-cities, the prospect is promising in Northwestern Ontario.

For further information about the campaign, contact the Taylor Blvd. Church of Christ, 3248 Taylor Blvd., Louisville, Ky. 40215. Reservations for lodging during the campaign need to be made soon due to the peak vacation August brings. Let your vacation count for Christ this summer—use it to help in this beginning effort!

HERE AND THERE

(Continued from page 9)

July 20-24.

Vandeleur: This young congregation recently had 24 present for Thursday night study and 43 for Lord's day meeting.

Newmarket: "We now have 12 adults and 16 children." . . . Young Peoples had an attendance of 24 recently. **Newmarket Narrator.**

Toronto, Bayview Ave.: Dean Clutter of Ottawa held meetings March 22-26. A V.B.S. is planned for August 31 to September 4. **Ian** Cuthbertson of this church hopes to accompany a group which will conduct a campaign in **Scotland** this summer.

Toronto, Maplewood Ave.: Blenus Wright has consented to speak for this church during the summer. **Wesley Jones** is the speaker in a meeting April 26 through May 3.

March 27th Workshop: An estimated 400 people attended this event at the **Thorncliffe Park Public School** and all were enthusiastic about the program. This joint effort on the part of the **Toronto** churches was a real inspiration and is indicative of what can be done. They are now working together in preparation for the big fall meeting.

Hamilton: Meeting May 4-10 with **Woodrow Hazelip** at **Ivon Ave.** One was recently baptized at **Fennell Ave.** Contribution on March 8 was $318.25 and on March 15, $245.10.

Omagh Bible School: "Bro. Ron Zavitz, school teacher in Ottawa, will be camp director this year. His wife, **Mary,** will serve as swimming instructor. Plans are moving along well for the '64 camp". Support this work by taking or renewing membership.

Beamsville: Meeting with **D. Gardner of Parkersburg, West Virginia** May 24-31. V.B.S. June 29-July 3. Recent contributions have been $307.94 and $438.05.

Fenwick: An open house program on April 19 saw an overflow crowd to participate and view the new facilities. Guest speakers were **C. G. McPhee** and **L. Pauls. The Great Lakes Christian College Chorus** also participated.

One was restored and one baptized during March.

Tintern: Two young people were baptized on March 29. Attendance reached 100 on two consecutive Lord's Day mornings recently. The fifth Sunday contribution was $254.15 to be used in retiring indebtedness.

Jordan: A recent Lord's Day morning attendance was 162. Four have obeyed the gospel during the first part of April.

STRATMORE BLVD.

(Continued from page 13)

and a great many others, both from U.S.A. and Canada.

Since Bro. H. Dale, who served many years as Elder, moved to London, the congregation has been ably served by two Elders—Grant Stevenson and Ed Haufschild and eight Deacons—Geo. Austin, Geo. Barber, John Cargin, Neil Deegan, Hilary Gill, Charles Harvey, Philip Scott and Horace Wade. Brother Wade is also Treasurer. These dedicated Christians meet monthly or more often to plan the Lord's work, with Bro. Bryant.

AJAX

(Continued from page 17)

poses and prints our bulletin. Sunday School, which is under the able leadership of Bro. Mac Porter, who is also our secretary, now averages around 80, and has in the past run as high as 100. Vacation Bible School attendance runs as high as 125. The children of the members alone now stand at about 40.

The Lord has been very gracious throughout the years. Our present membership is 37 covering the area of Scarborough to Port Hope and Port Perry to Lake Ontario. We have added a baptistry recently. We look for further growth. Our building is located conveniently beside the 401 highway, and you are welcome to drop in if you are in this area.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, classes 9:45, assembly 11:00 a.m., 6:00 p.m. Thursday 7:30 p.m. Contact L. Wesley Jones, 62 St. Vincent St., 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow, Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak St.

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services [illegible]. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 - 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 6:00 p.m., Tues. 7:30 p.m., John N. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Dwain Hicks, secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:30 p.m.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E., J. C. Clifford, ev.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lilloet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m. Bible classes, 4:00 p.m. Worship and Breaking of Bread. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 2:30 Worship 3:15. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Home of H. N. Bailey, corner of Eastern Ave. and Melville Rd. Sun. 10:30, 11 a.m., 7:30 p.m., Wed. 8 p.m. H. N. Bailey, ev., 331 Eastern Ave., P.N. Bailey sec., R.R. 2.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Arnold E. Smith, sec., Box 267; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs; 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston, Ont.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. J. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. Warren T. Whitelaw, 135 Glendonwyne Rd., Toronto R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See also Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Thurs. 9 p.m. Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

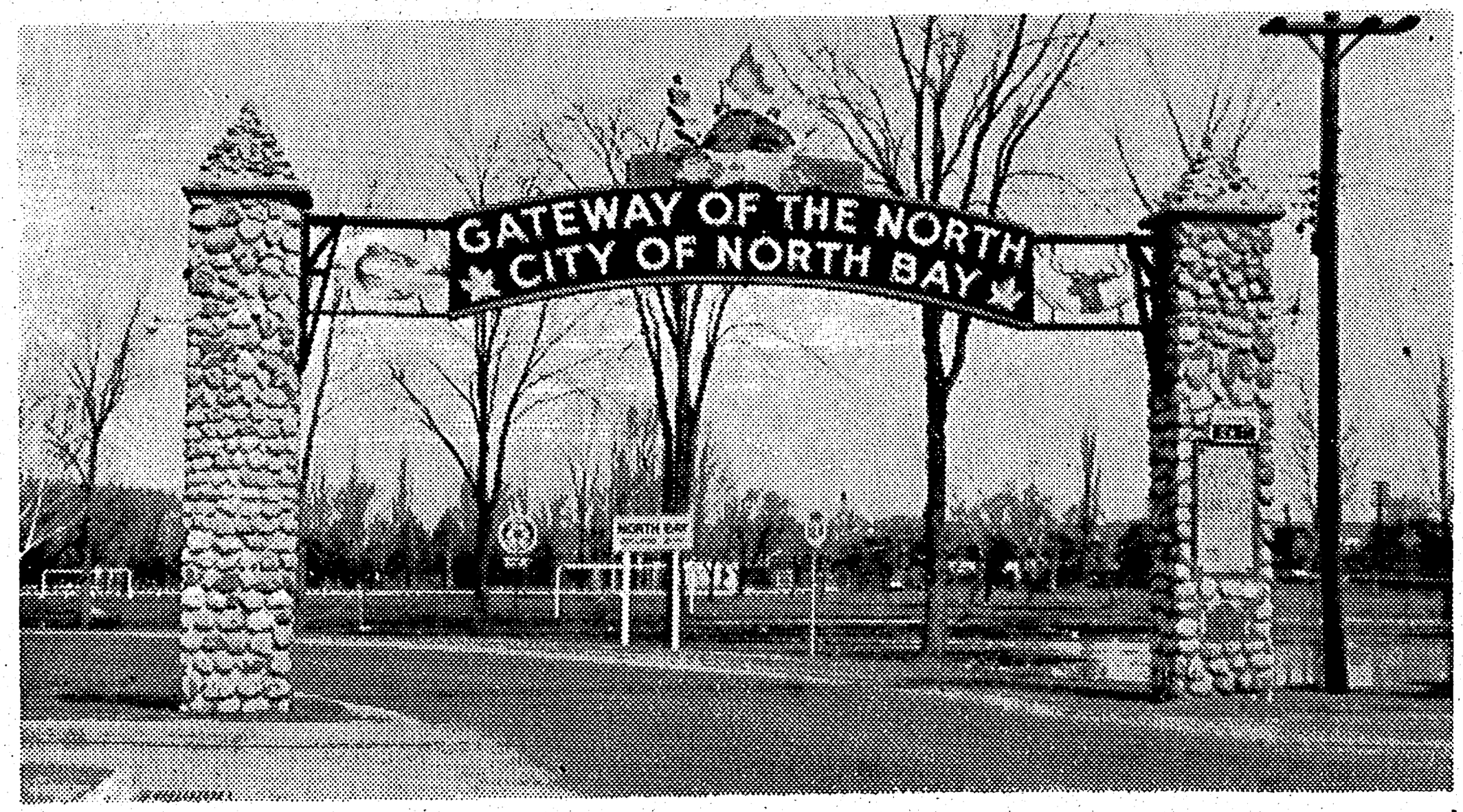
Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.



Also Gateway to 45,000 lost souls in North Bay and tens of thousands more throughout the North

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JUNE 21 — JULY 12

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Major Speaker: MORRIS WOMACK

Professor at Michigan Christian College, Rochester Michigan and Minister for the Birmingham, Michigan Church of Christ

A group of college students from Lubbock, Texas will be assisting in this campaign

For Information Contact

CLYDE LANSDELL, 103 Gertrude St. East, North Bay, Ontario

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 5 BEAMSVILLE, ONTARIO June, 1964

TEN YEARS IN CANADA

Jim Hawkins, Victoria B.C.



On the 24th of this month, my wife and I will celebrate the tenth anniversary of our moving to Canada. It is almost impossible to believe that we have been laboring here in Canada now for that length of time. In recently looking over a list of the American evangelists currently in Canada, it surprised me even more to realize that I have been here longer than any other American currently in Canada.

As I look back on these ten years, I can see a great progress that has taken place in expanding the borders of the Kingdom of God. New congregations have been established in many dozens of cities and towns from Halifax, N.S. in the east to Nanaimo, B.C. in the west. Hundreds of men and women have confessed their faith and allegiance in God's Son and their Saviour. Hardly a month passes but what we hear through the pages of the Gospel Herald of some congregation which is either building a meetinghouse, rebuilding in a new location, or expanding their facilities in some way. This reflects the awakening of the brethren to the great challenges lying ahead. More and more we are hearing and seeing the incomparable message of the Gospel of Jesus criscrossing both the audio and video waves of our nation. The newspapers are being dotted with advertisements and announcements of the restoration of New Testament Christianity in communities all across our nation.

These things are all good, and it has been a great joy to me personally to see this progress made during the years of my stay here, and to be in a small measure a part of this forward march. But I believe, and I am sure that you will agree with me, that even though wonderful progress has been made, we are still moving much too slowly. From my observations of the work in Canada and acquaintance with it, may I humbly make some suggestion of areas in which improvements can be made.

One of the greatest needs of the church in Canada today, I feel, is for a dedicated leadership. Many of the congregations across

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THE STRAW MAN

by Ray L. Miller, Windsor Ontario

(Editor's Note: Bro. Miller makes the following comments regarding this article: "I realize the Herald's policy of not including material that is controversial, (In certain areas and at the present time. K.T.T.), but I do not have any particular problem in mind but rather am referring to an attitude that seems to be growing all over. In Canada especially, we can ill afford any more splits over any opinion. People must be converted to Christ, not to man's opinion or doctrine).

A young preacher, so the story goes, was strongly criticized for preaching against smoking because so many members of the congregation smoked. He got the same result when in his preaching he pointed out the evils of strong drink and immoral dress; because so many of the members liked "a little nip" now and again, and also felt that how much of their bodies they revealed in public was their business. "Well then", he asked, "what can I preach on?" To which his critic replied, "preach against witch-doctors, there ain't one in five thousand miles of here!"

How aptly does this describe some of our brethren who are quick to rant and rave (and even work behind the scenes a little) to "prove" their point about the opinions of men. It has always seemed extremely dangerous and foolish to cause hard feelings and to "sow discord among brethren" over problems that are not really problems at all. Re-

(Continued on page 13)

CHRISTIAN EDUCATION

continued

(Conclusion of an address by Blenus Wright at the Christian Education Fellowship Dinner, Great Lakes Christian College Lectureship, January 24, 1964.)

What Has Christian Education Done for Me?

Not enough—this is not the fault of Christian education, but of my own weakness in not taking as much advantage of it as I should have. Christian education has given me World-view. It has made me a citizen of the world rather than a citizen of the city. I appreciate more fully the meaning of life and my purpose in God's scheme. Christian education gives me roots which are firm and solid and an ever-flowing source of wanting to achieve something for the cause of Christianity. It has given me a firm faith in myself, a faith built on the promises of the Bible. It has given me a new vision, a new zeal, and a burning desire to climb to the heights of service to humanity, to give of myself that the other fellow may realize that there is more to education than the gaining of knowledge.

It makes me want to be more than average. Being average isn't really much of a challenge. I could make three divisions—the lousiest, the average and the best. When I am average, I am only the best of the lousiest, or the lousiest of the best. I believe that to whom much is given, much is required. If I have the opportunity to acquire a Christian education, then much more is required of me than of the person who did not have the same privilege. The further I go, the more I must be prepared to give. Karl Marx had a great deal of truth in the first phrase of his maxim, "From each according to his ability."

It is hard to explain what Christian education has done for me. It must be experienced. It has been one of the richest, most rewarding chapters of my life. I will leave you to answer the question in your own mind whether or not Christian education has done anything for me. I would say this—you owe it to your children to see that they go just as far as they possibly can in Christian education.

What Can Christian Education Do for Us?

Christian education will give us Christian youth; Christian youth will give us better homes; better homes will give us better churches; better churches will give us better communities; better communities will give us a better country; and a better country will give us a better world. Remember, "a better world begins with Me."

When I say that Christian youth will give us better homes, I mean that the divorce rate of graduates from Christian colleges is less than one per cent, compared with approximately 30 per cent in North America as a whole.

We have better churches as a result of having Christian schools. The church and the college work together. There is an interdependence one with the other. The college has to do with the physical sciences. The wonder and mystery of life can be seen all around us. It is in the church that this wonder and awe is translated in worship to God. Young people in a Christian college and in an atmosphere of church life find a complete and full understanding of all things around them. The laboratories and libraries of the world call our attention to great things, but it is the Bible that calls our attention to the greatest of all. With the college and the church working together in Christian education, our youth will meet Christ face to face. There will be many Sauls who will become Pauls. "When the educated Saul started out for Damascus he met Christ and became educated Paul. It was the difference in his life between fighting against and fighting for Christ." (Jack Pope, *The Value of an Education.*)

Our greatest need today is to keep education Christian. Christian schools in the past have failed to do this. Harvard University was established in 1639 with the motto, "For Christ and the Church." Its founder, John Harvard said:

"Let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and studies; to know God and Jesus Christ, which is eternal life and, therefore, to lay Christ at the bottom as the only Foundation of all knowledge and learning, and see that the Lord only giveth wisdom. Let everyone seriously set himself by prayer in secret to see Christ as Lord and Master." (*Christian Economics,* Nov. 12, 1963.)

Referring to this same institution, *U.S. News and World Report* (November 11, 1963) states, "Visits by coeds to the boys' dormitories has come to be a license to use the college rooms for wild parties and sexual intercourse."

"When youth is taught that they descended from some lower form of animal, it is not surprising if they practise barnyard morals." (*Gospel Advocate,* Nov. 21, 1963.) Jacques Maritain notes that "if the aim of education is the helping and guiding of man toward his own human achievement, education cannot escape . . . the question, 'What is man?'" This is basically a philosophical and religious question, but if religion is not allowed to answer the query in the mind of our youth. they will come out of school believing that man is merely another animal having no relation to God, because God is the figment of man's imagination.

Columbia University was begun in 1752.

The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve Him in all Sobriety, Godliness, and Righteousness of life, with perfect heart and a willing mind. (*Christian Economics,* Ibid.)

"An investigation taken a few years ago revealed that this same college had reduced the number of students believing in God from one in five at entrance, to one in twenty at graduation." (Fulton John Sheen, *The Christian Order and Education.*)

Religion is being taken from the schools. In California a few years ago, 80 per cent of college students attended independent colleges, most of them claiming some religious connections. Today 80 per cent of students are in institutions where the

(Continued on page 13)

A PREACHER TALKS WITH HIS WIFE

by Brodie and Peggy Harrell

Peggy had gone off in a huff to our bedroom. She threw herself across the bed and wouldn't speak. Oh, well, there was always the buttom bunk in Bradley's room. I stretched out on it.

I guess it was a couple of hours later I heard her whisper, "Brodie, may I sit on the bed"?

"What are you doing in here"?

"Well somebody had to do the going and you wouldn't".

"Thought you said a few minutes ago that you were givin' up — that you couldn't be a Christian. That sounds like a Christian attitude to me."

"Guess I was just tired. Do you really think they will take the telephone out if we can't pay the bill"?

"They said it. I reckon they mean it."

"I guess we will be better off without it anyway. What about those other bills"?

"But I *can't* pay those bills either. Don't you understand that I simply *do not* have the money! I'm not going to cheat anybody. They'll get it sooner or later, but it will have to be later. I can't manufacture the stuff. Maybe you'd like me to knock over a bank to save our credit rating!?"

"Allright, allright, I just know we are going to get a bad name if we don't pay them. That could hurt the church, too, you know."

"I was well aware of that long before I made the debts, but what could I do about it. The car had to have repairs if it was to keep running. I could give it up, but with nearly two miles to the nearest store, a half-mile to the meeting house, the sick I'm supposed to visit, the social calls I'm supposed to make on the members, the people I'm trying to study with, and the several meetings I am supposed to attend with the AA, and Boy Scouts, how can I park it? Actually, if it weren't for Bryon I think I'd do it, and then maybe I'd get enough time to prepare a proper sermon once in a while, but at four months he is just too little to be packing out in snow storms and bitter cold nights. Of course when he can't go to meetin' neither can you.

"Now we could have left the refrigerator on the blink, but you know how food spoiled on us doing that. It got to expensive *not* to repair the frig.

"I guess our real mistake was putting those storm doors on the house. We got through one winter with snow and wind blowing through the living room. I guess another one wouldn't have hurt too much, but then you were afraid we couldn't keep the new baby warm. Also I had in mind that the doors and the hot air ducts from the furnace would keep my office warm enough to use so I could stay off the kitchen table, and have some order and system to my studies. They are not doing the job so more money down the drain.

"Speaking of drains do you remember that we must put in a septic tank this spring? I'm getting a bit weary of sweeping it out of the basement three or four times a day, and this summer it will probably draw mosquitoes, and snakes. Hope we can keep the mosquitoes off Byron, and Bradley off the snakes. Wonder what our company will think of your housekeeping"?

A good laugh seems to be essential every day a preacher lives. We had it and if you don't mind, folks, look east, because we are kissing west.

Peggy began the conversation again with: "Sorry I asked about money. How's our wood supply"?

"So low that I'd rather talk about the money we don't have than the wood I've got to split and haul. Laying all jokes aside, Honey, don't worry about the money situation. I've got it all figured out . . . "

"Oh, no, not again."

"Sure. While I was at the lectureships in Beamsville I got the idea that I must be the highest paid preacher in Canada. None of my preaching brethren seemed to have enough money. I got to thinking how nice it would be for all of us if we could have enough that we could spend all our time preaching and teaching without concerning ourselves with bills, keeping clothes on the family, etc. Well, I hit on this idea . . ."

"Do you call $270 per month the highest paid? And we never know for sure if $90 of that is coming until it is here. It can be withdrawn at any time."

"Don't bother me with details. If I can get a $2,000 loan I can go into the rug cleaning business."

"And give up preaching!? No!"

"Of course not! I could still make a few talks along, and after a year or two I should have the business shaped up enough to have someone else do the dirty work while I just collect the money, and get back to full time preaching. That way I could preach without any concern for support, and probably be able to support several other preachers that would live on the Manitoulin and start churches to boot."

"Darling, I love you, **but do you** remember what happened the last time you were going to furnish all our support, and send missionaries to Africa, Alaska, India, and Latin America — 'to boot'?" You kept the Bibles about six months, and only found two afternoons free in which to get out and sell. Remember how it added up in the little black and red columns? One Bible sold, two given away, and still owing $31 for a returned Bible that the company says has a finger print on it. By the time you paid the shipping cost, etc. that little missionary effort cost us around $100.

"No, sweetheart, there is plenty of money in the brotherhood to support all the preachers we can produce. It's not really money that is needed, but men that can get our brothers and sisters to use it for the Lord. You can do that. More men are also needed that will preach regardless of the pay. You can do that.

"Maybe we have been trying to live too high. I'll try to cut down on the groceries again. I read someplace where they are asking Christians to give up a meal a month, and send the saving to some missionary effort. Do you think the Lord would mind if we gave up a meal a day and kept the savings? Fifty dollars hasn't come in this month, but I'm sure the people will wait for the house payment. Maybe I can get work cleaning tourist cabins."

"Thanks, but with a four month

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HARVEST OR HEARTACHE



This writer has ugly feet. They are short, extremely wide and grotesquely arched. We explain this fact with no idea of complaint, and certainly not to solicit sympathy. Our feet are strictly utilitarian and not decorative. They will never be physically beautiful, but a sentence which Paul quoted from Isaiah makes their actual appearance of negligible importance: "How beautiful are the feet of them that bring glad tidings of beautiful things" (Romans 10:15, ASV).

June 22, the Lord willing, the Merritt family will move to the Canadian Lakehead. It is our hope and prayer that many individuals in the future will mark our coming as the approach of beautiful feet. We intend to wear out many shoes in spreading the seed of the kingdom, the Word of God (Luke 8:11) over a new field of endeavour. Others will be coming to sow, water and reap. Will your work bring a harvest or a heartache? This is not for us to say.

The Apostle Paul outlined the responsibility and variety of man's work in I Corinthians 3:6-7. He pointed out that planting and watering are in the hands of Christian workers, but the harvest is in God's hands. At times, Paul left towns with a sense of frustration and hurt. His best efforts and the efforts of those with him were of no avail. The seed was registered stock, A-One, and tested, but success was denied to his efforts. There was a spiritual crop failure. Time and effort were wasted.

As we move into Port Arthur-Fort William, we make no big promises of numbers to be converted. Here is an area of many thousands of human souls who do not give Christ a proper place in their lives. Some are as Paul's brethren in the flesh: "they have a zeal for Christ, but not according to knowledge" (Romans 10:2, ASV). Others do not know enough about Christ to desire to do His will. Some in each category we regard as prospective members of the Body of Christ when the seed is implanted in their hearts.

We shall make many mistakes as the Target: Canada group moves in. Most of us can lay claim to 20/20 hindsight, but our foresight is not so keen. It will be the aim and the prayer of the new congregation to confine our failures to the area of human judgment. We would desire above all things to deal faithfully with things wherein God has spoken.

As we write this, we know of ten family units committed to move to the Lakehead. Some of these may find employment problems insurmountable. We hope not. Others are considering the project seriously. We believe that some of these may find it in their hearts to join Canada's first group evangelism effort among our brethren.

The calibre of those committed to go is in our judgment extremely high. They seem to be in the class of people who will not let difficulty or delay turn them back from their commitment. It is not easy to move voluntarily from an area where one has relatives, friends, brethren, security and comfort to a strange area. People are moving daily from one place to another because of the demands of industry, commerce, education and military service. Christians should find a higher motive than any of these in their zeal for the extension of the Lord's kingdom.

Few of us like to sacrifice greatly. Our hymn books contain many lines concerning sacrifice and dedication which congregations sing lightly. From Great Songs of the Church we sing, "Had I a thousand hearts to give, Lord, they should all be thine." The fact that each has but one heart to give seems to justify the lack of complete consecration to the Lord's service. Another great hymn states emphatically: "Lord, from this moment, all shall be thine." Perhaps the big question here is, "For how long?"

Two other group efforts are shaping up for New Brunswick and British Columbia. Such prospects can help greatly in establishing the Lord's church in some of the great

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TEACHING GOD'S WORD

TEACHER TRAINING HELPS

H. Ralph Perry, London, Ontario



We rejoice at the lively interest being manifest by Christian workers in training for more effective service. Training materials are being produced for preachers, teachers, personal workers, cottage meeting workers, church leaders, song leaders, and perhaps others.

Workshops, and training sessions are being conducted all over the world by churches of Christ. This is resulting in increased and improved work in building up the church and reaching the lost with the gospel.

Some of the brethren from North Bay attended a teacher training course I conducted recently at Sundridge. These brethren suggested that I produce a list of materials available for teacher training and publish it in the Gospel Herald. We are following this suggestion. There follows a partial list of available books. In future articles we will list teacher training booklets, courses, films, records, and magazines.

I. *Helpful Books*

A. *Books By Members of the Church*

1. *The Church's Educational Program,* Henry E. Speck, Jr., ($3.95) Discusses goals, curriculum, organization, and administration, records, audiovisuals, physical facilities, V.B.S., cottage meetings.

2. *The Educational Work of the Church,* James "Gene" Priest, ($3.50) Deals with the purpose and methods.

3. *Ideas For Bible School Growth,* Alan Bryan, (paper $1.00) Contains many inspirational and educational ideas for growth. Also evaluation check lists and organizational charts.

4. *The Church and Her Ideal Educational Situation,* Sewell & Speck ($2.00) Treats aims, supervision, teachers, pupils, grading and curriculum, agencies and methods, organization and administration. Written 50 years ago but still 20 years ahead of the church in practice.

5. *The Church and the Children,* Sewell and others ($1.00) Worthy discussion of pre-school, primary and junior children.

6. *The Church and the Young people,* Z. W. Melton, ($2.00) Teaching intermediate (Jr. High), seniors, and young people.

7. *The Successful Bible School,* Fred Mosley (paper ($1.00) Brief discussion of almost every phase of Bible school work.

8. *Teaching The Twos,* Mrs. Batsell Barrett Baxter. A manual for teachers of two years olds. Discusses the teacher, the child, the room, preparation, planning, problems, parents, a year's lessons, songs.

9. *Work For a Growing Church,* Fred Mosley, ($2.95) Very practical in ideas and helps for every phase of the church's teaching programme. Grading, equipment, charts, and many other helpful forms are included.

10. *You Can March For the Master,* Ira North, ($2.00) Practical principles and proven methods in building the programme of a local church. General but some specific ideas for the Bible School.

B. *Good Books by Others* (There are many, We list a few.)

1. *Teach With Success, Guy P.* Leavitt, ($3.05) This well written and attractively illustrated spiral bound book is one of the best. Divided into three sections: You Prepare to Teach, You Teach the Lesson, You Evaluate. Every teacher should have this volume.

2. *Superintend With Success,* Guy P. Leavitt ($3.05) Discusses the 5 "izes" of successful Bible school operation: Visualize, Organize, Deputize, Supervise, Analyze.

3. *Christian Education and the Local Church,* Murch, ($4.65) Principles and practices measured By the New Testament.

4. *How To Teach,* Thornton and Sharp, ($1.10) Concise, clear - cut presentation of learning and methods of teaching at every age level.

5. *Teach or Perish,* Murch, ($3.00) "A creative and challenging call to the local churches to lift Christian education out of paralyzing tradition and deadly routine into lively adventure and positive action."

6. *Principles of Teaching for Christian Teachers,* Eavey, ($3.50) Discusses teaching, aim, teacher, pupil, preparation, pupil learning, motivation, methods, planning to teach the lesson, improving teaching. Very good.

7. *The Art of Effective Teaching,* Eavey, ($3.75) Based on up-to-date educational methods and orients the basic concept of learning.

8. *How To Be An Effective Sunday Teacher,* Eavey, ($1.00) Discusses the task, the teacher, teaching, purpose, planning, helping, learning, evaluating learning and teaching. Very good.

The above four books are published by Standard Publishing Co., the conservative wing of the Christian church. They are very close to the New Testament in much of their teaching. These volumes are very worthwhile).

9. *How To Teach The Bible,* Joseph M. Gettys, (paper $2.00) Deals pertinently with the teacher's problems. Gives concrete illustrations to show how he may put new life into his teaching as it discusses the teacher and the pupil, preparing to teach, making the lesson plan, introducing the lesson, methods, bringing the lesson to life. Very good.

10. *The Christian Teacher,* Clarence Benson, ($3.50) Discusses: the task, the teacher, the pupil, the lesson, the teaching, the model teacher. Written by a man devoted to Christian Education.

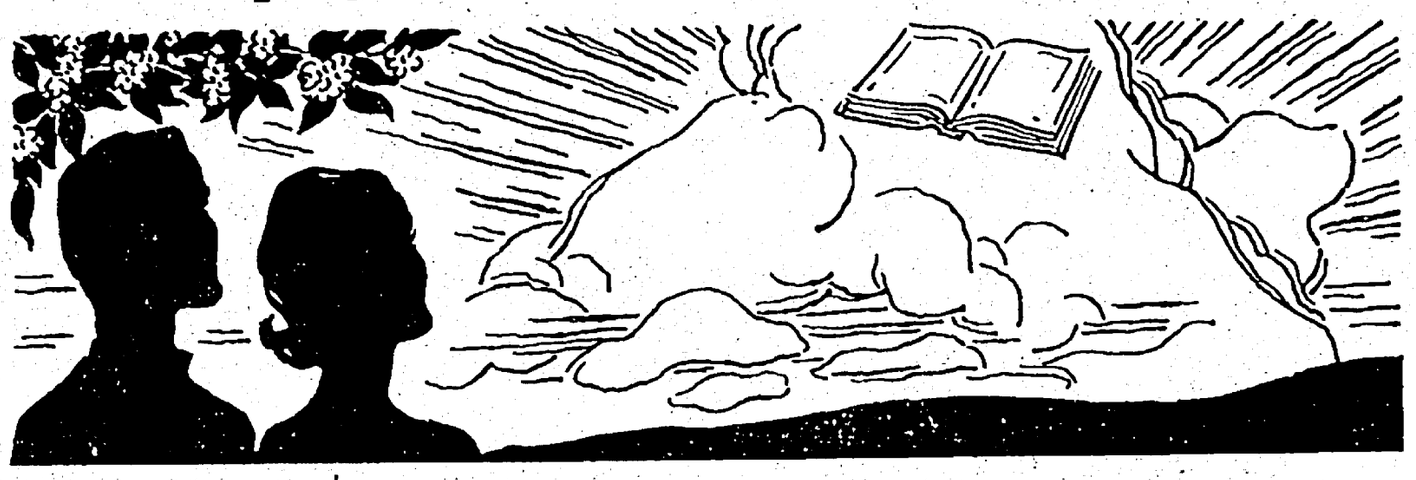
11. *Teaching For Results,* Edge, ($3.00) Stresses the importance of definite teaching goals, particularly the conduct goal. Christian teaching cannot be complete without Christian action. Excellent.

12. *Helping the Teacher,* Edge, ($2.95) Practical help to improve teachers.

13. *The Seven Laws of Teaching,*

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A page for CHRISTIAN YOUTH



Ray Miller, Editor

HELP WANTED!

It has not been very long since your editor himself wore the trademark, "Teen-ager". It was my happy experience to have been "raised" in the church, and to have had a most wonderful association with a fine group of Christian young people. It is not stretching the truth one bit to say that nearly every young person in the congregation in which I was raised took every possible opportunity to be with the rest of the young peoples' group. It was a rare occasion indeed when a school activity came before any planned outing of the kids in our congregation.

Now, I do not wish to be pessimistic, neither do I desire to hurt anyones feelings, but there is something bothering me about the things I have observed among the young people of many congregations. When you have read this article, and have given it thought, will you take the time to write us concerning your feelings on this matter?

Our problem, stated in question form, is this: Why, in so many young peoples' groups do activities of Christian teenagers nearly always take second place to High School and other activities? Now, before we go one step further, we want to make it clear that there are two sides to this story. The older brethren in charge have their problems, that is, the task of trying to organize and plan activities at times when no outside competition exists, and to make things interesting enough so that the young people will want to attend and participate. On the other hand, the young people also have their side. When so many activities are available at school and in the community (such as sporting events, parties, school class projects, and the host of recreational facilities the community provides), which should come first, and why?

Now, your editor personally takes the position that just as there are two sides to this problem, so the responsibility lies in both directions. Those of us that are "in charge" of young peoples' groups need to be aware of this problem, and come to appreciate the fact that an answer is as much to be found within ourselves as in the young people themselves. Can we expect our young people to turn down an opportunity to attend some well planned, well organized event; and come instead to a "get-together" that has had no planning behind it, that has been set up on the spur of the moment, and is based upon the hope that the teen-agers will enjoy sitting around talking to one another? This is not to say that we have the responsibility to provide our youngsters with gyms and social activities that border on the elaborate. Nor is it our duty to spend vast sums of our income to keep them happy. Our point is, however, that we should take the time to properly plan and organize our activities, always keeping the young folks themselves in mind, as to what they will enjoy doing. This need be neither elaborate nor expensive! It will require effort, however.

We also are convinced that those of you who are young people have some facts to face as well. Christians should enjoy being together, and should look forward to being in one anothers company as often as possible. Not only this, but if things are not what they should be within your young peoples group, it is primarily up to you to improve them! It may well be that your group is small, that organization is at absolute zero, but no one could seem to care less. Well then, you take the bull by the horns and get things going yourselves. Show the people of your congregation that you want to have opportunities to enjoy Christian recreation and fellowship, and that in itself will go a long way to help getting you under way.

It is commendable that you desire to be with young people your age that you know from school and the neighbourhood, but had you ever thought of your responsibility to win them to Christ? You can't wait for the babies in your congregation to grow up to enlarge your numbers (by that time you'll be an oldster!). The best way to increase the size of your group is to win your school-mates and neighbours to Christ, and with His help, you can do it!

Getting back to our original problem, young people, the church of the Lord and your brethren that make up that church, should be your first love, and should always be given first consideration. This is true when it comes to helping other people, for Paul taught that we are to "do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). We believe that this same truth may be applied to those with whom we choose to share our time and our company. We may enjoy the company of others, but we should especially enjoy the fellowship of our brothers and sisters in Christ. Just as our Saviour and his church should never take second place to anything in our lives, neither should our affection for our fellow Christian young people take second place to our friends outside the church. It is also just as true that our worldly activities should never become more important to us than our Christian associations and social get-togethers.

Preachers, elders, mothers and fathers; when our young people marry outside the church and consequently often fall away, we are the first to cry long and loud! Our

(Continued on page 7)

TEN YEARS IN CANADA

(Continued from page 1)

our land been here anywhere from fifty to a hundred or even more years. And yet, very few of these congregations have elders. And even among those who do have elders, we occasionally find men who are supposed to be elders and yet they are not doing the work which God required of His pastors. We have felt that to be an elder doesn't take any special training, teaching, or encouragement. If a man becomes an elder he just "does what comes naturally". If he doesn't become an elder we shrug our shoulders, say: "Too bad", and that is the end of our concern. But I am fully persuaded that being a good elder is a much harder job than being a good preacher. Let's quit degrading the eldership and raise it to the level of importance God gave it. Let's begin teaching, training, and encouraging our young men to become elders and future leaders in the Lord's church. Then we will begin to see real progress.

But, along this same line, we must begin to concentrate more on making the Canadian churches indigenous. When we consider all the years that the Gospel has been preached in Canada, and the many years that many of our churches have been here, and then when we consider that fully ½ of our preachers in Canada have been imported from the United States, something is wrong. For one thing, we haven't been able to keep our own Canadian preachers. For every one Canadian preaching in Canada, there are two Canadians preaching in the States. Why hamper the work even temporarily, by bringing men here who do not know the people, the customs, nor the local situations, when we have our own native preachers that we can develop, train, and support right here. Recently I heard of a Canadian church who had made arrangements for a Canadian preacher to begin working with them. But at the last minute, they gave him the brush-off in favor of an American preacher. Now the American is preaching in Canada, and the Canadian is preaching in the States. How foolish. As long as we have to import preachers from elsewhere, we are publicly preaching the instability of the Canadian church. And this isn't a very desireable sermon to preach. Let's encourage our own men to preach in Canada, and then support them in that work.

Another of the great needs in our churches is for a greater depth of spirituality in our members. The development of spirituality is a great task, and the expanse it involves is equally great. But when we see from time to time the narrow, bitter, carping, "holier-than-thou", exclusive attitudes, or on the other hand the spineless, liberal, "anything goes" attitudes, it makes us realize what great responsibility is indeed ours in teaching men and women what it really means for the "Spirit of Christ to dwell in them". Not only have we seen improper attitudes and thoughts, but we continually see large numbers of those converted falling back into the world. Let us begin now to put even greater emphasis upon "the perfecting of the saints, the work of ministering, the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12-14).

Finally, may I encourage us to have a bolder vision and faith. If faith as a grain of mustard seed will remove mountains, ours must indeed be microscopic. Unfortunately, even though our numbers are relatively small in the most of our congregations, yet we have convinced ourselves that we really have no ability or power at all. And so, too often we sit cowardly back in the corner, afraid to do much of anything, for fear that it might involve a bit of faith, a bit of vision, spending some money, spending some time, or making a sacrifice in some way. If we do, by some unknown power suddenly wax very bold, and decide to accomplish some work, we immediately assume that we can't do it anyway, so we write all over Canada and the U.S. asking others to help us do our work. Brethren, let's carry our own loads to the very limit of our capacities. Let's not be afraid to launch out into areas yet untouched. We have hardly started to begin to accomplish the great works that we can scripturally do in the service of the Master.

My wife and I consider these ten years spent here in Canada among the richest and most enjoyable of our lives. We have learned to love deeply and appreciate greatly our Christian brothers and sisters in Canada. Some of the finest Christians in all the world are found across our nation. May we express our thanks and appreciation to all our Canadian brethren who have helped to make this ten years here so enjoyable. We thank our Father that we have been privileged to have your fellowship in such warm and abundant measure. And we pray that we all might see the great challenges opening daily before the church in Canada, and that in this generation the Gospel might be preached to every creature in Canada. And we pray that Lord willing, we might be able to spend yet another ten years in Canada in serving Him who is King of Kings and Lord of Lords, to whom we give all majesty and praise both now and forevermore. Amen.

HELP WANTED!

(Continued from page 6)

question is, what have we done to correct the situation? It is possible that we have taken too much for granted.

Well, there you have our problem. It is my hope that many of you will write stating your views on the matter, and offering constructive suggestions that may help matters. If in your congregation there is an active young peoples group, won't you please write and share with us the secret of your success? What activities do you have? Is your group organized, if so how? We hope that we will have a good response from each of you, and that in future issues of our page we will be able to publish many helpful suggestions from your letters. If you have a problem related to our question, perhaps other young people will be able to help you with it. Send your letters to me, Ray L. Miller, 3538 Howard Ave., Windsor, Ontario. Let me hear from you soon!



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Four Major Cults. By Anthony A. Hoekema. (Wm. B. Eerdmans Publishing Co. Grand Rapids 3, Mich. $5.95 plus exchange in Canada).

It is certainly true that if one knows the Bible well he can refute any false doctrine. And one cannot possibly learn all there is to know about every unscriptural belief. But most of us need a lot of help in learning how to apply the teachings of the Bible to contemporary problems.

For example, while I was in the process of teaching a housewife the gospel, a Jehovah's Witness entered and a discussion began. The deity of Christ became the center of the controversy. The JW tried to prove a point by quoting from her group's **New World Translation.** John 1:1 read "In (the) beginning the Word was, and the Word was with God, and the Word was a god." This translation claims that the Word (Jesus Christ) is not God but a god — not equal to Jehovah God but a subordinate deity. Of course, I denied the accuracy of this translation. Fortunately, I had just read the valuable Appendix D "Jehovah Witness Teaching On The Person of Christ" in **The Four Major Cults.** This armed me with unanswerable arguments to refute the Watchtower heresy.

In addition to Jehovah's Witnesses, this book discusses Mormonism, Seventh-day Adventism and Christian Science. These cults are aggressively spreading their teachings throughout the world today. We must be able to meet their errors. The thousands that they are converting to their "isms", we should be converting to New Testament Christianity.

The author explores the historical background of each cult, shows their deviations in doctrine from the Bible and presents a method of approaching the cultist with the gospel. Nineteen pages of bibliography attest the thoroughness of the author's work. As Mr. Hoekema is a Calvinist his own doctrines sometimes find their way into the book. But this does not detract from the tremendous overall value of this volume.

This is a book to get and to study. When a cultist calls at your door you will be glad you read it.

HERE AND THERE

Montreal, Que.: "A French Catholic mother was baptized on Tuesday, May 12. Her husband, who was baptized about four years ago, plans to seek restoration to active service." A six room home has been purchased for the preacher's use. A recent ad brought 25 more correspondence course students. It is hoped to begin construction in Sept.

"**Bro. Ken Frisby,** now living in **Villanova, Penn.** is making progress in his plans to start the work in **Sherbrooke, Quebec**" . . . "The **Owen Aikins** are scheduled to arrive in **Quebec City** the 27th day May: the **S. F. Timmermans** are to arrive in Montreal on June 3rd."

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

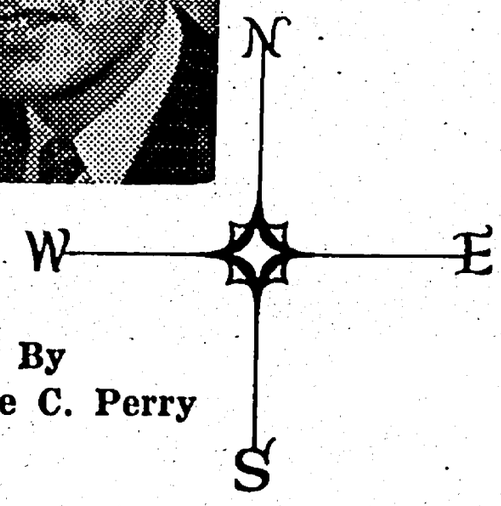
CHRIST AND THE RULERS

1. The birth of Jesus took place during the reign of Caesar .....
2. The ministry of Jesus began during the reign of ..... Caesar.
3. What ruler in the days of Jesus caused this prophecy to be fulfilled: "A voice was heard in Ramah, wailing and loud lamentation, Rachael weeping for her children; She refused to be consoled because they were no more"?
4. To what ruler did Jesus refer as "the Fox"?
5. Identify the "ruler of the Jews" who came to Jesus by night.
6. Identify the miracle that Jesus performed on the daughter of a "certain ruler."
7. Very few of the rulers of the Jews followed Christ. True or False.
8. Many of the rulers of the Jews actually believed in Christ. True or False.
9. In whose home did the Sanhedrin (Council of Rulers) gather at night to try Jesus shortly after he was betrayed and taken?
10. What ruler "washed his hands" of any responsibility for Jesus' death?

ANSWERS — 1. Caesar Augustus, Lk. 2:1. 2. Tiberius Caesar, Lk. 3:1. 3. Herod, Mt. 2:16-18 (The Great). 4. Herod, Lk. 13:32. (Antipas). 5. Nicodemus, Jn. 3:1, 2. 6. Raised her from the dead, Mt. 9:18-26. 7. True. The rulers used this condition as a proof that Jesus was not the Christ. Jn. 7:48. 8. True. But they kept their beliefs secret. Jn. 12:42-43. 9. Caiaphas, Mt. 26:57. 10. Pilate, Mt. 27:24.



HERE AND THERE



By
Eugene C. Perry

Vancouver, B.C.: Already running slightly behind on its budget of $260 per week, this church is giving attention to the needs of **Ron Beckett** at **Salmon Arm** by soliciting gifts from individuals and by a special collection taken on May 17. The proceeds of these will be divided into 12 equal parts and constitute regular monthly support for the Becketts.

The Bible school goal for May 10 was 102.

Burnaby, B.C.: This church held a series of meetings May 10-15 with **Jim Hawkins** as the speaker.

HERE AND THERE

Lloydminster, Alta.: Dan Wieb recently gave a series of lessons on Romans at this place. **Leo Owens** has commented on these as being most excellent lessons and recommends brother Wieb and this series to other churches.

HERE AND THERE

Moose Jaw, Sask.: A gospel meeting was conducted by **Bro. Lester Fisher of Oregon** from April 26 to May 3. There were three baptisms and six rededicated their lives to Christ. A week later **Bro. Fisher** returned to conduct five nights of training lessons on how to conduct a cottage meeting. Construction has begun on our new building. We are still in need of about $6,000 to complete the building. V.B.S. will be the first week in August. On June 7th the weekly radio broadcast will return to C.H.A.B. continuing each Sunday at 5.15 p.m. **Bro. B. Tetreau** will be doing the speaking.

HERE AND THERE

Barrie, Ont.: L. Wesley Jones of this place has been the speaker in a series of meetings with the **Central Church of Christ, in Cedar Rapids, Iowa** which began on May 10. He was also the feature speaker at Midwest Youth Forum on May 9 and spoke in the afternoon on mission work illustrating his message with color slides.

Ice Lake, Ont.: C. G. McPhee of **St. Catharines** held a meeting here May 3-10. "He did a wonderful job of presenting the lessons. There were no responses as pertaining to restorations or baptisms, but I feel sure that the whole congregation responded to the edification. We also had a good number of visitors — many had never met with us before.

Peggy and I thoroughly enjoyed having **Bro. and Sis. McPhee** in our home, and feel a spiritual up-lift as a result. It's wonderful and inspiring to see men and women wear themselves out in the service of the Lord and still not get tired. This preacher has responded with a greater determination to study more and to work harder in the name of the blessed Lord.

Attendance ranged from 27 to 54. — **C. Brodie Harrell.**

Marathon, Ont.: "We have been worshipping in our own home for a few months since my husband started to work here." — **Mrs. A. E. Dearing.**

North Livingstone, Ont.: We are pleased to hear that **Stanley Whitfield** was baptized this month. He is attending school at **Western Christian College.**

Huntsville, Ont.: The radio work in **Huntsville** could use more support. Write to the church at **Box 478, Huntsville.**

Timmins, Ont.: "In the next two years 15,000 people will move to **Timmins, Ontario** as a result of the major Silver, Copper and Zinc discovery made there just recently. This will bring the total population of the area to close to 50,000 with no known members of the Lord's church among them.

"Now would be a wonderful time for someone to plan to move to this area." — **C. Lansdell in The North Star.**

North Bay, Ont.: A recent meeting laid plans for a bus route, a visitation blitz and a V.B.S. of 250.

Collingwood, Barrie, Pine Orchard and Newmarket: Brethren in **Valdosta, Ga.** are aiming at 40 workers to be divided into teams to work in the above named areas. There will be a preacher for each area and the campaign will be conducted June 21-30.

Extensive advertising by radio, television, newspaper and brochures is planned to accompany the personal work and meetings.

The **Barrie** radio program on CKBB will be at 7.45 a.m. during the summer.

Meaford: A recent visitor in **Meaford** wrote: "Yesterday, when I was at church in **Meaford,** it was lovely to see what a fine job they have made redecorating the auditorium. Everything looks so fresh and in such good taste."

Donald MacKenzie of the **Barrie** church has painted a river scene for the background of the baptistry.

Windsor, Ont.: The week before our spring meeting we were happy to have the mother of one of our deacons baptized into Christ. In the week that followed, during our gospel meeting with J. C. Bailey, Jr., her grand-daughter also obeyed the gospel.

Recently we passed old records when 128 attended our morning worship service.

Twenty-one members have thus far signed our list of volunteers to win souls for Christ. — **Ray L. Miller.**

London, Ont.: June 14

All Day Meeting and Open House of the Newly completed Meeting House, 1750 Huron St., London. Services at 11, 3 and 7. Visitors welcome.

Hamilton, Sanford Ave.: One young lady was baptized here by **David Johnson of Fennell Ave.** church on a recent week day afternoon.

Omagh, Ont.: "Bro. Bunting is doing a good work at **Omagh.** Interest and attendance are growing. That congregation recently purchased a new preacher's house in Milton." — **Hamilton Bulletin.**

Beamsville, Ont.: Two young people who came with the **Bayview**

(Continued on page 20)

OPPORTUNITY

In 1959 Western Christian College entered into an agreement to purchase land and fifteen buildings at the Weyburn Airport. The unpaid balance at present is

$47,378.99

In a recent meeting with the government, Western Christian College was offered a reduction in the amount of

$10,635.69

This offer is made contingent upon the fact that we will pay the balance on or before

JULY 15, 1964

The amount needed to finalize the agreement is

$36,743.30

THIS AMOUNT MUST BE RAISED IMMEDIATELY!!!

Canadian brethren are rising to meet the challenge of this opportunity. It was the decision of the Board of Directors at a recent meeting to ask Canadians to meet this challenge. The following formula is being followed:

10 gifts of $1,000.00 each
20 gifts of $ 500.00 each
40 gifts of $ 300.00 each
40 gifts of $ 100.00 each

An extensive personal campaign is being conducted in Western Canada but it will be impossible to see everyone. Therefore, we are inviting readers of the Herald everywhere to participate and help Western Christian College to meet this opportunity.

THINK OF IT!!!

We can save **$10,635.69** immediately, plus whatever interest might accrue on the unpaid balance if we do not accept this opportunity.

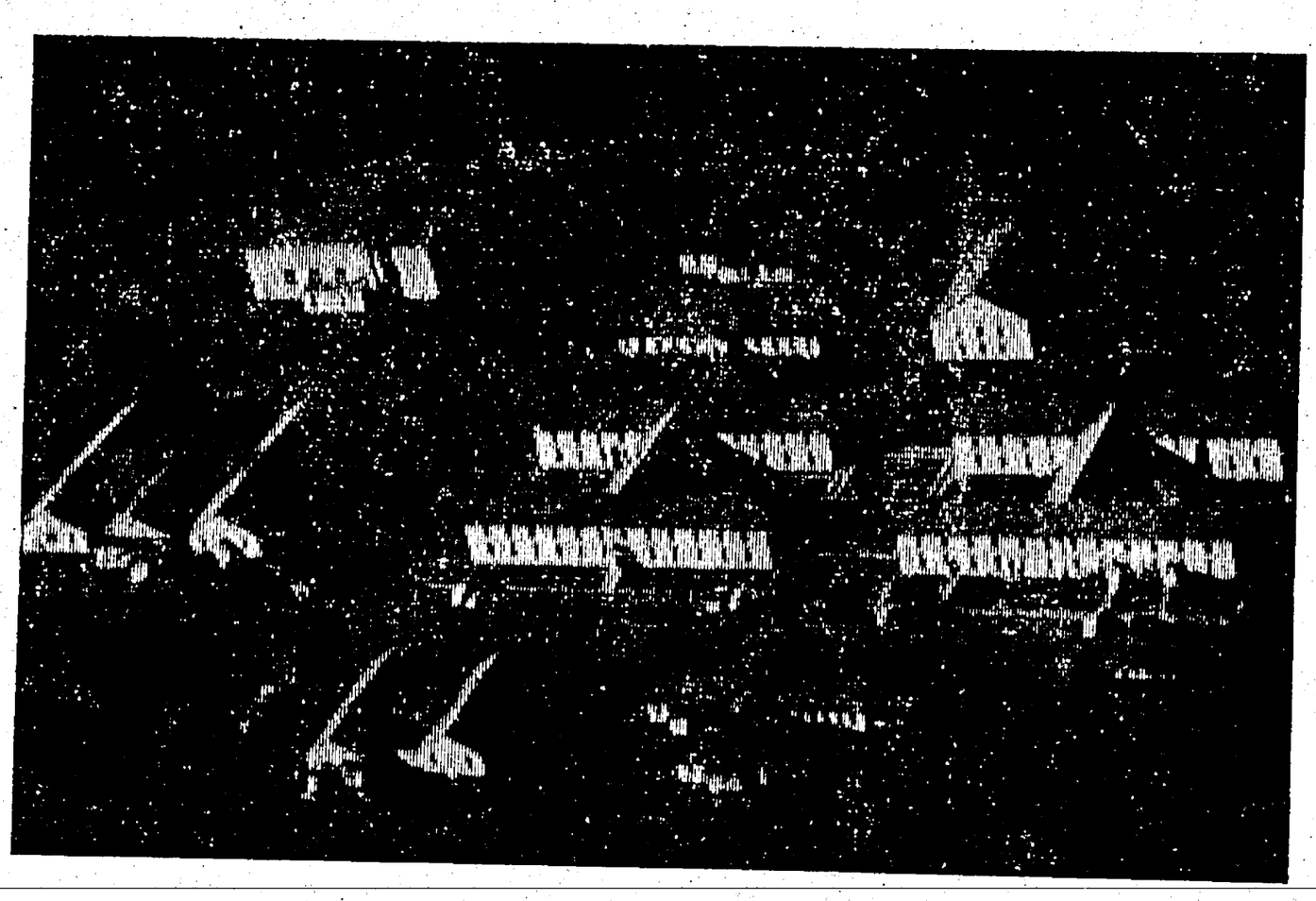
This could well mean a saving of **$20,000.00** in all.

We ask you to send your check or notify us of your intention to do so by July 1. We need to raise almost $1,000.00 per day to meet this challenge.

Mail your contributions to:

WESTERN CHRISTIAN COLLEGE
OPPORTUNITY FUND
NORTH WEYBURN,
SASKATCHEWAN

OPPORTUNITY



Part of Western Christian Campus

WESTERN CHRISTIAN COLLEGE

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CLEAR TITLE TO LAND AND 15 BUILDINGS

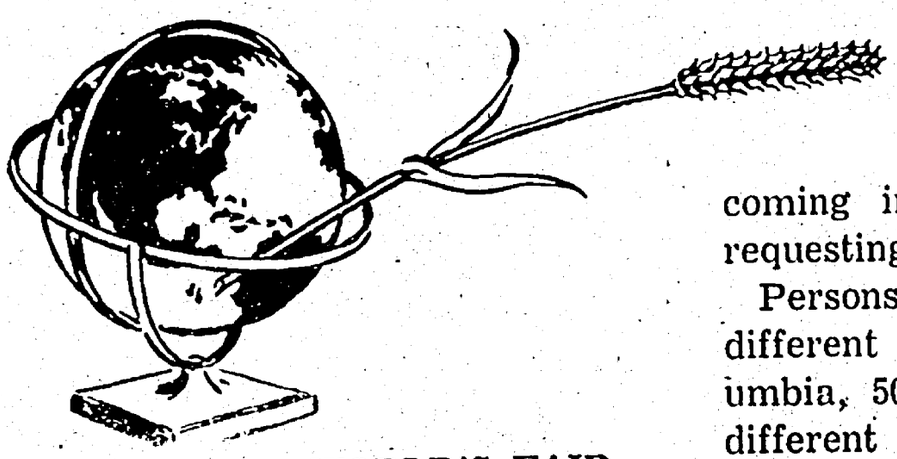
AT A SAVING OF

$10,635.69

IF PAID FOR BY

JULY 15, 1964

GLEANINGS FROM FOREIGN FIELDS



NEW YORK WORLD'S FAIR

On the first Sunday following the opening of the New York World's Fair, 2,100 persons crowded into the main fair pavilion in 40 degree weather to hear Brother George Bailey preach the first gospel sermon ever preached at such an exhibition. Fair officials had predicted that if the auditorium were half-filled, it would be an extremely good audence. Seven hundred persons were turned away from the first service, and returned when it was announced the sermon would be repeated two hours later.

Both the American Broadcasting Company and Columbia Broadcasting System taped the worship service and broadcast it on their networks. Three nationally - known commentators, Paul Harvey of ABC; Richard Harkness of CBS, and Morgan Beatty of NBC, made special mention of the outstanding exhibit of the Churches of Christ in the Protstant Pavillion. The New York Times, New York Herald-Tribune, Associated Press and United Press International all sent reporters to the service for coverage and pictures, and the New York Times quoted extensively from Brother Bailey's sermon.

In the booth itself, which fair officials say is outdrawing other religious exhibits four to one, the following statistics were released on its first three weeks of operation:

1,800 persons had enrolled in a Bible correspondence course.

One person had been baptized as a result of teaching received at the booth.

3,600 other visitors, in addition to the 1,800 mentioned above, had come into the booth, sat down and studied with brethren working there.

20,000 pieces of gospel literature had been distributed to persons requesting it. Literature is not being handed out indiscriminately, but is given only to persons coming into the exhibit area and requesting further teaching.

Persons had registered from 50 different states, the District of Columbia, 50 foreign countries and 93 different religious faiths.

These figures are from the first three weeks only — the exhibit will be maintained for six months this year and another six months next year.

One other interesting achievement by the Queens Church of Christ, which is operating the booth: out of 41 films submitted for showing daily in the pavilion, four were selected by the fair committee. Only one was a unanimous choice of the directors: "What is Christianity?", made hurriedly by the brethren after they had viewed the official film made by the Protestant committee, a religious farce which ridicules Christ. "What Is Christianity?" will be shown six times daily for the entire 12 months of the fair.

NIGERIA

On March 15, 120 persons were baptized into Jesus Christ at Okigwe, near Aba, Nigeria. This was a result of three preaching trips made by Brother Jim Massey, one of the native evangelists, and Brother "Jacob", a strong Nigerian Christian whose greatest wish has been to take the gospel to his home village.

On their first trip, the evangelists taught in the open air under a shade tree in the center of the village with a loudspeaker. A large group from a nearby denominational church listened and then asked Jacob to come into their building. After two hours of Bible questions and answers they asked the men to return again. Jacob returned a few weeks later with the native preacher. On this second trip they taught in the native language in long sessions for two days. On the third trip, the preachers were asked to conduct their services inside the denominational building. The subject was "Restoring the Lord's Church."

The people showed much interest and asked many questions concerning baptism. They were even warned against being baptized without proper understanding. But when the invitation was given, 120 "almost leaped to their feet", Brother Massey reports. They then walked two miles to a stream, where the Nigerian preacher counseled with each one personally before baptism.

Now a well-trained native preacher has gone to live in the village and work with them. They will provide most of his support, assisted by the American brethren.

NYASALAND

Bro. and Sis. Joe Lyon have moved from Lusaka, Northern Rhodesia, to Rumpi, Nyasaland, to replace Bro. and Sis. Fred Liggin who have returned to the United States for health reasons. Bro. and Sis. Doug Bauer have been working in Rumpi since the Liggins left and until some one arrived to replace them. They will continue to work with the Lyons.

The Bauers are the first white Northern Rhodesian family to leave their country to work as missionaries in another country.

The move made by the Lyons now leaves a vacancy in Lusaka, and some one is needed to replace them.

HOLLAND

Nine have been baptized in Holland recently, five in The Hague and four in Amsterdam.

Two young men from Amsterdam, Bro. Franz Snel and Bro. Martin Rozestraten, are going into full-time preaching this summer, while another, Bro. Henk Kelfkens of Utrecht, plans to do full - time preaching as soon as he is released from the Dutch army. He will be supported by the Macon Road church in Memphis, Tenn.

The church in Amsterdam has sold its old meeting house and purchased a better building in a new section of the city where it is felt there will be more opportunities to preach and teach.

Brethren from Utrecht report that groups are now meeting for Bible study in the cities of Apeldoorn and Hengelo. The Utrecht church is making great strides in its effort to become independent of the Amer-

(Continued on page 13)

CHRISTIAN EDUCATION

(Continued from Page 2)

Bible has been prohibited from being read in assemblies or classes. Twenty-eight states which once required or allowed the Bible in public schools are forced to desist by the recent ruling by the Supreme Court. (Norvel Young, *Firm Foundation*, Jan. 14, 1964.) What is our situation in Canada?

We must keep education Christian in order to keep religion and morality. "Religion and morality are not related to education like raisins to a cake, but as a soul to a body. There can be a cake without raisins, but there cannot be a man without a soul." (Fulton J. Sheen, *Ibid.*) If we lose religion and morality we will lose democracy. Democracy cannot function without religion. Democracy is not making provision for religion. Therefore, we must restore religious education in order to preserve democracy. We must have Christian education in order to discriminate between good and evil in a freewheeling culture where almost anything goes.

To develop a sense of discrimination is one of the reasons why we should be concerned to keep education Christian. Dr. Elton Trueblood in *Toward a Higher Philosophy of Education* said:

"Our civilization needs centers of creative renewal. These must spring up in the common life of the people who voluntarily establish contrived means of lifting the level of civilization. This is why we emphasize the Christian college. In order to have the power to make the necessary changes in our civilization we must have a drive as great as a religious commitment. It cannot come in any lesser way. We all know that this is the way most of our colleges began and it is not likely that we can continue our civilization if it is disassociated from these powerful roots. *Christian Economics* (November 12, 1963) quotes:

The only place where we can even expect Christian teaching is not in the enormous institutions, but in the small, independent colleges heroically trying to stem the tide. In these, surely, lies the hope of redeeming America.

This is what we have in our two small and struggling institutions. Let us be ever so thankful for their existence, and let us encourage the administration, faculty, and staff. Above all, let us support them financially. As Norvel Young has said, "If we light the candle of Christian education we must pay for the tallow and the string." (*Minister's Monthly*, May, 1959.) Supporting Christian education is a vote to keep God in the hearts of the coming generation. We should be planning and building for today, but, at the same time, be laying the foundations for the tomorrows, "for we can only hope to grasp the true meaning of life when we plant trees under whose shade we know we will never sit." In the phraseology of a great man, "Ask not what Christian education can do for us. Ask what we can do for Christian education."

TEACHING GOD'S WORD

(Continued from Page 5)

Gregory, ($1.75) A clear statement of the seven most important factors of the art of teaching: The teacher, the learner, the language, the lesson, the teaching process, the learning process, the review and application.

14. *Sunday School Worker's Training Course*, 5 volumes ($1.75 each)

Volume 1 — Introductory Course: History of the Sunday School, departmentalizing, promotion, visitation, proper records, taking a census, standardizing the S. S., teachers' meetings.

Volume 2, The Teacher: sacred position, aims, call and burden, methods, evaluation, self-examination.

Volume 3 — The student: preschool, primary, junior, junior high, high school, later adolescent, adult.

Volume 4 — Sun. School Evangelism: importance, methods, rudiments, decision, holding.

Volume 5 — Keeping The Sunday School Alive: lively leaders, a live organization, marks of a successful teacher.

15. *Sunday School Encyclopedia*, Vol. 10, National Sunday School Association. A wealth of material. 77 different articles or outlines divided under 6 topics: departments, organization, programming, methods, promotion, general. Source material on almost every conceivable topic by experts. There are other volumes. These are really the lessons delivered at national Sunday School conventions each year.

Conclusion: Perhaps you are interested in purchasing a book or two and wonder what would be best to invest in. Since I haven't read all of these volumes I cannot state which is the best. However, I find one or two volumes most helpful.

The two volumes I refer to most of the ones I have on my shelves are: *Teach With Success* by Guy Leavitt and *Sunday School Encyclopedia*, Vol. 10. Especially would I recommend the first of these two for the average teacher. This book is easily read and contains much information, instruction and inspiration. I would encourage you teachers to buy this book.

Next issue I plan to mention some smaller works. These will deal with training courses, specific topics, and certain age levels. It might be that some of these are what you are looking for.

If I can be of further assistance please write. These books can be purchased from the Gospel Herald.

THE STRAW MAN

(Continued from page 1)

cently, nearly all of the cotroversy existing in this country exists in theory only (and would not even trouble us in theory without the "help" of certain brethren). To fight and divide (in our feelings, if not literally) over such questions is to fight a straw man that does not exist.

Let us concern ourselves with the awesome task of converting Canada to Christ (not to a certain "branch" of restored Christianity). To ruin our effectiveness by squabbling over opinions of men is more than dangerous and foolhardy; it will be the cause of our own condemnation.

GLEANINGS

(Continued from page 12)

ican workers and American support. Bro. Cor van Ewijk, a native, is doing much of the preaching and other men of the congregation are working hard to assume other tasks of leadership.

I WAS SICK — I AM DISTURBED

J. C. Bailey



You may well ask, "Do you need to shout it to the brotherhood?" Yes, I think I do. I know that Gordon Hogan was probably sicker during his first year in Asia than I have been. Brother Ira Y. Rice Jr. has probably been sick more every year he has been here than I have been. I was sick enough to have the doctor twice but I was not too sick. There are several differences. I am old enough to be Brother Hogan's father and I am some fifteen years older than Bro. Rice. Brother Rice and Brother Hogan are both expecting to go home on furlough this year. Bro. Hogan writes that five families have indicated that they are entering Pakistan this year. Brother Rice has a man to take his place in Singapore. Should I be incapacitated there is no one to take my place. True, I have four native workers here but they are not YET in a position to take over. Must the name of the CHURCH be disgraced forever as far as India is concerned?

Many years ago we had missionaries here. The work was turned over to the Disciples. We sent out two inexperienced boys, they were converted to the Seventh Day Adventists before they reached India. We discovered an indigenous work in Assam. We left it almost to itself. We would only have to have left it a few more years and we could have numbered it with the things of the past. I am happy to report that the work in Assam is now on the upturn. If the brethren that are there now stay on the job the outlook of the church there will be much different.

On September 28th, my family and I moved to Madras. Since that time we have been able to baptize 164 people into Christ. We have made a trip into the State of Andhra Pradesh and we find that the prospects there, if there is any difference, are better than they are here in the State of Madras. Yet, we must retrench. I was sick. I must try now to leave the work in shape to carry on if I am not able to carry on. I hate to say it but you shall not be told about so many baptisms in the next eight months as you have heard of in the last eight months. Not that people would not respond but we must guard what we have. Brethren in a church of two million members this is not needful.

Since my last article in the Gospel Herald there have been two young men that have written to say that they are preparing to come to India. This is fine but this is not enough, NOR SOON ENOUGH.

In the big Central station here I was talking to a man. I asked him where he was from, and he said, Bozeman, Montana. He belonged to one of the various sects called the Church of God. Why can sectarians get into India but the church of the Lord can not? Could it be that we really do not want to come to INDIA? How are we going to answer in the judgment morning? I want you elders in big churches to answer this. I want you influential preachers to answer this. Is INDIA with her 430,000,000 people included in the Great Commission? If you can prove that she is not I shall not trouble you any more. If they are not part of the "every creature" then just show me and I shall forever shut my mouth. I would like to believe it. I would like to go back home to my children and my grandchildren. Frankly, I do not like to rot out here with tropical fever. If, however, it should prove that the Great Commission does include 430,000,000 people of India then you prove to me that the care of these people belongs to me more than they do to you. If they do then I shall accept whatever responsibility is mine more than yours.

I do not think that another man should be taken out of Canada without being replaced. However, no matter how important you may THINK you are, you can be replaced. I know it is hard on our ego to think that you are not indispensible. As much as I respect the present editor of the Gospel Herald should he be removed, there would be a man to take his place and this great paper would move on. Brother Preacher you may preach for the largest church in the brotherhood but should you be removed there is a man to take your place. I know this is humiliating. This may be mean but I am going to name fifteen men that can come to India. True they are vitally needed in Canada, but there is a man in the United States that can take their place. Perhaps only yesterday you made some good alibi for not coming to India. I am stopping at 15. There are others that could be named. If you are not on the list and want to come do not feel excluded. I propose that five of these fifteen start now to make immediate preparations to enter South India. REMEMBER IT MAY BE LATER THAN YOU THINK. India boasts that she is a secular state. I want you to know that that is true in theory but not in practice. When it comes to getting a job every Christian is penalized. I want you to know that the Hindus would kick us out in no time flat if they could. Mr. Nehru is no ardent Hindu. It could be that he will be succeeded by an ardent Hindu. If that should happen you can expect to see more drastic changes in the work of the Christian? missions in India. Will we be wailing five years from now and saying, what would we do if we had the chance? Here are the fifteen names that I promised you: Jim Hawkins, D. C. Marshall, Lynn Anderson, Walter Straker, Bernard Straker, Coy Roper, David Lidbury, Dan Weib, Roger Peterson, C. T. Bailey, Eugene Perry, Ralph Perry, Bruce Merritt, Roy Merritt, David Johnson. I should include in this list at least five more. I think I better do that, Jeff Ellis, Keith Thompson, Blenus Wright, Clyde Lansdel and Walter Hart. So it is a matter of picking out one of four. I know you are needed and some of you do not yet have citizenship in Canada but you can get it or can very shortly. I have picked out degree men almost without exception. The Indian has almost a worshipful respect for education. I get by because of my age. They know what

(Continued on page 16)

"THE CHRISTIAN HOME"

The happy, solid, stable Christian home is strength to the church. It is imperative that our homes be Christian. In this day of loose morals and ready divorce, the people of God need to be vividly reminded of God's direction for the home. Read on and learn where you can receive some inspirational and helpful guidance and instruction for happy and useful home life.



BRO. P. D. WILMETH

"The Christian Home" is the theme for Christian Fellowship Week at Omagh Bible School, August 3rd to August 7th this year. This is also the title of an excellent, 183 page, book written by this year's speaker at Omagh, Brother P. D. Wilmeth of Tyler, Texas. This outstanding evangelist of over 35 years has maintained a keen interest in problems of youth, marriage and home. This interest has produced two other excellent books: "Love, Courtship and Marriage", and "A Father Talks To Teenagers". This last volume is a straight-forward discussion of the problems faced by teenagers of today.

Many aspects of home life and problems will be discussed. Here are some topics for morning classes at Omagh: "The Home in Today's World", "A History of Marriage", "The Wife in the Home", "The Husband in the Home", "Children in the Home", "Sin Not Against the Child", "When the Home Breaks", "The Best Is Yet To Be".

Evening lectures at 8 will include "My Wish For Your Children", "Parental Responsibility", "How To Be Happily Married" (especially for young people). Other topics will be announced. There is something here for children, young people, young married couples, middle aged folks, and those older.

You cannot afford to miss these practical and much needed lessons. Families are urged to come. Young people looking forward to a Christian home should be present, if possible. Older folks will profit greatly from the instruction. The fellowship, rest, and recreation that go along with this makes this a rich week of spiritual growth and challenge.

Bro. Geoffrey Ellis, president of Great Lakes Christian College stated that with a man so eminently qualified to speak on the "Christian Home" there is no reason why we shouldn't have two hundred at the evening lecture every night. As if to think his statement through, he hesitated and then increased his figure to 300. We are confident that you will want to be one of the 300 and will do all that you can to be present.

One hundred should and could be present through the day. So much is there a need for improvement in our homes in this tense and demanding age that we owe it to God, to the church, to ourselves, our children and grandchildren to take in these five days of good things. Some of the lessons will hurt as they bring us to a deeper realization of our failings but they will inspire us to better things for God, his Church, and our homes.

Rates are reasonable. Adults pay $12.50 for the week. Children 5 to 12 will be charged $1.00 for each year. No charge for younger children. Classes will be provided for the children. Camping sites are available. The charge is $5.00 for the week if you do your own cooking. If you eat with the rest, regular rates apply.

Send inquiries and applications to H. Ralph Perry, 53 Tewksbury Crescent, London, Ontario.

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BELL TRAVEL FUND

Dear Brethren:

We were certainly thankful to learn that enough money has been collected to get us back to Canada. It will have been a heavy expense on the Church and we appreciate the generosity of the brethren.

When we came back to Africa two years ago we had planned on staying at least five years. But, as things stand now, it would seem sensible to return home this year.

Our "white" school has a reduced number of pupils owing to the fact that many white families have moved out of the country. Two teachers can easily handle all that are left. By 1965 it is quite possible that the school will close.

The African schools go along much as usual, but, the missionaries have less and less say in how they are run. Some of our African teachers make a good effort at teaching the Bible to their pupils, but, others make little or none. Some of the brethren have thought it best to give the schools (excepting the Mission schools) over to the governments, but, others disagree.

Both Edna and I have been somewhat better lately, Edna's blood pressure still gives trouble though. James and I took treatment for relapsing fever (tick fever) and feel some better. The doctor says that my spleen is still swollen from malaria. The weather is dry now so the mosquitoes are fewer, and there is less danger of a fresh dose of malaria. We sleep under nets, and take Nevaquine (a type of quinine) regularly, but still contract malaria!

Probably we'll get to Canada on the 22nd of July. I have been offered a teaching position in Calgary, and expect that is where we'll settle. By the time you read this, we may be on our way home.

Sincerely in Christ,
Allan and Edna Bell

* * *

The Editor:

The congregation at 7th Avenue & Pasqua Street, Regina, wishes to report on the Allan Bell travel fund through the Gospel Herald. The response from individuals and congregations was wonderful. It actually became necessary to send out letters to congregations asking that contributions cease.

The original goal was set for $3,000.00, however, money has kept coming in until at the present time we have approximately $4,029.00 on hand.

All money received has been receipted. Receipts for all contributions $5.00 and over have been sent out. If you have not received yours, you should have it in a few days. For all amounts of less than $5.00, we are holding receipts should they be requested.

It is our intention to look after all of the needs of this family during the period of their journey home and also to assist to some extent in their reestablishment upon arrival.

Should you wish further information or to make comment, please address all correspondence to the attention of the writer.

The Bells will be leaving Africa about the first of July. Upon their arrival in Canada, and after we have completed our commitment re this matter, a final report will be submitted. We feel that the method we have used has not been a burden to anyone and yet it has proven to be most effective.

Christian greetings,
E. D. Ashby

HARVEST OR HEARTACHE

(Continued from page 4)

areas of our country where it is not found. Plans also are going ahead for increased effort in the Province of Quebec. We commend the zeal and the foresight of those involved in the planning. May their efforts be crowned with success.

Much of the financing of these group efforts is coming from the United States. We are thankful that many good brethren to the South are willing to send from their church treasuries the necessary funds. Such assistance should not be required in Canada for long. It is time for Canadian churches to recognize their own responsibility in evangelism as their strength becomes equal to the task. We are gaining the ability. Do we have the zeal?

—R.D.M.

I WAS SICK

(Continued from page 14)

it is to rise up before the hoary head.

Now Brother Elder do not dismiss this and say we are already doing all we can do. That is no TRUE. There is not a church with fifty members that cannot do more than they are doing if they want to. Large churches can do MUCH more.

Brethren the church is more to me than life itself. I thought I had all the alibis that were needed to stay out of India. We can enter India NOW or we can let it go by default. If we do how shall we stand before the judgment bar of God?

I have showed you the way to get into India. I have named the men that can do the work. I hoped once to find a way to stay home, I could not. I hope hundreds that read this will not be able to sleep at night until you have made up your mind to do something, really something, about India.

Brethren are supporting me well and I thank you for it. BUT WE ARE NOT DOING ENOUGH. God never intended that the salvation of a big part of a nation should rest upon the shoulders of one man.

Let us suppose that the year is 2050. Worldliness has entirely wiped the church out of the United States except for a little group in the State of Washington. There are three workers from Greece working there. In the State of Florida there is one native worker who had had some training in India. The population of the United States is now doubled to what it was in 1964 but there is still only about two thirds of the population of India today. In all this territory, with the exceptions noted, there is one gospel preacher. IS IT ENOUGH? On a per capita basis, Canada, All Canada, would have one preacher for only a few weeks each year.

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PERSONALIZED ATTENTION

65 BAPTIZED IN FAR EAST MEETINGS

It was my pleasure and privilege to hold eight gospel meetings in the Far East from February 10th through May 2nd. Meetings were held in Karachi and Lahore, Pakistan, Madras and Shillong, India, Bangkok, Thailand, Singapore and Kuala Lumpur, Malaysia and Saigon, South Vietnam and I can truly say from experience that all these countries are white unto harvest. Never have I been in a field where the harvest is so plentiful, yet workers are so few. The Far East has over half of the population of the entire world, yet it is the most neglected field in the brotherhood today.

Of all the countries which I visited, India probably offers the greatest challenge. At the present time Americans are not allowed to do mission work in India. However, this should not keep us from training workers in other nations to enter this great nation of over 400,000,000 precious souls. Presently there are only two Canadian families and two Canadian young men working in India. Brother K. V. George, who came to see me while I was in Madras, is an Indian and has been working in Kerala in southern India since July 1, 1963. He has already established three congregations in that area. The Canadians are working in Madras and Shillong and are also meeting with much success.

All the workers in the Far East have their hands full and deserve much praise. When one considers the conditions under which they work, the extremely hot weather, the danger of contacting some dangerous disease due to the filthy conditions and the many insects, then one cannot help but appreciate their efforts. The Far East is also a boiling pot of confusion, hatred and warfare. This points up the need even further for the gospel of Christ. Jesus is the only hope and answer for these teeming millions of people and they need the gospel *now*. The workers in the Far East are overworked and some of them need replacements so they can return home to rest. Will you not consider spending a few years of your life in this great mission field of the Far East?

Bob Hare
Krottenbachstrasse 281
Vienna 19, Austria

OUR DEPARTED

SISTER MAY ELLIS

The Meaford congregation suffered a loss when sister May Ellis passed away on May 9. Truly a worthy woman is gone. She had many friends, and was loved by all who had the good privilege to know her.

She rendered obedience to her Lord in later life, and through all of her suffering during her last days she exemplified a wonderful Christian spirit. She followed the Master in always thinking of others. The large number of friends at the funeral parlor on May the 12th showed the high regard in which she was held in this community.

Services were conducted from Gardiners Funeral Home in Meaford.

—L. Louis Pauls

A PREACHER TALKS

(Continued from Page 3)

old that hasn't learned to wash his own diapers yet; a seven year old that makes Huckleberry Finn look like Little Boy Blue, and a husband that can't get all the paper off the bologna sandwishes, you have enough to do right here."

"Okay, but I'd rather starve than to see you give up preaching. I'll go any place and do anything first."

"Mean it"?

"Yes. We came here on the Lord's promise to care for us. He'll continue if we continue."

"You mean you are really with me no matter how rough it gets, For real"?

"Yes."

"For Keeps"?

"No. Just till you start cleaning rugs, and then the boys and I are leaving."

"Thanks, lover, and please don't forget to tell me the every little bit."

"Pray with me"?

"Our Father . . ."

"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Proverbs 18:22).

SHILLONG, INDIA

Many brethren in Canada have come to know of the court case that was filed by Prenshon Kharlukhi, former leader in the church here, against the Canadian's living in the apartment over the church building here in Shillong, India. We know that many of you offered prayers in our behalf in the interests of the Lord's work here. We are pleased to report that the case was withdraw on the day it came up for a hearing in the court. We might say that we have had an answer to prayers. We appreciate the interest of so many in our plight here. Prenshon Kharluki is now joining himself to the Christian Church, from which he broke fifteen years ago. After all he has preached and written against them it seems difficult to believe he would do such a thing.

We continue in daily and weekly teaching and preaching. We have had a number of discussion with some men from Manipur, a territory State between here and Burma. This State is rather secluded in the mountains and is rather difficult to visit. However, David Hallet is going to try to go with some of these tribesmen to Churachandpur. There is some difficulty getting permission to go into that area. There is also some difficulty with transportation. We mailed one hundred copies of the *Voice of Truth*, a monthly periodical edited by brother Choate in Karachi, last Saturday to addresses in Manipur. A number of Manipur people are here in Shillong for education and training. They are also looking for something better than the denomination to which they have been associated. We hope to be able to guide them into the truth. One has to be careful here that it is not something other than the truth such people are looking for. We do not like to ever be suspicious of motives but we feel the need of caution.

—Donald Perry

HERE AND THERE

Halifax: W. Hart has completed five years of work in Nova Scotia. Jack Mackey of Amarillo, Texas will hold a meeting July 12-19. V.B.S. is to be July 6-10.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sunday: 9:45, 11:00 and 7:00 Wednesday, Bible Study, 8.00 p.m. Malcolm Porter, Sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, classes 9:45, assembly 11:00 a.m., 7:30 p.m. Thursday 7:30 p.m. Contact L. Wesley Jones, 62 St. Vincent St., 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sundays, 8.00 p.m. Wed. Eldon Davis, Ph. PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
Breaking of bread and Bible study, 11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:30, 11.15 a.m.; 7 p.m. Sun.; A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 6:00 p.m., Tues. 7:30 p.m., John N. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec., H. F. Thompson, ev. Dial LI 6-7348.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sunday 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; Dwain Hicks, secretary.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Evelyn Harrison Public School, Tewksbury Cresc. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E., J. C. Clifford, ev.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lilloet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m. Bible classes, 4:00 p.m. Worship and Breaking of Bread. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sunday 10:00 a.m., 11:00 a.m., 6:30 p.m. Wednesday 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude Street East. Phone 472-7040; Ray Lock, sec., 18 Georgian Rd. Phone 474-4033.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy Bible Classes 10:00, worship 10:45 a.m. (Central Standard Time)
Sec.-Treas., Mrs C A Perry Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

RADVILLE, Saskatchewan
Third Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m. Thursday—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., Ph. JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Arnold E. Smith, sec., Box 267; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 8:00 p.m. Thurs. Correspondence to Allen Jacobs, 375 Central Ave., South.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland Sec. Oliver Tallman, Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston, Ont.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave., Toronto 13.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. J. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. Warren T. Whitelaw, 135 Glendonwyne Rd., Toronto R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Church of Christ, Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See also Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, Sun. School 10 a.m., Worship 11 a.m., Thurs. 9 p.m. Sec., Morgan Petch, R.R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Weiburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

THE MANITOU YOUTH CAMP

This article is written to inform you of the beginning of a new and different Youth Bible Camp which will be held on one of the "Manitou" Island in Lake Nipissing (Near North Bay, Ontario) August 3-8 of this year.

Of course, since the camp will be on an Island, the only way to get to it will be by boat. One large boat and several smaller boats and canoes will be used for transportation. For accommodations there will be at least one tent needed for each three attending and a larger tent to be used for chapel services and dining hall. We are planning on making arrangements to have these available.

This year's camp will be limited to boys who are fourteen years old or older. We hope that in another year we might have a similar arrangement for a girl's camp.

In addition to three daily Bible classes there will be evening services and devotionals. Recreation will include fishing, swimming, canoe trips (one down the French River to the Georgian Bay), hiking, etc.

The cost for the week's camp will be $15.00 per boy. This will include insurance as well as food, etc. Any money left over will be used to buy equipment for next year's camp.

Because of the nature of the camp, there will be one adult for every four boys. Also to avoid accidents there will be life jackets for everyone, daily radio contact with the mainland, expert life guard to supervise the swimming, no boating or canoeing without an adult being present, regular checks with the weather station, etc.

The camp this year will be limited to twenty boys. We wish we could plan for more but because of the lack of equipment and personnell, twenty is the limit. It will be on a first come, first serve basis that we will decide who's going. However, we are requiring that each boy be recommended by the preacher, elder, or leading member of a congregation of the church of Christ.

I have been hoping and praying that a camp like this could be made available to boys for quite some time. I believe that under such natural surroundings as will be present on Lake Nipissing, the various Islands, the French river, Georgian Bay, etc. it will be very easy to install in each boy a deeper love for his Creator as well as a deep desire to engage in that kind of recreation in which Christ will be present.

If you are an adult reading this, I hope you will try to encourage boys fourteen or over to make arrangements to attend this camp. Some of you could even offer to pay some boy's way to come.

If you are a boy that qualifies for this camp I hope you will seriously, consider the opportunities for spiritual growth and christian fun which will be available at "Manitou" and plan now to come. I know that some of you will be working and won't be able to come. If you don't have a summer job or are just going to be working for the month of July, then we will be looking forward to seeing you.

If you are interested and desire further information or if you have any questions, please contact: Clyde Lansdell, 103 Gertrude Street, East, North Bay, Ontario.

HERE AND THERE

(Continued from page 9)

Avenue group from **Toronto** obeyed the gospel during the recent successful youth rally held on the Great Lakes Christian College campus. Another young person requested the prayers of the church. Another was restored on Tuesday of the same week when **Joe Cannon** spoke. A student at the college was immersed on the following Tuesday.

Amounts given for **Bro. Cannon's** travel fund plus the collection of $244.90 on Lord's day brought the contribution for the week to $605.60.

Fenwick, Ont.: Attendances at the recent open house were 99, 250 and 112. Contribution was $139.27.

Five young people were baptized during the meeting held by **David Meyer** of **Ohio.**

Toronto, Bayview Ave.: Besides the two who obeyed at the Youth Rally in **Beamsville,** one was immersed on April 28th at **Bayview Avenue.**

Toronto, Harding Ave.: A young man rendered obedience to Christ in baptism on April 22.

Toronto, Strathmore Blvd.: A young woman was baptized recently.

Toronto, Maplewood Ave.: Average attendance during the meeting held by **Wesley Jones** of **Barrie** was 78 with a high of 95 on Saturday evening.

Kingston, Ont.: Ron Smelser recently sought the prayers of the church and restoration to the fellowship of the saints there.

Ottawa, Ont.: May 31 to June 7 is the time announced for a meeting with **Ross W. Swindler,** of **St. Louis, Missouri.** V.B.S. is planned for August 17-21.

MISSION MONTREAL CLUB HARDING COLLEGE

"Mission Montreal" is the name designating a new study group and mission club at Harding College, Searcy, Arkansas. The purposes of the group are to study the French language, the culture and history of Quebec Province, and Catholicism. The members consider these studies as necessary preparation for doing mission work in the Montreal area.

Special project of the club is to raise money for the new building and needed equipment for the congregation in Lachine. The members also correspond regularly with Jerry Davidson, missionary in Lachine.

It was Brother Davidson's visit to Harding last fall which stimulated interest in forming the study group. James and Marilyn Tollerson had already told several fellow students of the campaign they helped with last summer in Montreal. When Brother Davidson showed slides and gave a short talk, a number of students expressed interest in the work.

Mr Jack Ryan, Harding faculty member, sponsors the group. Other members in addition to the Tollersons are: Gary Brock, Earl Davidson, Dave Fouss, Jerry Hollis, Carolyn Kinard, Florence Klemm, Eileen Mazuran, Patty Shull, and Mailand Stevens.

Gospel Herald

SPECIAL ISSUE:
The Church in the Eastern Provinces

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 6 BEAMSVILLE, ONTARIO July, 1964

GREAT CHURCHES IN THE MAKING

by L. Wesley Jones, Barrie, Ontario

Since our Lord is a "great God," and since the Church of Christ is a "greater and more perfect tabernacle," one would expect to find *great congregations*. The real greatness of God and of the Church may be obscured by our constant use of superlatives — We go about saying this is "great" and that is "great." We may be sure that greatness as descriptive of God and His Church has nothing to do with the mundane or puny interests which cause us to exclaim "great."

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GET READY TO GIVE!

by Clinton Brazle,
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by J. C. Bailey



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SPECIAL ISSUE:
The Church in the Eastern Provinces

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 6 BEAMSVILLE, ONTARIO July, 1964

GREAT CHURCHES IN THE MAKING

by L. Wesley Jones, Barrie, Ontario

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CHURCH LEADERSHIP

Arthur H. Beamish
Winnipeg, Manitoba

Titus. 1;5.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

There can be little doubt that Paul fully recognized the great need of leadership in the Lord's church and that need was to be provided by a scripturally, qualified eldership.

Paul also said in 1 Timothy 3:1.

" . . . If a man desire the office of a bishop, he desireth a good work."

The recent fellowship meeting in Dauphin Man, had as it theme, "BUILDING FOR CHRIST", assigning various phases of this subject to a number of brethren. My assignment was "BUILDING FOR CHRIST THROUGH LEADER SHIP". At the conclusion of this lesson, some of the brethren suggested that I should have the material printed in the Gospel Herald, thus the reason for this article appearing in this issue of the Gospel Herald.

As a basic thought may I suggest that there must be a deep spirit of humility on the part of those men who would serve both as elders and deacons, and if this is manifest, there could be little doubt of many of the other qualifications being present.

I am sure that leadership is most essential and of the utmost importance in any organization or undertaking, if any worth-while measure of success is to be achieved.

"What is everybody's business is nobody's business", is surely a true statement, and as long as we have this attitude regarding leadership, nothing worth-while could be expected to be accomplished.

This being true in our everyday world, how much more it is necessary that there be efficient and qualified leadership in the church of our Lord? One of my great concerns in recent years has been, not only the fact that there is a dearth of leaders in the Lord's church, but that so little thought seems to have been given in encouraging and preparing young men for leadership in the church.

For the past several years, much has been said and written and efforts made with regard to the great dearth of preachers. This of-course may be true, but it is my firm conviction that, while we must encourage our young men to prepare for the ministry, a primary urgent need is for both men and women to prepare themselves for leadership and if this is not done, the church of the future, I feel, stands in danger of hindering its growth in its God given mission. Let me, however, hasten to qualify a statement I made in the previous sentence with regard to women and leadership. The statement has been made many times that, "Behind every successful good man, is a good woman", and I believe this to be true. I was blessed with a Christian Grandmother, mother and wife, who were constantly interested in my living the Christian life, and there have been many such fortunate men in ages past.

I believe that Christian women need to be encouraged to prepare themselves so that they can become the wives of both elders and deacons, not overlooking the evangelist also. Much more could be said and perhaps should be said on this matter, but as this is not the purpose of this lesson, we rest the matter at this point.

You have no doubt often heard or read the saying, "Putting the cart before the horse", and while there may be brethren who will not agree with my statement, I do believe that is what we are doing when we urge men to prepare for the ministry and omit urging men to prepare for the eldership in the church. I firmly believe that if we have capable and scripturally prepared leaders, (elders & deacons) the other need will follow, because men who are sincere and interested in the growth of the church will be ready to do the utmost to see that their young men will be urged to make that necessary preparation for the ministry.

The ideal situation in any congregation of the Lord's church is that it shall have its elders and deacons, and to this end every effort should be made to prepare men for this work, and to begin in the early years of life if this is possible.

Someone has made the following statement;—

"God give us men the world
demands, men with steadfast
will, patient, courageous, strong
and true;
Men with vision clear and mind
equipped,
His will to learn, His work to do."

There are of course situations where scriptural elders are not available, but there still must be leadership, and the best men available under such circumstances, should be pressed into service.

May I say, that all that I shall present here is not my own, but I have been fortunate enough to be able to obtain many thoughts from brethren who are much more capable than I to discuss this important phase of this work.

Spiritual leaders do not earn this distinction. Leadership in the world may be achieved in this way, but not leadership in the Lord's church. We become elders, deacons, evangelists, because of scriptural qualifications, as we find them in 1. Timothy 3. True, they do plan the work of the congregation, arrange, designate and direct such plans, but it is not because they have the ability to instruct, encourage, challenge, rebuke and comfort that they are made leaders, but because they qualify scripturally. In other words, they have developed that which God has blessed them with, so that they can serve in this way.

Spiritual leadership is not attained by promotion, either, but rather through humble service and Christian living. Such leaders are made through numerous periods of humiliation before God, through much prayer, tears, heart searchings, by a bold, unflinching, uncompromising embracing of the Cross, by a full and complete surrender of self and the sacrifice of every idol. Our prayer should be that we ask God to help us to be the kind of leader His church needs and deserves.

There are great possibilities and challenges before us providing we

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OUR PESSIMISTIC AGE



Men are fond of labelling the age in which they live with descriptive titles. Often we see the present period called "the atomic age" or "the jet age" or "the space age". These speak to us of the wonders of new discoveries which shape the lives of those now living, and open new possibilities for generations to come. Despite the marvellous inventions of our time — or perhaps because of them — this could be called the "age of pessimism."

Behind this pessimism, one sees the truth of a statement written concerning an earlier age: "for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever, Amen." (Rom. 1:25). Our society is not composed of men and women who bow down in emperor-worship as was found in the Roman world; nevertheless, our culture is man-centered to a degree that God is forgotten and His Word flouted.

In the nineteenth century men reached an attitude of super-optimism. To them the answers for man's problems lay within his grasp. It seemed that progress was inevitable. The evolutionary process was bringing man to a level of intelligence and behaviour where he could transform the world into a paradise. Here man would reign supreme, perfecting himself and his surroundings.

Then in 1914 came a pistol shot that was heard around the world, Blood, terror, and despair reigned for four years during the war that was to end all wars. Men attempted to believe that this was merely a levelling-off in the great evolutionary scheme. Years went by and some began to feel that the inherent goodness and common sense of men were prevailing. Then suddenly an egotistic little man shouted orders that were to be the death sentence of millions. World War II shattered the supreme optimism of those who believed that man could lift himself by his own bootstraps. Many are now saying that destruction is inevitable; the evil nature of man will bring about the self-destruction of the human race through selfishness and greed.

As Christians, we need to be concerned with the pessimism of our fellow men. We need not share in it. Several factors are present in our lives that, if understood and believed, would give us a brighter perspective than those who have trusted man to find the answers.

First, we are taught that this world is not our real home. In the language of Peter we are "aliens in a foreign land" (NEB, I Peter 2:11). It is easy for us to forget this at times, but it is true, and it does help to know that no matter what happens here, we have a destiny in another place. The Apostle Paul summed it up in one verse: "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (RSV, II Cor. 5:1).

Secondly, since we believe that our God could control the chariots of a Pharoah, a Nebuchadnezzar, a Cyprus of a Caesar, we believe that He can also control the jet planes of a modern tyrant. Our God is big enough to bring good from evil.

Third, we do not face and will not face terror or tragedy that men have not faced in an earlier age in which they remained steadfast. The acts of cruelty that accompany modern warfare find their counterparts in innumerable incidents in biblical history. Circumstances change, weapons change, faces change, but whatever evil deeds may be consummated in this age or a future age will be almost as old as man. Multitudes of displaced persons, slave labour camps, obliteration of whole cities, sexual indignities upon a conquered race, and the annihilation of whole nations are not modern inventions. Christianity teaches us that these will pass and that from the ruins of an old culture, new opportunities will arise.

Sometimes the pessimism of the world creeps into the church. Brethren look around and see apathy, discord, materialism, inefficiency,

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THE CHURCH IN HALIFAX



Halifax, Nova Scotia, Meeting House

The church of Christ, now meeting at 48 Convoy Avenue in the Halifax suburb of Fairview, had its beginning in the mid-1950's. It was at this time that Brother C. W. Murray, a Halifax civil service worker, left the Christian church and became the leader in an effort to establish a church in the Halifax area. J. C. Bailey then came in the summers of 1956 and 1957 for meetings in both Halifax and Mill Village (42 miles from the city). The 1956 efforts were helped by three brethren from State College, Penn.; O. L. Castleberry, F. P. Higginbotham and G. W. Thomas. David Lidbury came with brother Bailey in the summer of 1957 and stayed to work full-time with the two small congregations until September, 1958. Bruce Tetreau worked with these churches that winter, until the arrival of the present full-time worker, Walter Hart, in March of 1959.

The Halifax church met for a while in a room in the YWCA, then in a Masonic hall in the suburb of Fairview. Lots were purchased in this same suburb in 1960, and bonds sold and a building constructed in 1962. The first services in the new building were held in the fall of that year. The structure is on a large lot, and includes an auditorium seating about 150, six classrooms, nursery, baptistry, and an office.

Newspaper advertising, correspondence courses, door-to-door work, gospel meetings, vacation Bible schools and radio programs have all been used in efforts to reach the people of metropolitan Halifax with the gospel. The Bible correspondence work is very active, and the church began a regular Sunday evening radio broadcast last fall. The first vacation Bible school to be held in the new building (summer of 1963) resulted in a total attendance of 117, and only four chidren were from members' homes!

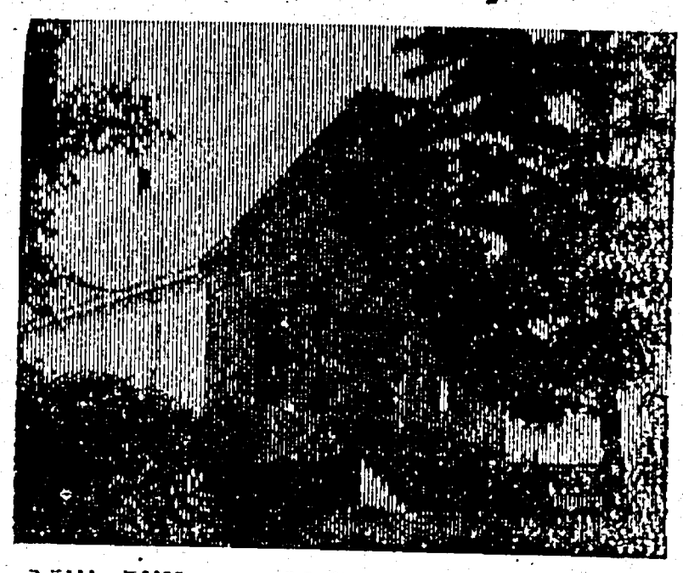
There are twenty-five members who now meet with the church here (although some of these are away for the summer). Contributions have grown from an average of $88 per month in 1958 to the 1964 budget of $325 per month. When this writer was away recently five different men either preached or taught classes in my place, giving an indication of the involvement the members show in the work here.

We are at this time looking forward to the arrival of ten college students from Texas who will help with meetings and Bible schools. They will assist in a vacation Bible school here July 6 to 10 and in evangelistic services July 12 to 19. Bro. Jack Mackey of Amarillo, Texas, will be the visiting speaker.

Many individuals and churches have assisted in the Halifax work in various ways. To all of these we extend our heartfelt thanks. We hope that you will see fit to continue to help, both financially and through prayers. Metropolitan Halifax has a population of about 240,000. We have only made a beginning in preaching the gospel to the people of this area. May God help us to have the wisdom and strength to take advantage of the gains of the past and of the open doors of the future!

—Walter N. Hart

MILL VILLAGE, N.S.



Mill Village, N.S. Meeting House

Mill Village is a rural community located two miles west of Shubenacadie, Hants County, Nova Scotia. It is generally considered that the restoration movement in Nova Scotia had its beginning in River John in 1815. It was most successful in Hants County, with churches established in Newport and West Gore in the 1830's. The Mill Village church probably had its beginning in 1855, but it was not until 1889 that the church building was constructed. During this period there were a number of active churches in the county. A Bible college was operated by the Tallman brothers in West Gore in the years 1908 to 1915.

Then came digression, together with the moving of faithful members to other parts of Canada and to the United States. The result was almost complete ruin to the work in Hants County. The West Gore church seems to have been the only one in the county that kept up activity thrcugh the years, but while it still goes by the name "Church of Christ" it has had a Baptist preacher for a number of years now.

The Mill Village church building sat idle for many years, with brother Fred Wallace, a local farmer, seeing that it was kept in repair. Thus it was that the building was available to help in the reactivation of the congregation in 1955, when C. W. Murray of Halifax took the lead in restoring activity. J. C. Bailey then came for meetings in the summer of 1956 and ten were baptized. Various preachers from other parts of Canada came for short periods during the winter, followed by J. C. Bailey for more meetings in the summer of 1957.

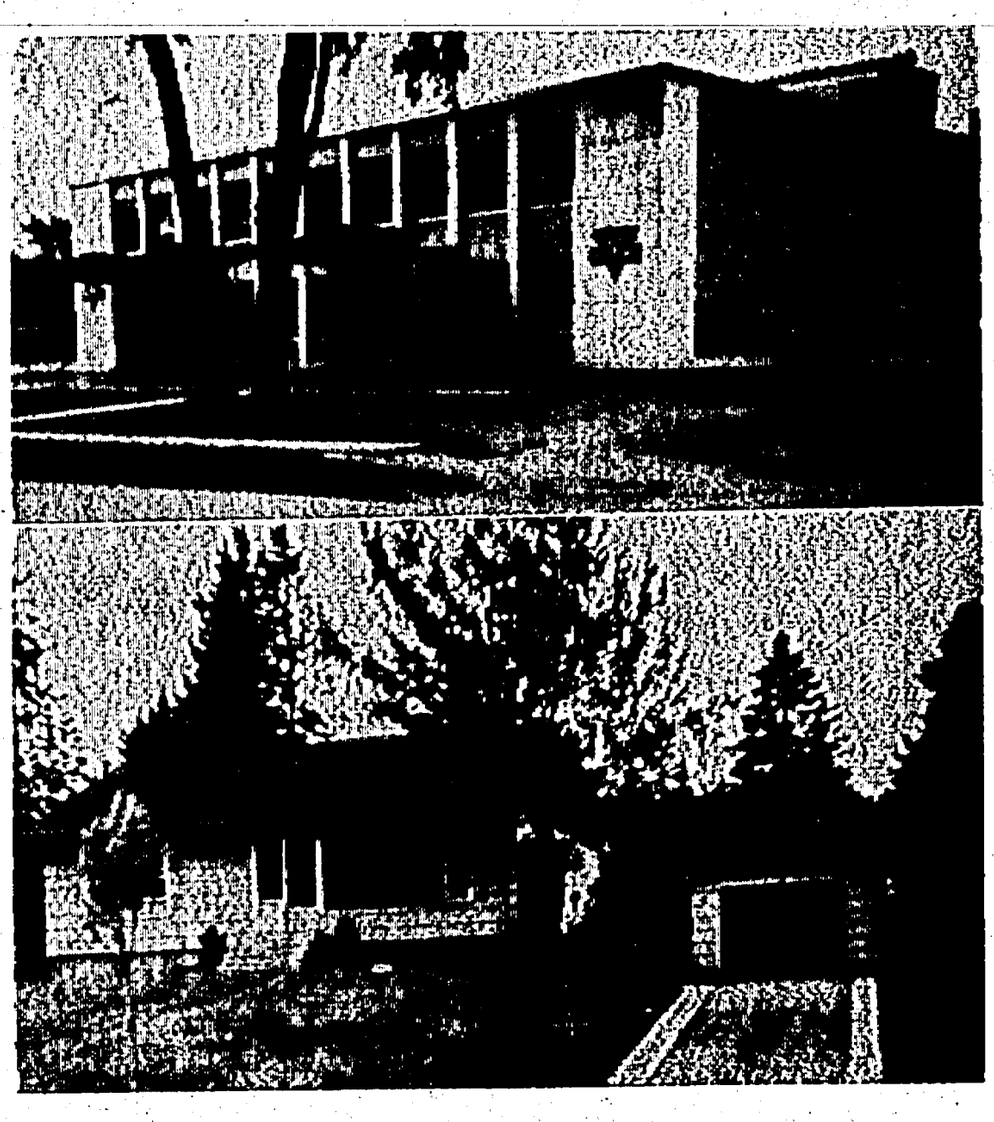
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NEW BRUNSWICK '66

The past history of the church in New Brunswick would compare somewhat with the history of the church in the rest of the Maritimes. The church being fairly strong at one time, then reaching a very low ebb in the fifties. The work in Nova Scotia has been salvaged within the last seven years, and greatly revitalized during the last five years by the faithful and hard labours of the Walter Hart family along with the present members in that province.

In New Brunswick the church has not met with the same success. The Fred Betts' family of four members are continuing to hold services on the Lord's day mostly in their home. Brother Betts has been a member of the church for over forty years, and this good family represents a remnant of God's people.

In 1958 the L. Louis Pauls' family moved to Fredericton in an effort to salvage the work along with this nucleus of four members. These seven members met in the basement of the Pauls' home, which is shown in the bottom picture. The top picture shows the new YMCA building in which services were conducted in 1963. Special meetings with many good speakers were held. F. B. Shepherd, now in Hawaii, took a special interest in this work. The church in Becton, Texas supported this work well and also sent their preacher, Walter Rogers to New Brunswick twice for gospel meetings. Several Vacation Bible schools were conducted with a high enrollment of 62 in 1961. However, all these efforts seemed too little, and the Pauls found it necessary to make a change in 1963.



A bright ray of hope remains for New Brunswick, the "New Brunswick '66" group in Abilene are preparing to establish or strengthen the church in that province in 1966. This group is under the oversight of the Southside Church of Christ, in Amarillo, Texas. Latest addition to this group is the possibility of a well known and hard working faithful preacher in Canada to add stability to this well deserving effort.

A building fund of approximately $4,000.00 has been left over from last year for the work in New Brunswick. These funds are being used presently by the church in Halifax to reduce their financial burdens, but will be made available to the New Brunswick '66 group when it is needed for a new building.

Part of the New Brunswick '66 group are going to Nova Scotia this summer for a special campaign to assist with VBS and personal work during special meetings. Principal cities in New Brunswick will be visited to determine the greatest possibilities for a new work to be established.

While the few members struggle very faithfully in Fredericton, we hope to see the day when New Brunswick can be taken for Christ. I have been asked to write this article for this issue since we are well acquainted with the needs of New Brunswick. When the church becomes well established in New Brunswick, it will be an answer to our prayer when we left that province.

The Canadian mailing address for the "NEW BRUNSWICK '66" group is Box 577, Meaford, Ontario. Or the American address is Ronald Pauls, Church of Christ, 4400 Crockett, Amarillo, Texas. They will gladly supply further information upon request. Why not encourage them by writing to them now!

—L. Louis Pauls

GET READY TO GIVE!

(Continued from page 1)

on others. Read Ephesians 4:28. Many have never experienced the joy of giving even 10% of their income to the Lord's cause. Why not start this week and adjust all other expenditures to this pattern.

Some who have regularly given a tenth for years may now be stimulated to abound in the grace and give 15% or 20%. A few will realize the possibility of giving one-fourth of our income to the Lord and not suffer for it. Some may even recognize that God's blessings to them will allow them to give one-third of their means to God's work. WE MUST GET READY TO GIVE!

It would be a great disgrace if the church failed to be ready to meet its responsibility to send willing workers out to preach. "How shall they preach except they be sent?" (Rom. 10:15)

Young people from the congregation where you worship will be seeking support to go out to preach in this decade. Give more liberally now and be ready to meet this challenge.

We need to be ready to send many workers to INDIA to take up the challenge NOW READY there. GIVE FREELY AS YOU HAVE NEVER GIVEN BEFORE. HAVE ABRAHAM'S FAITH, "The Lord will provide."

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THE CHURCHES IN PRINCE EDWARD ISLAND

(Editor Note: Although, to the best of our knowledge and as indicated in the article, all known churches on Prince Edward Island province are in various stages of digression from the New Testament way, we include a summary of their history. There is still interest in this area and hope of a new restoration there. E.C.P.)

It was early in the nineteenth century when several congregations were established in P.E.I. which were the origins of churches after the New Testament pattern. These seem to reach their greatest strength about 80 years after, in the last decade of the century.

In 1810 a church was organized at Cross Roads, Lot 48, by John Stewart, who had been baptized in Scotland by the Haldane brothers. This church was strengthened about 1815 by the coming of Alexander Crawford, who had left Scotland about 1811. He too was baptized by the Haldanes, and was independent. He is said to have immersed the first person on the Island. He organized other churches, but at his death about 1829, many of the followers joined with the Baptists. It is thought that sometime after 1812 he organized congregations at East Point (now Southlake), Montaque, and Tryon.

In 1820, a number of silk weavers from Paisley Scotland landed at Rustico, later moving up the river, which they named the Clyde, to a point where they settled, calling it New Glasgow. John Stevenson was their leader, and he began services in his home with weekly communion; his son Charles was the first baptized, and a meeting house was built on his farm. These are believed to have been Scotch Baptists at first, but were quite possibly influenced for further reformation by the followers of Glas and Sandaman, who had an assembly in Paisley. John died in 1862.

In 1844 there was a small congregation meeting in Charlottetown, and Dr. John Knox helped there during his long service in Lot 48. Dr. Knox came in 1842, a medical graduate of Edinburgh University, and preached on the Island for over 40 years. He re-organized the churches at Montague, and East Point in 1846. At this time there were over 300 disciples on the Island.

In 1855 Donald Crawford, a Scotsman, and a nephew of Alexander Crawford, came to New Glasgow. He made that his home for 40 years at least, while he preached throughout the Island, in N.S., N.B. and Maine. He conducted a school for preachers in his home about 1865 to 70, and many of his students became well known preachers.

In 1858 a church was founded at Summerside by Crawford. Here he baptized Archibald McLean in 1867. McLean was later to become well known in the brotherhood.

A church was founded at Breadalbane in 1878 by D. Crawford, and a building erected in that year.

A congregation was begun at Greenmount, near Tignish, by Crawford sometime after 1855, and a building erected in 1885-87. Some of the early members were from New Glasgow.

In 1856 Crawford re-organized the church at Tryon. It continued to be rather weak until after 1896, when it seems to have been absorbed by the Baptists.

At Murray Harbour a congregation began in 1898-99. Probably under the ministry of R. W. Stevenson .

About 1922 a church was started at Murray River under the ministry of C. E. Armstrong.

While the building at Fredericton was erected in 1927 under the guidance of C. E. Armstrong, the work here dates far back. Two sons of John Stevenson settled here in the 1840's, but continued to worship at New Glasgow, 6 miles away. When the church was started in Breadalbane, the members from Fredericton worshipped there, then later services were held in the public hall at Fredericton until the building was erected.

These eleven remaining churches have had a rather troubled and varied existence in the more than a hundred years that have passed.

While no clear cut date is evident when innovations were adopted, some influential dates stand out. From these it is indicated that the most rapid changes took place in the 20 to 30 years after 1890. One writer has stated that when Benjamin Franklin visited the Maritimes, and spoke several times on the Island in the early 1870's, he was given a great ovation. No preacher before or since arounsed so much enthusiasm. His paper the American Christian Review was widely circulated. When the Christian Standard came along it was taboo. In 1889 the Coburg church in St. John was the only one in the Maritimes using an organ.

Other points are significant: It appears that the American Christian Review was gradually replaced by the Christian Standard begun in 1866 by Isaac Errett, who was an advocate of instrumental music. Archibald McLean left Summerside in 1870, in 1882 he became secretary of the Foreign Christian Missionary Society for 39 years until 1921. He also became fourth president of Bethany College. No doubt he was a great influence for the missionary society on the Island.

After 1870 many Island young men trained for the ministry at U.S. schools such as Bethany, College of the Bible at Lexington, Kentucky, Butler, Drake, etc. These must have had a great influence on the future happenings on the Island.

As early as 1855 a mission board was started in the Maritimes but met with a good deal of opposition. In 1860 the American Missionary Society had some activity in the Maritimes. In 1909 an Island women's missionary society was started in Summerside. In 1922 the All-Canada Movement was organized in Ontario, and two of the charter representatives were Mrs. M. F. Schurman of Summerside, and E. S. Morton of Montague.

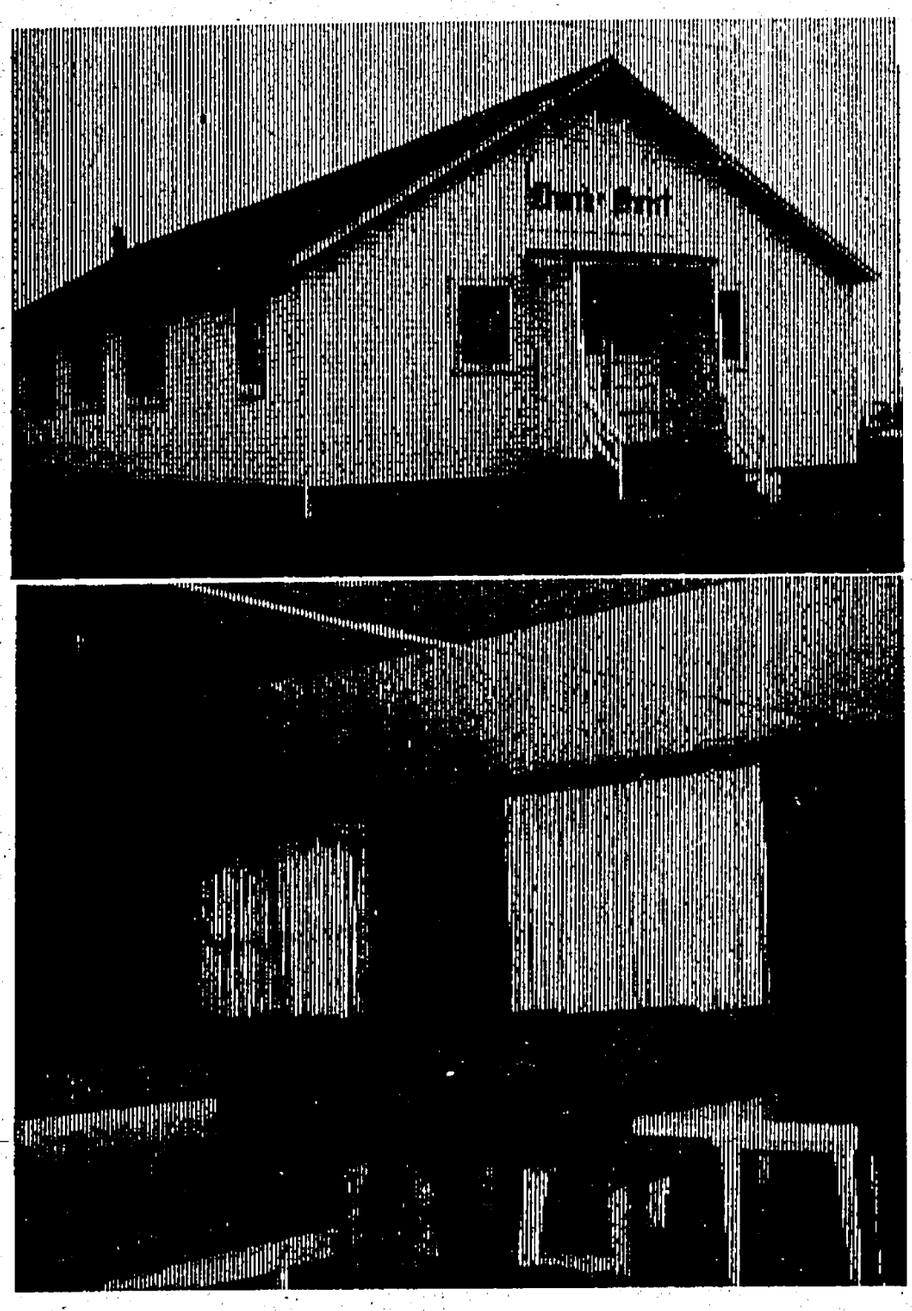
Donald Crawford had started The Christian in St. John, N.B. in 1883 and was its editor for at least 8 years. Other editors succeeded him until the paper was absorbed by the Canadian Disciple in 1923. Donald Crawford died in 1911 at the age of 91. The churches in the Island came to a crossroad and took the Pro-

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STEPHENVILLE, NEWFOUNDLAND

The church was begun in this area in 1958. Lt. Jack Huebner put an ad in a Christian magazine asking for members of the church in this area to contact him. He at the time was a navigator with a flight test squadron here at Earnest Harmon Air Force Base.

The church met for a long time in the Huebner's home just off Main Street, behind the Bank of Canada, here in Stephenville. The first Sunday there were seven members present. We continued to meet in the homes of members throughout the winter. That first meeting was sometime in the early fall of 1958. By the spring of 1959 we had grown too large to meet in homes. We asked for and received from the Chief of Chaplain's, Washington, D.C., permission to use space in the Base Sunday School Building. Here the church met until the spring of 1962. Permission was then received to meet in the base Chapel Annex. However, only one hour was allotted which was not sufficient and the Head Chaplain wanted a contribution toward the Chapel Fund, so after four Sundays in the Annex, the church was given permission to meet in the United Church Building from 4 to 6 p.m. on Sundays, at no cost. However, we did insist on paying their light bill, which ran about 20 dollars a month.



Exterior and interior views of Stephenville, Nova Scotia Meeting House

Early in the year of 1962 the congregation purchased two lots in Stephenville, and won the bid for a building on base that used to house the base nursery. The lots cost 1400 dollars and the building 313 dollars. The building was torn down and the lumber and plumbing and light fixtures moved to the lot. There a beautiful building was erected through much work by many members of the congregation and the help of from one to three hired carpenters, as we could afford them.

We started meeting in the new building the first Sunday in September, 1962. Our average attendance at that time was 55. Our record attendance has been 75. Right now we range from 40 to 50. We have Bible study classes, six of them on Sunday morning at 10 a.m. Worship service is at 11 a.m. and Sunday evening services are at 6:30. On Wednesday evening we meet for a short worship service and Bible study. Four classes are conducted on Wednesday evening.

We have been lucky this past two years to have Mr. Ed Voss, a high school teacher in the dependent school system here at Harmon, and a graduate of ACC, to do our preaching. He had planned to leave at the end of this school term and we were wondering what we would do. We have relied on him heavily.

At our last business meeting as we were discussing our plan of action, Bro. Ed asked if we would like for him to return after a three to four week vacation and take up the work full time here. Of course we jumped at his suggestion and are now figuring how we can pay his lodging, living and salary expenses.

He is asking for far less than he is worth, but even so we are small (seventeen members — W. Hart, and have the church building to maintain. We hope to purchase a trailer for him to live in, and with just a little more help from some more congregations in the States or elsewhere, we should make out alright. Our contributions have been running right at sixty dollars a week. Our building is paid for. All we have are utility costs.

At the present time we seem to be losing more people than are coming in. However, we hope this situation will improve with summer rotations to our area. (With the exception of one Newfoundland convert, all the members of this congregation are U.S. servicemen — W. Hart).

We feel that Bro. Voss is making a big sacrifice but it's what he wants to do, so we are hoping and praying that much good will come from his efforts put forth here in behalf of the Lord's work.

Since occupying the new building there have been six baptisms and three restorations.

We would be happy to have you visit us if you ever have occasion to be up this way.

Roger D. Jones, TSGT, USAF
Church of Christ
Box 748
Stephenville, Newfoundland

HERE AND THERE

Mill Village: John Bailey of Keene, New Hampshire will be the speaker July 22 to 26. V.B.S. July 27-31.

An enthusiastic group of Abilene Christian College students continue to make plans to help in the Vacation Bible Schools and meetings in Nova Scotia. Ten students will do extensive door to door work and teaching. They will also visit cities in New Brunswick and evaluate opportunities there with the plan of moving to one in 1966 to start a new work.

Recent advertising costing $5.40 resulted in 24 Bible correspondence students from five provinces.



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

Jesus Son of God, Workbook Study of Luke in 26 Lessons, by George Snure, A.C.E. Publishers, Memphis, Tenn. 109 pages, $1.00.

The author of this workbook is a Canadian now preaching in Memphis, Tennessee. He has done local work here in Beamsville and taught at Great Lakes Christian College.

He has come up with what we believe to be an excellent type of workbook. Unlike many so - called workbooks it is not just a book. That is, it does not simply give us a lot of words. But it is organized to aid in an orderly study procedure.

Each lesson begins with an introduction that outlines the highlights of the chapter being studied. The reading exercises emphasize individual understanding of the text. As a part of the lesson the student is challenged to give titles to the lesson and each paragraph. The questions are arranged in logical sequence leading the student step by step through the text. Then there are suggestions for further study.

If you are looking for something to stimulate your adult class we strongly recommend this workbook.

* * *

Sermons and Lectures of B. C. Goodpasture. Compiled by Willard Collins and John Cliett Goodpasture. B. C. Goodpasture, Publisher, Nashville, Tenn. 159 pages. Priced $2.50. (Plus exchange in Canada)

In reading the book reviews written by Brother Goodpasture it can be noticed that occasionally he has singled out some worthy volume as "monumental". Here is a work that is also monumental.

This book has been published in commemoration of his twenty-fifth anniversary as editor of the *Gospel Advocate*. For many years, brethren have encouraged Brother Goodpasture to publish a volume of his sermons. In addition to the sermons, a biographical sketch is included and eleven tributes to him by different leading brethren. Although these men are high in their praise, Brother Goodpasture writes, "They have been very charitable and generous in the treatment of their unworthy subject."

The eight sermons are classics. Four of them deal with vital doctrinal subjects, namely, The Inspiration of the Bible; The Virgin Birth of Christ; The Resurrection of Our Lord and Remove Not the Ancient Landmark. The second four discuss interesting Bible characters, namely, Simon Magus; Andrew; Barna-

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BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

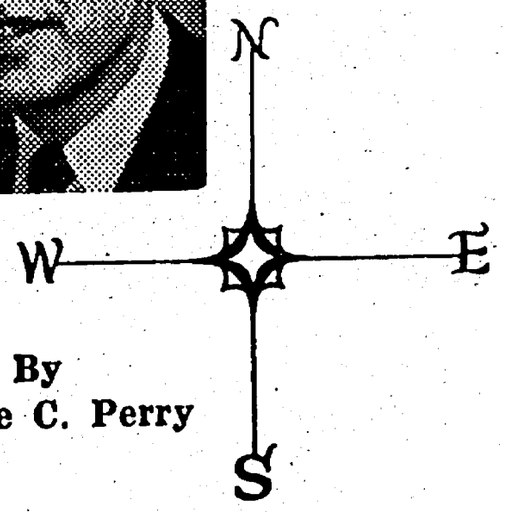
PREACHNG

1. What preacher is referred to in this passage: ". . . he did not spare the ancient world, but preserved ....., a preacher of righteousness, with seven other persons, when he brought a flood upon the world of the ungodly"?
2. What O.T. book is introduced by this passage: "The words of the Preacher, the son of David, king in Jerusalem"?
3. What O.T. figure might be called the "Reluctant Preacher"? This man preached and then was angry when his audience completely responded to his preaching.
4. In what region did John the Baptist begin his preaching?
5. Where was Jesus when he made this wonderful pronouncement: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord"?
6. To whom did Jesus give this charge: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel, and preach as you go, saying 'The Kingdom of heaven is at hand' "?
7. Who said, "So I am anxious to preach the gospel to you also who are in Rome"?
8. What portion of the anatomy of the preacher is described as "beautiful"?
9. True or False: Christ sent Paul not to baptize but to preach?
10. Complete: Preach the word, be urgent in ..... and out of ....., convince, ..., and exhort, with all long-suffering and .....

ANSWERS — 1. Noah, 2 Peter 2:5. 2. Ecclesiastes, Eccl. 1:1. 3. Jonah. Jonah 4:1. 4. The wilderness of Judea, the region about the Jordan, Mt. 3:1, 5. 5. The synagogue at Nazareth, Lk. 4:16. 6. The twelve apostles, Mt. 10:5-7. 7. Paul, Rom. 1:15. 8. Feet, Rom. 10:15. 9. True, I Cor. 1:17. 10. Season, Season, Rebuke, Doctrine, II Tim. 4:2.



HERE AND THERE



By
Eugene C. Perry

This Special Issue regarding the church in The Eastern Provinces is made possible through the co-operation of Walter Hart of Halifax, Nova Scotia who has willingly gathered most of the material for us. He included the following paragraph in the letter which accompanied the special copy:

"There is a small congregation of U.S. servicemen at Argentia, Newfoundland, and they have from time to time helped the Halifax church financially. However, I have as yet received no answer to my request for an article, and my letter to the contact in the Goose Bay church was returned to me marked 'Unknown'."

HERE AND THERE

Montreal, Que.: The Owen Aikin family reached Quebec from Paris, France on May 27th. After some weeks in Texas they will return to take up work in Quebec city in mid August. The Timmerman family of Brussels, Belgium arrived on June 3rd and will be in the U.S. for a few weeks before taking up labours in Montreal.

Some Christians from the U.S. recently moved to Tois Rivieres, Que., about midway between Montreal and Quebec City and have indicated a desire for brother Davidson of Montreal to return for a meeting in their home this summer. Brother Davidson is corresponding with a gospel preacher who might move to this locality. Three young men of Freed-Hardeman College are working with the Montreal congregation for the summer months.

Two small ads in the daily paper resulted in 35 correspondence students. One lady who teaches Sunday School in a denominational church wants each of her 30 pupils to take this course because the church curriculum doesn't provide Bible training.

HERE AND THERE

We still have a number of Bound Volumes of last year and former years on hand at $2 each or three for $5. Let us hear from you.

Correction: The May issue mentioned in the article on the Ottawa church that the Merritt family met alone in a motel room for the first Lord's Day morning service. Bro. Merritt informs us that Brother Jack Rogers, now of Calgary, met with them for this first service. We are happy to make this correction.

HERE AND THERE

Kingston, Ont.: V.B.S. dates are set for June 29 - July 3. A canvass of the area will precede the school.

"The Gatewood Meeting" in Toronto, September 28 -- October 2 will be in the 1,275 Eaton Auditorium. Every person in "Metro Toronto" is to be contacted by phone. Advertising will appear in the three daily newspapers, on billboards, subway stations, car tops and bumpers, invitation cards, posters, etc. Total cost is estimated to be $6,450. The goal is to have over 1000 present each night. Let us pray, give and attend.

Newmarket, Ont.: A Saturday night "Parents' Night" program was attended by about 135 parents and children recently.

Magnar Knutson, now of Bayview church in Toronto, is presently seeking support to enable him to take up work with the church in Newmarket. This arrangement seems most desireable in view of the special campaign presently conducted in the area as described elsewhere.

Toronto, Strathmore Blvd.: Six have been baptized in recent weeks, five of whom have been instructed by means of Bible Correspondence courses or cottage meetings.

Toronto, Bayview Ave.: Shig Ono, formerly of London has placed membership here.

Toronto, Fern Ave.: This church marked its 54th anniversary on May 3rd. Five preachers who went out from this church, Murray Hammond, Bert Thompson, Keith Thompson, Joe Cannon and Warren Whitelaw were reunited at this meeting for the first time since school days. Each had a part in the program of the day as did also the chorus of Great Lakes Christian College. Bro. Hammond, now of Winnipeg, continued in a one week meeting.

Hamilton, Fennel Ave.: There has been some response to the weekly radio program. Some have requested to take the Bible correspondence course being offered.

The entire contribution for May 24 was designated to be used in advertising the Herald of Truth program which can be viewed in the area each Lord's Day morning at 9 a.m. on Channel 7. This program is being aired by WKBW-TV, 1420 Main St., Buffalo 9, N.Y. and viewers are asked to write to this station expressing their appreciation. The special collection amounted to $305.79 and it is hoped to use it to rent two large sign boards for two months.

June Meeting: The meeting this year conducted by the Beamsville church was very successful. Almost 800 people assembled for each service and enjoyed wonderful fellowship and inspiring instruction from brethren Gardner and Wright.

During the gospel meeting just preceding the June Meeting there were nine responses to the invitation, four for baptism and five for restoration.

The Fenwick, Ontario church has requested to have the June Meeting in 1965 and is making arrangements to hold it in the E. L. Crossley Secondary School on Highway 20 just west of Fonthill. Our records show that Ottawa church has spoken for this meeting in 1967 but that 1966 is still available.

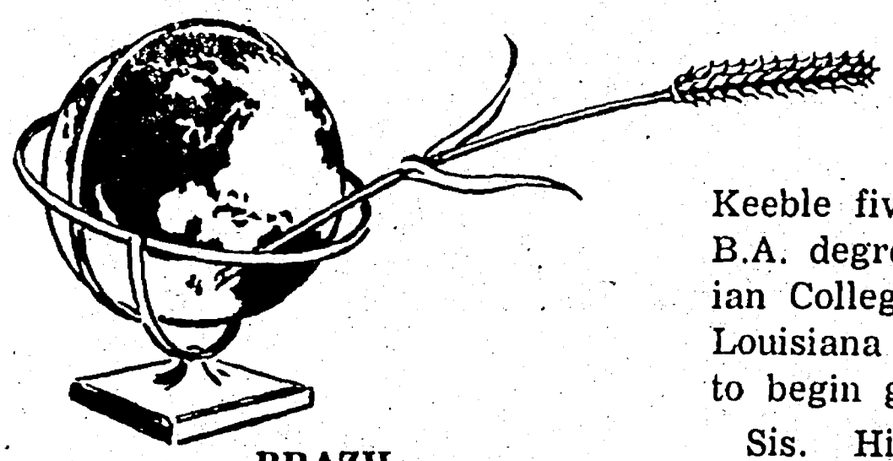
In addition to the five baptized during the recent meeting by David Meyer of Ohio in Fenwick, there were four who responded asking for the prayers of the church.

Jordan, Ont.: During the meeting in May the attendance averaged 107 and two were baptized.

Wellandport, Ont.: A church began to meet in this place on June 7 with encouraging attendance. A meeting with John Witt began on

(Continued on page 16)

GLEANINGS FROM FOREIGN FIELDS



BRAZIL

A new congregation has begun in the Piraporinha section of Sao Paulo, Brazil, because of the conversion of a 28-year-old policeman to Christ.

This young man, before coming into contact with the New Testament church, had begun an independent religious group which had grown to about 30 members. After learning about the church of Christ, the young man, Bro. Alody dos Reis, decided to be just a Christian and was baptized. Through his teaching, 20 members of his group also have become simple New Testament Christians.

The group met as a congregation of the Lord's church for the first time April 19. Some 150 persons crowded into the tent where their meeting was held. Brethren from three other Sao Paulo congregations met with the new Christians, as well as many non-member visitors.

BELGIUM

The third annual May fellowship meeting of all the churches in Belgium was held May 1 in the new church building in Leige. About 100 attended. Attendance at the two previous meetings, which were designed principally for the men, had been 30 and 60. This year classes were organized for the women, too, and their presence accounted for much of the increased attendance.

Christians attended from churches in Leige, Brussels, Ostende, Verviers, Dinant, Namure, Battice and Paris, France.

TRINIDAD

A young Negro couple from Hermleigh, Texas, have announced their decision to go to Trinidad as missionaries early in 1965.

The couple, who are to be married soon, are Bro. Arthur Smith and Sis. Hattie Pearl Hilliard. Bro. Smith has been preaching since he was 11 years old and travelled with Bro. Marshall Keeble five years. He received his B.A. degree from Oklahoma Christian College May 29 and will enter Louisiana State Unversity this fall to begin graduate work.

Sis. Hilliard graduated from George Pepperdine College and is teaching in the Los Angeles school system. She is working this summer in the church exhibit at the New York World's Fair.

The Jackson Street Church of Christ in Memphis, Tenn., will oversee their work in Trinidad.

NORTHERN RHODESIA

A new congregation was begun at Shamilimo, about 23 miles west of Lusaka. Seven have been baptized, including a blind man who had preached for the Seventh Day Adventists for 29 years. At a recent Sunday afternoon meeting, 19 were present.

Bro. H. E. Pierce was to have preached in a gospel meeting in the area June 14-21. He and two native preachers, Brethren Watson M'hango and Peter Kandeshi, have been working with the new group.

Bro. Pierce reports that the United Nations has just opend an office in Lusaka, with staffs working for both UNESCO and FAO. Many Americans are coming into the area. The city, he reports, is destined to become a strong center for all of Africa south of the Sahara. The church has a great chance to overflow into all that part of the continent if enough Christian workers can be found to keep up with all the opportunities.

JAPAN

On May 5, the national Children's Day holiday in Japan, Christians from a wide area assembled at Zoshigaya, a community on the northern edge of Tokyo, in memory of the pioneer mission work of Bro. J. M. McCaleb.

Bro. McCaleb arrived in Japan in 1892 and after work in other areas bought property at Zoshigaya and established the church which even now meets in the building constructed more than 50 years ago.

During World War II many of the buildings in that section of Tokyo were destroyed by fire, but the meeting place of the church escaped damage.

Sis. Elizabeth McCaleb, widow of Bro. McCaleb, who now teaches children's classes at Omika, Japan, was present at the gathering.

THE MIDDLE EAST

The first annual Middle East Missionary workshop was conducted in Jerusalem, Jordan May 12-14. Those present were: Atallah G. Azar, native worker in Beirut, Lebanon; Bob Douglas, of Cairo, Egypt who is supported by the 6th and Arlington church in Lawton, Oklahoma; Ernest Stewart of Jerusalem, Israel who is supported by the Western Avenue church in Toledo, Ohio; (The Jordan government was gracious enough to permit his coming for the workshop, even though it is against all regulations.) J. C. Choate, from Karachi, Pakistan, supported by the Central church in Ada, Oklahoma; Everett L. Huffard, Jerusalem, Jordan supported by the East Gadsden church in East Gadsden, Alabama; Carl Matheny, Beirut, Lebanon, supported by the Lynn Street church of Parkersburg, W.Va.; Evertt Wayne Huffard, Jerusalem, Jordan.

The history of the church in the Middle East shows it to be one of the most neglected areas in the world in our generation. Even though the land of the Bible is found in this area, yet, probably because it is primarily Moslem, we have neglected carrying the gospel to them. These are not all of the men who are in the Middle East but the history of their work, tells a pretty complete story. In August of 1960, Bro. Stewart entered Israel and since then about 63 have been baptized. In August of 1961, Bro. Matheny went to Beirut and since his arrival seven have been baptized. In June of 1962, Brother Choate arrived in Karachi and 58 have been baptized. In July of 1962, Bro. Douglas began working in Cairo and he has witnessed 13 baptisms. In July, 1963, Bro. Huffard arrived in Jerusalem, Jordan and fourteen have been baptized in Jordan. Work in Islamic countries is very difficult

(Continued on page 15)

THE CHURCH IN THE PROVINCE OF QUEBEC

by Jerry L. Davidson

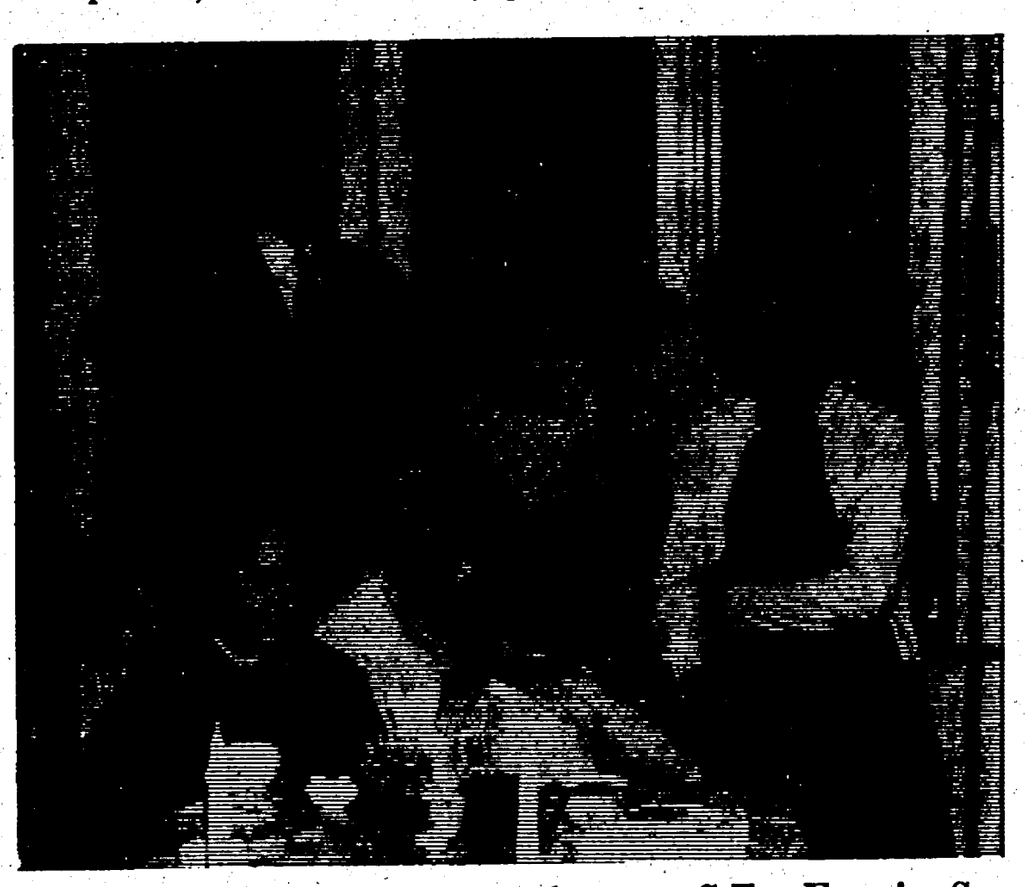


The Restoration Movement first came to Montreal in the early part of this century; however, the efforts were not substantial enough to produce a lasting congregation after the New Testament order. It was not until 1956 that a more decisive attempt was made to establish a permanent congregation. Alvin Jennings and his family moved from Saskatchewan and started meeting in their apartment. Later, a Y.M.C.A. room was rented as the meeting place and the congregation began to grow. In 1959 the writer and his family joined the efforts, having moved from Battle Creek, Michigan. Shortly thereafter, the Jennings moved to Burlington, Vermont to start working with a newly established congregation.

Because of the need to find more suitable meeting quarters, an excellent piece of property was purchased in 1960 in the suburban city of Lachine. A building (wood frame dwelling house) on the lot was awaiting demolition; however, permission was received from the city to make temporary improvements to use it for a meeting place and preacher's residence. In this predominantly English-speaking community the church has been well received and the Cause has become more firmly established.

Through the efforts of the local brethren and the generosity of many brethren elsewhere, the property has been paid for and $23,000.00 has been contributed to a building fund. Plans have been completed for a modest building with adequate facilities, which will seat about 200 people. There will be ample class room space and a baptistry, which the brethren do not have at the present. It is expected that the building will be begun in the late summer.

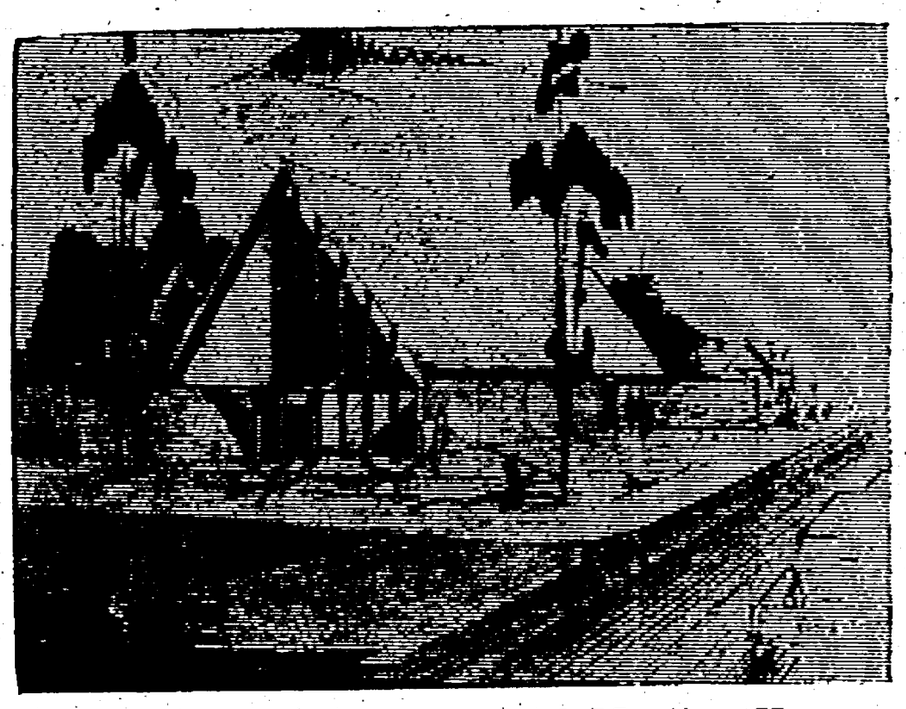
Since its beginning, the congregation's membership has fluctuated considerably, because of brethren moving in on temporary work assignments, then out again. It is estimated that over one hundred members have been associated with the congregation in the past eight years. This number includes about 40 people who have been baptized, and of these, many have moved away, while others have fallen away. So far this year two have been baptized. In March a lady from the immediate community was immersed and only a few days ago a young French Canadian mother obeyed the Gospel. Until about a month ago she had been a faithful Roman Catholic. Her husband, who became a Christian about four years ago, has expressed his desire to be restored to faithful service. This brings the membership to about twenty, which is expected to increase to more than twenty-five by the end of the summer, due to others moving in.



Timmerman Family — Back row, S.T., Fannie Sue and Carol Jean; seated: Ricky, Maxine and Lorna

Evangelistic efforts are to be strengthened by the S. F. Timmermans who are moving here within a few weeks from Brussels, Belgium. They plan to work with the present congregation until it seems advisable to start a French-speaking work in another part of Montreal. Brother Timmerman has had sixteen years experience in the French-speaking field.

Special teaching efforts on the part of the congregation have included Gospel meetings, two evangelistic campaigns with outside help, three very successful vacation Bible schools, preaching in the park, the placing of teaching ads in both English and French newspapers, and the maintenance of Bible correspondences in the two languages. Three young men from Freed-Hardeman College are planning to spend the coming summer in assisting the work in every way possible.



Architect's sketch, Montreal Meeting House

Congregations sending regular support to the work in Montreal are: Glasgow, Ky.; Allen and Edgewood, Jackson, Tennessee; East Point, Georgia; New Hope church, Middleton, Tennessee; Holmes Rd., Lansing, Michigan; Madison St., Clarksville, Tennessee.

Quebec City

The second congregation in the province is scheduled to begin in Quebec City, the provincial capital, this fall. Owen Aikin and his family are moving there, after closing out eleven years of work in France. The Bible correspondence course, offered by the Montreal brethren, has gone into many Quebec City

(Continued on page 15)

GREAT CHURCHES

(Continued from page 1)

fied the Son of God afresh.

Contemporary Churches

Some churches stand out today for their diligent pursuit of good works. They are known throughout the brotherhood for the example they have set—the pioneering they have done. Like the Thessalonians, their faith is spread abroad, and it is necessary to say very little about them—their success for the Saviour is well known. They are great Churches.

One congregation is known for its mission work. It has solved problems which others found too formidable. Another has pioneered in the care of the needy—thus, preaching the gospel by its very manner of living. A third congregation has shown the way in its teaching and training programme. Even as Paul used the activities of one Church to stir up another (2 Cor. 9), so should we be inspired by these examples achievement.

Canadian Churches

There is a forward thrust in the work of the Lord in Canada. We have gained momentum that will not be easily checked. God has blessed the labours of many good men for many good years. The seed they have sown is being harvested, and there are many great Churches in the making. There is certainly nothing mysterious about what is taking place.A pioneering spirit of sacrifice, true to the Book and with the vigour of the frontier, has not only built, but also rebuilt working Churches. Those who have preceded us, some yet living, others gone to their reward, have planted and watered. God has given the increase. We have the solemn duty to follow them as they followed the Christ. This is the manner in which the Church has developed in every generation and in every clime.

The progress and accomplishment which we witness today are explicable upon these simple grounds: the Word of the Lord has been preached, a crucified and risen Lord proclaimed, and men and women have given their lives in the cause of restoring New Testament Christianity. The seed has taken root, and slowly at first, but now with greater and greater momentum, the cause of our Lord is moving ahead. In such a situation, it is no wonder that there are some *great* Churches in the making.

Old and New

Older congregations are revising and rebuilding their programmes of work. Acting with the spirit, "if the Lord will," Canadian Churches are awakening to the realistic and fruitful possibilities of planning their work for years in advance. Some congregations which have never really thought ahead for more than six months at a time are beginning to realize that what they lack today is the result of a failure to plan and pray yesterday. These mature congregations are awakening to the need for bold new thrusts in evangelism. They are becoming convinced that the Holy Spirit will guide and bless them in telling the old, old story through means that are as modern as tomorrow.

Some great new Churches are in the making. Congregations conceived by design and not by division, born of vision and not of variance, will reach into new communities, convert thousands who have never heard, and inspire us all with their faith. New Churches have some distinct advantages. They have no mistakes to live down, no image to overcome, no human traditions to break. They are often established where new homes are being built and where those whom they are attempting to reach are therefore unsettled from their social and denominational attachments of the past. They have an ideal group of prospects.

These newer congregations will learn from their older sister Churches and will avoid some of the pitfalls into which they otherwise would fall. And, the fellowship between the older and the newer Churches will stimulate growth in each.

Rural, Village and City

We see great Churches in the making in widely different settings. The rural Churches are becoming convinced that they don't have to close their doors just because so many are "going to town." The congregations located in villages are praying for and receiving strength to overcome static situations and settled sectarianism. The barriers can be broken down, they have learned. They realize the gospel is just as powerful here as anywhere.

In our swelling cities congregations are faced with language barriers, property problems, and impending obscurity. Shift work, materialism, and the lure of entertainments take all of everyone's time. Things are certainly not what they used to be when these congregations were established—and the brethren know it! As surely as a problem well understood is half-solved, our brethren in the city congregations are coming to grips with their special challenge. They will not attempt to compete with the denominations on *their* ground, but they will not hesitate to compete for the minds of men using the greatest single force in the world—the gospel of Christ. Yes, we see some great Church in the making in the city!

Things Are Looking Up

There are reasons for optimism. New buildings, fresh cooperation, a firm spirit in dealing with problems, numbers of conversions, and a willingness to examine the "home Church" and analyze its weaknesses—these are all good signs. An increased emphasis upon preaching the gospel away from home, and the inspiring examples of those Canadians who have actually gone to difficult foreign fields, may very well have done more than any other group of factors to induce this spirit of out-reach at home. Things are looking up because someone has looked out. Great Churches will be made even sooner because some have said, If you will go, we will send.

Among the many things the Holy Spirit is saying to us now, at this hopeful time, is this: "Do all things without murmuring and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life . . ."

A VISIT TO THE W.C.C. CAMPUS

by Geoffrey H. Ellis

It was my good fortune to be present at a meeting of Christian College presidents held on the campus of Western Christian College early in June. Apart from the privilege of association with the administrators of a number of our larger Christian Colleges in the U.S., and the worth of the interchange of ideas experienced at this gathering, it was a genuine pleasure to visit for the first time our Christian College in the West.

In the truest spirit of the pioneer, the hardy band of faithful, dedicated Christians comprising the W.C.C. staff is penetrating the frontiers of a new era for the Cause in Western Canada through Christian Education. Facing frustration, privations, and heartaches that would defeat most of us in this age of softness and personal gratification, the staff has struggled and has succeeded in carving from the briefest promise of a brighter future a school of which all we who are brethren in this great land of Canada can be proud.

Disdaining the plainness and inadequacies of the physical plant—a plant that is basically commodious if not finely appointed—a determined staff of capable teachers together with a cheerful body of loyal students have established an academic record superior to most public schools in the region. They have shared in the good things of the Kingdom as well. The spirituality that can be felt on the campus is compelling young men and women to obey the gospel, to seek higher ground for personal goodness, and to make decisions for lifetimes of service in future years. We can only rejoice when we view in anticipation the blessed influence of an increasing stream of inspired young people knowledgeable in the scriptures, committed to Christ, capable of leadership, going forth from this school to take their place in the Kingdom.

I would strongly urge all Western Christian College supporters to express often and emphatically your appreciation for Dan Wieb, Ernest Andreas, Roger Peterson, Miss Lillian Torkelson, and the others who are leading so effectively in their important work. Especially, as the opportunity is now before the College to buy the entire physical plant used by the College—a plant which will be adequate for many years to come—for a cost no greater than a better-priced home. I would encourage brethren everywhere to come to the support of this urgent endeavor. May God continue to bless Western Christian College.

OUR PESSIMISTIC AGE

(Continued from page 4)

complacency, and pride displayed by the saints who are relatively small in numbers as compared to the world's three billions. They ask, "Can this little band be the representatives of the almighty God of Heaven? Look how few they are and how slowly they grow in numbers."

Of course the answer is that God does not see things as man sees them. As an eternal God, He cannot be tied down to a human time table nor an anxiety for numbers. He is more concerned with quality than quantity, although He does provide a way for "whosoever will."

There is a joy belonging to the Christian life that can transform a dungeon into a palace, a cross into a throne, and manacled hands into a sermon. The Christian should be the supreme optimist who views world history and changing times as the workshop of God. God's will must prevail. His purposes for us are good. "Finally, my brethren, rejoice in the Lord" (Phil. 3:1). "Rejoice in the Lord always: again I say, Rejoice . . . in nothing be anxious but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:4-6).

—R.D.M.

BOOK REVIEWS

(Continued from page 9)

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TARGET: CANADA — PORT ARTHUR / FORT WILLIAM

Bro. and Sis. Roy D. Merritt expected to arrive in the twin cities of Port Arthur and Fort William, Ontario, in time to conduct the first Lord's Day worship services on June 28. They will spend the next month in trying to locate any former members of the church who might be living in the area, locating quarters which can be rented for regular Sunday services, finding housing for their family and moving their household effects from Ottawa, and beginning a program of advertising in advance of the gospel campaign which is scheduled to begin August 12.

As of June 15, exactly 50 workers had made definite reservations to be in the Lakehead for a least part of the campaign. These include 12 gospel preachers and at least six elders.

Workers besides the Merritts, the Harold Hazelips, and the Joe D. Grays, previously mentioned in the Gospel Herald as leaders of the campaign, include Bro. and Sis. Wallace Bales, Valley Station, Ky.; Bro. and Sis. James Brasher, and Bro. and Sis. J. T. Howard, Sulphur, La.; Bro. Ed Broadus, Duluth, Minn.; Sis. Mary Crosthwait, Bro. and Sis. Secil Davis, Bro. and Sis. Arthur Edwards, Bro. and Sis. R. D. Graham.

Bro. and Sis. Hollis Maynard, Bro. and Sis. Horace Puckett, Bro. and Sis. H. D. Robinson, Bro. and Sis. L. G. Thompson and Bro. and Sis. Jim York, all of Louisville, Ky.; Bro. and Sis. Loren Elkins, Lake Charles, La.; Bro. and Sis. Kenneth Galloway and Bro. and Sis. Charles Luttrell, Pleasure Ridge Park, Ky.; Bro. Murray Hammond, Winnipeg, Manitoba; Bro. Steve Isgitt and Bro. and Sis. C. L. Patterson, Houston, Texas.

Bro. Bill Hilton and Bro. and Sis. Don McKay, Abilene, Texas; Bro. Philip Jamison, Pasadena, Texas; Bro. Dennis H. Johnson, Park Rapids, Minn.; Bro. C. G. McPhee, St. Catharines, Ontario; Bro. Louis Pauls, Meaford, Ontario; Bro. Keith Thompson, Beamsville, Ontario; Bro. and Sis. Clayton Speer, Valdosta, Ga., and Bro. Jimmy Roden, Hubbard, Texas.

The actual "meeting" dates are August 16 through 30. The four days preceding this time will be spent in house-to-house visiting, inviting people to attend the services. Intensive personal work, including home teaching, film strips, correspondence courses, and tract distribution will continue throughout the campaign.

The meeting will be held in the auditorium of the Gron Morgan High School, Marlborough Avenue, Port Arthur.

Christians throughout Canada are asked to send in names of any contacts they may have in the Lakehead cities, relatives, friends, or former members of the church in other places. Send them to Roy D. Merritt, P.O. Box 924, Port Arthur, Ontario. Most of all, the group asks the prayers of brethren everywhere that all that is said and done will be to the glory of our Lord.

PROVINCE OF QUEBEC

(Continued from page 12)

homes, and for follow-up, studies have been held in several homes. There is every reason to be optimistic over the prospects.



Bro. Owen Aikin

More recently it has been learned that there are the possibilities of new works being started in Sherbrooke and Trois-Rivieres, which are both cities of over fifty thousand people.

Mission Study Group Started at Harding

To further promote the efforts in Quebec, a group known as the "Montreal Mission Study Group" has been started on the campus of Harding College in Searcy, Ark. The group's motto is, "Montreal Needs the Master". Their work includes studying French, Roman Catholicism, Canadian history, mission work methods, etc. An exodus to Montreal of several Christian families is the primary objective of the group.

Montreal World's Fair

Montreal is the chosen site of the 1967 World's Fair. It is hoped that something might be done to take advantage of the teaching opportunities during that event. Since the Montreal brethren have been preoccupied with their building plans, no step has yet been taken toward securing exhibition space. We would like to hear from brethren who would be interested in such a project.

The future is beginning to look bright for the church in Quebec. Should anyone be interested in learning more about the present work or the proposed works mentioned herein, please write to the church at 760-44th Ave., Lachine, Quebec.

GLEANINGS

(Continued from page 11)

but not impossible. Protestant denominations have tried to buy members by giving them money, clothing, food, building hospitals, and educational institutions but have failed to make much progress. By teaching the powerful gospel of Christ the church now has a beginning and in many instances have accomplished more than protestant groups have accomplished with many years advantage.

HERE AND THERE

Niagara Falls, Ont.: Warren Whitelaw of Fern Avenue church in Toronto will move this summer to begin labours with the church in Niagara Falls, Ontario.

PRINCE EDWARD ISLAND

(Continued from page 7)

gressive road. All adopted the instrument, most adopted societies, and in subconscious fear of being too different from the religious groups around them, they came to be much like the other bodies. Other practices were added as the opposition died out with the death of the older generations. Some of these were the sharing of a preacher with the Baptists; raising of money by means of sales, dinners, socials; and the use of choirs; and special ceremonies and observances of days such as Christmas and Easter.

In 1964 at least three churches bear the name Christian Church, while the others are called Church of Christ. The All Canada paper Canadian Disciple lists four as contributors to Unified Promotion and occasionally lists reports from some of them. This may indicate some favor for All-Canada. However, a number of congregations have ceased to support the missionary society and practice direct support to mission workers in several parts of the world; the All-Canada is in disfavor with these.

In the 20th century the Island churches have depended upon preachers trained outside the province, first in U.S. schools; then the All-Canada College begun in Toronto in 1922 to train preachers. This school fell from favor in the 1930's. Alberta Bible College at Calgary began to supply some preachers to the Island in the 1940's and 50's. During the latter period, Kenneth Norris, a former professor at Alberta Bible College, moved to Montague. He has conducted a radio program which is widely heard in the Island, Nova Scotia, and western Newfoundland. About 1960 the Maritime Christian College was established in Charlottetown, adjacent to Central Christian Church, for the training of workers. K. T. Norris is the principal or director of studies. The students in training take academic subjects at nearby Prince of Wales College, and get practice in preaching in the various Island churches or at River John N.S. The aim of the school is to evangelize the Maritimes.

—C. W. Murray

CHURCH LEADERSHIP

(Continued from page 3)

can have effective leadership, men of God who are not afraid to live and work for God and His church.

Because of the great advancement today in the field of science and other related fields of learning, the successful breaking into the many secrets of the earth, the abundance of the things we enjoy today, one begins to wonder how close we really are to God, how do we view our various religious responsibilities, how do we feel regarding our worship to God. As we come together to the various church services several times each week, is it possible that our worship has lapsed into a rigid, unfeeling ritualism? It is therefore, important that we do pause to evaluate our attitudes towards our worship as well as our other responsibilities. It is of the utmost importance that the outward form of Christian worship be more than a public obedience in service, it must mean more than great crowds, programs, or attractive buildings etc.

Truly there is an existing need for spiritual leadership, men who are really dedicated to Christ, and thus able to train in spiritual living toward the development of positive character.

MILL VILLAGE

(Continued from page 5)

Brother David Lidbury helped brother Bailey during the summer and then stayed to work full-time with the Mill Village and Halifax churches for a year, followed by Bruce Tetreau who worked with these congregations for six months. Since March, 1959, Walter Hart has driven out from Halifax to help in the work.

There are at this time about thirteen members meeting with the Mill Village church, some of them driving from as far as twenty miles away. Sunday school and worship services are held each Lord's day at two in the afternoon, and midweek Bible study on Thursday evening of each week.

HERE AND THERE

Vancouver, B.C.: Brother Marshall is in his seventh year here. V.B.S. is July 13-17.

The seventy year old building has been kept in good repair and provides good meeting facilities for the church. A basement with three classrooms has been added, with an old furnace.

The church has had a number of meetings and Bible schools since its reactivation. Almost every child in the community attends the vacation Bible school held each summer. We look forward to the best school yet this summer, as we will have the help of ten college students from Texas. It is hoped to use the community school building as well as the church building so that many more students can be enrolled. Brother John Bailey of Keene, N.H., is to preach for a series of special meetings July 22 to 26, with the college students also being used to advertise and participate in these meetings.

This congregation provides $40.00 per month support for brother David Hallett in India, as well as helping in other worthy endeavors. While plagued with a problem common to rural churches, movement to urban centers, we believe this church still has the power to be an effective light for Christ in the community which it serves.

—Walter Hart

HERE AND THERE

(Continued from Page 10)

June 14. Meetings are in the **Odd Fellow's Hall.**

London, Ont.: The attractive new meeting house, representing many hours of planning and work was formally opened by an all-day meeting on June 14th. Speakers were **Roger Oldham of Plymouth, Mich., Ralph Perry of London and Walter Dale of Beamsville.** Large crowds gathered, filling the building.

Vandeleur, Ont.: A special three day meeting with **Louis Pauls** as speaker began on June 14 with two services daily. Attendance was very good.

Meaford, Ont.: "We enjoyed some excellent teaching during our Gospel Meetings from May 24 to 31 with **Woodrow Hazelip** from **Collingwood.** The lessons were inspiring each night. His subject for the young people on Friday night was "Senior

(Continued on page 17)

OUR DEPARTED

SISTER ADA PETCH

The church at Sundridge has suffered a distinct loss in the passing of its oldest member. Sister Ada Petch, whose earthly pilgrimage was fourscore and five years, was called home to rest from her labors on the 15th of May. Ada Elford was born on the first day of May, 1879, being the daughter of Brother and Sister Peter Elford of Meaford, Ontario. At the age of twelve years she was "born again" by her obedience to the terms of the Gospel, and she never wavered in her service to God. Throughout her long life she was an example and an inspiration to many. She was married to Charles W. Petch in July, 1899 and five children were born to this union: Emma (Mrs. Reynolds Pratt) of Charlton, Ontario, Philip of Meaford, Ontario, Viola (Mrs. Alex Preston) of Sundridge, Ontario, Donald of Markdale, Ontario, and Eva (Mrs. Dryden Sinclair) of Wichita Falls, Texas. These all remain to mourn the passing of a dear mother. Truly they sorrow, but not as those who have no hope. There are also twenty-four grandchildren and sixty-one great-grandchildren.

Sister Petch was the wife of a gospel preacher. Most of their labors in the Lord's work were carried out during the early, lean years when preachers were poorly supported, and Brother and Sister Petch were no strangers to long hours of hard labor that they might supply that which was lacking on the part of their brethren. Sister Petch was a good help-meet for her preacher husband. She followed him gladly where opportunity called even though it meant separation from home and loved ones as well as material sacrifice. She willingly shared the loneliness that is known only to a preacher's wife, as well as the hardship, the privations, the anxieties, and the work. She also knew the crowning joys and satisfactions, the hopes and the abiding friendships that are found only in this great work. Charles and Ada Petch were well known throughout all of Ontario, but much work was also done in Manitoba, Saskatchewan, Alberta and Montana.

Sister Petch was predeceased by her faithful companion in 1938 as the result of a tragic accident. Since that time she has walked the roadway of life alone. Now she is gone but her life will continue to inspire those who knew her to greater faith and service.

Funeral services were conducted, May 18th, in the Sundridge community centre. Brother Clyde Lansdell preached the sermon. Brethren Gordon Dennis, Brodie Harrell and Jim O'Neal assisted. Burial was in the family plot at Charlton. "Blessed are the dead who die in the Lord" (Rev. 14:13).

—Jim O'Neal

* * *

ROGERS

Bertha Mina Rogers was born in Meaford, Ontario, in 1882 and died in the Burnaby General Hospital on May 19, 1964. She was married to John Mallory at Carman, Manitoba, in 1901. The young couple moved to Salmon Arm, in British Columbia, in the year 1905, where they continued to live for 19 years. A daughter, Amy, died there at the age of fourteen, leaving the bereaved couple with one son, Audrey. From Salmon Arm they moved to Lulu Island, where a gospel meeting held in the basement of their home (conducted by Brother Hugh Rogers) resulted in eighteen baptisms, thus forming the Blundell congregation of the church of Christ. They moved later to Creston, and from there to Crawford, Bay, and stayed briefly in Nelson and Kelowna before returning to the metropolitan area of Vancouver. Two years ago they celebrated their sixtieth wedding anniversary. Sister Bertha and Brother John have always been interested in the church of the Lord. The present Burnaby congregation acknowledges that its new building was made possible through their generosity.

A son, a grandson, and two great-grandchildren survive, to whom we extend our sympathy. The long journey is ended for our Sister Mallory, and although we said "Goodbye" in a funeral service on May 23rd, we sorrow not as those who have no hope. To die in Christ after a long and useful life spent in Christian service is not a tragedy. The heart-breaking fact that so very many live and die out of Christ, *without hope and without God in the world,* is the real tragedy. She was laid to rest in the Ocean View Cemetery. The writer conducted the funeral service.

—Earl B. Severson

* * *

Two great leaders in the church in the Southerwestern United States, known to many Canadian brethren an especially to those who attended Abilene Christian College, passed to their reward during the past month.

Bro. R. C. Bell, a teacher of Bible in Christian colleges for 50 years, 25 at ACC, died in Abilene Sunday, June 14. He attended the old Nashville Bible School, now David Lipscomb College. He later received the Master's and Doctor's degrees from other institutions, and began teaching at ACC in 1919. He wrote extensively for several religious periodicals, and published a number of study books on the New Testment.

Funeral services were held June 16 at the College Church of Christ in Abilene.

Bro. G. C. Morlan died May 17 in Kansas City where he was visiting a daughter. He, too, had been a long-time faculty member at ACC, having come to the school in 1916 and taught there until his retirement in 1958. Following this first "retirement" Bro. Morlan joined the faculty of George Pepperdine College in Los Angeles and taught five more years, thus rounding out a total of 48 years spent in serving the cause of Christian education.

Funeral services for Bro. Morlan were also held at the College church in Abilene. He was 76 and Bro. Bell was 87 at the time of his death.

HERE AND THERE

(Continued from page 16)

Delinquents". The young people enjoyed a song service that evening after the meeting.

The newly decorated auditorium is completed now, we all appreciate it, and invite summer visitors to worship with us as often as you can. VBS to be held July 20 to 24. A meeting with Walter Hart from Halifax is planned for October 21 to 25." — **L. Pauls.**

(Continued on page 20)

TEACHING GOD'S WORD

TEACHER TRAINING HELPS No. 2

H. Ralph Perry, London, Ontario



II. Teacher Training Booklets

A. Booklets By Members of the Church.

**1. Successful Teaching,* T. B. Underwood, Jr., (.50). A practical trainging course for Bible School teachers. "Grand outline for four night teacher training courses."

**2. The Teacher's Meeting,* John D. Cox, (.50). Contains a plan for conducting a teacher's meeting. Presents 12 lessons dealing with the importance of the work, aim, supervision, teaching laws, qualifications of the Bible teacher, methods, preparation, discipline, attendance, and teaching various age levels.

**3. A Short Course In Teacher Training,* Buford Holt, (.25). Ten lessons on teacher training discussing the need for Bible study, the need for Bible teachers, and equipment, Jesus the Master Teacher, qualifications of the teacher, preparation, the message, personal questions about teaching, principles, methods, aids.

**4. Teaching To Be Saved,* J. W. Andrews, (.50). Fourteen lessons dealing with training, qualifications, Bible study, specific lesson study, principles, presenting the lesson. visual aids, pre-school, primary, junior, intermediate, senior and adult teaching.

These four booklets are in outline form and brief in comment. They could easily form the basis for a worthwhile first traing course conducted by a teacher or preacher willing to work and lead others in improvement in teaching.

**5. Manual For Teachers,* H. Leo Boles, (.50). "A book of practical basic information for the teacher. Principles necessary for the best work, how to prepare lessons, helpful tables, and outlines." Very good.

6. Training Teachers, Coleman Overby, (.30). A six month's teacher training course — 26 lessons. Excellent outline course on various aspects of Bible instruction prepared by a master teacher. Contains charts for drill work, and numerous questions on Bible facts as well as teaching. Really this is instruction in the Bible and teaching.

B. Booklets By Others.

**1. Successful Sunday School Teaching,* Dorothy C. Haskin (.85). Fine booklet of 48 pages with excellent suggestions and ideas on teaching the Bible. Enthusiastic. "A treasure of inspiration and information . . . a 'must' for an aggressive Sunday school worker."

2. Apt To Teach, (.75). An introduction to teacher training. Reading it will give teachers new vision and a desire for further training. Various training experts authored this work.

3. Charting the Course, Mavis Anderson, ($1.00). Good basic teacher training course for those who have just started teaching. Will also serve as a refresher course for advanced teachers.

4. How To Train The Sunday School Teacher, M. L. Hammack, ($1.00). Presents a plan of organization for a condensed and continuous course for training teachers. Practical for the smaller church.

5. Keys for Sunday School Teachers, LaVose A. Wallin (.50).

6. Short Course In Teacher Training, Elizabeth Haslam, Instructor's Manual (.80), Pupil's Manual (.40). "Complete; practical teacher training course that can be completed in only four sessions of two hours each. Topics include making lesson plans, discipline, student needs, etc."

7. New Training For Service, C. J. Sharp, (.78). "Forty lessons on the Bible — how to read it, study it, and teach it. — with a simple, brief plan for training and inspiring teachers."

C. Series by Others.

**1. Teaching Successfully,* Gospel Light Press, ($1.50 each except Nursery — $1.00).

"For each age group, practical hand books give the age characteristics, teaching procedures, tools, 'How to' hints on story telling, discipline, leading pupils to Christ; practical do's and don'ts for teachers, workers, superintendents."

One of the best series available. Eight attractive booklets: Building a Successful Cradle Roll, Teaching Twos and Threes, Teaching Fours-N-Fives, Primaries, Juniors, Junior High, High Schoolers, Adults, Successfully.

2. *How-To-Do-It-Books,* Standard Publishing Co., (.31 each) *5 Departmental Booklets.* Organization, equipment, program, teacher's qualifications and duties, pupil's characteristics, etc. are discussed at each age level.

How to Organize and Conduct the Cradle Roll, How to Conduct the Pre-school, Primary, Junior, Intermediate - Jr. Hi Departments.

Others

Attendance and Publicity, How to Organize and Conduct a Youth Group, How to Prepare a Sunday school Lesson, How to Build Sunday School Attendance.

3. "Tested Ideas", David Cook, ($1.00 each). Five booklets of 64 pages each with teacher tested ideas on vital subjects such as attendance, discipline, story telling, making prayer meaningful, learning by doing, ways to review, winning parent's co-operation, memorization, making and using visual aids. Tested Ideas for Nursery — Kindergarten Teachers, Primary Teachers, Junior Teachers, Teachers of Teenagers, Superintendents.

4. "How To" Booklets, David Cook, (.25 each). Eight inexpensive, brief booklets on *How To Teach* Nursery, Kindergarten, Primaries, Primaries - Juniors, Juniors, Junior High, Senior High, Youth and Adults.

In this same series are seven other titles: *"How To"* Teach With Visual Aids, Teach Missions, Build Sunday School Attendance, Build Better Sunday Schools, Tell a Story,

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THE GATEWOOD MEETING

by Ed Bryant

The churches of Christ in Toronto are hard at work together, planning and preparing for The Gatewood Meeting, September 28th through October 2nd, at The Eaton Auditorium. With the place of the meeting centrally located and in a neutral setting, it is felt that many will be attracted to hear the gospel of Christ for the first time. Our speaker is Brother Otis Gatewood, noted evangelist and missionary and former President of Michigan Christian Junior College.

As long ago as October, 1963, plans began to form for this city-wide evangelistic effort. Elders of the church in Toronto met with other serious and interested men and officers of the church to plan for the second annual Training-For-Service workshop and lectureship. Visions of what the combined efforts of the congregations of the church in a city-wide campaign could accomplish were aired with enthusiasm. A committee of men from each congregation was formed and asked to study the idea and bring back recommendations for success. Auditoriums and halls were contacted. Prospective speakers were invited. As a result, The Eaton Auditorium was booked and Brother Gatewood accepted the invitation to speak.

Recommendations returned by the committee formed to study the idea were considered. The Promotion Committee, responsible to the elders of the church in Toronto, was formed and empowered to appoint other committees to organize and carry out the work. The name was later changed to the more descriptive Planning and Finance Committee. Four other committees were then formed; Advertising and Publicity, Attendance, Program and Follow-Up, to cover all phases of the effort from beginning to far beyond the end of the meeting itself.

By far the most ambitious undertaking by the church in Toronto in many years, the Gatewood meeting has as its purpose the preaching of the Word, that Christ may be lifted up and that souls may be saved. It is the prayer of all that this goal will be realized. More than we could not hope to accomplish. While striving for this end, however, many side benefits have begun to materialize. The very effort of pooling our labours and working together has helped toward better understanding and deeper love, one for another, in Christ. It has helped to realize that, though housed in different buildings and placed in different localities throughout the city, the church is one. By setting goals which, from a purely common sense standpoint, we ought not to be able to reach, we are challenged to the best effort of which we are capable, trusting in God for the outcome. Thus is our faith put to the test, and the trying can only result in good for our souls.

The capable men who make up the committees named above are charged with leaving no stone unturned to make the evangelistic meeting a success. They have explored many possibilities, and assigned tasks that must be done to those deemed best able to carry them out. Their collective fund of imagination and ingenuity is a veritable treasure-house. But they are not working alone. All of them realize that, without the help of God, nothing at all would be possible. Prayers for guidance, for wisdom, for resource, for increased faith and for strength to make the best use of all these, rise from their hearts and lips daily.

None have quaked at the size of The Eaton Auditorium. It will seat some 1275 souls. The church in Toronto is challenged to fill it every night of the five nights the meeting will run. There are not that many members of the church in this metropolis, which means that some effort must be forth to attract others. Members of the church will thus have opportunity to bring their friends, relatives and acquaintances into this neutral place with them. With the help of brethren everywhere, this large auditorium will be filled every night. The church in Toronto needs the prayers of every Christian for this great evangelistic work.

Moreover, the attendance problem would be neatly resolved if every person who is a member of the church determined to be present every night and bring one other person with him. A very thorough advertising program has been mapped out and is ready to go into operation. This will help you when you ask someone to come. They will already have heard or read about the meeting somewhere. Not only this, but many personal letters and telephone calls will go out all over the city and area, inviting people to the meeting.

Capable people will be on hand at The Eaton Auditorium to meet visitors, to hand out tracts, answer questions, handle registration or do any one of the many things needful at the place of meeting.

After the meeting is over, every contact that has been made during the series will be followed up by someone. Bible correspondence courses will have been started, along with cottage meetings and other personal classes. There is no foreseeable end to the good that can come out of this great work. It may also be the means of awakening this vast city to the fact that the church of the Lord is in its midst, that first-century Christianity still operates under the Great Commission in this twentieth century, and that the people of God have the faith that constitutes a victory over the world.

TEAM EFFORT IN JAMESTOWN, N.Y.

A three man evangelistic team is putting forth a concerted effort to establish a new congregation in Western New York State. On July 12, three evangelists along with their families and other Christians living in the area will conduct services for the first time in the city of Jamestown.

Two years of planning have gone into the effort to establish a congregation in Jamestown. Two years ago three families, committed themselves to work full time in the same locality. It was agreed that the group would go to an American city not yet evangelized.

After a survey trip to New York State, the group chose Jamestown in New York's Chautauqua region. The city has a suburban population

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HERE AND THERE

(Continued from page 17)

Toronto, Ontario: During the month of July the **Fern Avenue** congregation will unite with the **Maplewood Avenue** congregation for Sunday evening Gospel services at 7.30 p.m. During the month of August the Maplewood Avenue congregation will reciprocate by meeting with the Fern Avenue congregation for Sunday evening Gospel services for a month at 7.30 p.m. The Maplewood Avenue congregation are pleased to announce that **Bro. Blenus Wright,** an outstanding preacher of the Gospel, will preach for them during the summer months.

Barrie, Ont., June 14: "We have a good day in progress here with twenty-two present and a $58.00 contribution, and our number included visitors from the town."

A group of 38 workers converging on **Central Ontario for a Campaign to Proclaim Christ Crucified,** June 21 through 30 are being held by **Larry Acuff at Pine Orchard; Howard Wakefield at Newmarket; Bob Bryson at Barrie; Eddie Campbell at Collingwood.** These will speak at 8:00 through the ten days, but personal work by the team, including local workers and Ontario volunteers, will stretch from June 17 through July 2. Included in the group is also **Bro. and Sis. Bill Rogers,** missionaries in the **Republic of Panama** for many years.

Two congregations have supplied the principle financing — **Forest Hills and Dasher, in Valdosta,** but they have been aided by many others. A colour-brochure, extensive TV and radio advertising, and thousands of tracts were features of the effort to reach the public through the eye.

The co-operation of the members of the congregation involved, and the spirit of helpfulness among them has been wholehearted. God has blessed us with rich fellowship, and now, we pray, an abundant harvest.

North Bay, Ont.: "After waiting fhree months (to know for sure) to announce that a group of workers were coming from **Lubbock Christian College** to assist us in a campaign, we have found out that they will not be able to come . . . We are now trying to make arrangements for others to come and take their places."

"The attendance for our services has been: 35 for Sunday School; 40 for morning worship; 25 for evening attendance and 25 for midweek service. Twenty-five is the average for the young peoples' class. The contribution for April averaged $55.00. Vacation Bible School material has been ordered for 300 students. — **C. Lansdell.**

Ice Lake, Ont.: Two young men of **Michigan Christian College** have arrived in this place to preach and do personal work for the summer. At **Fennel Ave.** in **Hamilton** the entire collection for June 21 has been designated to the **Ice Lake** work.

HERE AND THERE

Carman, Man.: Bert Thompson, who has been labouring for four years in **Kingston** will take up work in **Carman** in July.

HERE AND THERE

Prince Albert, Sask.: Clinton Brazle, North Weyburn, Sask., conducted a **Leadership Training Course** May 11-15. He will present the same course for the church in **Saskatoon** June 13-16, Lord willing.

Wawota, Sask.: One was baptized in a meeting April 19-26.

North Weyburn, Sask.: 15 young men participated in a preacher's training class conducted by the **Airport** church. Most of this number go out regularly to preach for congregations in the area. Two are completing grade 12 and plan to take advanced schooling to prepare to preach fulltime. **Ron Surry, North Battleford** has received a scholarship to attend **Freed-Hardeman College, Henderson, Tennessee. Bob Parker, Bengough,** plans to work for a few months to obtain funds to proceed with his preparation to preach.

HERE AND THERE

Burnaby, B.C.: There was good interest and two restorations during the meeting conducted by **Jim Hawkins** in May.

Nanaimo, B.C.: The July first lectureship will be at this place this year.

Salmon Arm, B.C.: A three day young peoples' lectureship is announced, July 1-3. Some time will be spent in personal work preparing for the gospel meeting on July 5. **Ron Beckett** has been assured support by a church in the South to move to this work.

World Fair Report: By June 9th (7th week) 4,953 had enrolled in a Bible Course and 7,082 had received literature making a total of 12,035 contacts from 50 states and 61 foreign countries representing 142 different religious bodies.

HERE AND THERE

Buffalo, N.Y.: Two have been baptized and two added by membership recently. The **Herald of Truth** TV series entitled the "Fall of Man" is now on Channel 7 at the prime time of 9 a.m. each Lord's day. This is being aired at no cost and can be encouraged by regular letters to the station by viewers. Address **WKBW, 1420 Main St., Buffalo,** N.Y. In addition, the radio series, AM (1400 kc) and FM (103.3 ms.) can be heard each Sunday night at 10. This time, worth $77 per week is made available at a local cost of $13 per week. Address **WYSL, Statler Hilton Hotel, Niagara Square, Buffalo 2, N.Y.**

Niagara Falls, N.Y.: This church recently appointed as elders, **Charles Clark, Stanley Hughes, Jim Langford,** and **Wesley Varney;** and as deacons, **Gordon Fees, Bill Flanagan,** and **Keith Shaw.**

Cooperstown, N.Y.: Mitchell Embry has resigned his work as a school teacher to succeed **Floyd Mitchell** as preacher at this place.

Lewiston, N.Y.: Don Peirce and **Dave Mitchell** were recently ordained as elders of this church.

Rochester, N.Y.: The **Lawson Rd.** church in **Rochester** with **Medford Kaehele** as evangelist plans to establish a congregation in Eastside. This will be the fourth congregation in the city. Further long-range plans call for starting a congregation on the south side not later than 1968.

Albany, N.Y.: This church is six months old and has three evangelists, **Perry Newton, Bob Scott, Norman Bales,** a lovely building, and a comprehensive program of teaching, preaching and benevolence — "all a product of faith, vision, planning, and 'doing it'." **Dave Hearn.**

Ithaca, N.Y.: This church with evangelist **Jim Johnson** will establish the church in **Auburn, N.Y.** early this year. The population is about 40,000.

JAMESTOWN, N.Y.

(Continued from page 19)

in excess of 60,000. It is the center of Western New York's furniture industry. At present the nearest congregation is more than fifty miles away at Bradford, Pa.

The three men who will work in Jamestown are all native Texans. All graduated from Abilene Cthristian College. They accumulated several years of experience in the south before moving to Jamestown.

The oldest member of the group is Charles Williams, 35 For the past four and one half years, he has preached for the church in Tomball, Texas. The church in Tomball has the oversight of the Williams work in New York.

Jim Sheerer, 34, of Austin, Texas moves to Jamestown after six years work with the Highland Village congregation in Austin. Highland village will continue to support the Sheerers in Jamestown.

The third full time evangelist is Norman L Bales, 29 formerly of Houston, Texas. Bales is supported by the Garden Oaks congregation in Houston. Bales moved to Jamestown on May 18 to make preliminary preparations for the establishment of the congregation.

Plans for the work in Jamestown include a $600 monthly working fund to be used in radio and newspaper evangelism along with other mass media. The group possesses an offset press which will aid them greatly in communicating the word.

An intensive campaign for Christ with workers coming from supporting congregations is being planned for the summer of 1965. Personal work plans include intensive cottage meeting work and hospital visitation.

By Norman L. Bales
P.O. Box 998
Jamestown, New York 14701
6-1836

TEACHING GOD'S WORD

(Continued from page 18)

Make Effective Church Visits, Organize a Cradle Roll.

5. *"So You Work With"*, David Cook. ($1.00 each) 7 booklets in a series on "So You Work With Nursery Children, Kindergarteners, Primaries, Juniors, Junior Highs, Senior High Youth, Young Adults.

6. *Teaching Series,* Judson Press, ($1.00 each) Nine booklets in this teaching series. One each on: Nursery Children, Kindergarten Children, Primary Children, Middlers, Juniors, Junior Highs, Senior Highs, Older Youth, Adults.

7. **Understanding the Pupil,* Marjorie Elaine Soderholm, ($1.25 each) Three parts: The Pre-School Child, The Primary and Junior, The Adolescent. These booklets help teachers to understand their pupils mental, physical, social, emotional and spiritual characteristics and tells them how to teach God's word as it relates to these. Very good.

8. *Successful Sunday School Service,* Scripture Press, (.85 each. **How To Teach Adults,* Henry Jacobsen. *The *"How" of Effective Lesson Preparation for Adults,* Henry Jacobsen. *How to Organize Adults,* Henry Jacobsen. *How To Do Effective Visitation,* Craig Massey.

Since I haven't read all of these booklets, I cannot recommend them freely. I am confident that there must be good practical ideas in each one which would improve our teaching. In many of them there are likely statements we would not agree with such as on the subject of salvation.

Those I can recommend as a result of personal study are marked with an *. This doesn't mean I agree with every statement in them. Those by members of the church can be used to begin teacher training.

Next issue we hope to list magazines, filmstrips, and records on teacher training. Inquiries and suggestions are invited.

LEADERSHIP TRAINING

400 people assembled with the Airport Church of Christ, North Weyburn, Saskatchewan on May 10 to hear three addresses by Jim Wilburn, Wichita Falls, Texas on "Building Dynamic Leaders for Christ." Visitors were present from a wide area covering parts of three provinces. This was the climax in a four-month program aimed at developing better leaders for the church, according to Clinton Brazle, one of the preachers working with the church meeting on the campus of Western Christian College.

A two-day session was conducted in January with area leaders present to discuss needs in such a training program. This was followed up with weekly classes for men on a local level. Use was made of the new filmstrip set, "Leadership for Christ", produced by Wilburn.

For a week just prior to the May meeting a series of training sessions were conducted with L. W. Fisher, Myrtle Creek, Oregon, aimed at training people to conduct cottage meetings or home Bible studies. Thirty people attended these sessions which sometimes lasted to 11 p.m. Interest is high and classes continue in personal work as well as participation in a visitation program. A campaign is set to reach every home in Weyburn August 16-23. Speaker on this occasion will be Paul DuBois, Brookside church, Tulsa Oklahoma. The Brookside church supports the Brazle family in Weyburn.

LAKEHEAD CAMPAIGN

51 personal workers are now committed to assist in the Lakehead Campaign Aug. 12-30. 30 of these are coming from the Taylor Blvd. Church in Louisville, Ky., at their own expense, on holiday time. These will work from 3 to 10 days depending upon time available.

Four Ontario and Manitoba evangelists are included in the 51: Murray F. Hammond, C. G. McPhee, L. Louis Pauls and Keith T. Thompson. Bro. Dennis H. Johnson, Canadian evangelist now working in Minnesota, wil lalso help. These men will be invaluable in "tying together" the voluntary efforts of those coming for a few days each.

Others are expected to decide soon, or we are now trying to complete arrangements, to work in this attempt to saturate Port Arthur-Fort William with invitations and Gospel teaching. The Roy Merritts, now at the Lakehead, and others who are "settling in", are not included in the above figures. All who can are invited to spend their holiday working and worshipping in this Campaign.

—Harold Hazelip

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sun. 8:00 p.m. Wed. Eldon Davis, PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Russell M. Laycock, sec., Rosebank.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10:30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 6:00 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:00, 11:00 a.m.; 7 p.m. Sun.; Women's Bible Class 8 p.m. A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 6:00 p.m., Tues. 7:30 p.m., John N. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; D. Hicks, sec.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., Huron St. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E., J. C. Clifford, ev.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lilloet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m., 4:00 p.m. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Wed. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040; Ray Lock, sec., 18 Georgian Rd. 474-4033.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
808 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy 10:00, 10:45 a.m. C.S.T., Mrs. C. A. Perry, sec. Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec. F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Arnold E. Smith, sec., Box 267; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. J. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

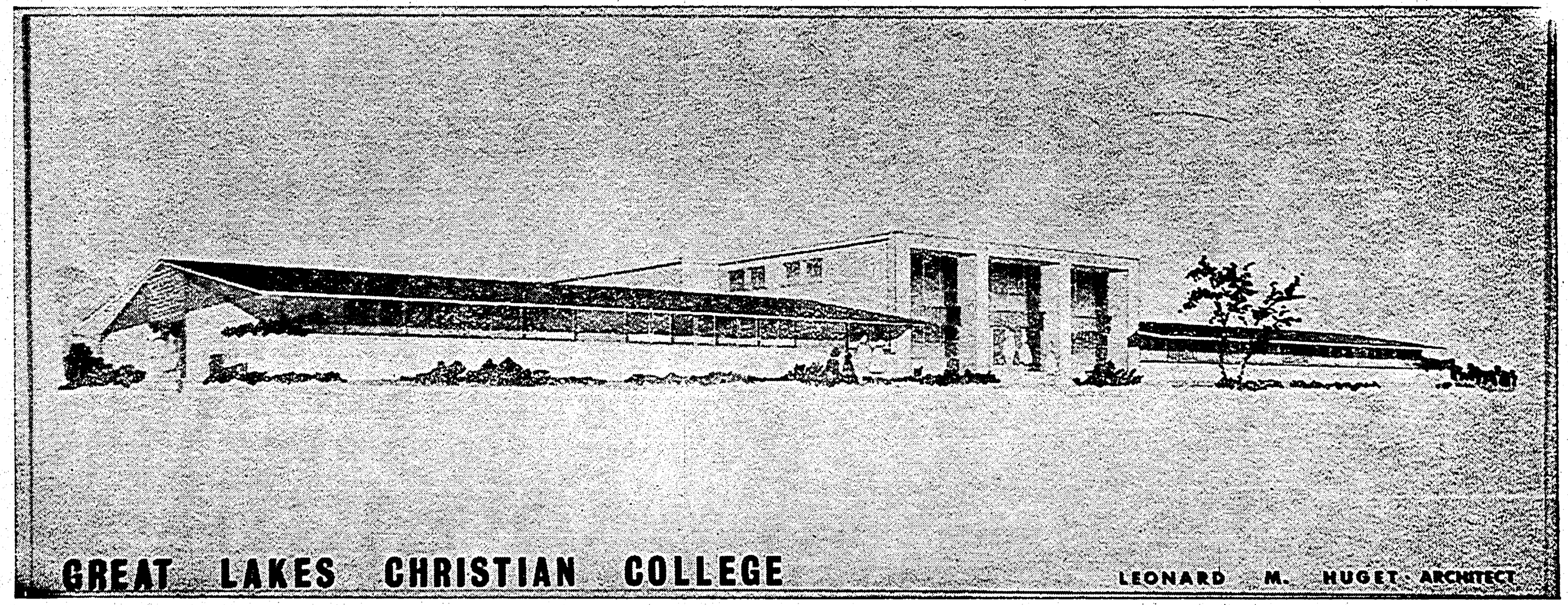
Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.



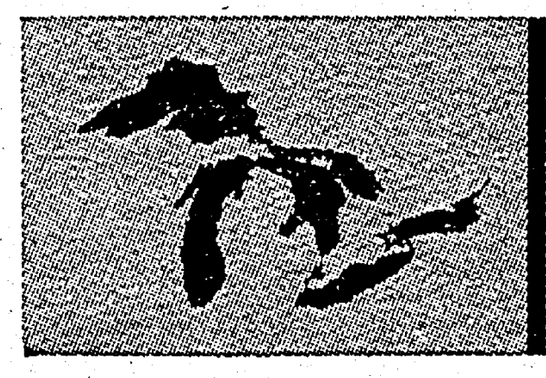
New Administration Building: Eight Classrooms, Assembly Hall, Offices

GREAT LAKES IS GROWING!

The scheduled opening in September of the new classroom building demonstrates that G.L.C.C. is growing! The "old" main building now becomes the Girls' Dorm. The College's largest enrollment is expected for 1964-1965!

GROW WITH GREAT LAKES

The church is growing in Canada today. Never has there been a greater need for dedicated, well-trained, spiritual workers in the church. Christian Education on the High School level supplies vital aid. Young people: Grow in faith as well as in knowledge. Prepare now for responsible adult Christian service. Enroll at G.L.C.C. today.



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Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 7 BEAMSVILLE, ONTARIO August, 1964

REFORMATION OR RESTORATION?

By Harold Hazelip, Louisville, Ky.



The title, "Reformation or Restoration?", introduces an entirely fresh and meaningful concept of serving God to many people. We are all somewhat familiar with the Reformation movement and with the necessity for reformation which had developed prior to and during the Middle Ages. However, the movement to restore New Testament Christianity rather than to reform existing religious bodies is not as well known. In a word this sums up the distinctive peculiarities of the churches of Christ; we are different from other religious bodies because of our continuing effort to *restore* the Church as it existed in the first century!

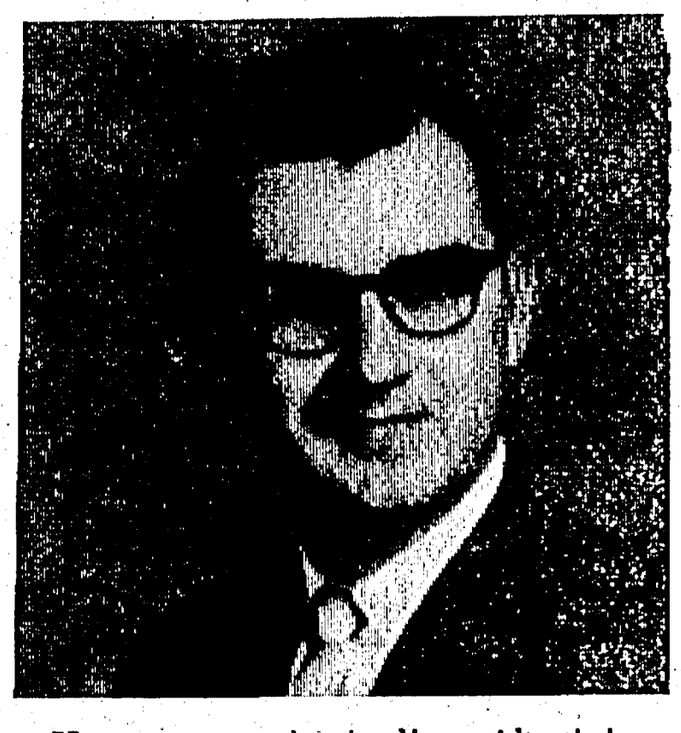
The Need For Restoration

Before we become concerned about either reformation or restoration in religion, we must first learn that a reformation or a restoration is needed. If there has been no departure by men from the Divine standard of God's Word, then no restoration of the ancient order is needed; but if Christianity was corrupted during the centuries, our most important business in life is to restore perfectly that original religion which was established by Jesus Christ. The New Testament plainly and frequently foretells an apostacy of the Church which would definitely occur. In 2 Thess. 2:1-5, Paul warned, "Let no man deceive you by any means: for that day shall not come (he is speaking of the day of the second coming of Christ, the end of the world), except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet

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THAT THEY ALL MIGHT BE ONE

By Joe D. Gray



He was an Australian Aborigines and he was confused. As a boy in his tribal area A missionary had taught Jesus Christ. He had believed. Upon reaching manhood he went into Melbourne, then Sidney and listened to numerous preachers teach Christ. Each one seemed to teach something different. As I talked, attempting to restore his faith, he kept shaking his head saying, "I don't know. I'm all mixed up. I'll have to have time."

In Lahore, Pakistan, the group of college boys listened attentively as I spoke on the spread of Christianity in the world. During the question and answer period they kept asking, "Are Christian churches growing or proselyting?" They felt that the latter was the case in most instances and it all seemed rather foolish to them.

In the United States I talked to a

(Continued on Page 3)

WHY WE BELIEVE THE BIBLE

By Keith T. Thompson



The captain of a sailing vessel hired a new sailor who had boasted of his long experience at sea. Trusting him, the captain one night placed him in charge of the pilot wheel. "Do you see that star straight ahead? That is the North Star. You are to keep the ship going directly toward it. Understand? If anything goes wrong, call me immediately." "Aye, aye, sir; that I will," was the response. The new "pilot" committed two unpardonable errors. He drank some whiskey and then fell asleep. When he awoke he looked frantically for his guiding star. He discovered it at his starboard aft, about 130 degrees off the proper course of the ship. In great excitement he rushed to the captain. "Captain, wake up! Give me a new star to steer by; we've gone past the first one." The captain hurried past the half-drunken sailor and turned the ship in time to avoid crashing on the rocks.

The North Star is the most fixed star in the northern hemisphere. It has been used by navigators during all recorded history for true north. Not until the year 7500, according to astronomers, will another star replace it as the pole star. The Bible claims to be more substantial than the North Star! "For ever, O Lord, thy word is firmly fixed in the heavens." (Ps. 119:89). But like the undependable sailor, some skeptics imagine that they have "progressed" far beyond the Bible. They say that it is outmoded; that it is far behind our modern society. But they have not been able to find a superior substitute for the Bible.

As in all areas of life, we need an authority in spiritual matters. The Christian believers that the Bible is the only authority in religion. He holds this view because he believes that the Bible is the inspired Word of God. Let us consider some of the reasons why this is his belief.

I *THE BIBLE CLAIMS TO BE THE WORD OF GOD*

"All scripture is given by inspiration of God" (2 Tim. 3:16). " . . . holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:21).

The Bible is either what it claims to be, or else it is one of the greatest frauds ever known. Which do you believe it is?

II *IT IS REASONABLE TO BELIEVE THAT GOD WROTE THE BIBLE*

The majority of people believe in a God who is good, wise and loving. Is it not reasonable to believe that such a God would give man a guide to show him how to live on this earth. Surely, God would not be a loving God if He left man to grope in the darkness of earth's jungle of sin and ignorance.

Men would not have written it if they could and could not have written it if they would! Men would not have written it because it exposes them as sinners. Men could not have written it because they could not have made its amazing prophecies. (see point on prophecies)

III *THE BIBLE IS INDESTRUCTIBLE*

Many different groups and individuals have tried to destroy the Bible. It has been attacked by Jews, Gentiles, heathens, kings, scholars, infidels and popes. If men unaided by God had written it, then men could destroy it. Its indestructibility is evidence of its inspiration.

IV *THE INFLUENCE OF THE BIBLE*

A tree is tested by its fruit. So the Bible can be tested by its influence. Think of the influence of the Bible on the following:

1. *Slavery.* About half of the people were slaves in the Roman Empire. The influence of the Bible ended slavery.

2. *The position of women.* Women were little better than slaves in the ancient world. Wives could be beaten or divorced for no reason at all. But the Bible reveals the true position of woman by the side of man.

3. *Our laws.* The greatest statesmen and lawmakers have been influenced by the laws of the Bible. Freedom has flourished where the influence of the Bible has been known.

4. *Literature.* The great writings of men such as Milton, Dante, Browning, Tennyson, Scott and Shakespeare abound with Biblical references. Try to imagine the loss to our literature if all such references were removed.

5. *Education.* Many of the greatest centers of learning were founded by Bible-believing men. The Bible has promoted learning and freedom of speech.

6. *Art and Music.* The great paintings of Michelangelo, Leonardo da Vinci and countless other artists were inspired by this Book. The same can be said for the music of such composers as Handel, Bach, and Haydn.

No other book has had such an influence on mankind. Why has the Bible been the fountainhead of civilization? Is it not because the eternal God inspired the writing of its pages?

V *THE UNITY OF THE BIBLE*

Althcugh it is bound within one cover, the Bible is not just one book but a collection of sixty-six books. Forty writers had a part in its composition. Sixteen hundred years passed between the writing of the first and last books. Yet the Bible is united in its purpose, facts, doctrine and story. The harmonious sound of a great symphony orchestra implies the work of a composer. A beautiful structure of steel and concrete implies the work of an architect. The amazing unity of the Bible implies the work of God.

VI *THE AMAZING PROPHECIES OF THE BIBLE*

A scoffer was ridiculing the prophecies of the Bible, saying they were all written after the events they claimed to foretell. A Christian replied, "There is one prophecy you'll have to admit was written before its fulfillment." "What's that?", asked the scoffer. ". . . there shall come in the last days scoffers . . ." (2 Pet. 3:3), was the reply.

But this scoffer was wrong in his argument. There is historical evi-

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THAT THEY ALL MIGHT

(Continued from page 1)

successful young college graduate. His first statement to me was "Don't talk to me about God. I don't believe in Him." In answer to the query "Why not", he said, "A God who divided wonderful people like mother and father is not a God for me."

Unity is oneness. Oneness is commanded by God of all those who believe in His Son. Jesus prayed "that they all might be one, as thou Father art in me and I in thee . . . (Jno. 17:21). Paul commanded the Ephesians to "endeavor to keep the unity of the Spirit in the bond of peace . . ." (Eph. 4:3) and the Corinthians to "speak the same things, and that there be no divisions among you . . ." (1 Cor. 1:10).

MEN RECOGNIZE THE NEED FOR UNITY

In recent years an increasing awareness of the curses of division as practised in denomationalism has been evidenced in leaders of all churches. News publications have been filled with articles with such headings as "Churches Urged to Unite as One", "Two Churches Are Pushing Merger Plans", "Two Denominations Vote Merger 3-1", "Church Leaders Move to Unity", and "Four Churches to Be Merged Today".

Different solutions to the problems have been offered. One noted evangelist urges that we become more content with an "invisible unity", claiming that division is caused by harmless differences of interpretation. Various ideas of confederations have been (or are being) suggested and attempted. These ideas usually call for an organic union of denominations in one federated Church, with the various denominations maintaining different practises and beliefs. The federations are controlled by representatives of the various denominations involved.

THE BIBLICAL PLAN

The Bible calls for unity . . . not merely union. The oneness of believers as expected in God's word is to be like that which exists between Jesus and God. It is be a oneness which prompts all believers to be "of the same mind and of the same judgement" . . . and "to speak the same thing. (1 Cor. 1:10)

In the first Corinthian letter Paul dealth with the problem of denominationalism as an inspired writer of God. When he heard of division developing among the believers in that city to the extent that some were calling themselves after various teachers, Paul wrote his instructions in three parts:

1. A Command — In the name of Jesus put away these divisions. (1:10)

2. The Cause — Division is evil, being of the world. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Appollos; are ye not carnal?" (3:3-4) Paul thus instructed those believers to put away division for wherever division is, there is sin. Those engaged in it are carnal (fleshly or worldly).

3. The Course — Unity an be found in the written word of God. "And these things brethren, I have in figure transferred to myself and to Appollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." (4:6) Paul, therefore, declares that the way to end denominationalism is for every man to refuse the ideas of man which are different from these which are written.

IS IT POSSIBLE?

Many Bible proofs are available to show that unity among believers is possible. Paul travelled extensively in the world and preached everywhere the same thing. (1 Cor. 4:17). The other apostles taught the same things. (1 Cor. 15:11). As the church began in Jerusalem the new converts were taught one "doctrine" by all of the "apostles". (Acts 2:42)

The fact that God's word (when taken as the complete and final guide) will cause all to believe and teach the same thing may be seen in the following three points: 1. Christians are commanded to be a *speaking* people. (Acts 18:9-10; 5:19-20; Matt. 10:27-28; Mark 16:15; Acts 5:19-20)

2. Christians are commanded to *speak* as the Word (oracles) of God. (1 Pet. 4:11)

3. Christians are commanded (*not requested*) to *speak* the *same thing*. (1 Cor. 1:10)

Since Christ has commanded us to speak the same thing and to speak His Word, it necessarily follows that His Word will teach us all the same things. If such is not true, then Christ has commanded us to do something which is impossible and thus becomes responsible for our being lost. Paul writes that anyone altering or perverting, that Word will be cursed. (Gal. 1:7-9).

THE COST

Paul says that division is evil and that anyone teaching anything other than that which was written in the first century will be cursed. Jesus went even further. He stated that division would cause the world to refuse to believe that He was of God. (John 17:21). It is no wonder that He fervently prayed "that they all may be one: . . . that the world may believe that thou has sent me."

All over the world people are asking "If Christianity is all that you say it is *WHY* can't you get together yourselves on what is right???" I have been in 21 countries around the world in the last three years and everywhere people are asking the above question. Many have become confused and rejected Christ completely. Pagan teachers are shouting that Christianity is dying.

Churches of Christ in over 100 countries today are pleading for unity on the basis of the Bible. Since the kingdom is spread by the sowing of seed and the seed is the Word (Luke 8:11), we can restore the kingdom anywhere in the world with the sowing of that seed. By refusing to be guided by men and by following that which is written all will believe the same things on every subject discussed in His Word.

Unity is desired by Jesus; commanded by the Spirit; expected by God. Should we not be willing to follow their instructions to restore it among believers today???

HERE AND THERE

Vandeleur, Ont.: The brethren rejoiced at obedience to the gospel by **Clara Wiley.**

Gospel Herald

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CONVENIENCE OR CONVICTION



Fortunate is the man who has healthy convictions in matters of importance. These convictions may get him in trouble at times. They will not let him lower himself to shameful conformity. Neither will they let him be untrue to himself.

One of the great characteristics of our Lord, when He walked the earth, was the strength of his convictions. Time and again He spurned the temptation to take the easy way. Over and over He emphasized to His followers that the course of least resistance was not God's will. It took them a long time to catch on.

Jesus found it necessary to condition his disciples intensively for His approaching death. Matthew recorded just when this conditioning began: "From that time began Jesus to show unto his disciples that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." (Matt. 16:21). The reaction of Simon Peter is a clear indication that men need understanding and truth along with their resolutions. Peter's convictions in the matter were active. His understanding was deficient. Jesus referred to Peter as Satan. (Matt. 16:23).

God has made us rational beings. He has stamped us with His own image. Animals allow pain, pleasure, and convenience to govern their actions and habits. Man is expected to learn how to endure pain for a worthwhile purpose whether it is the final agonizing gasps in a race or the laborious discipline of the laboratory or library. Man is also asked to forego pleasure when the action would displease God or harm one who is in God's image. The New Testament is full of admonitions against following the course of convenience in matters where God has spoken.

Jesus said to a tradition-bound generation: "Ye shall know the truth, and the truth shall make you free" (John 8:32). This presupposes that His hearers would act on truth learned and not allow themselves to be slaves to error. We are told, "But be ye doers of the word, and not hearers only, deluding your own selves" (James 1:22).

Any person who has done much personal Bible teaching to individuals can name incident after incident where men and women have agreed that the teaching was true, but have refused to act accordingly. These are like the rich young ruler who came to Jesus asking what he must do to gain eternal life. When he received his reply, "he went away sorrowful" because he could not face up to a readjustment of his life.

Men today turn away sorrowfully from the acceptance of new truths in Christianity for a variety of reasons. At the back of these reasons, or excuses, usually is found flabbiness which allows convenience and security to dictate in spiritual affairs. Tragedy is the end result.

Often men and women refuse to obey the Gospel of Christ because of a parent or mate who would disapprove. The convenience of a cradle to-the-grave family religion is a big factor in the lives of some. Acceptance of such eliminates any need for personal choice and strenuous search for truth. Of course a person who does not follow a religion of personal choice and deep conviction does not follow the religion given by Christ.

In passionate words our Lord condemned the mistake of allowing people and things to transcend truth: ',If any man cometh unto me, and hateth not his own father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). The context indicates that the word "hate" is used here in a religious sense in a comparison of affections. Our Lord is simply calling for men to give Him their highest affection. This cannot be done when we turn away from His revelation of spiritual truth.

Honestly morality decency and responsibility will be seen in the life of a man who has the courage

(Continued on page 16)

THE WORLD'S FAIR EXHIBIT

Restore the church of the New Testament!

This is the unique, world - wide plea of Churches of Christ. To faithfully reproduce the concept of Christian doctrine and practice as revealed in the New Testament is an objective for which members of the church are fervently striving.

The position of "going back" to biblical ground is considered neither hopelessly idealistic nor a retreat to antiquity. Rather, it is thought to be the most progressive and most relevant thing for Christians to do if they are serious about religious unity.

The restoration method for achieving this unity in Christ is the main thrust of the Churches of Christ exhibit at the New York World's Fair. The development of the World's Fair exhibit was conceived and promoted by the Queens Church of Christ in Flushing, N.Y., located less than one mile from the World's Fair site.

The exhibit area includes a total of 1,050 square feet, or the most space of any group in the building.

Although more than 18,000 persons had registered through July 7, it is apparent from the distribution of printed teaching materials that no more than one-fourth of the visitors who enter the exhibit register. Approximately 75,000 individual pieces of free Christian literature were given out in the first eleven weeks. During this period of time, 700,000 persons entered the Protestant and Orthodox Center — or approximately 5 per cent of the 14 million persons who entered the Fair grounds. Of this number, it is believed that close to 350,000 persons — or about one-half of those who entered the building — have seen the Churches of Christ exhibit and talked to the gold-uniformed hostesses and teacher-counselors.

Results of the exhibits have been both immediate and widespread. Three of the visitors were baptized after hearing the Gospel in the exhibit area. Persons from 63 nations, all 50 states, and the District of Columbia have been among those who registered an interest in non-denominational Christiaity during the first 11 weeks of the exhibit's operation. Of the total registered, 9,286 had enrolled in the free six-lesson World's Fair Bible Course, designated as "1964/65 B.C." Visitors who have become acquainted with Churches of Christ at the Fair represent 145 different religious bodies.

Among the ten distinct elements in the overall evangelistic exhibit, are:

A lighted multi-lingual panel of "The CHURCHES OF CHRIST salute you" (Romans 16:16) in ten languages — English, Portuguese, Japanese, Polish, Italian, Swedish, French, German, Spanish, and Russian.

International directory — Information of locations and contacts of Churches of Christ throughout the world has been organized and published in one massive directory. The material has been encased in plastic pages and alphabetised by continent. The directory contains approximately 12,000 listings. Visitors can find the location of the congregation nearest their home.

Electronic Bible "teacher" — Known as the Directomat, this machine is self-operated by visitors who simply push any one of 120 buttons to find the Bible answer to popular religious questions. The answers are printed on small tickets and dispensed by the machine within six seconds after the button is punched.

Cinebox Bible teacher" — This machine consists of 40 different three - minute films on basic Bible themes, produced in sonud and in color, which visitors can see by pushing any one of the 40 buttons.

Free Christian literature — Tracts and religious booklets are available in the English, Danish, French, German, Italian, Norwegian, Spanish, Swedish, Portuguese, Japanese, and Russian languages. One special brochure, originally written and designed, is offered to all visitors. Its title is: "In the 20th century, Christianity can progress only by turning to the 1st century."

Free Bible Course — This six-lesson course was originally written and designed for World's Fair visitors. The six-lesson topics are "Man's Guilt," "Christ the Answer," Man's Response to Christ," "Christ and His Word," "Christ and His Church," and "Christ our Master." Lesson 1 is presented to visitors who enroll at the exhibit and the remainder of the course is sent by mail.

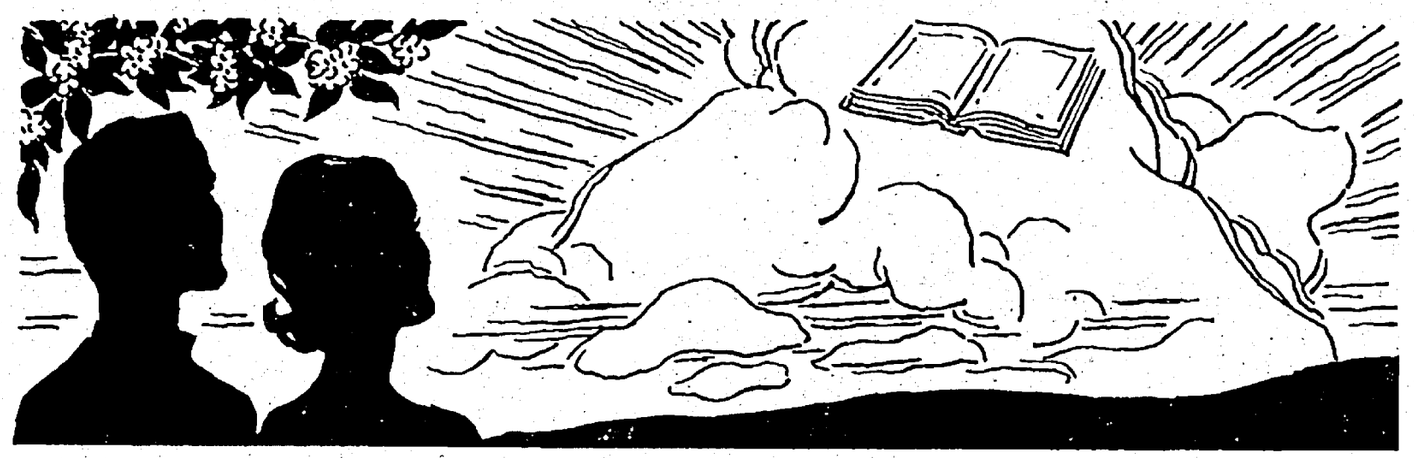
Follow-up program — Those who register an interest in New Testament Christianity are being visited when they return home by local members of Churches of Christ who have been notified by the Fair teaching staff of their interest. Through July 3, more than 3,500 names and addresses had been forwarded to congregations throughout the world as the follow-up notification plan — involving six full - time workers — moved into high gear.

PRINCE ALBERT, SASK.

The Roger Jeal family, from Burnaby, British Columbia, is scheduled to arrive in Prince Albert by July 19 or 26. He has been preaching for the church in Burnaby for the past nine years while supporting himself as a civil engineer. This congregation has grown from five to 70 members in that period. The Jeals have four children: a foster daughter now taking nurse's training, a daughter who has just completed business college, a boy 12 and a boy four years of age. One of the special reasons we look forward to having the Jeals in P.A. area is because of their experience in camp work. With the Jeal's help, P.A. will supply all the teachers for our Bible school, which is scheduled to begin on July 20.

My family and I are moving to Saskatooon the first week in August. This move will terminate a four-year stay in P.A. We love the north and as the time comes to move we, in many ways, wish we were not. We do, however, look forward to working in Saskatoon, especially with the University "set-up." I will plan to complete the work on my M.A. degree with the writing of my thesis there. —Walter Straker

A page for CHRISTIAN YOUTH



Ray Miller, Editor

IT'S YOUR AGE, TOO!

by Ed Bryant

Much has been said, printed and broadcast in recent years about the responsibility shared by all adults of this generation to place before our young the kind of example that will inspire them to higher standards of life and morality. This responsibility is no less than it has ever been, nor would we attempt to minimize it.

There occurs to us, however, the thought that many of our young people of today have within them the seeds of reform. They have ample opportunity to observe today's adults and to note the inconsistencies of their lives. They have the energy, the zeal and enthusiasm to do something about the way things are. This should place upon them the burden of their knowledge and imbue them with the courage of conviction.

Instead of the stand-off complaint of "why don't they?" the challenge of youth to youth should be, 'why don't WE?". Rivers become crooked because they follow the lines that offer the least resistance. So do human lives. Youth needs the counsel and advice of advanced years, but this should in no wise prevent them from raising their voices to offer their own suggestions. Just because we are young is no excuse for keeping quiet about things we know are wrong. It has ever been up to the young to "take the bull by the horns" and right the wrongs of their own generation.

Who has not heard true stories of people who have risen above their own heredity and environment to attain heights of greatness? What about the son of the town drunk, who rises to manhood with the grim determination never to allow such things in his life or the lives of his children? Or consider the daughter of a "scarlet woman," who observes with horror the degradation of the life of her own mother and resolves that her life will never be like that! Men like Abraham Lincoln and Booker T. Washington as well as countless others have soared to heights of fame and nobility from low and humble surroundings of early life. No doubt the youth of their day had also heard that they were "going to the dogs". Incidentally, the dogs are still waiting for youth to come to them.

So you have observed things wrong in your family, your school, and in your church? Alright, what are YOU going to do about it? Can you honestly offer valid criticism if you are no more determined to correct those wrongs than are the ones whom you criticize? It is no less YOUR place to take action than it is the place of those around you. Do you want to be a BETTER father than your own, or is your attitude one of "good enough for Dad — good enough for me"? Would you like to make a better mother and home-maker than your own mother, or will you be content to let things slide as they are? Are you dissatisfied with the kind of preaching you get in your church from week to week, without resolving to become a BETTER preacher than any you have heard? If so, shame on you!!

If you are not a Christian, do you look at those Christian boys and girls around you and say, "No, thanks! I can be just as good a person the way I am"? Or do you say, "When I become a Christian, I will try harder than the ones I see from day to day, and live closer to the Bible than they do!" Conformity is a virtue only when we conform to the things that are right and true. Sometimes it takes a good dose of non-conformity to make things right again.

It is the task of each succeeding generation to justify itself. In this respect, life is like a relay race, in which each succeeding runner must give the very best account of himself that he can. Even if the one before him left him at a disadvantage, he must strive harder to overcome, and not blame the loss of the race on those who have gone before him. As Ann Landers so aptly put it, "If life hands you a lemon — make lemonade!"

It is up to the youth of today to re-establish high standards of morality and right living. If it is apparent to you that the adults aren't going to do it, then who is left? And if YOU don't, who will? If you don't have the courage to stand for right, even against the majority, have you the right to expect others to do so? Reform can often be traced to the lone individual who stood alone to shout, "I object!" In the face of odds that seemed insurmountable, Martin Luther did exactly that, and the great Reformation was under way. Hear also the indomitable Patrick Henry who thrilled a world with his words, "I know not what course others may take, but as for me, GIVE ME LIBERTY OR GIVE ME DEATH!" I am persuaded he meant what he said.

Paul told the brethren in Thessalonica to "prove all things, hold fast that which is good" (I Thess. 5:21). This would be good advice with which to temper the foregoing exhortation. It is an adult age, but IT'S YOUR AGE, TOO! Accept those things that are true and good, and hold them fast. Never let them go. Couple this with the firm resolve to discount and discard all the things that are wrong, and you will have a philosophy of life that will help you to make of your generation just what it ought to be. But don't try it without God. You and God constitute a majority, an unbeatable combination against which the forces of worldliness and evil have never been able to stand. With His help, you will win! And the generation that follows yours will be glad you did!

REFORMATION

(Continued from page 1)

with you, I told you these things?" Paul positively states that a falling away from the faith shall occur, and gives as one of the marks of it the high exaltation of one man in religion. In 1 Tim. 4:1-3, he penned a similar warning to Timothy, a Gospel preacher: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to obstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Again, a departure from the faith is plainly declared by the Spirit to be coming, and two marks of it are to be 'forbidding to marry' and 'commanding to abstain from meats'. One other prophecy of this nature should suffice to establish the point of our investigation beyond doubt, that an apostacy of the Church was predicted by inspired men. Peter writes this warning in 2 Pet. 2:1-3: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow there pernicious way; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not". These passages plainly contradict a teaching which is often heard that Christ would preserve His Church from error and departure. God has providentially preserved His Word which is the guide for all of our religious conduct, but men have free wills and they often depart from that Word. A large number of New Testament passages warn that such departures shall occur, and history demonstrates that they did occur!

An Old Testament Parallel

When we have learned that a correction of errors is needed, we still might hesitate to embark upon such a course as an attempt to restore New Testament Christianity if there were not some incidents in Bible history of this same sort of work being done previously. But there are such examples for us. Josiah came to the throne of the ancient nation of Judah in the latter part of the 7th century BC. He was only 8 years old when he began to reign, and did not realize for some 12 years that the people he was leading had departed so far from God's Word. The people of Judah had stopped keeping the Sabbath, had set aside the annual feasts of the Law, and had even turned to the worship of idols instead of the true God. One of the Kings of Judah had made his own son pass through fire in sacrifice to Moloch, a heathen idol, and groves and images for the worship of idols existed in Jerusalem as in any other pagan city. One day workmen who were repairing the Temple found a copy of the book of the Law in the Temple, and someone read it to the King. King Josiah had the book verified as the true Word of God, and immediately set about to restore the practice of the ancient religion given by God through Moses. King Josiah did not begin a new religion, he simply led a return to the true religion for his day. In a very similar fashion, men who emerged from the Dark Ages realized that an apostacy had occurred. When the Bible, which had been inaccessible to the common man for 1,000 years, began to be translated into the language of the people and to be reproduced in abundance of copies following the invention of printing in the 15th century, attempts to get back to the Bible in religion became common. A giant reformation movement was born which did much to open the eyes of men to the teaching of the Bible. Mistakes were made, human leaders were developed, and a multiplicity of divisions occurred, but much was accomplished. However, confusion followed and it became increasingly difficult for the common man to distinguish between the varying doctrines. The lines of division were rigidly drawn.

Unity By Restoring New Testament Christianity

Around the beginning of the nineteenth century, a group of men in different geographical areas, unknown to each other, began almost simultaneously a new appeal. They were weary with denominationalism, with its spirit of faction, and were anxious to reproduce the unity which the New Testament pleads for. They realized that unity upon one human creed, or any human leader, or any human name would be impossible. But there was hope that if the Word of God were taken as the only guide and all creeds were rejected, and if Christ were taken as the only Lord and men were not followed above that which is written, and if the name of Christ were worn and all other names laid aside in religious matters, *there could be unity!* The movement to restore New Testament Christianity was under way! Entire congregations of various religious bodies laid aside uninspired creeds and divisive names and began the appeal for unity upon the Bible alone. The movement has continued to expand. This appeal is being sounded in several new nations each year.

Miracles Can Not Be Restored

When we speak of restoring New Testament Christianity, we recognize that some things of a miraculous nature characterized that early Church which cannot be restored today, because miracles were given to confirm the preaching of the Word until the perfect law of liberty was completely revealed. Paul told the Corinthians, "Charity (or love) never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away". (1 Cor. 13:8). Miraculous gifts were temporary during the infantile state of the Church, but when the New Testament was fully revealed and completed, the need for inspired teachers who could confirm their teaching by miracle ended. One could learn the true teaching by reading the Words of inspired men in the New Testament books. When King Josiah led in the restoration of the keeping of the law of Moses in Judah, he could not bring back the miracles which had

(Continued on page 14)

WHY WE BELIEVE

(Continued from page 2)

dence that the Old Testament was translated from Hebrew into Greek 280 years before Christ. Thus the many prophecies made in the Old Testament and fulfilled in the New Testament could not possibly have been written after their fulfillment.

Twenty-five prophecies, written in the Old Testament from 500 to 1,000 years before their fulfillment, were all fulfilled literally in one twenty-four hour period covering Christ's last sufferings. Many of these predictions were fulfilled by pagans who knew nothing of them, or by powerful foes of Christ who would not knowingly fulfill one verse of Scripture concerning Jesus of Nazareth.

1. Christ was to be sold for thirty pieces of silver. Zech. 11:12; Matt. 26:14, 15.

2. He was to be betrayed by a friend. Ps. 41:9; 55:12-14; Matt. 26:47-50.

3. The money obtained was to be cast to the potter. Zech. 11:13; Matt. 27:3-10.

4. His disciples were to foresake Him. Zech. 13:7; Matt. 26:56; Mark 14:27.

5. He was to be accused by false witnesses. Ps. 35:11; Ps. 109:2; Matt. 26:59, 60.

6. Jesus' face was to be smitten and spat upon. Isa. 50:6; Matt. 26:67.

7. He was to be dumb before His accusers. Isa. 53:7; Matt. 27:12-14.

8. He was to be wounded and bruised. Isa. 53:5; Matt. 27:26.

9. He would die under judicial sentence. Isa. 53:8; Matt. 27:1-26.

10. His hands and feet were to be pierced. Ps. 22:16; Lk. 23:33; Jn. 20:25.

11. He was to be crucified with thieves. Isa. 53:12; Mark 15:27, 28.

12. He was to pray for His persecutors. Ps. 109:4; Isa. 53:12; Lk. 23:34.

13. The people were to shake their heads at the Crucified One. Ps. 22:7; Ps. 109:25; Matt. 27:39.

14. The people were to ridicule Him. Ps. 22:7, 8; Matt. 27:42, 43.

15. The people were to be astonished. Ps. 22:17; Isa. 52:14; Lk. 23:35.

16. His garments were to be parted and lots cost for His vesture. Ps. 22:18; Jn. 19:24.

17. He was to cry, "My God, my God, why hast thou forsaken me?" Ps. 22:1; Matt. 27:46.

18. They were to give Him gall and vinegar. Ps. 69:21; Matt. 27:34; Jn. 19:29, 30.

19. He was to commit Himself to God. Ps. 31:5; Luke 23:46.

20. His friends were to stand afar off. Ps. 38:11; Luke 23:49.

21. His bones were not to be broken. Ps. 34:20; John 19:33, 36.

22. His side was to be pierced. Zech. 12:10; John 19:34, 37.

23. His heart was to be broken. Ps. 22:14; John 19:34.

24. Darkness was to cover the land. Amos 8:9; Matt. 27:45.

25. He was to be buried in a rich man's tomb. Isa. 53:9; Matt. 27: 57-60.

It has been estimated that the chance of all these prophecies happening together by accident is one in 33,000,000. And these are only 25 out of about 333 prophecies made about Christ!!

The Bible contains many prophecies which were fulfilled in history. Here are a few examples: 1. The destruction of the great city of Tyre. Ezekiel 26:3-14. 2. Great slaughter to take place in Sidon. Ezek. 28:20-23. 3. Egypt no longer to be a world power. Ezek. 29:12-15. 4. Babylon to be destroyed. Isa. 13:19-21. 5. The history of the Jews foretold. Deut. 28:37; 49-68. Isa. 53:1-3; Hosea 3:4.

VII *THE BIBLE IS CREDIBLE*

1. It is historically accurate. Archaeological studies are continually confirming the truth of the Bible. Dr. Nelson Glueck, distinguished Jewish archaeologist said "no archaeological discovery has ever been made that contradicts or controverts historical statements in Scripture."

2. It is scientifically accurate. When someone suggests a contradiction between the Bible and science, ask two questions: 1. Does the Bible really teach this? 2. Does science really teach this?

Conclusion: Many more reasons could be given for faith in the Bible. Daily reading, combined with prayer, wil reveal the inspiration of the Bible to each individual.

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Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Art of Illustrating Sermons by Ian Macpherson, Abingdon Press, (G. R. Welch Co. in Canada). 219 pages, $3.50 (Plus exchange in Canada).

It is amazing to note that only a half dozen volumes have previously been written on the important topic of sermon illustration. However it is doubtful if any future volumes will excel this one by Macpherson.

The author considers the preacher as an artist. He paints pictures with words, using the human heart as his canvas. As an artist the preacher is constantly trying to perfect his work. This book, **The Art of Illustrating Sermons** will greatly aid any preacher in perfecting his ability in illustrating.

The book is divided under seven main headings — looking them over, sorting them out, tracking them down, drawing them up, storing them away, fitting them in, and putting them across. In the course of presenting this material, Mr. Macpherson includes many of his own excellent illustrations. Reading his illustrations made this reviewer wish for more. A complete book of Macpherson's illustrations would be a treasure house indeed.

Adorning the Doctrine of God and **The Power of Faith**, by John D. Cox, paper, 50c each; five or more copies 40c each.

Here are two booklets of thirteen lessons each with questions and "Pointed Points."

Basic Christian Doctrine by Charles E. Stovall, paper, 75c each, 10 or more copies 65c each.

This is a workbook with lessons on such tpoics as "Does God Require Obedience?", "Is the Bible the Word of God?" and "Christian Activity."

Seventh-day Adventism Refuted In A Nutshell by D. M. Canright, paper, 75c. Published by B. C. Goodpasture, Nashville, Tenn.

A reprint of ten tracts published in 1889. The writer was a prominent Adventist for twenty-eight years. Valuable material in handy, compact form.

What We Believe by Vernon Jacobs, paper, 50c, Standard Publishing, Cincinnati, Ohio.

An introduction to the important Christian beliefs, such as God, the Creator, Jesus the Saviour, The Holy Spirit, The Word of God, Baptism, Seeking Christian Unity and eight other topics.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

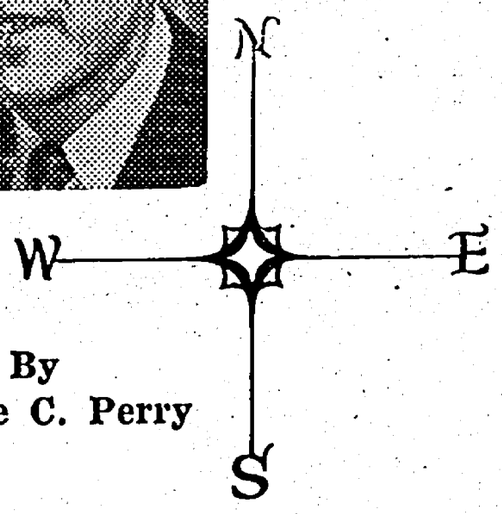
THE CHURCH OF CHRIST IN THE NEW TESTAMENT
(Complete the statements)

1. Jesus said, "And I say unto thee, That thou art ..... and upon this ..... I will build my church; and the ..... of hell shall not prevail against it."
2. Paul said, "The churches of Christ ..... you."
3. To the Ephesian elders, Paul said, "Take heed therefore unto yourself and to all the ....., over the which the Holy Ghost hath made you ....., to feed the church of God, which he hath purchased with his own blood."
4. Describing Christ's authority, Paul said, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his ....., the ..... of him that filleth all in all."
5. In an important comparison, Paul said, "For the ..... is the head of the ....., even as Christ is the head of the church . . . . love your ..... as Christ also loved the church and gave himself for it."
6. To Timothy Paul wrote, "These things I write unto you . . . that thou mayest know how thou oughtest to behave thyself in the ..... of God, which is the church of the living God, the ..... and the ..... of the truth."
7. A full description of the glory of the church is found in Hebrews: "Ye are come to mount ....., and unto the ..... of the living God, the ..... Jerusalem, and to an innumerable company of ....., and to the general ..... and church of the ....., which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."
8. Jesus speaks to the churches of himself: "I, Jesus, have sent mine angels to testify unto you these things in the churches. I am the root and offspring of ....., and the bright and ....

ANSWERS: 1. Peter, Rock, Gates, Mt. 16:18. 2. Salute, Rom. 16:16. 3. Flock, Overseers, Acts 20:28. 4. Body, Fulness, Eph. 1:22, 23. 5. Husband, wife, Husbands, wives, Eph. 5:23, 25. 6. House, Pillar, Ground, I Tim. 3:14, 15. 7. Zion, City, Heavenly, Angels, Assembly, Firstborn, Heb. 12:22, 23. 8. David, Morning Star, Rev. 22:16.



HERE AND THERE



By
Eugene C. Perry

Nanaimo, B.C.: The V.B.S. is to held August 10-14. The first such school was held last year with an average of 94 in attendance. Even better is hoped for this year.

Lectures and discussions on "Total Commitment" featured the July 1st lectureship at this place. There were 108 present with visitors from several points. The hospitality of the Nanaimo church and the fellowship and topics were very enjoyable and uplifting.

HERE AND THERE

Calgary, Alta.: "We are most happy to report three baptisms recently. V.B.S. will be held August 17-21." — **A. Weston.**

HERE AND THERE

Bengough, Sask.: V.B.S. was held July 20-31 with meetings each night at 8 p.m. as well.

Perryville, Sask., July 16: The 1964 Bible School with **Clinton Brazle of North Weyburn** as director concluded today. It was one of the smallest sessions since the first school in 1931. 29 were enrolled with an average attendance of 25. Two young ladies were baptized. It was thrilling to find that 11 out of 15 boys in the school plan to preach.

The **Gospel Herald** was first printed in this community in 1936.

Four students from here hope to attend W.C.C. in September. Dan Straker is accepting a scholarship at L.C.C., Lubbock, Texas.

Swift Current, Sask.: Loans and gifts from friends have enabled the brethren here to do the exterior finish of their building. Money is needed to cover the walls and put the underlay on the floors so that the auditorium may be used. An appeal has been sent out asking individuals to send $2 to make up the $700 needed for materials. Thus the building can be used for V.B.S. and then for a campaign in the fall in which workers are expected from **Kansas City.**

Weyburn Campaign — August 16-23: A group of 24 workers from **Brookside Church, Tulsa, Oklahoma,** will combine with Canadian workers in a **CAMPAIGN FOR CHRIST** in **Weyburn, Saskatchewan,** August 16-23. A survey will be taken of every home in Weyburn as congregations at the **Airport and 10th and Bison** work together to bring souls to Christ. Legion Hall has been arranged for three big nights of evangelistic services (August 19-21). **Paul DuBois, Tulsa** evangelist, will speak. Other nights of the week he will address the church on service to the Lord. Three services are planned at the **Airport** for Sunday, August 23 to climax the campaign. Christians in the area are encouraged to attend both the nights of the evangelistic meetings and the Sunday meetings as well."

— **Clinton Brazle**

HERE AND THERE

Dauphin, Man.: The Summer Tent Meeting was held July 12-19. **Leonard McMimm** of S.W. 36th St. church in **Oklahoma City, Okla.** did the preaching. Also helping were brother and sister **George Bryan** and family of the same city, brother and sister **E. Baggett** and family and brother and sister **A. R. Brown of Searcy, Arkansas.** The **Baggetts** have already spent three summers at this place helping in V.B.S. and song leading. Central church in **Norman, Oklahoma** donated a bus for the use of the church at **Dauphin.**

This small church is happy to have brother and sister **Glen Dods** and family working with them. Brother and sister **Emerson Goud** and family of **Lethbridge** are moving to **Dauphin.** With these encouragements hopes are high. Prayers for this work are solicited. **Brother Dods** is broadcasting Monday through Friday over **C.K.D.M., 7.30 on the dial at 6:55.**

The place of meeting is 916 Main St. and visitors are welcomed.

Winnipeg, Man.: There have been two more baptisms at **Osborne St.** recently. Brethren are becoming enthused about the forthcoming campaign. A special issue concerning the churches in **Manitoba** has been prepared by brother **Murray Hammond** and others and will appear in a month or two.

HERE AND THERE

Ice Lake, Ont.: "A meeting is being held in **Little Current** by the church of Christ each Sunday at 3:30 in the Orange Hall for the duration of the summer. It is our hope that a congregation may be established there." — **Teen-Age Visitor**

Two students who have graduated from the two years at **Michigan Christian College** arrived at **Ice Lake** June 1 to gain more practice and experience in taking the gospel to areas where the church is weak. They are busy preaching and conducting classes, showing filmstrips in homes, and in door to door work. Camp-fire meetings for tourists are planned. **B. Harrell** will be away during part of this time and will speak in **Birmingham, Alabama** and also contact the group from the **University of Alabama** which is expected to participate in the campaign on the Island in August - September.

The two young men are **Dale Rideout and Tom Kemp.**

North Livingstone: Murray Smith of **Omagh** church conducted V.B.S. and meetings at this place during early July.

Iron Bridge, Ont.: A special series of meetings is planned for August.

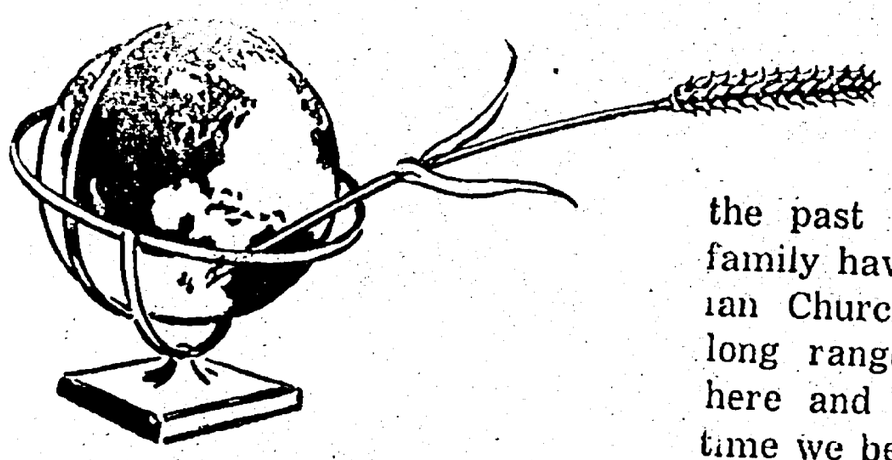
Omagh Bible Camp: We understand that at least 8 young people have obeyed the gospel at this camp during the first two weeks of July.

Simcoe County Campaign: In Collingwood there were forty non-members who attended, six of whom have now been baptized. Attendance reached 100 on June 24. Calls were made at 1,560 houses; 1,000 invitations were handed to workers at the shipyards; 533 telephone calls were made and 35 film showings and Bible studies were conducted at this place. Four young people were baptized at **Newmarket.** Baptisms at **Pine Orchard** and **Barrie** bring the total to date to 22 if our information is reliable.

A similar campaign for next year is in mind and it is hoped that more helpers will be available from Ont-

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS



NORTH IRELAND

Ten gospel preachers begin an intensive campaign in Belfast, Ireland on August 9. Tracts are needed and should be sent to the church at 121 Agnes St., Belfast, North Ireland. Prayers are solicited on behalf of this effort. There will be a one week V.B.S. and a tent meeting in which Bill Hatcher will do the preaching. The first church building to be built by the church in Ireland will be begun on the location of the tent meeting imediately after the meeting.

NORTHERN RHODESIA

The Allen Bells and Betty Bailey have returned to Canada. The Bell family left the gas washer with sister Leonard Bailey (nee Mabel Rogers). She writes, "Please accept our heartfelt thanks to those who gave money to help with the purchase of the Maytag gas washer that was presented to the Bell family before they came to Africa in 1962. When they left to return to Canada they gave the machine to us and refused any payment as they said it had come from you. It is surely a pleasure to have and use.

"We have so enjoyed having Betty Bailey in our home the past 18 months. . . . She has been a real worker and we wish other Canadian young people could be encouraged to follow her example . . . our staff here is at a low ebb. We hope to make a visit to England and Canada in 1965 but plan to return if we can find support and the political situation here will permit us to. Please pray that we may be able to.

"The Gospel Herald means more to me now when I'm so far from home, it's almost like a letter from home." — Mrs. Leonard Bailey.

ASSAM, INIA

"We know that many have been praying for this work. We feel that prayers have been answered. Prenshon Kharlukhi who filed the suit in court against us has not troubled us directly in the past two months. He and his family have now gone to the Christian Church. He may still have a long range plan to get us out of here and take over. In the meantime we bend our efforts to building up the cause of Christ in this area. Since the problems have died down the interest of some seems to have become less.

"Two weeks ago we baptized two men from a remote village that some of us had visited recently. It was necessary to walk about ten or twelve miles from where the Jeep was left to get there. They walked and rode to Shillong here for the baptisms. This week-end (June 13-14) Ray McMillan and David Hallett and some of the brethren from here went to another village about 45 miles from here. They stayed over one night sleeping on the floor of a native hut.

"Although the weather in much of India is very hot just now, here it is relatively comfortable. Some people are holidaying here now to get away from the heat in other places. The raining season (monsoons) will begin any time now. This will restrict some of our activities in some directions. We hope to be able to work in other directions to further the cause of Christ here. Tract publication, correspondence courses and personal work can be carried on in any case."

—Donald E. Perry

Help for this work may be sent by postal money order to **Donald Perry, Mawlai, Phudmawri, Shillong, Assam, India or to Donald Perry, Box 399, Beamsville or to Art Fleming, Box 70, Beamsville.** E.C.P.

David Hallett writes that a six lesson Bible course is now translated into Khasi and 16 persons are taking it. 88 others are taking other series of lessons of this nature.

Note: Slide showings of slides from Shillong can be arranged during the month of August by churches in driving distance contacting the Gospel Herald office.

JERUSALEM, JORDAN

"One of the greatest items of news that we have to report is the fact that it looks like we will have property soon for a church building. The elders at East Gadsden have been in contact with the owner in Sweden and have agreed on the price. $29,000 for just a little less than one acre on the Mount of Olives, less than a Sabbath day's journey from the wall of the city."

Our number now totals 20 but few more than half of that number are faithful. Our teaching program has reached over 100 by far.

As the result of one advertisement in our local paper concerning the Bible course we have enrolled a total of 66 with 45 being very active.

ALL OVER THE WORLD

A recent survey by Bro. Glover Shipp of Pepperdine College showed that churches of Christ are now meeting in at least 104 nations or individual territories throughout the world. These include:

North America: Alaska, Canada, Greenland, United States, Mexico.

Central America: Guatemala, El Salvador, Costa Rica, Panama, Canal Zone.

Caribbean Area: Cuba, Bahamas, Jamaica, Haiti, Dominican Republic, Bermuda, Puerto Rico, Virgin Islands, St. Vincent, Barbados, Trinidad, Netherlands West Indies.

South America: Venezuela, British Guinana, Surinam, French Guiana, Brazil, Uruguay, Paraguay, Argentina, Chile, Bolivia, Peru, Ecuador, Colombia.

Europe: Azores, Iceland, North Ireland, Scotland, England, Norway, Sweden, Finland, Denmark, Russia, Ukraine, Poland, East Germany, West Germany, Netherlands, Belgium, France, Switzerland, Austria, Italy and Sicily, Spain, Yugoslavia, Greece, Turkey.

Africa: Egypt, Libya, Morocco, Liberia, Ghana, Nigeria, Cameroons, Central African Republic, South Africa, Basutoland, Swaziland, Bechuanaland, Northern Rhodesia, Southern Rhodesia, Malawi, Tanganyika, Ethiopia.

Asia: Israel, Jordan, Lebanon, Saudi Arabia, Iran, Pakistan, India, East Pakistan, Malaysia, Thailand, Viet Nam, Hong Kong, China, Formosa, Korea, Japan, Okinawa, Philippines.

(Continued on page 17)

AUGUST "CAMPAIGN FOR CHRIST" IN EDMONTON

By Gerald Fruzia



A team of 50 Christians is being assembled for an intensive door-to-door teaching program in Edmonton, Alberta. Ivan Stewart, author of the book From House to House, is spearheading the enlistment of campaigners.

43 Christians from Manitba to California are committed to the effort thus far. Their personal expense of $120 while in Edmonton and their travel costs are being borne personally or by their home congregations. Arriving in Edmonton on August 12th, workers will check in at the new Bonaventure Motor Hotel. Each day will begin with the group sharing breakfast and then discussing the successes and problems of the previous day, along with a devotional. Brother Stewart will draw from his extensive experience in previous campaigns as he directs the effort.

Stewart led the workers in Wellington, New Zealand where there were 28 baptisms and in Edinburgh, Scotland where 44 were brought to Christ. Not only do we pray for a great harvest of souls, but we believe the workers will be enriched by the experience.

A centrally located high school auditorium has been obtained for 15 consecutive nights. It was necessary to obtain a change in school board policy to arrange this. With a membership of 60 in Edmonton, a tremendous challenge is before us to fill an auditorium seating 750 night after night.

Dr. Hugo McCord, Vice-president of Oklahoma Christian College, will be the speaker for the Campaign. McCord has published several books, including a treatise on the Beatitudes, Happiness Guaranteed.

Edmontonians are already acquainted with the Lord's Church. Several Bible articles have been published in the newspaper. Approximately 15,000 have visited our Bible display at the Exhibition over the past 3 years. 304 enrolled in a Bible Correspondence Course in 1963.

A dedicated group of young people came from Abilene Christian College in 1961 to solicit students and teach a VBS. Blenus and Audrey Wright, Ron and Mary (Morren) Zavitz, Roy Davison, Maurine Knight, and Jimmy Roden joined forces with Edmonton Christians to teach an average of 201 that year. Equally successful schools have followed with workers from Wichita, Kansas and Sayre, Oklahoma.

From all these sources a mailing list of some 350 families has been compiled. We send a weekly paper, the Just A Moment, to them. These families will provide the starting point for the campaigners.

During the past three years, congregational membership has increased from 40 to 60, and contributions have risen from $55.00 to an average of $150.00. The goal of the congregation is to be completely self-supporting at the end of 1965.

This type of campaign can realize its full potential only when properly advertised. Only $1200 of the $2000 needed for newspaper, billboard, radio and TV is on hand. Congregations and individuals are urgently needed to bolster this fund.

Most of all we seek your fervent prayers. Perhaps you have some relative or dear friend in Edmonton. Will you send us the names that we may contact them, and then will you pray that they will open their hearts to the Gospel? Write us at 13015 116 Avenue, Edmonton, Alberta.

HERE AND THERE

Vancouver, B.C.: The "Oak Leaf" reports three baptisms during the month of June. One was **Walter Simpson,** recently arrived from **British Guinana.**

A NEW OPPORTUNITY

By Donald E. Perry

One contact leads to another. We have been studying the Bible and the Bible way of salvation with some young men that are here in Shillong from Manipur. One of these gave my name to a young man from Nagaland. Nagaland is the newest State of India, having received statehood this year. This Naga came here last week, probably walking four miles or more to get here. He invited me to speak at a Naga service of which he is the secretary. I worked my plans out so that I could do that.

So yesterday I cut my Bible class a little short here and walked the two miles or more to the centre of Shillong to speak to this Naga group. My two oldest daughters, Grace and Barbara, went with me. Also a young Naga boy who is working for me went along. They had meeting in the Presbyterian church building, though most of them are Baptists. This "downtown" church building is evidently used through the day on Sunday for different tribal and language groups, not necessarily Presbyterian. Most Nagas are Baptist. No instrumental music was used in the services. I could amen everything that was done. They did not however have the Lord's supper. I was able to speak in English to them, without a translator. This was refreshing as I have not been able to do this since coming to India. I spoke to a group of from eighty to one hundred young people. The greater percentage was young men who would be students in colleges in Shillong. I spoke on "A Free Church for a Free India." My point was to challenge them to be free from denominational interference, domination, traditions, and names, and to be just Christians. Some came and thanked me for my lesson in a very general way. I was trying to sow some seed.

I am impressed with the possibilities of work with these young students who come from various areas. Shillong being the capital with some colleges, many come here. They are attractive young people. They will go back into areas to which we cannot go. Maybe we could send the pure gospel with them.

IRON CURTAIN STILL RISING

At the present time there seems to be much unrest in both Bulgaria and Romania. Recent happenings in these two countries are very encouraging and give us hope that the day is drawing near when we can take the gospel of Christ to them.

I was in Sofia, Bulgaria during the first part of May and found a deep interest for a return to New Testament Christianity. A medical doctor, who has visited our services several times, invited me to visit him in Sofia. In spite of severe persecutions and suppressions for many years the people of Bulgaria have not lost their faith in God. So many attended church services in May that a communist youth organization was sent to form a block around several church buildings in order to keep the people from attending. I also found a feeling of warmth and friendship among the Bulgarians with whom I spoke. All seemed to have a great respect for America and I feel that some day a great opportunity will present itself for taking the gospel to these people. I also found a very strong resentment against Russia. The Bulgarians also told me that it was widespread that Russia was in need of money and was getting ready to sell East Germany to West Germany. This is hard to believe, but it would be a wonderful thing if this happened.

Uprisings have recently taken place in Romania and the iron-curtain here seems to be rising slowly also. It is now possible for people of Austria and other western countries to visit Romania. Ads and wallposters here are inviting people to visit Romania. This nation is now trying to take a course similar to that of Yugoslavia, and thus far, she seems to be making a good headway. The people of Romania have the reputation of being very religious. The majority of the people in both Bulgaria and Romania are Orthodox. The people of Romania have been more suppressed and persecuted than other iron-curtain countries. A year ago it was impossible to visit the country from here. It was also impossible at that time to send in Bibles or religious tracts. The door to Romania is opening itself and we need to take advantage of it.

Bulgaria has a population of 8,500,000 and Romania 19,500,000. Brethren here are 28,000 000 precious souls without the gospel. May God help us to get ready now to invade these countries when the opportunity presents itself. If you have an interest in taking the gospel into these countries, then I would appreciate hearing from you.

Bob Hare,
Krottenbachstrasse 281,
Vienna 19, Austria

HERE AND THERE

Hamilton, Fennell Ave.: V.B.S. average attendance was about 75. It is estimated that over 100 were enrolled. A recent contribution taken especially for the work at **Ice Lake** was $345.30.

MAKE PLANS

TO ATTEND THE LAKEHEAD CAMPAIGN

AUGUST 12-30

Combine your vacation with a period of rich fellowship in establishing a new congregation in this important area.

BRO. HAROLD HAZELIP of the Taylor Blvd. congregation, Louisville, Ky., will speak each evening at 8 p.m., August 16-30 in the Gron Morgan High School Auditorium, Port Arthur.

BRO. JOE D. GRAY of Valdosta, Ga., will direct a personal work campaign of more than 50 workers.

TAKE THE OPPORTUNITY — MAKE THE OPPORTUNITY —
TO MAKE YOUR VACATION COUNT

ROY D. MERRITT
76 Lyle St., Port Arthur, Ontario

REFORMATION

(Continued from page 7)

attended the giving of the law, but he could obey the teaching of the law. He could not bring back the daily shower of manna from Heaven or the miracles of the Red Sea, Mt Sinai and the Wilderness, or even the pillar of cloud and of fire which had guided the Israelites in their Wilderness journeying. But he *could read* the law which had been given from Mt. Sinai and obey what it commanded. Even so, no one in our day can raise the dead as Jesus and the Apostles did, or supernaturally heal the sick, but we *can obey* the teaching which those inspired men gave and which God confirmed by those miracles.

Examples Of Restoration In Practice

We believe you will quickly appreciate the meaning of 'restoring New Testament Christianity' when you visit the church of Christ. You will find that the Word of God has been elevated to its ancient place of authority. No later revelations are accepted, but the Bible is the center and circumference of the teaching and preaching which you will hear. You will find that worship of the New Testament Church has been restored in churches of Christ. Simplicity is the keynote; there is no ritualism of formalism, nor is there uncontrolled emotionalism, but a simple, reverent atmosphere of worship. The Lord's Supper is observed every Lord's day as in the first century Church (Acts 20:7). The praise service consists of psalms, hymns and spiritual songs without the accompaniment of mechanical intruments of music, which again is a return to the practice of the first century Church. Prayers are offered to God in the name of Christ as the only Mediator between God and men. The work of the Church is financed by regular, weekly giving of the members. (1 Cor. 16:1-2). And the Word of God is preached in the language of the people. Men are told what to do to be saved in the words of the Apostles!

You Can Be Just A Christian

These points are typical of differences you will notice when you visit the church of Christ. And these actions are not designed just to 'be different', but they are followed because of a totally different concept of serving God in this 20th Century. This concept is one of restoring today the Church as Jesus built it, rather than trying to reform any existing religious body from within. Jesus described the Word as the Seed in the parable of the Sower. (Luke 8:11). We believe that whenever this seed is sown without addition, subtraction or change, it will produce today what it produced when the Apostles sowed the some seed nineteen centuries ago. We reap just what we sow, whether physically, morally or spiritually. If we sow the Word of God plus the doctrines of men, we will reap something other than Christians. But if only the Word of God is sown, the harvest will be just Christians in the 20th Century as surely as in the 1st Century. This means that a restoration today of New Testament Christianity can be accomplished if we faithfully adhere to the Word of God. *Why shouldn't you be just a Christian?*

NEW ELDER AT STRATHMORE

Brother George Barber, Sr., is now an elder of the church at Strathmore Boulevard, in Toronto. Brother Barber is widely known among the brotherhood in this area, through his service in many fields. He has served his congregation as deacon, song leader and teacher, acquitting himself well in these activities.

With the appointing of a new elder, the work at Strathmore should prosper. The office had been vacant since our brother, Herbert Dale, left to move to London. Brother Barber has the interests of the church at heart, especially within his own congregation, and is humbly devoted to advancing the cause of Christ through evangelism and Christian education.

May our brethren everywhere recognize brother Barber as an elder in the Lord's church, and accord to him the respect and honour due his office.

BARRIE CAMPAIGN

June 17 to July 2 were glorious days for all Christians in Central Ontario. Our lives were richly blessed by the fellowship of brethren from both the United States and the Province of Ontario. These came to work hard for the Master. They brought prayer, courage, money and resourcefulness. The harvest was great and may God have the glory.

Forest Park and Dasher Churches in Valdosta, Georgia, put down the foundation of money and workers upon which this effect was constructed. Several other congregations in Georgia and Florida were represented. Bob Bryson, Eddie Campbell, Fred Baker and Howard Wakefield did the preaching at Barrie, Collingwood, Pine Orchard and New Market. Twenty one souls obeyed the gospel in the four areas,

Here in Barrie ten were immersed, six of whom will worship with this congregation. There is some splendid talent and maturity among them which will enrich our work. One gentleman has been preaching in denominationalism for many years, and now "has only the Lord to honour in his work". He will continue to work extensively in counseling and teaching in the prisons of this area.

We have recently been blessed by attendance on Sunday morning in the fifties and sixties, with contributions frequently near the one hundred mark. Some of this is the result of visiting brethren from many areas.

During the first half of July I visited extensively with the Park Street Church which has invested thousands of dollars and much hard work with their many prayers in this work. We made many long-range plans for the years to come, if the Lord is willing.

—L. Wesley Jones

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Telephone LE 1-2423
PERSONALIZED ATTENTION

GREAT LAKES READIES FOR A GOOD YEAR

Great Lakes Christian College is busily preparing for what promises to be its finest year. School opening September 8 will begin the College's 13th session. The enrollment at the end of July was larger than at the same time in any previous year. Thus, it is anticipated that final registration will surpass last year's high of 110 students.

The new classroom structure is well on its way to completion. The faculty anticipates a major improvement to the teaching program as a consequence of the securing of these long needed facilities. The building includes seven classrooms, a library, an assembly area, and office space. Two major achievements will be realized when the construction is finished: (1) a sturdy well-planned building of pleasing appearance acquired at a most economical price; (2) a building uniquely financed through the serious interest of many dedicated supporters over a medium period without an undue burden on any.

Alterations are taking place elsewhere on the campus converting former classroom and administrative space into dormitory rooms. When finished, Great Lakes residential capacity will be increased from 55 to 105 students. The work is being accomplished by volunteer groups of brethren from throughout Ontario. Also, the WAVES are preparing the new rooms in the Girls' Dormitory.

An excellent staff will be on hand at the opening of school. New staff appointments include Ruth Wawrzyniak, who is a highly qualified and gifted French teacher, an Honours graduate of McMaster University from Sault Ste. Marie; David Sugg, who graduates this summer from Abilene Christian College and who will teach History and head the Athletics program; Della Hotchkiss who will be the Residential Girls' Supervisor. She is the wife of Maintenance superintendent, Birnie Hotchkiss. Max and Cledith Craddock, Mr. Craddock, who is the preacher with the Fenwick congregation will become the Dean of Residential Boys, and his wife will assist in the office. The returning staff includes: Eugene Perry, Principal; Walter Dale, Social Studies and Bible; Ila Ellis, English; Murray Lumley, Science; Keith Thompson, Bible; Doreen Ellis, Girls Athletics; Eileen Dale, English; Fred Smart, Executive Assistant; Joan Tallman and Martha May, secretaries; and Alex Oleniuk, Chef.

The continuing and growing interest in the College by brethren everywhere gives a major encouragement to all those who are connected directly with the College. Through your dedicated support during this coming term Great Lakes Christian College can be assured of its finest year.

—Geoffrey H. Ellis

WEDDINGS

Former Students of G.L.C.C. Become Bride and Groom

A very pretty wedding was solemnized on Saturday, June 6th, at the Bayview Avenue meeting house in Toronto, when Edythe Bennetts and Roy Williams were united in matrimony. Bro. Harry Bennetts, Edythe's grandfather, conducted the solemn and meaningful service for this double ring ceremony.

The bride entered the church on the arm of her father, Albert Bennetts, as the tenor soloist sang "Oh Perfect Love". She looked lovely gowned in a full length dress of white peau de soie. It was styled in Empire line with a burst of pleats at the waist, and flowing into a short train behind her. Assisting her was Barbara Hannah as Maid of Honour, in pale blue brocade; also Frances Bennetts and Beverley Campbell as Bridesmaids, both in India blue peau de soie, with matching hats and short veils. All carried cascade bouquets of blending colours, while the bride carried a delicate shade of pink roses. Clark Hannah was best man and Keith Lumley and Henry Robertson assisted as ushers, dressed in white jackets and formal accessories to match the groom's attire.

The solist sang two selections while the register was being signed, and for the recessional "Oh Master Let Me Walk With Thee".

The reception was held at "The Grenadier" in High Park, after which the happy couple left on a honeymoon to Winnipeg. On return they will reside in Toronto.

* * *

CLAY — CUNNINGHAM

A very pretty wedding took place at Bayview last Saturday at 3 p.m., when Sister Nancy Cunningham became the wife of Brother Tommy Clay of Abilene, Texas. The young couple spent several days of their honeymoon in Ontario. They plan to spend a year working with a church in Texas, while Bro. Tom finishes his studies at A.C.C. They plan to return to Canada and preach the gospel here. We sincerely wish them much joy and happiness in serving the Lord together.

* * *

CULP — COX

The meeting house of the church of Christ, Beamsville, Ont., was the scene of a very pretty wedding on Saturday afternoon, June 13th at 3.00 p.m.

Marilyn Ethel Cox of Beamsville, Ont., and David Gordon Culp of Vineland, Ont., were united in marriage.

Marilyn was attended by her twin sister Marlene and Ellen Laundry of Beamsville, Linda Martin of Vineland and Mary Jane Juniper of Beamsville. Flower girl was Cindy Walker of Ancaster Heights, Ont.

The groom was supported by John Maynard of Trenton, Ont. Brian Juniper, Brian Culp and Don Mitchenson were ushers.

Music was provided by an A-Capella quartette — Nedra Mowat, Dorothy James, John and Murray Lumley.

A reception followed the ceremony at the Vineland Women's Institute Hall, where Austin Cox, uncle of the bride was master of ceremonies.

The couple left for a motor trip to Florida. They will reside in St. Catharines.

—F. R. Smart

PREACHER WANTED

Sanford Avenue congregation, Hamilton

Contact:

Charles Cook

23 Kempt Dr., Dundas

BIG RIVER BIBLE CAMP

Thirteen baptisms highlight Big River Bible Camp, July 2-10. Nine of these young people were from the Big River district, three from Saskatoon and one from Prince Albert. Teachers for the camp were Allen and Bettye Jacobs, Lois Olson, Marlys Rivard, Shirley and Walter Straker, Louise Spafford and Wilfred Orr. Cooks were Juanita Spafford, Doris Burt. Others assisting around the camp site were Phil Rivard and Roland Olson. Evening services were held with Wilfred Orr, Allen Jacobs and Walter Straker doing the speaking. Our material was the Bible using the series "God's Son and Christian Living" by Quality Printing. Special commendation should be given to Allen Jacobs and Wilfred Orr for their work with the teenage class.

The camp is situated 16 miles north of Big River, which is 87 miles N.W. of Prince Albert. The young people caught over 200 fish, which added very greatly to our meat supply. Tentative plans were made for next year with Walter Straker as the director once more.

BRETHREN, WE NEED A MAN TO MOVE INTO THE BIG RIVER AREA TO PREACH IMMEDIATELY! Thirteen souls who live in the immediate vicinity has been immersed in the past two years.

CONVENIENCE

(Continued from page 4)

of conviction. His integrity will be such that his word will be his bond. He may make many mistakes and may sometimes find himself following a course of error. His great distinction will be that he refuses to remain upon such a path once he has learned his true directions.

It is easy to drift along in what one philosopher of old called "the unexamined life." Such a life is a mere existence. Man needs to exercise his God-given powers of reason. New truths need to be added. Errors need to be discarded. When the acceptance of truth calls for a painful sacrifice, the courage of conviction can rise to the occasion. Man's integrity and a man's destiny are in the balance.

—R.D.M.

OUR DEPARTED

MRS. ARDITH GRIFFITH

Once again the church and the community at Ice Lake, Ontario, have been reminded of the brevity of life and the surety of death. Following a long illness the soul of Sister Ardith Griffith was released from her suffering body in the morning hours of July 8th. The funeral service was conducted at 2:30 p.m. Friday, July 10th by J. R. O'Neal from the church building at Ice Lake. Burial followed in Gordon Township cemetery. Brethren Tom Kemp and Dale Rideout very ably assisted.

Sister Griffith was born Ardith Croft, daughter of Mr. and Mrs. George Croft of Ice Lake, in January, 1903. She was married in 1927 to Mr. Gordon Griffith and they made their home on a farm in Billings Township where they have since resided. One daughter, Doris (Mrs. Grant Tustian) was born to this union. Sister Griffith is survived by her husband, her daughter, three brothers and two sisters.

Some eleven years ago she learned the Way of the Lord from a faithful sister-in-law. So well was the foundation laid that she surrendered to the terms of the Gospel after hearing but one Gospel sermon. From this faith she never turned aside. Death holds no regret for the Christian so that while we sorrow it is not the sorrow of those who have no hope. We gladly extended the consolations of the Gospel to the sorrowing family and admonished all assembled to prepare to meet God. — J. R. O'Neal

* * *

GARNER

The late William Garner, who was born March 27th, 1883, passed away at the Linhaven Home in St. Catharines, June 10th, 1964. Mr. Garner had been a resident of this city for many years. His wife Florence, who died in 1943 and his son Charles who passed away in 1961, were both charter and faithful members at the Niagara Street church of Christ.

He is survived by one brother George of Cobourg; a sister, Mrs. Hazel Ellen; (since deceased) and one great granddaughter in Alaska.

Funeral services were conducted from the Winter and Winter Funeral Home, with burial in Victoria Lawn Cemetery —C. G. McPhee

THE MANITOBA CAMPAIGN

Plans are now being made for a ten-month teaching campaign in Manitoba which will begin this August. It will be climaxed by a large meeting in a downtown auditorium in April of next year. The unusual length of the campaign is planned to allow time for a city-wide census and the teaching of hundreds of cottage meetings. It is hoped that the membership of all Winnipeg congregations can be doubled during this period of time.

Alan Bryan will be in Winnipeg with a group of fifty personal workers in August to begin public-contact work. Other groups will follow during the fall months. A large group of two hundred outside workers will be in Winnipeg for the downtown services next April.

William S. Banowsky, minister of the Broadway church in Lubbock, Texas, has been secured as speaker for the big meeting. Another prominent worker during the campaign will be Bob Hoover from the Vandelia Village congregation in Lubbock. Vandelia Village is underwriting the expense of the campaign and helping to supply workers.

One unusual feature of the Manitoba Campaign is the follow-up plans. Intensive follow-up work will continue through June of 1965. An additional group of fifty workers will be brought in for work in June. These will work to teach and baptize new contacts which developed late in the campaign and also to teach and stabilize new converts. A series of lessons on "Now That I Am A Christian" will be held in June.

For further information, please write Windsor Park Church of Christ, 365 Westmount Drive, Winnipeg 6, Manitoba, or Murray F Hammond, 1336 Dudley Crescent, Winnipeg 9, Manitoba.

—Wesley Reagan

HERE AND THERE

Salmon Arm, B.C.: It is reported that there were 122 assembled at one of the meetings of the **Personal Evangelism Workshop** at this place. Workers went by twos and knocked on every door in **Salmon Arm** and surrounding rural area inviting to the gospel meeting. Three were baptized during the series.

HERE AND THERE

(Continued from Page 10)

ario churches.

Meaford, Ont.: One from here was baptized during the campaign at **Barrie.** V.B.S. is July 20-24. A teacher training program is planned for this fall.

Owen Sound, Ont.: A lady was baptized on June 14th and her aged parents obeyed the gospel on July 5th.

Omagh, Ont.: The meeting by Tom **Bunting** of **Florida** was well attended with an average of 65 and with 40 visitors from the area, Some of whom came back for later meetings. This church had an average morning attendance of 63 and collection of $173.93 during May.

Beamsville, Ont.: V.B.S. average attendance was 133. A special feature this year was a teenage class conducted in the evening. This meeting is being continued once a week for a time.

There were three baptisms and one restoration during the meeting conducted by **Geoffrey Ellis** in **Hebron, Ky.**

Wellandport, Ont.: Average attendance for the meeting was about 70. There were visitors from the area present for all services but one. Fourteen are in regular attendance here. A contact from the **Gospel Press** was recently referred to this church.

Fonthill, Ont.: Evening services will be at 7.30 instead of 6 beginning on August 16.

Jordan, Ont.: Recent attendance for Sunday morning reached 156 and contribution $361.36.

Niagara Falls, Ont.: David Claydon was baptized on May 27th, **Keith Hodgkinson** on May 31; **Paul Bon Enfont** of **Fort Erie** and **Margaret Claydon** on June 7th; **Mrs. Ring** of Fort Erie on June 21st; and **Mrs. Terry Young** of **Fort Erie** on July 5th. V.B.S. July 20-24.

Hamilton, Ivon Ave.: Harold Tabor, **Great Lakes Christian College** teacher who has been working part time with this church has moved to **Indiana.** He served this church for two years and their bulletin states that, "Much good has been accomplished at **Ivon Ave.** during their stay with us."

Glencoe, Ont.: "**Brother Jim Nicholson** is moving to **Glencoe** with his family in the early part of September to take up work with the congregation there." — **The Northern Light.**

London, Ont.: V.B.S. average attendance was 262, down some from last year but a very good school.

Toronto, Ont.: Harding Ave.: John Justin is making plans to move to **Texas** to attend college in September. He needs help for his travel expenses.

Strathmore Blvd.: One was restored on the last Sunday of June.

Bayview Ave.: Bible school classes will continue through the summer months this year. V.B.S. is planned for Aug. 31 to Sept. 4.

HERE AND THERE

Montreal, Que.: The World's Fair in **New York** has brought 25 contacts for this area. "It is still hoped that something can be done when the fair comes to **Montreal** in 1967.

The beginning of construction now depends on the securing of a loan. The **Davidsons** are conducting a V.B.S. in **Kingston** in July.

Hamburg, N.Y.: A man and wife were baptized on July 5th. Morning attendance was 62.

COLLEGE PRESIDENTS MEET

Eight of the Presidents of Christian schools and colleges met on the campus of Western Christian College, Weyburn, Saskatchewan, Canada on June eighth and ninth.

Although there are no organic nor organizational ties between these schools, and these meetings are not for the purpose of setting policy, representatives of the various schools try to meet annually to discuss mutual concerns, and to encourage each other in the great cause of Christian Education.

The meeting was encouraging, as the future of Christian Education was presented by each of the men, and the cause of Christian Education is growing among the brethren. There was a distinct vote of optimism at the meeting, and each President expressed his appreciation for the work that is being done by so many in this cause.

Western Christian College, according to Mr. Wieb, the President of the College, was proud to be host for this meeting of Christian School Administraters.

WESTERN CHRISTIAN COLLEGE FACULTY

By E. D. Wieb

The faculty for the 1964-5 school term is almost completed with two new teachers and five former ones being employed for the new term. The fall term begins on September 8th, with the Faculty Institute to be held September 2-4th. Mr. R. W. Peterson, M.A. continues as Principal, with Mr. D. Lidbury, B.A. taking over as Vice Principal. Miss L. M. Torkelson, B.Ed., Mr. B. Straker, B.Sc., Mrs. D. Wieb, and Mr. J. Close are continuing on the staff. Miss Betty Sue Millican, B.A. from Hayden, Alabama, and Mr. Wayne Muirhead of Weyburn are new additions to the faculty this year.

GLEANINGS

(Continued from Page 11)

Pacific Islands: Australia, Tasmania, New Zealand, New Hebrides, Fiji, Guam, Marshall Islands, Samoa, Midway Islands, Hawaii.

In 29 of these 104 locations, there is no organized missionary program, but simply groups, sometimes only two or three families, conducting their own worship services according to the pattern laid out in the New Testament.

Organized works are planned for some of the areas.

Some are congregations meeting on American military bases.

HERE AND THERE

Huntsville, Ont.: Average attendance at the meetings was 75 and the high 104. Although none were baptized during the meeting, Dick and Kay Paterson, contacted through the local radio broadcast, were baptized the following Wednesday.

PREACHER SOUGHT

TINTERN CHURCH

Contact:

OLIVER E. TALLMAN, Sec.
Campden, Ontario

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sun. 8:00 p.m. Wed. Eldon Davis, PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:00, 11:00 a.m.; 7 p.m. Sun.; Women's Bible Class 8 p.m. A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 6:00 p.m., Tues. 7:30 p.m., John N. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; D. Hicks, sec.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., Huron St. Sun. 9:45, 11 a.m.; Homes 7 p.m. Sun. 7:30 p.m. Wed. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E., J. C. Clifford, ev.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m., 4:00 p.m. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.: Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy 10:00, 10:45 a.m. C.S.T., Mrs. C. A. Perry, sec. Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer Sec. Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m. Thurs. 7:30 p.m. G. C. Beck, sec. Max Craddock, 235 Alexandra St., Port Colborne, ev.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec. F. Vidler, ev. 227-6th Ave. N. E.

PORT ARTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Roy D. Merritt, 344 Doyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1. Enderby, B.C. Lynn Anderson, ev., Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Arnold E. Smith, sec., Box 267; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. J. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

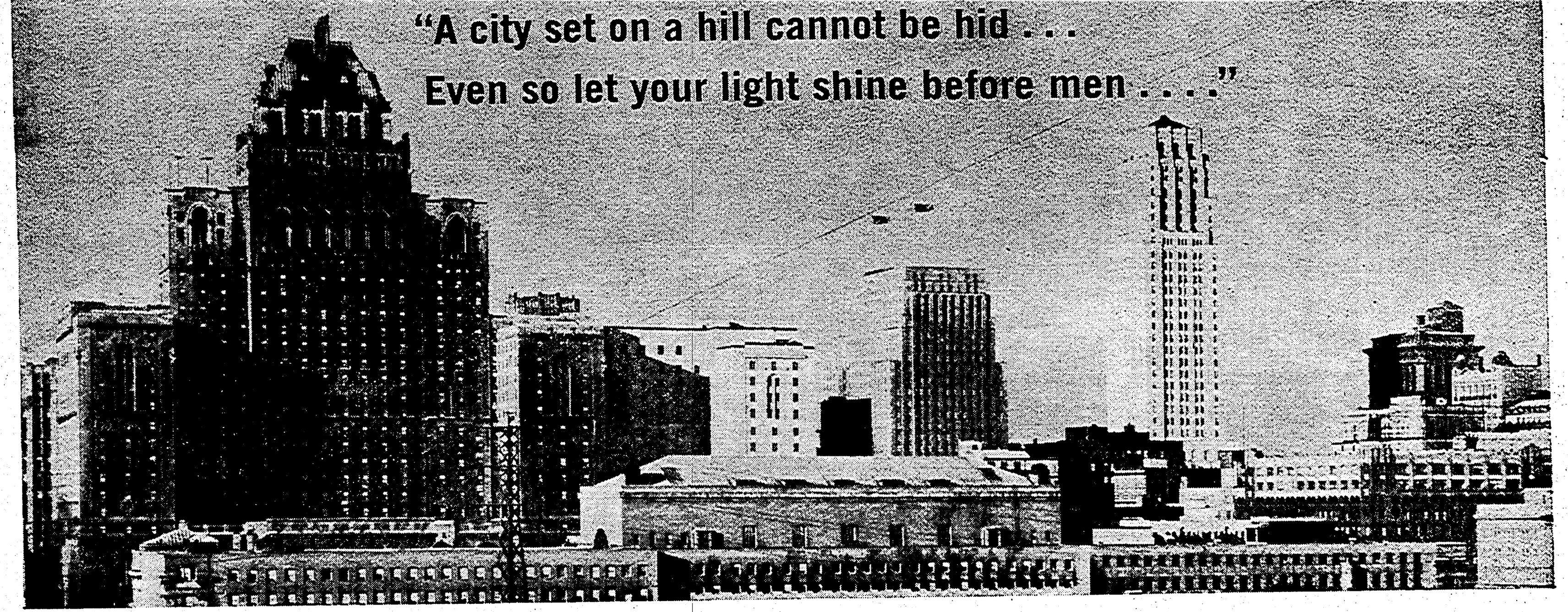
Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Mulrhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

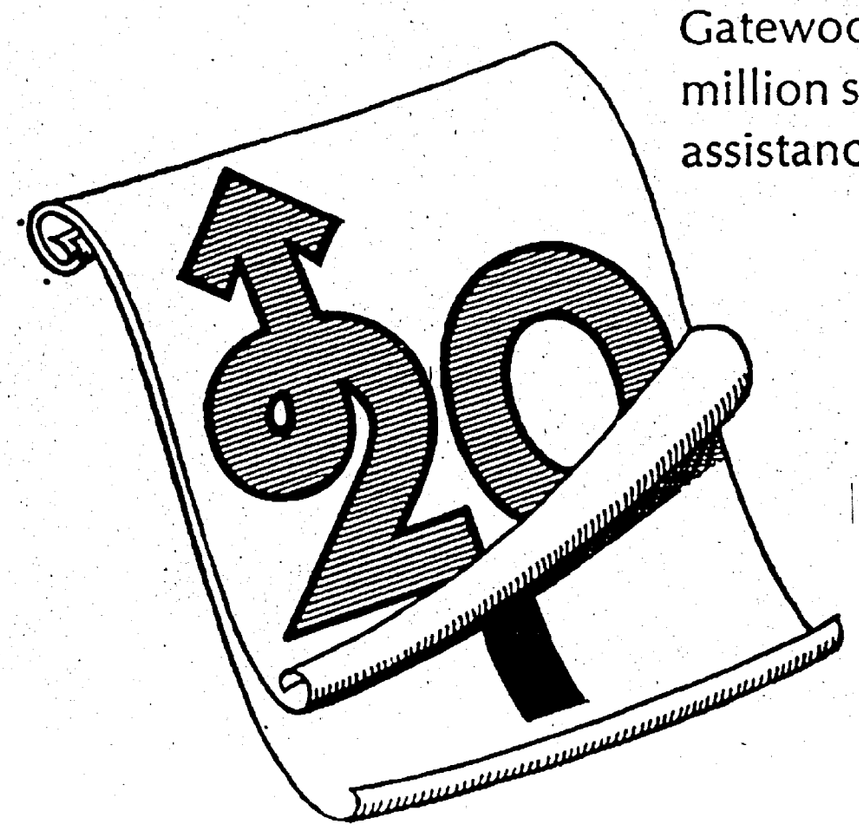
Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.



The City is Toronto. The time is September 28 - October 2. The place is The Eaton Auditorium. The Speaker is Otis Gatewood. The purpose is to illuminate the lives of two million souls with the Gospel of Christ. The plea is for your assistance. Will you let your light shine?

Individuals are invited to spend several days in Toronto. Congregations are requested to charter a bus. Free overnight accommodation. Only five nights to help Toronto's 400 Christians light a city in darkness. For information contact Church of Christ, 346 Strathmore Blvd., Toronto.



20th CENTURY CHRISTIANITY

can only progress by turning to the

1st CENTURY

Gospel Herald

SPECIAL ISSUE:
The Church in
British Columbia

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 8 BEAMSVILLE, ONTARIO September, 1964

BRITISH COLUMBIA - THE NEW FRONTIER

By Daniel C. Marshall, Vancouver

Narrow, treacherous trails which once led men through canyons and gorges to the gold fields in the north have now become the modern 70 mph highways of British Columbia. Even though man has now pushed through with modern highways and other means of communications, we can still say this is a frontier land because of the vast undeveloped areas and rich untapped resources. In fact because of the current surge of development it is being called the "New Frontier".

The warm Japanese current washes the shore of this land which then rises to over 15,000 feet at the highest mountain peak. It is third in size of the provinces. It produces everything from apricots to Tyee Salmon, from cattle to tall timber. It is a big-game paradise for hunters of bear and moose. It is a boating paradise and here are built boats of all sizes from 8 foot sailboats to large navy ships. It has one of the world's largest drydocks.

Vancouver harbour of 49 square miles is rated as one of the finest in the world and today leads the world ports in timber and wheat shipments. In addition, 1½ million passengers pass through this port annually. At the nearby Vancouver International Airport you will see travellers from the four corners of the world. Flying times from Vancouver are: Toronto 4 hours, Mexico City 5, Amsterdam 9½, Tokyo 10. Local flights take you to major B.C. communities and bush pilots will take you anywhere in the back woods.

With great untapped sources of timber, minerals, oil, gas, and water power, B.C. is in its greatest period of development and expansion. More pulp and newsprint mills are being built here than anywhere in the world. Huge dams are about to harness two of Canada's great rivers, the Peace River and Columbia River. Power development will expand all primary and secondary industry. The next 10 years will see over $1.3 Billion dollars spent on these two projects alone, with another $700 million to be spent on new transmission lines. The New York Wall Street Journal for May 8th carried on the front page, "Boom In Canada" and included the economic outlook for B.C. Local financial leaders are extremely happy over the prospect they see and expect for the next five to

(Continued on page 2)

PAY AS YOU GO!

by Ron Beckett, Box 51, Salmon Arm, B.C.



According to Jesus it costs a man something to be his disciple. Furthermore the price is to be paid now, not at some future date. Everyday the child of God should be meeting the cost of discipleship. Too often we appear to be operating on some imaginary charge account in heaven.

A disciple is one who believes in the doctrine of his teacher and follows him. To be a follower of Christ we must put him *first* in our lives, not just on Sunday, but every hour of every day. The blessings of Christianity come to us only as we daily pay the cost of discipleship. Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Lk. 14:26, 27..

Why is the body of Christ not a more potent force in the world than it is? Because it has too many members who are not paying the price and who are not walking in the steps of the Master.

LETS AWAKEN TO THE TRUE

(Continued on page 17)

WHO, ME?

Dale Foster, Nanaimo, B.C.

This writer is not one who wishes to be hypercritical of the attitude many Christians have taken toward the evangelization of the world, but he is concerned about the phlegmatic way in which Christians are failing to carry out the plain commands of the New Testament on teaching the lost. There is no need to quote the Great Commission here as many would merely pass over it as though it were not here. Many flinch at the resounding command, "GO!". The anemic retort often is, "Who, me?".

Let us forget for a while (which some will be glad to do) the idea of evangelizing the whole world, and let's talk about something a little closer to each of us. We have in mind, of course, the evangelization of the province of British Columbia, that mysterious land west of the mighty Rockies.

The present estimated population of this province is 1,700,000. This is the number of people who need Christ. The land area is 366,255 sq. mi., which is a third larger than the state of Texas. Presently, there are only six men working in the capacity of full-time evangelists in B.C. In this vast land, it is hardly possible for these men to reach all the people, even in the larger population areas, much less in the more remote areas. Therefore, it behooves each Christian to shoulder his responsibility to teach that the thousands of this great land might hear the primitive gospel of our Lord and Savior Jesus Christ!

The idea of responsibility is repulsive to many people, not only in spiritual matters but in physical matters as well. There are people who, in the physical realm, will twist and squirm in every direction to avoid responsibility, and they will try to fix the situation so that any blame which may be forthcoming will not be directed toward them but toward another. But in the matter of teaching, there can be no shifting of responsibility. Many continue to try to shift it and may actually succeed now, but in the judgment day they may hear the fearful words: "Depart from me, I never knew you!"

Someone has said, "There are too many wheelbarrow Christians in the church. They go only when they are pushed." But even then many of the wheelbarrows have flats, or broken axles or handles, and if they cannot be repaired, they are left by the wayside as useless. There are too many such useless members in the church, but the Lord has said such will "be cut off and cast into the fire."

The sad part of it all is the fact that when many Christians are asked to teach a class, visit a prospective Christian, or even to lead a prayer, the reply often is, "Who, me? I can't do that." Sadder still is the fact that many such people have been members of the Lord's church for years. They have never even mastered the principles of the doctrine of Christ, much less going on unto perfection (Hebrews 6:1). But the saddest of all is the fact that Christians must *have* to be asked, or rather begged, to do that which is their duty and responsibility as Christians. What a sad commentary on our lives!

What we need is more people like Aquila and Priscilla who took Apollos "unto them, and expounded the way of God unto him more perfectly" (Acts 18:24). No one had to ask them to do this, but they did it on their own. We need more people like those in Acts 8:4, "Therefore they that were scattered abroad went everywhere preaching the word." We often give thanks in our prayers for the freedom from persecution we enjoy, and this is right. No one wants persecution, but it might be just what the church today needs. At least, it would rid the church of all the hypocrites. We need more men like the man from whom Jesus cast a legion of demons. This man wanted to go with Jesus. Jesus refused saying, "Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." (Luke 8:39). I would to God that we had the faith to witness to others what Jesus Christ has done for us!

In the future, refuse to say, "Who, me?", and rather say, "Here am I, send me." God only wants willing servants. Are you willing to do your part in his service?

BRITISH COLUMBIA

(Continued from page 1)

ten years. Fantastic new financial figures are being given in connection with construction of power dams, pulp mills and mining expansion.

But you may say, what has this to do with the church? It has this to do with it — PEOPLE! In 1963 B.C. had the greatest percentage increase in population of all provinces. This represents SOULS! B.C. is also a great frontier for the church even though the church has been here in a small way for over 50 years. While other religious groups are even using boats and planes to evangelize hard to reach areas, we have not yet touched the hem of the garment in the cities. We need a "church boom" to keep pace with the economic boom of the next ten years.

The church meets in seven small groups and this year has four full-time men. Outside of greater Victoria and greater Vancouver there are 17 cities with a population over 10,000 and only one of these (Nanaimo) has a congregation. Here are untouched areas for preaching the gospel. In 1965 Focus Okanagan will begin in Kelowna and reach through the Okanagan Valley. In the Fraser Valley from Hope to the sea there are 28 communities with churches in only two.

Let's sample just one community —Prince George, 21 miles from the geographic center of the province. This will be the distribution center for the Peace River power. Greater Prince George has a population of 31,000 and the average age of the people is 35 years. They estimate the population figure will double in the next ten years. Over 500 saw mills are in the area and construction of a large pulp mill has just been announced. A few Christians used to meet here but have moved away. The church needs to be established here and in the 15 other com-

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CAN THE GOSPEL BE PREACHED IN B.C. IN OUR GENERATION?

By Sam Tumlinson



There is a great white field that is stretched before us that is ready for harvest — BRITISH COLUMBIA. When one stops to ponder the task, it is truly a great one. There are scores of towns where the Gospel has never been. There are populated farm areas that don't have the "country congregations" of the southern states, and large cities where at best we have only touched the "hem of the garment".

This is indeed a great task but it can be hindered by the limitations we place on it. If we hide our talent, it won't be accomplished. The ability of God to work through his children is limit-less as long as we continue to develop whatever God given talents we have.

We can also hinder the evangelization of British Columbia by trying to do it all ourselves. I once heard of a Chinese boy named Lo who felt that nothing could hinder him from doing his part to spread the Great Commission. When asked how he was able to develop such a faith, he said. "It's because the Lord promised me personally that He would be with me. He said, 'Lo, I am with you always even to the close of the age.'" If we don't have this conception of God walking with us our work will be hindered.

On the other hand when we view the evangelization of British Columbia in the light of the work of the Christians in the first century we see that it can be done. Paul said, approximately thirty seven years after the establishment of the Church, that the Gospel" was preached in all creation under heaven." Col. 1:23. Even though plagued by persecution, our brethren of almost two thousand years ago took the marching orders of the Master and went forth to conquer the known world with Christ's gospel of peace.

I also believe we can evangelize British Columbia in our generation because we have the man power. In 1965 a nucleus of Christians will be moving to the central part of the Okanagan Valley to plant the cause of Christ. God will lead others to see the need for evangelism in some of the other sizeable towns.

The main reason why the evangelization of this province is possible is because we have the Lord on our side and nothing is too great for Him. The Lord asked Abraham when his wife had doubted God's promise of a son, "Is anything too hard for the Lord?" Gen. 18:14. We can be assured that just as God blessed Sarah with a Son through whose seed all the nations of the earth are blessed, He will be with us and bless our efforts for Him in British Columbia. Yes, the Gospel can be preached to British Columbia in our Generation.

HERE AND THERE

Montreal, Que.: A bank has assured a $15,000 loan with the possibility of $10,000 more as needed. **Dr. Branch** is acting as personal guarantor for this loan and with the $24,000 already on hand it is possible to start building in September. The local **Y.M.C.A.** will allow the church to rent meeting facilities until the building is completed. With a Lord's day morning attendance average of 32 in July the contribution averaged $235.50.

"Next month we are looking forward to having the **S. F. Timmermans** and the **Owen Aikins** back to begin their respective works. It will be a thrill when we start having reports from "les eglises du Christ" in **Quebec City** and **Montreal.**

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Gospel Herald

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— FOUNDED BY ROBERT SINCLAIR, 1936 —

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THE AWAKENING GIANT

By Jim Hawkins, Victoria



In the 37th chapter of Ezekiel, the first 14 verses, we have recorded an exciting picture of the return of the people of Israel to their land, and of the restoration of the Spirit of God within them. The Spirit of God took Ezekiel out in the midst of the valley and there he saw this great valley full of bones, very dry. And upon the command of God, Ezekiel began prophesying: "O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones: Behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah." And while Ezekiel was saying these words, there was a great noise and an earthquake, and suddenly the bones began joining themselves together, and then sinews, and then flesh, and finally skin came upon the bones. Again at the command of God, he prophesied saying: "Come from four winds, O breath, and breathe upon these slain, that they may live." And Ezekiel said that when he did this, "the breath came into them, and they lived, and stood up, upon their feet, an exceeding great army."

This picture of the restoration of Israel is in many respects typical of the church in Canada today. The church is in Canada today, in a very real sense, an awakening giant. This is not said to simply criticize, but to encourage us to continue to awaken to great challenges that are before us. The church has been in Canada for over a hundred years. Even in the West, some of the congregations date back to the turn of the century. But, we have seen digression sweep many of the churches. And even those churches which were not swept away by digression, were almost inundated by complacency and lack of vision. For many years, a great portion of the church in Canada looked much like the scene Ezekiel saw in the valley — bodies complete with bone, sinew, flesh, and skin, but no Spirit within them.

But, thank God, this picture is changing. And this giant in Canada is beginning to come to life. For many years, just a few members of the body were trying to do the work for the whole body. But heartening signs tell us this is changing. The body as a whole is beginning to move and work. More and more we are realizing that when we allow God to live in us and move us according to His will, we become giants indeed, for "we can do all things through Christ who strengthens us."

And one of the greatest awakening giants in Canada today is the church in British Columbia, to which this issue of the Gospel Herald is devoted. The opportunities in B.C. are virtually unlimited. The churches here are relatively small and few in number. But this should never be a deterrent to preaching the Gospel, in B.C., or anywhere else.

One of the most exciting efforts in which the church is currently engaging is that of holding large scale evangelistic campaigns in the various areas of Canada. As I am writing this there comes to my mind the campaign held in the Barrie area, and the personal work campaign and meeting in connection with the "Target-Canada" work in Fort William and Port Arthur. And at the same time there will be the large Edmonton Campaign. Both of these latter ones took place in August. At the end of September will be the large Toronto meeting with Brother Gatewood in the Eaton Auditorium. Also this fall sees the beginning of the nine-month long Winnipeg campaign, an energetic endeavour if I ever saw one. Thank God for those brethren's vision. Next summer sees the beginning of the "Focus-Okanogan" work. The summer of 1966 sees large-scale campaign scheduled for both Vancouver and Victoria, and the beginning of the "New Brunswick '66" program. Undoubtedly others areas are planning similar efforts.

But just these few efforts are not enough. We need to be making and

(Continued on page 17)

TEACHING GOD'S WORD

TEACHER TRAINING HELPS — No. 3

H. Ralph Perry, London, Ontario



You want improvement in teaching God's word. Training is the key. Provide the materials for training.

In previous articles we listed good books and booklets for the teacher's improvement. Most practical among the books is "Teach With Success" by Guy Leavitt. In training teachers for various levels of instruction we think the Gospel Light series of booklets, "Teaching Successfully" to be about the best.

The church desiring to improve its teaching of the Bible would do well to use teacher's magazines, films, and records in its training programme. We list some of the magazines now.

III. *Magazines for the Bible Teacher*

A. *"Christian Bible Teacher"* — Monthly, 34 page magazine, written and published by members of the church. Bro. Bill Patterson, of California is editor-in-chief. He is ably assisted by many experts throughout the brotherhood. Bro. Patterson taught a teacher training course at Omagh Bible School a few years ago. From this I received much of the interest that has caused me to pursue further study in teacher training.

On the masthead of the magazine we have this statement: "A magazine for all teachers of God's Word providing assistance in the HOW of teaching and in DIRECTING and BUILDING UP the church teaching program." In each issue there are articles dealing with general topics of directing, promoting, and organizing the church's teaching programme. Also an article appears each month concerning each age level of instruction beginning with pre-school children and ending with adults.

This is a very good magazine and should be available to each teacher and assistant teacher. Many churches receive a bundle of these each month and give them to the teachers. Others encourage teachers to subscribe in a group. Whatever method is used try to get these into the hands of the teachers and see that they are read and that good ideas for improvement are acted upon. This could be done by discussing outstanding articles and ideas in teachers' meetings.

Order from Quality Printing Co., Box 1223, Abilene, Texas. ($3.00 per year. $2.50 in clubs of 5 or more).

B. *Magazines by Others.*

1. *"Teach"* "The Sunday School Idea Magazine" is the best publication by non-church members, to our knowledge. This is published quarterly by Gospel Light Publications, 725 E. Colorado, Glendale 5, Calif. ($2.00 per year or .40c a copy in bundles of 5 or more).

This is an alive and colourful magazine. It contains general articles using first hand experiences of teachers. Many pictures and illustrations make the up-to-date ideas vital and useable. A recent article was entitled "25 Ways to Teach". This was very instructive.

There is one complete section called, "Tips from Teach" for Sunday School teachers, superintendents, and other workers. Many practical ideas, methods and projects are presented on a departmental basis. They have been carefully developed, tested or evaluated by religious education specialists.

Each issue has a half page list of ideas for which you may write for help. Many items are free. New and up-to-date teaching aids are made known in the section "Sunday School Shopper."

In "Teach" you will come face to face with some doctrinal error. This is not very extensive as the magazine primarily presents in an inspirational and instructive manner ideas for the improvement of teaching. Personally, I wouldn't want to be without this. I have every issue ever published.

Since this is a quarterly, printed in colour and with many illustrations it is more likely to be read and used than more frequent periodicals.

2. *"International Journal of Religious Education"*.

We understand this to be a monthly publication which has many excellent teaching ideas but comes from a liberal background.

3. *"Link"* 16 page monthly publication of the National Sunday School Association. Conservative in doctrine. ($1.00 per year) This keeps one up-to-date on training conventions amongst evangelical churches. It also includes some excellent articles on teaching from national experts.

4. *"Key"* Quarterly publication of Standard Publishing Co. ($2.00 per year) Departmentalizes and attractively done.

5. *"Sunday School Leader"* "Monthly professional journal for Sunday School leaders, containing methods and program materials for teachers of all ages, and the adult teacher's unified lessons." ($4.00 per year)

6. *"Sunday School Builder"* Monthly publication of Southern Baptist Publishing House. Geared to this denomination which has multiplied its membership through Sunday School work.

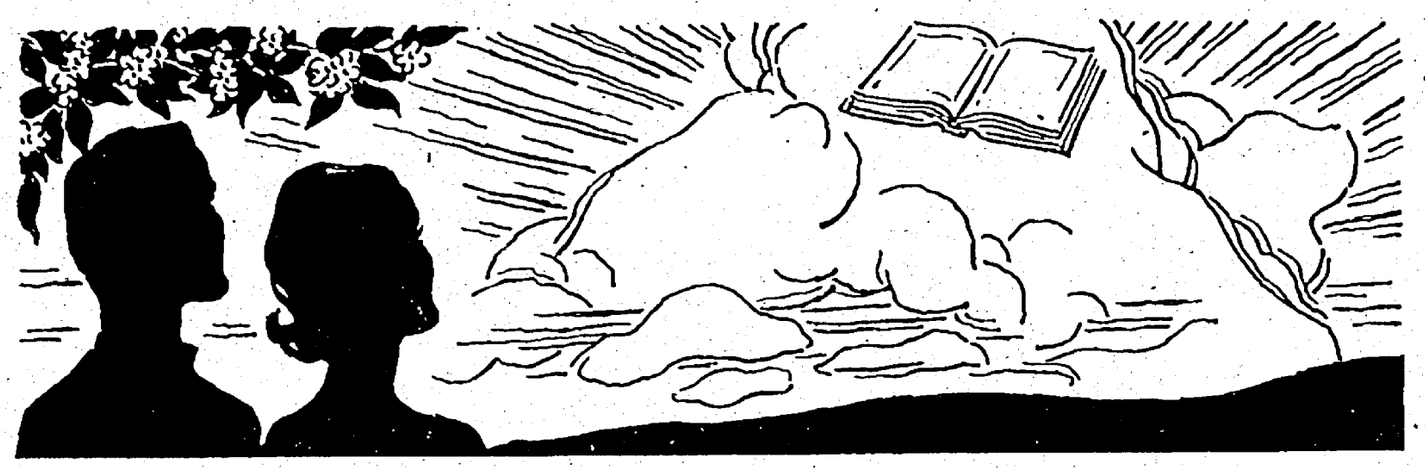
7. *"Success"* "The How-to magazine for Baptist workers in Sunday School."

8. *"Interaction"* Published monthly by Concordia Publishing House, St. Louis, Mo. (Lutheran)

There are many denominational Sunday school magazines on the market. We have listed those we have samples of. There are good ideas for teaching in all of these. However, we would recommend *"Christian Bible Teacher"* for every teacher in the church's teaching programme. You will not go wrong here. Our brethren are doing an excellent job and improving all the time. Use this.

For those desiring further help we recommend *"Teach"* magazine. This is tops.

A page for CHRISTIAN YOUTH



Ray Miller, Editor

MEET THESE MEN

(Editors note: We are very grateful to Brother J. C. Bailey for sending along these most interesting letters from two of his Indian fellow workers. Though we have brethren all over the world, most of whom we shall probably never meet personally, this side of eternity, it gives us great pleasure to be introduced to them even in this fashion).

I am happy to introduce to you two of my fellow workers for the kingdom of God. There are not more devoted servants of God anywhere than these two people. I have two more workers but they do not write English and the one does not talk English very much, but they too are fine men. Every time I think of it, I marvel how God has raised up in such a short time such fine men to assist in the work here.

YOUNG PEOPLE, prepare yourselves for to do great things in the kingdom of God. If the Lord tarries, there are opportunities that stagger the imagination ahead of the rising generation.

At another time, we hope to have other young people from here write for the young peoples' page of our very own paper: the GOSPEL HERALD.

—J. C. Bailey

Meet Paul Nathan!

"Young man, you are too young to be thinking about God, etc. Go, be a man of deeds. Work, eat, drink and be merry. Don't bother about religions and gods now. When you get old, you will learn that all religions teach the same truth."

This was the advice given to me by the old Hindu sage. He could not give me a satisfactory answer for my questions. He could not satisfy my quest for God and righteousness.

I was a very bad boy. Did whatever I liked. Went wherever it pleased me. Was born and brought up in a very orthodox Hindu Brahmin (the highest caste in Hinduism) family. My father gave me good education. At a very early age I had a good job. But nothing would satisfy me. I wanted peace. I wanted to be a good boy. I searched ways and means.

One day I was standing on the curb of a busy road just vacantly looking at the fast moving traffic. Suddenly a small piece of paper was passed on to me by someone. I took it and read. It told about Jesus! It pointed to Him as the only solution for all my problems. That led me to more searching of Hinduism which took another six months. At the end I came again to the same blank wall. No peace . . . No satisfaction in life . . . no real meaning behind living . . .

One day the friend who had given me the tract on the road came to my room. He told me more about Jesus. I opened my heart for the Lord. I repented of my sins. Confessing Christ, I was baptized the following Sunday in a Baptist church.

I lost my job. My friends left me. I was in a real thick soup. But God did undertake. I was able to get a part time job in a Bible Book Store in Calcutta and went to the Bible College. After graduation, came out with a quest for preaching. God led me to the truth. Did more personal studies. This led me to the church of Christ! My conviction re: baptism, denominations, etc. etc. made more enemies than friends. Today I am preaching what I believe. I believe in the Bible and the Bible alone. I hate any additions to the Word of God. Do you?

Young people, literature can do wonders. Indians are also capable of obeying the truth. We must act now. Brother Bailey has plans to put out 1,000,000 tracts in four years. Now his tracts are available in Tamil, Telugu, Khasi, Hindu and English. Already we have put out 317,000. What portion will you have in this great ministry? Pray for us. Pray for the work. Write to us. We love to hear from you. I have a lovely wife and a little son six months old. He is named after Brother Bailey (George Carlos). My wife can be of great help in this work. Pray for her and for our family. God bless you.

I Am Joshua G.

Thank God for giving me this opportunity to write to you. It is possible only through the Lord Jesus Christ, our Saviour and we preach his word, the truth. (Jno. 17:17). Wherever we are, we are one in the Lord as our Lord is one with the Father.

I do work for the church here. I preach in our three Telugu congregations every Lords' day. I also interpret for Brother Bailey whenever we hold a meeting amongst the Telugu people. I translate his tracts into Telugu and run the Bible correspondence course in Telugu too. This course was originally prepared by Brother Choate of Pakistan. Have got 270 students already in our course.

Though I am only 20 years old, I responded to the Gospel a few months ago, and am working full time for the church. Have got a great ambition to be a preacher and am being trained by Brother Bailey. I am thankful for Brother and Sister Bailey. for their hospitality to me while my three months stay in their home.

We do pray for you all and in turn request all of you to remember us and the work here in your prayers. Thank you very much.

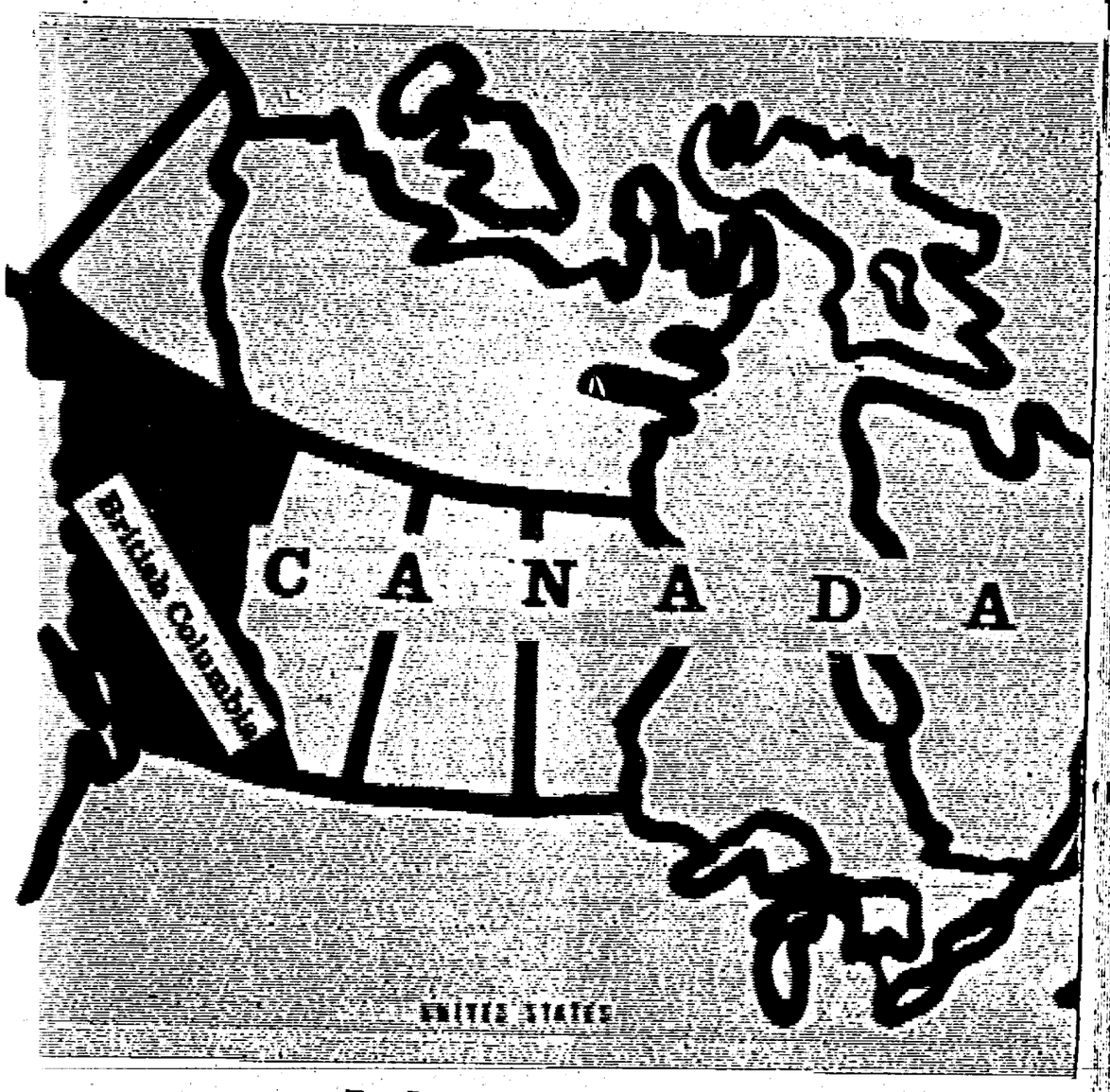
—Brother Joshua G.

Regarding The Above

As editor of this page for Christian Youth, it gives me a great deal

(Continued on Page 8)

FOCUS OKANAGAN





By Lynn Anderson

"Bigger, Better, Bolder for B.C."

With the successful beginning of the EXODUS/Bayshore project has come the realization that such a thing can be done again and again — anywhere on any scale. Thus in Eastern Canada TARGET/Canada will begin this summer. In British Columbia another like project called FOCUS/Okanagan will be launched the summer of 1965.

FOCUS/Okanagan focuses soul-winning attention on Kelowna, the heart of B.C.'s Okanagan Valley. The plan is for at least 10 self-supporting Christian families and two full-time Evangelists to take up permanent residence in Kelowna by the summer of 1965. This will be a nucleous for a church there and ultimately the plan leads, with God's help, to the evangelizing of the whole Okanagan Valley.

WHY THIS METHOD?

Group evangelism is an ideal method for the following reasons:

A. In groups the discouragement of isolation will not be the threat it has been to other new works.

B. Groups will have a much greater potential (1) for making contacts (2) for immediate Sunday School work (3) for financial support of an extensive program.

C. The public image of the church can be better, more permanent and more widely known with 'group invasion'.

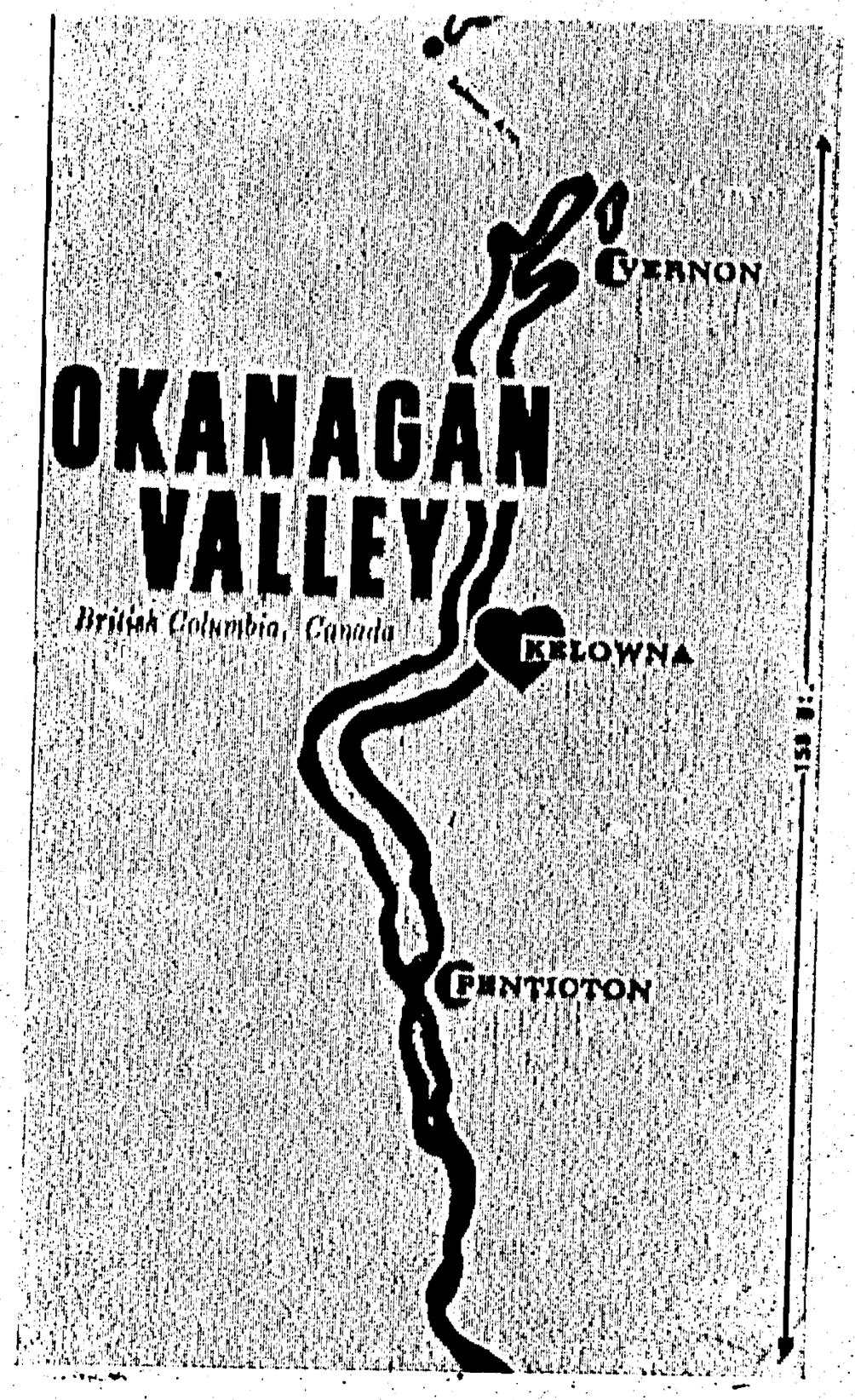
D. From a group beginning a self-supporting work that is able to 'teach others also' can be established many times more rapidly.

WHY KELOWNA?

A. Kelowna is the heart of the Okanagan Valley. The population of the O.K. Valley is in excess of 90,000. Kelowna has 13,500 population with 30-35,000 within a 15 mile radius.

1. It is the geographical heart of the valley. Vernon, 12,500 is 30 miles to the north and Penticton 13,500 is 35 miles to the south, with heavy rural population and several

(Continued on page 8)



FOCUS OKANAGAN

(Continued from page 7)

smaller towns in between.

2. It is the communications heart of the valley. Kelowna's CHBC-TV, the only TV station, blankets the whole valley, as do CKOV radio and the KELOWNA DAILY COURIER.

3. It is the civic and cultural heart of the O.K. Valley, because of its auditoriums, its schools and its central location.

B. TIME makes Kelowna doubly strategic NOW. Brethren in large cities are facing the disheartening task of trying to crack the impersonal indifference and the sheer weight of numbers — while advertising costs are unreasonably expensive and seldom effective. Thus quite often it is impossible for the church to be 'known' even in its community. NOW Kelowna is not large nor impersonal — it is a warm community where we can know and be known by all, and can come to be well acquainted with the leadership of the area. However, should we wait 15 or 20 years — it will be too late. (two people per day move into Kelowna). NOW is the time to plant the church so that we can grow with the community and weave into its fibre before it becomes a metropolis!

C. Because of the encouraging progress in near-by Salmon Arm, we have reason to believe that Kelowna will also be a fruitful field for the rapid growth of the church.

HOW WILL THIS BEGIN?

A. In the summer of 1965 we shall begin — with a bang — to spread the Gospel. A religious census will be first, along with T.V., Radio, Newspaper, Gospel Meeting and Cottage Meeting work.

B. In 1966 we plan a six week campaign with Maurice Tisdel training and directing a host of personal workers.

C. By the end of the third year it is our goal to have a new building completed and to then inaugurate a 10 year plan covering all phases of the work.

WHO IS GOING TO DO THIS?

The two evangelists that are spearheading the FOCUS/Okanagan effort and will work with the Kelowna church after its beginning are Lynn Anderson and Sam Tumlinson, now working with the church at Salmon Arm, B.C. Anderson is supported by the church at West Memphis, Arkansas and other churches while Tumlinson is sponsored by the church at Richland, Washington.

The goal of 10 self-supporting families is now half way to being reached. We now have five families definitely committed to a definite date besides two single girls. These are:

Mr and Mrs Elgin Parker, School Teacher of Saskatoon, Saskatchewan. B.Ed. from the University of Saskatchewan. One child. To be in Kelowna by the fall of 1964.

Mr. and Mrs. Wayne Muirhead, Teacher of Weyburn, Sask. Grade-school vice-principal. Two children. To be in Kelowna by the fall of 1965.

Mr. and Mrs. Bert Roberts, Winnipeg, Manitoba. Auto Mechanic. Three children. Sister Roberts is a Teacher. Goal to be in Kelowna by summer of 1966 (possibly 1965).

Miss Karen Shappley, Teacher; Memphis, Tennessee. B.A. Harding College, working on M.A. in Home Economics at the University of Iowa. To be in Kelowna, summer 1965.

Miss Gloria Bryant, Moose Jaw, Saskatchewan. Registered Nurse, six years experience. To be in Kelown by summer 1965.

Mr. and Mrs. Earl Chester, Little Rock, Arkansas. Medical Student. Sister Chester is a Teacher. To be in Kelowna by 1967.

Mr. and Mrs. Marcus Walker, Searcy, Arkansas. Biology Teacher, B.S. from Harding College. Mrs. Walker is a teacher and will receive her B.A. this year. To be in Kelowna by summer 1965.

There is a host of other people intending to be a part of this project, but with no definite committment or date as yet — and still others who are casually interested in becoming a part.

WHAT YOU CAN DO

We are convinced that this is one of the greatest doors of opportunity that is open for the Gospel in Western Canada and feel too that this could be one of the most significant undertakings for Christ thus far in the Canadian work. YOU CAN HELP. Pray fervently! Help us publicize these intentions. WHY NOT BE A PART? If you would like further information write FOCUS/Okanagan, Box 51, Salmon Arm, B.C.

BRITISH COLUMBIA

(Continued from page 2)

munities of 10,000 plus population.

In one sense we are fortunate that most of the 1½ million population of the province is quite concentrated. Greater Victoria has 165,000, the Okanagan Valley 90,000. Greater Vancouver with over 800,000 has about half the total population of the province. Victoria is the capital and Vancouver is the business and financial center of the province.

There is a note of encouragement for the church as we look forward to Focus Okanagan in 1965 and the large scale campaigns of Victoria and Vancouver in 1966. In comparison to past efforts these loom large but in comparison to the "boom" the business men are planning, this will scarcely be an audible "pop", but it is a step in the right direction and we hope others will be stirred to more vigorous efforts.

Yes, this is indeed a frontier for the church. We are being outstripped by nearly every denomination here. But there is power in the gospel when it is preached, our only problem "the labourers are few". We need every labourer working at full capacity — and we need MORE LABOURERS. Opportunity has never been better than it will be in the next ten years to make a real "boom with the gospel" in British Columbia.

YOUTH PAGE

(Continued from page 6)

of pleasure to send these interesting messages out to you. A short while ago, we had a similar contribution from some of our readers in Africa. To all who read these words worldwide, we send our personal greetings, and the greetings of all Canadian young people in Christ! May your number increase, and may the great Creator of all men everywhere bless your every effort for good for a bountiful harvest in Christ in every nation under heaven! Nothing would give us greater pleasure than to be "flooded" with reports and articles from young Christians in every corner of the globe! Let us hear from YOU!



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The New American Standard Bible — New Testament, The Lockman Foundation La Habra, Calif. (Distributed in Canada by Home Evangel, Toronto), 441 pages, cloth cover, $4.95 (plus exchange in Canada).

The American Standard Version has long been one of the most widely accepted translations of the Bible among Churches of Christ. This has been due to the accuracy of its rendering of the inspired Word. However, as is well known, language changes over the years and revisions become necessary. Therefore the Lockman Foundation, producers of Amplified Translations, have produced this revision of the American Standard New Testament.

Twenty-five thousand hours of the latest scholarly research have been devoted to this project. The translators have sought to retain the accuracy of the version of 1901 and also completely modernize its style into contemporary English. Thus we notice that "Thou, Thy and Thee" are changed to "you" except in the language of prayer when addressing Deity.

This is by no means a liberal, paraphrased version. Italics are used in the text to indicate words which are not found in the original Greek but implied by it. Neither does it have any tinge of modernism. An indication of the conservative nature of the work is seen in that personal pronouns are capitalized when pertaining to Deity.

One happy feature of this new translation is that it gives more attention to the tenses of verbs than has any other previous version. For instance we read "whatever you shall bind on earth shall *have been bound* in heaven, and whatever you shall loose on earth shall *have been loosed* in heaven" (Matt.. 16:19). Also in 1 John 3:4-10 we note that "every one who *practices* sin also *practices* lawlessness"; that "the one who *practices* righteousness is righteous"; that "no one who is born of God *practices* sin."

The physical make-up of the translation is excellent. References and footnotes, of which there are many, are placed at the side of the page instead of at the bottom which makes for great convenience in locating them.

It is to be hoped that the Old Testament of the American Standard Version will receive a similar revision.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

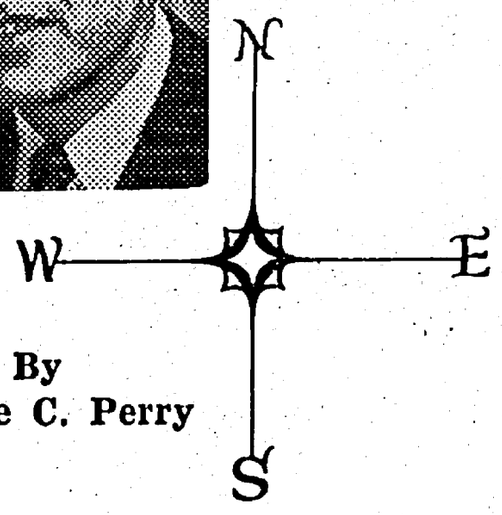
HARVEST AND THE BIBLE

1. To whom did God make the promise of the certainty of the seasons: "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease"?
2. True or False: Two of the three major feasts celebrated by the Israelites had to do with harvest.
3. Cite a famous harvest example (of Messianic importance) recorded in the Old Testament fulfilling the following Mosaic command: "and when you reap the harvest of your land, you shall not reap your field to its border, nor shall you gather the gleanings after your harvest; you shall leave them for the poor and for the stranger." (Lev. 28:22)
4. Complete this prophetic statement: "For they sow the wind and reap the ..... The standing grain has not heads, it shall yield no meal; if it were to yield aliens would devour it."
5. Complete this statement by Jesus: "Look at the .....: they neither sow or reap nor gather into barns, and yet your heavenly father feeds them. Are you not of more value than they?"
6. Complete another statement by Jesus: "The harvest is plentiful but the laborers are few; pray therefore the ..... of the harvest to send out ..... into the harvest."
7. In the parable of the Tares, Mt. 13:24-30, what does the "harvest refer to?
8. Identify the man who had the best harvest recorded in the New Testament.
9. Complete Paul's warning: "Do not be deceived, God is not mocked for whatsoever a man ..... that he will also reap."
10. What harvest instrument was used in Revelations' vision of Christ harvesting the earth?

ANSWERS: 1. Noah, Gen. 8:22. 2. True, "First Fruits", Ingathering", Ex. 23:16. 3. Ruth and Boaz, Ruth 2:1-2. 4. Whirlwind, Hosea 8:7. 5. Birds of the air, Mt. 6:26. 6. Lord, Labourers, Mt. 9:37. 7. "The close of the age", Mt. 13:39. 8. The Foolish Farmer Lk. 12:16-21. 9. Sow, Gal. 6:7. 10. Sickle, Rev. 14:14-16.



HERE AND THERE



By
Eugene C. Perry

"The V.B.S. and meetings at **Halifax** and **Mill Village** have gone very well." — **Walter Hart.**

Brother Hart is receiving support from four churches in **Texas** and one in **Iowa. Average Halifax** monthly contribution has been $313.87 with a budget of $325.00 and outside help has been $239.23 with a budget of $360.00.

HERE AND THERE

Kingston, Ont.: The V.B.S. was well attended and brother **Jerry Davidson** reports that it was a pleasure to work with the brethren there. They are looking for a full time preacher.

Toronto, Bayview: Judy Stephen was baptized at **Omagh Bible School** and **David Knutson** at **Bayview.**

REMEMBER THE METRO MEETING — **September 28 - October 2, Eaton Auditorium.**

Jordan, Ont.: V.B.S. attendance reached 100 on the fourth day with many students from families which are not members of the church. One woman was baptized recently.

Wellandport, Ont.: This church has now been meeting for two months. "One has been obedient to the gospel of Christ and several more are being taught at present." — **The Jordan Journal.**

Fenwick, Ont.: We wish to correct an error that appeared on page 17 of the August issue. **Fonthill** and **Fenwick** are adjoining communities and we unintentionally reported that the evening services at **Fonthill** would be at 7:30 beginning Aug. 16. This should have been the church at **Fenwick,** since a church does not meet in **Fonthill.**

Omagh, Ont.: Bill Bunting and family have resigned the work here in order to spend two years at the **Sunset School of Preaching in Lubbock, Texas.** He hopes to return to this area of **Canada** to serve after this period of Bible study.

Two were obedient to the gospel recently.

Omagh Bible School: Eight were baptized during the first two weeks of the school. A fine camp season was enjoyed under the able direction of **Ron and Mary Zavitz of Ottawa.**

Christian Fellowship Week was keenly enjoyed by all who attended. Although the number of vacationers was down some from the previous year, attendance at the evening lectures was very good with an average of 120 for the four nights. **P. D. Wilmeth** presented timely teaching on the **Christian Home** and related subjects.

Hamilton, Fennell Ave.: Two of the young people baptized at the **Omagh Bible School** were from this church.

Windsor, Ont.: The congregation here was made to rejoice recently due to the baptism into Christ of a young husband and wife. Bob and Ivonne Atkin are now our brother and sister in Christ, and have already proved to be an asset to the congregation. This makes a total of eight baptisms in the last ten months here in **Windsor.**

Griersville, Ont.: Brother Wesley Jones of Barrie was in a meeting at this place August 12 to 23. V.B.S. dates were August 17 to 21st.

Meaford, Ont.: V.B.S. attendance was 132. Eight workers and four drivers were busy with the school each day. 178 attended the closing program. One young person from **Meaford** was baptized at **Omagh Bible Camp.**

Sundridge, Ont.: The meeting with **Norman Midgette of Jordan** ended with no responses. Efforts were directed to the encouragement and exhortation of the congregation. There was good attendance and evidence of renewed interest on the part of many. — **The Jordan Journal.**

Sudbury, Ont.: "The congregation in **Sudbury** has purposed to assume responsibility for our support up to the amount of $300 a month. **Bro. John Frost,** our appointed treasurer will oversee this work. Considerable assistance will be needed for the month of August to meet this committment. Only a little more than $200 is promised support from other congregations for August." — **Bethel Bailey in the Canadian Missionary**

North Livingstone, Ont.: Murray Smith of the church at **Omagh** conducted a V.B.S. at this place with an average attendance of 65. Three young people were baptized the last night of the meeting which ran concurrently.

Port Arthur, Ont.: Let us give special attention to this new work in our prayers. "On Lord's Day, June 28, the first family of the **Target: Canada** group movement met in a motel room in **Port Arthur** for worship. The **Roy Merritt** family gathered around a small table for hymns, prayers, the Lord's Supper, and a Bible lesson. Thus the **Port Arthur** church came into existance as an active worshipping body of Christians, though as yet a very small one." — **Roy Merritt**

Winnipeg, Man., Osborne St.: The first issues of a new bulletin, "**The Osborne Oracle**", issued by this church have been received.

It is anticipated the Oct. Gospel Herald will give special attention to the churches in **Manitoba. Murray Hammond** of **Osborne St.** church has accepted responsibility for editing these pages. We thank **brother J. Hawkins of Victoria** and those who assisted him in preparing the matter for this special issue.

Lloydminster, Alta.: "The fourth annual Bible camp at **Paradise Hill, Sask.** was held from July 6-10. **Bros. Leo Owen, Jim Williams and Dick Scruggs** alternated with the preaching and looked after the camp.

"We concluded a five day V.B.S. on August 7th that was a great success. Commendation is due to the teachers for their fine work. Average attendance was 109." — **Leo Owen**

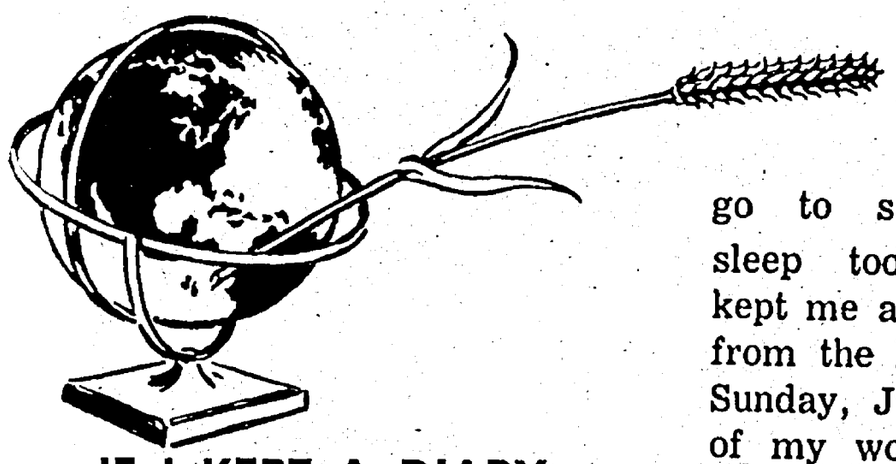
PREACHER WANTED

To work on a part time basis with the Port Colborne congregation

Please write to

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Port Colborne

GLEANINGS FROM FOREIGN FIELDS



IF I KEPT A DIARY

by J. C. Bailey, India



This is what I would have written in it:

Friday, July 10 was a busy day, but a happy one. The father, mother, and one brother of one of our faithful members were baptized. At the same time there was a man baptized that had been a Hindu up to a few weeks ago.

Saturday, July 11, I went to Avidi with my faithful Telugu worker. We were also accompanied by two Church of South India preachers. They were both interested in this plea for a return to New Testament Christianity. We discussed various things as we drove along. One of these men had arranged a meeting in a housing quarter for military personnel. I did not know this. I thought we were only to make a call on one man. We preached to those assembled.

We had, by mistake, visited one of the churches where one of these Church of South India preachers was pastor. Now he promised to deliver the whole church to us. We left one of the two preachers to arrange the meeting while we visited still another place. The Baptists had tried to keep us out of this place but we assured these people that if they will stick by the truth then we shall stand by them. We hastened back and found the preacher had the crowd assembled. We preached hard and we preached straight. We had our two preacher friends in mind as much or more than the rest of the audience. There were no decisions but neither was there anything but good interest manifest. It was late when we arrived home.

I had sweat so much that I had developed soreness under my arms. I had a time to go to sleep and I did not sleep too long. This soreness kept me awake. I was up and away from the house by 5:30. (This was Sunday, July 12). I picked up one of my workers and we proceeded to a village where another worker had spent several days. He assured me there would be three people baptized that day. Two of them were still at work but the wife of the one man was there but she did not wish to be baptized without her husband. However, a brother of this worker desired baptism. We took him and headed for another village. There were nine from this village to be baptized. We went to a creek and baptized ten into Christ. There was a village nearby where we already have a church. We went back there and we all had the Lord's Supper together. Then we went back to the first village for the morning service. We had a good service and we were in the car headed for a Telugu meeting when a man came riding in on his bicycle. He wanted to be baptized. We turned back. We drove about ¼ mile and then walked ½ mile to a creek. These two people were baptized. We rushed now to tell my Telugu worker that he shall have to add another service to his list for the day as we do not have time to go.

We came home then. We had our first opportunity to have a meal. It is past 12 p.m. We then laid down for one hour and we were off for Tambaram. Yes, there was a young man ready to be baptized. We went out to find a place for the baptizing. We drove back to begin the regular meeting. There was a man and his wife now ready to be baptized. We pulled on our wet clothes again. They felt good. We went out and baptized them. A native had started the meeting when we got back. My heart leaped for joy to see the development of this man. After the service (it is hardly 7 p.m.) we went out to another village to try to open up a new place. We pulled the car up at a cross road. These young Christians sung a few songs. Then I preached to those assembled. We preached of Christ to these who knew Him not. We told them why we believe in the resurrection. We told them why they should believe in the resurrection. There was some interest aroused.

In the meantime I had developed a sick headache. I turned homeward and planning to have my bath, take two aspirins, and get right into bed. When I drove up my wife was outside to meet me. She said, "Do not put the car into the pundal, you have to make a trip to Central Station tonight." I went in the house. There were four men there to see me. They told me that they had sent word to the Baptist preacher not to come to their village any more. They were going to bring the whole church into the church of Christ. I told them we would be there on Tuesday night but that each person must make a personal declaration of what they intend to do. No Baptist would be forced to make a change. No undecided person could be accepted. All were in agreement. Then I made the trip to Central Station. I came home and had my supper then I had my bath, took the two aspirins and got into bed. I was soon asleep but I was up long before the sun.

July 13. The six week's training class started today. There was mail to get ready before these students arrived. Tonight we go to an independent work where a policeman has a group. I shall not need an interpreter tonight as these people are Anglo-Indians. How long can I keep up this pace? Only God knows. How can ALL YOU PREACHERS OF THE GOSPEL BE INDIFFERENT TO THIS GREAT OPEN DOOR?

BRETHREN INDIA IS OURS. WILL WE ARISE AND POSSESS THE LAND?

July 16: I was driving home from a visit when a cyclist appeared in the headlights of the car, not more than four feet in front of me. I did not even have time to get my foot on the brake before I struck him. Fortunately I was not going fast. There were no bones broken and doctors say there is no serious damage. Police came and made investigation. I was exonerated of any blame.

The Church Of Christ In Salmon Arm, B.C.

by Lynn Anderson



The church at Salmon Arm is one of the newest congregations in B.C., only the Nanaimo church being newer. It had it's beginnings in 1956 when brother and Sister F. L. Armstrong having heard the gospel in California, came home and after much prayerful study, drove nearly 400 miles to Vancouver to be baptized into Christ They immediately began to search the area for other members of the church. Finding some four other Christians isolated and separated they called to-gether the tiny beginnings of a congregation near Enderby, B.C. This group met for a time in a school-house, later moving to meet in the scout hall in Salmon Arm.

Brother Sam Riner moved from California to assist in the work here in 1958 and the summer of 1960 a small but attractive building was built with the physical and financial help from the Oakridge, Vancouver and other churches. A good deal of the finances for the building were raised and supplied by brother Jesse Young of El Paso, Texas who spent his summers in this area. He has since passed away and is buried here.

Before the building was fully completed, brother Clair Marshall of Oakridge held a short series of meetings in it, with fairly good attendance.

In September of 1960 Anderson and family moved here sponsored by the church in West Memphis, Arkansas — to be a full-time evangelist. At that time there were eleven members of the church here counting the Andersons. Since then 38 people have been baptized, some have moved in and some have moved away and some are not faithful.

We have had three summer campaigns of personal work, VBS and Gospel Meetings with groups from Abilene Christian College and Harding College. Growth has been steady and encouraging through Newspaper work, Cottage Meeting work and three Gospel Meetings per year. Bruce Tetreau of Moose Jaw, Saskatchewan worked two full summers here and Ron Beckett one summer. To these and many others we are indebted for assistance. Other congregations, especially Victoria, B.C. have helped in our summer campaigns as have the Nanaimo and Vancouver churches.

In September of 1963 Sam and Alice Tumlinson came to work here full-time with the Andersons, being supported by the church at Richland, Washington. This has been to further the work here and to prepare the Andersons and Tumlinsons to work to-gether in the FOCUS/-Okanagan project which begins in 1965.

The church here at present has 43 members, some living in communities a good many miles away. Thirteen of these are not faithful, others are irregular in attendance because of distances and other circumstances. Sunday morning attendance for worship averages 44 ranging from 40 to over 50. Usually there are at least 2 adult visitors on Sundays, often several more.

An interesting member of the church here is Mrs Sarah Johnston who celebrated her 101st Birthday last October. She has been a Christian since she was 14 years old and is doubtless the oldest living member of the church in Canada. Her Son and Grandsons make up some of the most active members of the congregation.

Our present program of work includes Cottage Meeting work, a bi-monthly bulletin designed for non-members; mailing of 20th Century Christian regularly to a mailing list of over 40; Regular Newspaper ads and three special events per year such as Gospel Meeting, Youth Meeting, Cottage Meeting training etc. Also we maintain a 'needy closet' of used clothing. We have two Bible Correspondence courses and an annual VBS. Also every second week a ladies Bible Class alternating with a Bi-monthly teachers training meeting.

Greater things are planned for the future. June 8 of this year Ron Beckett and family moved here supported by a church in Tuscumbia, Alabama, to 'do the work of an Evangelist'. Lynn Anderson and Sam Tumlinson left in July to begin the FOCUS/Okanagan work in Kelowna, but first will spend one year in Graduate School, Memphis, Tennessee. After the Becketts arrived and before the present evangelists left, the "biggest ever" campaign occurred. July 1-2-3 was a Personal Evangelism Workshop for Teen-Agers, calling young people to-gether from Edmonton to Victoria, from Nanaimo, to Wenatchee, Washington for classes under Claire Marshall in the mornings and lectures at night by various speakers — and actual personal work in the afternoons. A VBS was held July 6-11 and a Gospel Meeting with Charles Coil of West Memphis, Arkansas July 5-12.

Workers from Salmon Arm will assist in the beginnings of the FOCUS/Okanagan project at Kelowna, and are casting about for workers who will come to Kamlcops, Pentiction, Vernon—other key cities of the Okanagan.

Pray for this little church in it's BIG undertakings for the future.

WE ARE SORRY

Obituaries of Annie Hines, who died in Hamilton on July 28 and of A. R. Holton who passed away in Abilene on August 6 are crowded out of this Special Issue.

Also crowded out are news items from Holland, India and other points. Space was not found to mention V.B.S. news from Manson, Man., Vancouver, B.C., Red Deer, Alta, and the successful financial campaign at W.C.C. These items are being held for the next issue.

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PERSONALIZED ATTENTION

Oakridge Church Of Christ – Vancouver, B.C.



Oakridge Meeting House

The first record of meeting of the church of Christ in Vancouver was in May 1910 in the home of Mr. and Mrs. Don McIvor with J. Maddison Wright as leader. This group was joined over the next few months by the J. L. Saunders family, Eva Thompson, Florence Thompson, and the W. C. Shelly family. This group soon moved to rented quarters in the Granville and Broadway area.

In 1911 T. B. Larrimore came by on a short visit. Mr. and Mrs. Arthur Summerscales arrived from Winnipeg the same year. With the advent of the war in 1914 the numbers were depleted and lack of finances forced to an empty store building in what was then the suburbs at East Hastings and Jackson.

It was in 1917 that the A. E. Hudson family arrived and in 1918 the Sam Wilson family, having known the Hudsons in England. Others who came about this time were John Bruce, Fred Lucas, Mr. and Mrs. Dave Hughes, Miss Nancy Anderson, and Mr. and Mrs. Charles Bailey. John Bruce was the first supported evangelist, being paid $150.00 per month to work among the churches in northern Washington and the one in Vancouver. Some baptizing was done in the Burrard Inlet, but about this time a tinsmith made a special tin tub charging $50.00.

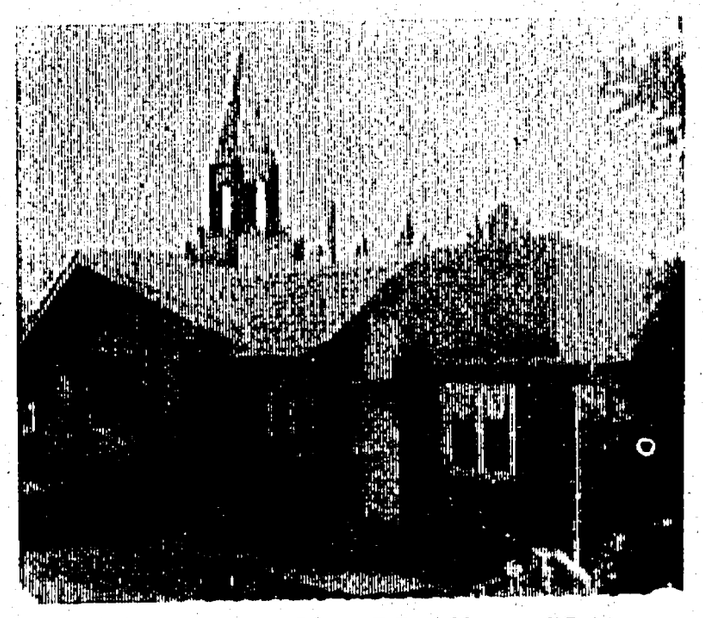
Later a lot and empty store building was obtained at 12th Ave. and Carolyna St. and the tin baptistry was installed. The brethren decided to build a new meeting house in 1929 and appeals were sent to a number of churches in Canada and the U.S. and enough money was soon received to begin building. The first meeting was held in the new building in the fall of 1929.

Going back a bit, it was in 1922 that Mr. and Mrs. John Mallory moved to Lulu Island adjacent to Vancouver. Seizing the opportunity they had Hugh Rogers preach a gospel meeting in the basement of their home, beginning December 31, 1922. Seventeen were baptized in this meeting and ten members added their names to mark the beginning of the Blundel church. Bible classes were started for children and a great need was soon felt for a church building. Mr. and Mrs. Peter Mitchell gave two acres of land and a small building was erected, with an educational building being built at a later date. Some who have preached here include, R. C. Bell, Frank Pack, J. E. Wainwright, J. C. Bailey, and D. A. Sinclair.

The limit of space does not permit mention of a complete history of the two churches. In 1957 the history converges when plans were made to amalgamate the Blundell and 12th Ave. church at a new location on Oak Street in the Oakridge district of Vancouver. This area was being opened for subdivision and a large shopping center and three choice lots were obtained being among the first to be sold. Mr. D. C. Marshall was invited to work with both congregations in the amalgamation. He arrived September 1, 1957 and began working with the building committee and architect.

(Continued on page 16)

The Church In South Burnaby



South Burnaby Meeting House

The South Burnaby congregation was established on October 22, 1955, at which time seven members (and their seven children) met to break bread. The seven adults who may be considered "charter members" were Roger and Margaret Jeal, Charles and Iris Dalziel, John and Bertha Mallory, and Mae Garland.

Prior to this meeting there had been interest shown by a number of people in the establishment of a new congregation. Brother and Sister Mallory had urged the desirability of such a venture. Roger Jeal and David Johnson, who was then preaching for the Blundell congregation, met with Brother and Sister Mallory, and, as a result of their discussions, tent meetings were held in Central Park, in Burnaby, in 1954 and again in 1955. The preacher for the first venture was Choice L. Bryant from south of the border. The 1955 meeting had three preachers, Brother Ed Uland, Brother Seth Rhekop, in addition to Brother Bryant. It is recalled that during this meeting Brother Bryant led some excellent singing lessons in the home of Brother Fred Beckett in Vancouver.

Following these meetings, which were attended by members of both the 12th Avenue congregation of Vancouver and the Blundell congregation of Richmond, a group continued to meet each Lord's Day at 3 p.m., first in the Eagle's Hall in New Westminster and later in the Moose Hall on Jubilee Street in Burnaby. Attending these meetings regularly in addition to the morning and evening meetings in the two home congregations became increasingly difficult to continue. Some members became discouraged and wished to discontinue the afternoon meeting, particularly since the residents of the area surrounding the halls could seemingly not be interested. The new congregation of seven members moved to new quarters in the Golden Age Society (Pensioner) Hall at 5024 Rumble Street in January, 1956. It was here that Brother David Parker from the south preached for a well-attended meeting which continued for three weeks in 1957.

During the period from 1956 to the spring of 1958, Al and Inez Johnson were active members in the congregation, being instrumental in interesting Mike and Mary Kutchen in the New Testament Church. They were baptized after a period of study and remain loyal members to the present time, Mike being our faithful treasurer. Also baptized during this period were (Mrs.) Rae Ribchester and Gary Johnson. Restored were (Mrs.) Mildred Glanville, Mr. and Mrs. Art Taylor and their daughters Eva and Myrtle. As a result of hard work, enthusiasm was high and attendance at meetings continued good.

It was in 1958 that Brother Golden held a three-weeks meeting in June and July. Brother and Sister McLean, recently arrived from Scotland, transferred membership from the newly formed Oakridge congregation (an amalgamation of 12th Avenue and Bundell) to South Burnaby. At this present writing Brother Alex is one of our three deacons. During 1959 Brother and Sister Bill Courage transferred their membership from Oakridge to Burnaby. Brother Jeal at this time made efforts to secure support from outside the area in order that he might devote full time to evangelistic work, but with no success except an offer of some help from the congregation at Bremerton, Washington and from the Burnaby congregation. There were still not enough members in Burnaby to support a worker full-time. The year 1960 saw the arrival of the Woods from Winnipeg, the Seversons from the Oakride congregation, and Sister Mary Shreder from Abbotsford. In 1961, Maurice Taylor and his bride, the former Marie Phypers of Creston, also placed membership. Brother Ted Lake, now at Wembley, England, preached for us in February, using the hall at Rumble when it was available and the Community Hall on Edmonds Street during the remainder of the time. Attendance was good, but again there were no visible results. In 1961 Ajit Bains (from India), Fred Gladwell, (Mrs.) Gertrude Gray, her daughter Gloria and Jack Thompson were baptized. During the same year Sister Horton placed membership from Oakridge, and Sister Marjorie Sossin came to us from the south. During that year and the following one Dorothy Jeal, Les and Trudy Barnes and Carolyn Robert and Charlotte Scott, with David and Marilyn, Ray and Barbara Lewis with Linna and Kent also arrived, transferring membership from Vancouver. In 1962 we planned a new building on the property which we had bought at Salisbury and Edmonds in November of 1960 and which was now much too small to accommodate all of us. By March of 1963 we were in the new Pan-Abode structure, and Brother Lake, home on furlough, preached a meeting for us in the same month, during which Marilyn Weed was immersed.

Three elders, Roger Jeal, Earl Severson, and Caleb Wood have served the congregation since December 9, 1962, with Brother Jeal and Brother Severson sharing the preaching. Three deacons, Alex McLean, Melvin Hope, and Leslie Barnes were appointed in 1963. In the same year the first Vacation Bible School was held in our new building in conjunction with a gospel meetings for which Willie Wilbanks from Texas preached for a week. Both school and meeting were well attended, and a number of new scholars were gained for the regular bible school. Brother Jim Hawkins of Victoria preached in a meeting held May 10th to 15th of this year, giving excellent lessons to a good audience but with no visible results in baptisms. Nevertheless, the church is the stronger for his excellent work.

(Continued on page 17)

The Church In Victoria



Victoria, B.C. Meeting House

By Jim Hawkins, Victoria, B.C.

Late in 1907 or early 1908, Brother Madison Wright held a series of meetings in Victoria, converting several people. Later in 1908 the Percy Baileys spent several months here and found that most of these members had moved away. When the Baileys moved to Victoria permanently in 1914, they found several members meeting together in a school house on Boleskine Road. The Archibald family from Ice Lake, Ontario had moved here and found a few other members with whom meetings were begun. Some of those active in the early church here were Bros. John Bruce and Edward Hicking. Bros. Archibald, Sr., and Archibald, Jr., and Bro. Alex Jaffray.

These eventually moved away leaving only the Baileys, until the Percy Wells, and then the Macmurchie families arrived in 1916. These continued meeting in the school on Boleskine Road until a meetinghouse was purchased from the Unitarians on Fernwood Road. In 1955 this building was turned around on the property, put on a basement, complemented with a new vestibule and entrance, and refinished on the outside. This building has served the church to the present day. The building seats about 75, and has four small class areas in the basement. The membership has ranged from 20 to 25 during most of these early years. Only four of the original members of the church here remain. These are Sister Alex Jaffray, Bro. Percy Wells, and Bro. and Sis. Percy Bailey.

The Norman Hoffman family lived in Victoria from 1948 to 1953, and he served the first part of that time as a full time evangelist with the church here. But due to lack of support, he had to return to secular work. In the fall of 1960, Jim Hawkins and family moved to Victoria and took up full time evangelistic work with the church, and continues in that capacity yet. By 1963 the membership of the church had risen to nearly 50, but several have moved away, and others have gone away to school to drop our present membership back to 41.

But the future is bright, and the church has caught a vision of what can be done in our area with God's help. The opportunities are unlimited here. Victoria is the capital city of British Columbia, situated on Vancouver Island which is about 25 miles off the coast of the British Columbia mainland. The present population of Victoria is just over 165,000, and growing at the rate of 5,000 per year. I understand that Victoria has the largest per capita ratio of retired people of any city in Canada, but it also has the largest per capita ratio of young married couples of any city in western Canada, due largely I presume to having both an Army base and the only Navy base on the west coast.

For some time it had been realized by the church here that a crash program of evangelization of this area must take place. As a result in 1961 a five-year plan of operation was formulated involving every means of teaching and communication possible, in an effort to acquaint as many people as possible with the church and our plea. It was realized that our present building would be inadequate for our needs. So immediate plans were begun toward constructing a new meetinghouse. To date, over $7,500 has been gathered toward our building fund. An acre of property has been purchased on one of the main thoroughfares of the city, and our target date for commencing the construction of our building is this coming October 1. Our building will initially seat 200 (later to be expanded to seat 500), with 9 large classrooms in the basement, a cry room, office, and with baptistry and complete dressing room facilities. With adequate facilities in which to work, our opportunities for teaching and serving the community will be grasped more effectively than ever before.

Also included in this five year plan is a large personal work and evangelistic campaign, planned for the summer of 1966. We realized that this must be done soon before our mushrooming population makes it physically and financially impossible to do so. The 11th and Willis congregation in Abilene, Texas, who have supported the Hawkins family in Canada the past eight years, have determined to spearhead and assist the Victoria church in this campaign which will take place during the month of June of 1966. We are going to strive to obtain at least 40 skilled personal workers to come and spend at least three weeks holding cottage meetings. These efforts will be complemented with a series of Gospel meetings in a large auditorium here in the city. Bro. Carl Spain of Abilene, Texas, has been chosen as the speaker for this series of meetings. This will be followed up by a number of men who will remain here for up to a year in

(Continued on page 17)

The Church In Nanaimo, B.C.

Since 1944 members of the church of Christ have met regularly in this area (Duncan to Nanaimo) — sometimes in homes, sometimes in rented halls. In 1945 Bro. Les Gavel started conducting meetings in his home at Campbell River which is about 100 miles north of Nanaimo. They met periodically with the brethren in Nanaimo and have since moved to Nanaimo and are meeting regularly with the brethren here. There is no one meeting in Campbell River at the present time. For some years the Nanaimo brethren met in the home of Bro. and Sis. Jim Morris, and the Crofton and Chemainus brethren in the Morton home or with Bro. Herd in Duncan.



First V.B.S. At Nanaimo With Partial View Of Building

In 1950 the Gospel Herald listed regular meetings of the church in the home of the Morrises in Nanaimo. During this time Bro. Earl Severson came over from Vancouver nearly every Lord's day to help with the work. Members from Crofton and Chemainus attended here. Later the Seversons moved to Duncan and our meeting place was changed to a rented hall in that town.

In 1954 it was decided that we should find a more central location because of the burden of driving such great distances. Hence, we rented a hall in Ladysmith (about half way between Nanaimo and Duncan) for combined meetings of the members from Nanaimo, Duncan and Crofton. There the church met until the summer of 1962 when we moved into our new building at 1720 Meredith Rd., Nanaimo, B.C.

Also, in 1962, Bro. and Sis. Dale Foster came from Texas to work with us as our first full time evangelist. Since that time our Sunday morning attendance has increased from about 35 to about 65, our record attendance being 75. Worship with us when on Vancouver Island.

—R. Lorine Morton

The Church At Caycuse Beach

The Church of Christ at Caycuse Beach meets in the home of Brother J. H. Waite. At the present time we have only five members. This is a small community and there is no public building available in which to hold meetings.

The church was started here when J. H. Waite and his family moved here in 1948. Since that time we have had several meetings in the school house, which is no longer available, and we have had cottage meetings in different homes. We have never had a preacher work with us for any but short periods of time.

We have been greatly benefited the last few years by being able to use tape recorded sermons which Bro. Hawkins of Victoria, and Bro. Marshall of Vancouver have kindly taped for us. Now we are also receiving tapes from the collection of Brother Brazile at Western Christian College.

Several members have gone forth from here and are faithful in other places. Three others who were baptized have fallen away.

Our plans for the future are to continue as we have, hoping that more workers will come to Vancouver Island and possibly help us interest more people in the gospel.

—Howard Waite

OAKRIDGE

(Continued from page 13)

Ground for the new building was broken February 16, 1958 and in addition to the hired workmen, the members contributed over five-thousand hours of volunteer labor. The official opening services were on August 10, 1958 with the congregation being known as the Oakride church.

The building seats nearly 400 with adequate paved parking with grounds beautifully landscaped and flocdlighted at night. The church is on a prominent street and easily found. Many residents and out-of-town visitors have commented on the nice appearance of the property. The church has placed it's own bench at the bus stop in front of the building with a welcome sign giving times of services, a lighted sign on the building identifies the congregation. Thousands of people pass every day.

A high point of the work was reached May 19, 1963 when the first elders were ordained for the church. They Alex Clelland, Wilf Clelland, Art Farnden, and Deed Saunders and they have now completed a very successful first year. A well planned and active program of work is being carried on. Annual meetings include gospel meetings, V.B.S., Teacher Worship, and participation in the Mt. Baker Bible Encampment. Two additional lots have been purchased next to the church building and future plans include additional class rooms in an educational building. Present membership is one hundred. Seven of the young people are away attending Christian Colleges, with three of the young men preparing to preach.

Of the names mentioned in the early history of the church, the following are still with us, Sam Wilson, Sis. Shelly, Sis. Anderson, Sis. Mitchell, as well as Sis. Bessie Hudson, daughter of A. E. Hudson, and Deed Saunders, son of J. L. Saunders. With three-quarter million people in the greater Vancouver area a great challenge is laid before the church. Plans are being made for a large scale campaign in 1966. The future holds promise of a great work being done with God's help. —D. C. Marshall

PAY AS YOU GO!

(Continued from page 1)

MEANING OF CHRISTIANITY

It is time for us to awaken! Christianity involves more than our initial obedience. We must walk with Jesus each day and pay the price.

IT WILL COST:

(1) *Allegiance to Christ above all others and all things.* Matt. 6:33 Lk. 14:25, 27.

The Lord demands that we put him first in our lives. Christianity is a life of self denial and service toward God and our fellowmen. We must give him first consideration with reference to the use of our time, money, abilities and energies. *DO WE DO THIS???* Our religion is worthless if it is not the governing force in our lives. We must be totally committed to our master. The individual who stays home from mid-week service to watch "oh how I love Lucy" and then attends Lords day morning and sings loudly," oh how I love Jesus" need not think that the Lord is pleased with such a lie.

(2) *We must live by his teachings and example.*

To be a disciple is not merely to mouth the words of Jesus, but to apply them to our lives. Jesus said "Not every one that sayeth unto me, Lord, shall enter the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." Matt. 7:21, 22. We are to be "Doers of the word and not hearers only". James 1:22.

In Matt. 5:13 Jesus said, "Ye are the salt of the earth." Salt is savory, purifying, preservative. This figure is the symbol of a noble, powerful, truly religious life — the kind of life which ought to characterize every child of God. We ought to stoop down and lift our fellow man. Our character and life must act as an antidote to and a preventative of corruption. Christians need to bear witness to righteousness, truth, and purity; patiently doing deeds which strengthen virtue and kindle hope, generously lending a hand to those who are trying to climb upward, showing them the way to the fountain of life.

(3) *We Must Teach His Word.*

It is *impossible* for one to be a child of God and not be concerned about the lost. When we consider the great concern that God has for the lost (Jno. 3:16; Rom. 5:6-8), and the sacrifice that Jesus was willing to make, can we afford to be indifferent? The blood that cleansed our sins was shed for *all* men. The gospel is able to save mankind and it has been entrusted to us. The Lord commanded us individually to be teachers of his word (Matt. 28: 18-20; Mk. 16:15, 16). A command is not an optional matter. Jesus said, "If you love me, keep my commandments."

Paul reprimanded the Hebrew brethren, because, after a reasonable time they had not become teachers. They still had to be fed like babies (Heb. 5:12). Are YOU a TEACHER, a SOUL WINNER??? The church in Jerusalem grew because Christians went everywhere preaching the word. They did not depend on Peter, Paul or the other apostles to do their work for them, but they accepted THEIR RESPONSIBILITY and used their talents to save the lost.

If you will pay the cost of discipleship, Christianity will bring happiness to your life and to the lives of others. How can we afford to trifle with the safety of our souls and that of others by half-hearted, partial commitment to Christ. PAY AS YOU GO, OR YOU WILL NOT GO.

THE AWAKENING GIANT

(Continued from page 4)

carrying out our plans to take the Gospel into every city and town, village and hamlet across our nation. We can do it, and we must do it, for "he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. 5:14). We are indeed an awakening giant. The church has been virtually a great pile of bones, very dry. But, just as God promised to Israel: "I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I, Jehovah have spoken it and performed it, saith Jehovah"; so God has promised to the church and every member of that body that we may be "strengthened with POWER through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye being rooted and grounded in love may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God" (Eph. 3:16-19).—Let us open our Bibles and read that whole passage again and again, until we begin to really understand it. Here is our promise! Do we have faith He is faithful who promised?

May God help us to have a vision of what can be done by His help, and a vision of what needs to be done. May we pray, every day:

SOUTH BURNABY

(Continued from page 14)

Brother Jeal has resigned as an elder to go to Prince Albert, Saskatchewan as a full-time evangelist. Roger and Margaret have laboured faithfully here for nine years. There have been disappointments and frustrations: many who have named the name of Christ no longer worship here or anywhere else. However, a congregation of sixty has grown from the original seven, four members having been baptized and one restoration during the last three months as a direct result of Roger's personal work campaign. The Jeals will be missed very much. May God bless them in their new field of labour. As a full time worker is very necessary here, we await the arrival of Brother Ted Lake this fall, hoping that he will have been successful in his efforts to raise sufficient support to build on the foundation laid here.

Earl B. Severson, Secretary

VICTORIA

(Continued from page 15)

studying with the contacts made during the campaign and in strengthening the new converts.

The work in Victoria has been blessed with a church which is at peace, a dedicated group of Christians, and a lack of any prejudice or animosity toward the church from the outside. The prospects for the church are bright indeed. May God give us strength and wisdom to grasp them.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. 7 p.m. Sun. 8:00 p.m. Wed. Eldon Davis, PA 6-6154.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminster sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:00, 11:00 a.m.; 7 p.m. Sun.; Women's Bible Class 8 p.m. A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; D. Hicks, sec.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.; 7 p.m. Wed., 8 p.m. Contact H. Ralph Perry. Phone 451-9252, Study 455-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
S. Main at Home St., Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lilloet Street W. Phone 693-3317. Ray M. Jacobs sec., 1166 1st Ave. N. W. Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1760 Strathmore. Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 2:45 p.m., 4:00 p.m. Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. · Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt. 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy 10:00, 10:45 a.m. C.S.T., Mrs. C. A. Perry, sec. Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARUTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Roy D. Merritt. 70 Lyle St.; 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Mr. Ben Johnston, R.R. 1, Enderby, B.C. Lynn Anderson, ev.. Phone Res. TE 2-3826, Bldg. TE 2-3833.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Arnold E. Smith, sec., Box 267; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Jim Nicholson, ev., Vineland. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. M. J. Knutson, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, John Justin, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

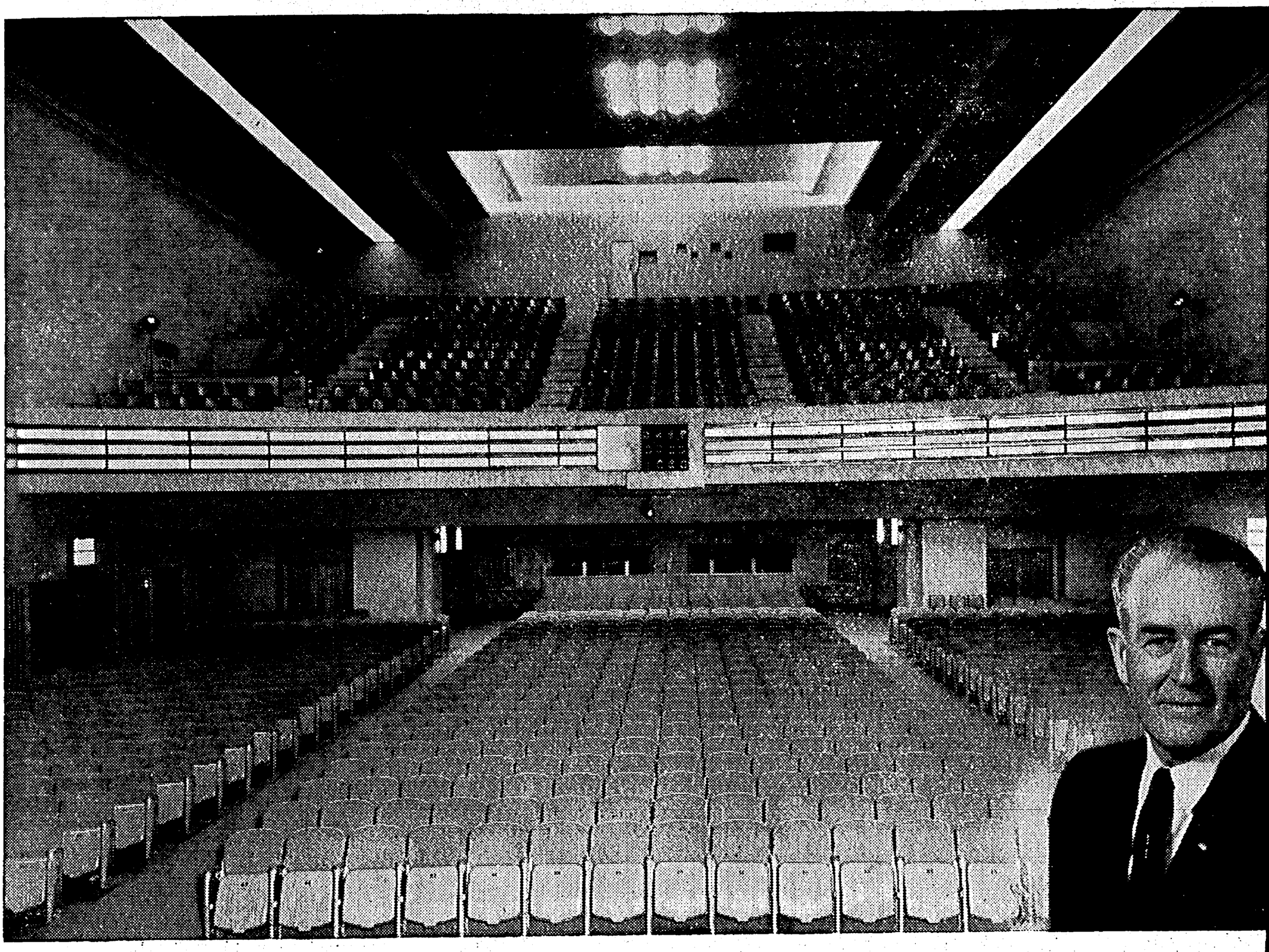
Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

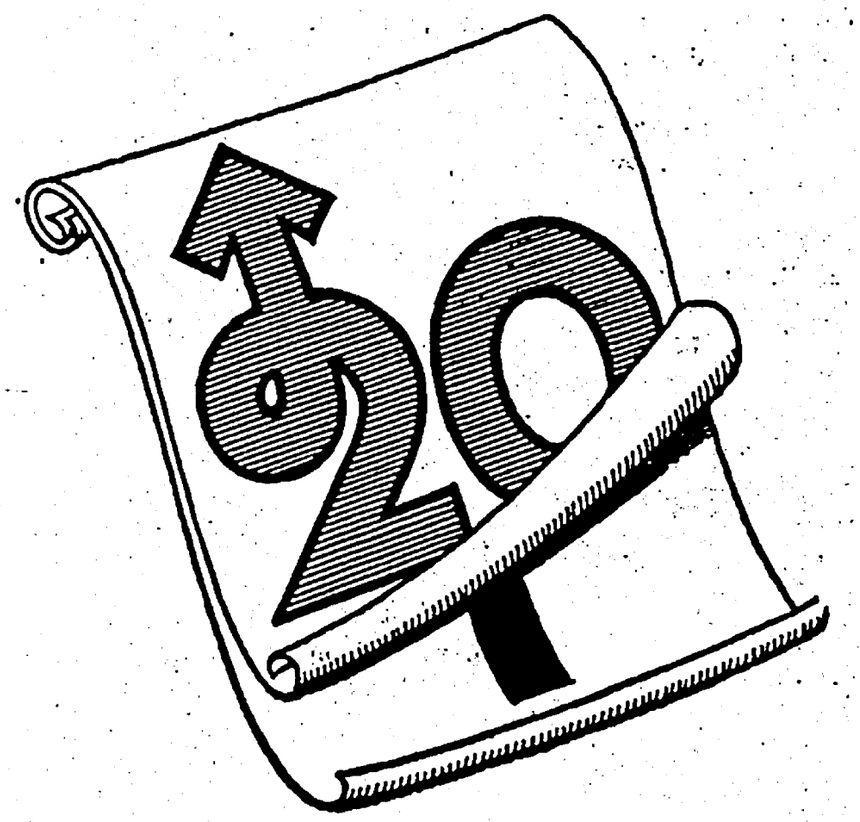
Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.



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Gospel Herald

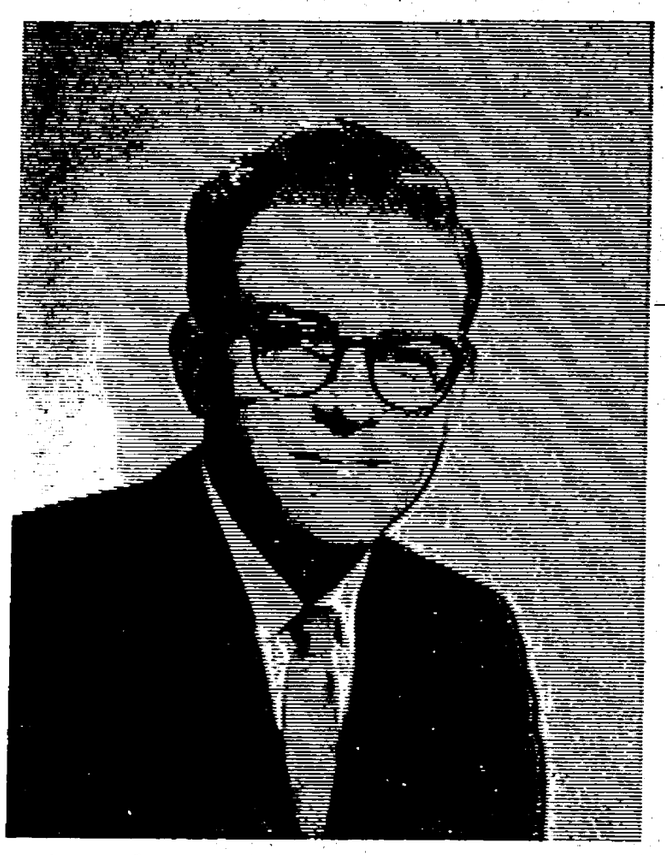
SPECIAL ISSUE: The Church in Manitoba

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 9 BEAMSVILLE, ONTARIO October, 1964

HOLD FIRM TO THE SURE WORD

Roy A. Davison, Utrecht, Holland



Many theologians today, sitting at their desks with a Bible and a pair of scissors, cut paper dolls from the scriptures. They have no faith in the Bible as a sure and dependable account of what actually happened. Thus, they feel compelled to cut and rearrange, to remove sections and paste sections in, and to 'reinterpret' the scriptures, as they like to call it. And, of course, each theologian cuts out his own particular sort of paper dolls.

The Bible itself, however, (for those who care what the Bible itself says) claims emphatically to be a SURE and DEPENDABLE account of God's requirements for man.

THE BIBLE IS A DEPENDABLE GUIDE

Paul, in giving qualifications for elders as he writes to Titus, says that the elder 'must hold firm to the *sure word* as taught, so that he may be able to give instruction in *sound doctrine*'.

In writing to Timothy, Paul condemns those who refuse to heed the words of Christ: 'If any one teaches otherwise and does not agree with the *sound words* of our Lord Jesus Christ and the teaching which accords with godliness, he is puffed up with conceit, he knows nothing;' (1 Tim. 6:3-4).

Thus, the scriptures claim to contain the 'sound words of our Lord Jesus Christ'; the scriptures claim to be a dependable guide.

But how is this possible? How can we trust a book that was written 2,000 years ago in a land far from ours where the people are much different than we are? How can we trust a book that was penned by men. We know that men are so prone to error; so prone

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A CHRIST-LIKE SPIRIT

L. Wesley Jones, Barrie, Ont.

The "lamb of God" was also the "lion of the tribe of Judah." While each metaphor has other significance, it also tells us something of the nature and temperament of Christ, The Teacher. The Lamb "opened . . . not his mouth," but the Lion "roared" in denunciation of evil and in the challenge to the evil doer. ("If I have spoken evil, bear witness of the evil; but if well, why smittest thou me?") The Lamb "held His peace", but the Lion was bold in eliciting from Pilate the wistful inquiry, "What is truth?" The Lamb said, "I am He," and surrendered himself when sought by a "band of men . . . with lanterns and torches and weapons." The Lion drove a "den of thieves" from His Father's House with a scourge.

If these actions seem contradictory to you, consider other instances of paradox in the nature and mission of Christ. The angels announced "Peace on earth" at His birth. He said, " I came not to send peace, but a sword." He was said to care not for the person of any man, and yet, we may cast our care upon Him for He careth. Each of these apparent contradictions is understandable and explicable in its proper context, and each one casts light upon some superb quality of the Lord. So is it with the spirit of Christ as indicated by the likeness of a lamb

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THE BEGINNING OF SPRINKLING



by Norman Midgette, Jordan, Ont.

When the New Testament of Christ was being revealed the Holy Spirit indicated the way one was to be baptized in these terms: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). Again, " . . . buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). Both of these verses are very familiar to the serious Bible student and are readily accepted as God's voice on the subject. In the first century baptism involved a *burial* and a *resurrection;* we are *buried* and we are *raised.*

SECOND CENTURY

One of the first instances indicating any change in the above practice is found in the "Didache" which seems to have its origin in the first half of the second century. It was written by some anonymous writer and it claims to contain "The Teaching of the Lord, by the XII Apostles to the Gentiles." In all ages it has been rejected as inspired of God.

Note the following passage: "Now concerning baptism, baptize thus: Having first taught all these things, baptize ye into the name of the Father, and of the Son, and of the Holy Ghost, in living water. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost."

How widely this practice was engaged in is a subject of question but it is evident that pouring was allowed in this post-apostolic writing only in exceptional cases.

THIRD CENTURY

The Church Historian, Eusebius, refers to one by the name of Novatian who around the year 253 AD had water poured upon his person in bed. Neander, another historian referring to this event, says he was sprinkled. Regardless to which method was used in applying the water he says it was " . . . not . . . according to the usual practice of those times, by immersion . . ."

Speaking of the years 100AD to 313AD, Cairns writes in *Christianity Through The Centuries,* "Baptism was normally by immersion; on occasion affusion or pouring was practiced. Infant baptism and clinical baptism, the baptism of the sick, developed in this period".

During these formative years of human creeds one of the early changes was in the matter of baptism. That sprinkling and pouring were the innovations is evident by it being the occasional and exceptional practice. Even among those who practiced this Eusebius says, "This baptism was thought imperfect, and not solemn, for several reasons. Also, they who were thus baptized were called afterward *clinici;* and by the twelfth canon of the Council of Neo-Caesarea, these *clinici* were prohibited the priesthood."

SPRINKLING BECOMES ACCEPTED

During the Dark Ages there is little evidence of any further changes being made in what was considered the general (immersion) and exceptional (sprinkling, pouring) practices. By 1160 AD sprinkling was becoming an "ordinary practice" in France and Dr. William Wall, Vicar of Shoreham, Kent in England, (1676-1728), says, "France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it."

Not until the thirteenth and fourteenth centuries did sprinkling become the general practice. In 1275 the Synod of Angiers makes reference to sprinkling and immersion as indifferent. However, as yet no official word from the authoritative heirarchy had been voiced. This came in 1311 AD. The Edinburg Cyclopaedia states that "It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent." In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation (about the middle of the sixteenth century). From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the Established Church." From these countries it made its way to the New World.

Bibliography: *International Standard Bible Encyclopedia.* Cairns, *Christianity Through The Centuries.* Rowe; Bales and others: *The History of Apostasies.*

AIKINS HOLDS FIRST SERVICE IN QUEBEC CITY

On Sunday morning, August 16, Owen and Elda Aikin, along with their oldest son Edward, met in their tent in the provincial capital of Quebec for their first worship service. After several days of searching a house was purchased in Ste. Foy, a bilingual Quebec suburb. A meeting hall is being sought to facilitate public meetings. The Aikins begin the work in this city of 300,000, after closing out eleven years of mission work in Paris, France. While their primary objective is to begin a French-speaking congregation, they also plan to work with English-speaking people. This work will largely be supported by the Westside church in Cleburne, Texas. The Aikins would like to be put in touch with any members who might live in the Quebec City area. They would also welcome travelers to worship with them on Sundays. For information write: Owen Aikin, 2790 Valcourt, Quebec City, Quebec.

—Jerry L. Davidson

CHURCH LEADERSHIP (II)

Arthur H. Beamish

(Continued from July Issue)

Our Aim?

What is our aim or goal in life? It should be for a Christ-like personality, living for Christ, worshipping God just as he has directed, and serving him in any and every way that we can? In so doing, we become Christ-like and thus honor and glorify God.

In John 10:10, Jesus said, "I came that they might have life, and may have it abundantly". Keeping this thought in mind, and looking about us, what do we observe, what is man doing today, how is he spending his time? When we recognize and remember that Christ came to give His life a ransom for mankind, we may well ask the question, Just what is redeemed man's purpose of life on the earth? Surely God must have had some design or purpose, for him who was made in the image of God? Certainly he was not created simply to live above sin, nor that he might fall away from the faith he had espoused, listen to what Peter has to say, 1. Peter 2;9. To "Show forth the excellencies of him who called you out of darkness into his marvelous light."

Let us also note that the Lord has set a high standard for us in this life, an ideal towards which every Christian should strive to grow from day to day throughout his sojourn on this earth. Let us notice some of these characteristics;-

1st. IN PURITY. 1. Peter, 1;15.

2nd. IN KNOWLEDGE AND SERVICE. Col.1;9-11.

3rd. IN MATURITY, Eph.4;13.

4th. IN STRENGTH, Eph. 3;16-19.

These are just a few of the ways in which the Christian and especially the elder must set the example and grow himself. Even as God has made it possible for growth in the physical world, how much more, spiritually. Does this not provide us with a real thrill as well as a tremendous challenge as we are brought face to face with these facts? What a transformation there can be through spiritual development.

Take Heed How You Build

As we learn of Paul's varied experiences in his work for the Lord, we need not be surprised as he exhorts us in 1 Cor.3;10-13. to be careful how we build, that the materials we use should not be those that are perishable, but in our building use such things as shall withstand the purge of fire, for he says, that "the fire itself shall prove each man's work of what sort it is". How true, very true, and just as true as "Whatsoever a man soweth, that shall he also reap." Gal.6;7.

First of all of course, is our sincere convertion to Christ which is the starting point in our building for leadership. *QUESTION?*

1st. Are we converted to Christ or only to the church?

2nd. Do we know baptism as a likeness to the death of Christ, or simply a burial in water?

3rd. Have we actually embraced Christianity or only churchianity?

We need to be convicted of our sins today as they were in the first century of Christianity.

The thought has been expressed;- "Unless the cross of Christ has broken a man's spirit, unless Calvary has crushed a man's heart, unless there is a trembling contrition in the realization of one's barrenness, then we are not ready for baptism."

There can be no doubt that if one is converted to this degree, there can be a sincerity which is most commendable. There must be an inward burial in Christ's own death. If we are baptised to please some person we are not in the body of Christ. There must be a full and complete surrender to Christ, if we are to be able to assume leadership in the Lord's church. Jesus said, "So therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." We need to be able to say with Paul, "I am crucified with Christ nevertheless I live . . . Christ liveth in me". This is true sanctification. We need to recognize and accept the fact that a full and complete surrender to Christ means that we no longer belong to ourselves. 1 Cor.6;19-20.

It is indeed a great tragedy when we fail to believe in Christ, when we fail to fall in love with Christ, and when we fail to resolve to surrender our lives to him, we must then realize the need for continual growth in the Faith.

Serving In His Name

Service has a tremendous place in the life of a Christian. Christ set this outstanding example for us when he said, "I came not to be ministered unto, but to minister". True discipleship finds the person following the instruction and example of the Teacher. Jesus walked among men, giving a helping hand, speaking the kind word etc. Should we not then, as leaders, (elders) manifest that same spirit, develop it. and if we fail in these things we fail in the Master's purpose for us. We will never be more like him than in our helpfulness to others. Col.1;10. "To walk worthily of the Lord unto all pleasing, bearing fruit in every good work." Every Christian is to be a fruit bearer for the Lord. Thus the Christian leader must set the example. See also James 1; 22,25-27.

How important then, that leadership provide instruction and encouragment, council and opportunity, planning and supervision in these very matters. These are fundamentally inherent in New Testament Christianity. Christian activity, Christian service, Christian helpfulness are being Christian.

Spiritual Emphasis

Present day circumstances being what they are, here are some of the weightier matters demanding strong emphasis.

1st. Christians, living in this highly materialistic world, need to place greater emphasis upon eternal things. We need to understand that we are only sojourners here on this earth, and that, "a man's life consisteth not in the abundance of the things which he possesseth. Luke 12;15.

2nd. The realization of the sanctification in Christ must be vital and living. 2 Cor.5;17.

3rd. FAITH. — a personal faith growing out of personal study and convictions — must be developed and strengthened. This is faith that obeys, faith that trusts, faith that hopes, faith that perseveres, faith that waits.

(Continued on page 7)

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COMMUNICATION OR CHAOS



A broken communication line is a worthless thing. The dangling ends may be a few feet or even a few inches apart, but they avail nothing. No amount or urgency can make the message bridge the gap. Chaos may replace order; defeat may replace victory; disease or injury may replace health and death may replace life without a word of warning to avert the change. Good communications are vital to an orderly society. The loss of the ability to communicate is a forerunner of many physical and social ills in the affairs of men. Men must communicate or perish.

Similarly in the spiritual world, communication can break down. A Christian needs to communicate with his brethren in what is rightly termed fellowship. Finally, he needs to figure out a plan to proclaim to a world in sin a warning cry of danger and to herald a joyful announcement of hope.

It is shocking and disappointing to see a fellow man face a situation of tragedy, deep sorrow or fear when his communication line with the Father has never been established. It is perhaps more tragic to see someone confronted with a serious crisis whose communication with God through prayer has suffered a breakdown. Such a one can be lonely even in a great crowd and frightened when no fear is needed.

Not long ago a young Christian man known to this editor committed suicide. He was involved in a dishonourable situation which brought him much remorse and shame. The real tragedy in his life was the fact that he could not communicate with his family, his brethren or his God. Suicide seemed the only way out of an intolerable situation. A short period of sympathetic discussion or a similar period spent in penitent prayer could have helped this young brother to see a brighter future. He did not have his communication lines open.

So much church trouble can be attributed to a simple failure in understanding between brethren. Men of identical faith, of high principles and common goals sometimes find themselves at odds with one another. Marriage counsellors tell us that one of the major causes of divorce in our society is a failure of the husband and wife to communicate their thoughts and feelings to each other. Misunderstanding and suspicion are the forerunners of alienation and separation. Similarly in the church, misunderstanding and suspicion are often factors in division.

Perhaps the area where we fail the most dismally is in our attempt to sound out the glorious Gospel of Christ to a needy world. It seems that we are content to consider only one side of a two-sided proposition. We are content to ask, "Is the preaching true?" and, "Is the attitude of the preacher one of love?" We fail to ask, "Is this message understandable and relevant to the needs of our audience?" If the last question can not be answered affirmatively, the former two are not of very much importance.

Some have been so bold as to offer a "new gospel" for a "new age". They have claimed that the old Gospel story is outmoded. In reality what they may be seeking is a manner of communicating the gospel which will give a first century story relevancy to twentieth century people. The content of the apostolic message is no more subject to change than the law of gravity. The method of presentation must be as timely as our daily newspaper.

In recent times United States scientists have been successful in transmitting not only a spoken message but televised pictures across the Atlantic via Telstar. Even more recently, they have sent messages to a camera about to land on the moon. It is ironic that the ocean's width and the expanse of outer space can be bridged successfully, but men and women in the same neighborhood, and even in the same congregation, lack a communication in most important areas.

The Russians are notorious for their efforts to jam the air waves to prevent their people from hear-

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A CHRIST-LIKE SPIRIT

(Continued from page 1)

and a lion. His nature is not of one kind, but He found the need and the place for both. So will we when we walk in His steps.

A Frustration

Some are troubled by the appearance of error and a simultaneous conviction that it would be wrong to severely reproach an evil-doer lest they "violate the spirit of Christ." Convinced that Christ was always meek and gentle and being determined to pattern themselves after Him, they find no place for dealing with irreverent and even ruthless men. Careful examination reveals that this frustration arises from a misunderstanding of the Christ-like spirit which in turn comes from fragmentary knowledge of the conduct of Christ.

Jesus Christ said "love your enemies" and during this same perfect ministry he used the following language concerning His enemies—the enemies of truth: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Though Christ loved the souls of these men, and would have all of them to be saved (Matt. 23:37), He despised their evil and hypocritical deeds and He clearly said so. One of the most obvious reasons for adoring His precious name is seen in the fact that He could die for men who seemed so determined to "receive the greater damnation." Our tears flow freely when we see Him loving so much those who were so obviously hypocritical—when it is clear He must emphatically condemn those whom He came into the world to save from their sins. And yet because *He is the Christ* we know that what He did and said were right. It never enters our minds that He has lowered Himself to the carnal level of the bigoted, quarrelling Pharisees or lawyers.

Can We Walk In His Steps?

He is the pattern. He practiced what He preached, and He preached the Word sent down from heaven. After twenty centuries we still can "find no fault in Him." Even in His severest judgements upon His arch-enemies, we can see His love for the souls of men working aggressively in search of an honest response to the clearest truth.

Why must we assume that the Christ-like spirit has been abandoned when error and sin are condemned today? How can we condemn denominationalism or sectarianism, within or without the Body of Christ and be very clear about it, without forsaking a Christ-like spirit? Can we answer error emphatically and forcefully "using the method of the false teacher" and without walking in that carnal way of him who "sows discord among brethren?" How can we distinguish between the averments of a teacher, author or preacher who loves the truth and the souls of all men on the one hand, and the bold and forward assertions of a false teacher on the other? When do we leave the courage of the Christ-like character in our condemnations of error, and embark on a sea of sinister spleen? Many have sought the answers to these and similar questions, not only to measure the work of someone else, but to assist themselves in charting their courses in a given situation.

Some Tests

May we offer for the reader's consideration, some guide - lines. We will suppose that no one will read them as anything but suggestions, for they are intended to be nothing else. Perhaps someone else will take up the line of thought, modify it, or enlarge upon it.

(1) Does the author rely heavily upon the language of Scripture? This should be one of the first tests of a work when we want to know the intent of the originator. When dealing with a matter of religious teaching, the Christ-like spirit can surely best be promoted by employing the language of the Sacred text. In so doing a human being appears less presumptuous and thus allows God to designate sin and error.

(2) Are motives inpugned? Christ could read the heart of a man. He "knew what was in man." We do not. When we have described a man's error, and then begin to explain WHY he is guilty, we are on dangerous ground. A terrible temptation will exist to do just that when the faulty position of an opponent is, we think, puerile. The temptation to explore motives may also exist when the error is only obvious to the author and he must convince himself that a brother is wrong by the unlikely method of publicly attacking him.

(3) Is the truth spoken? The cause of truth cannot be served by falsehoods. If an opponent's character is misrepresented, if one we think to be in error is assaulted personally and his image distorted deliberately, it is unlikely that truth is the real objective.

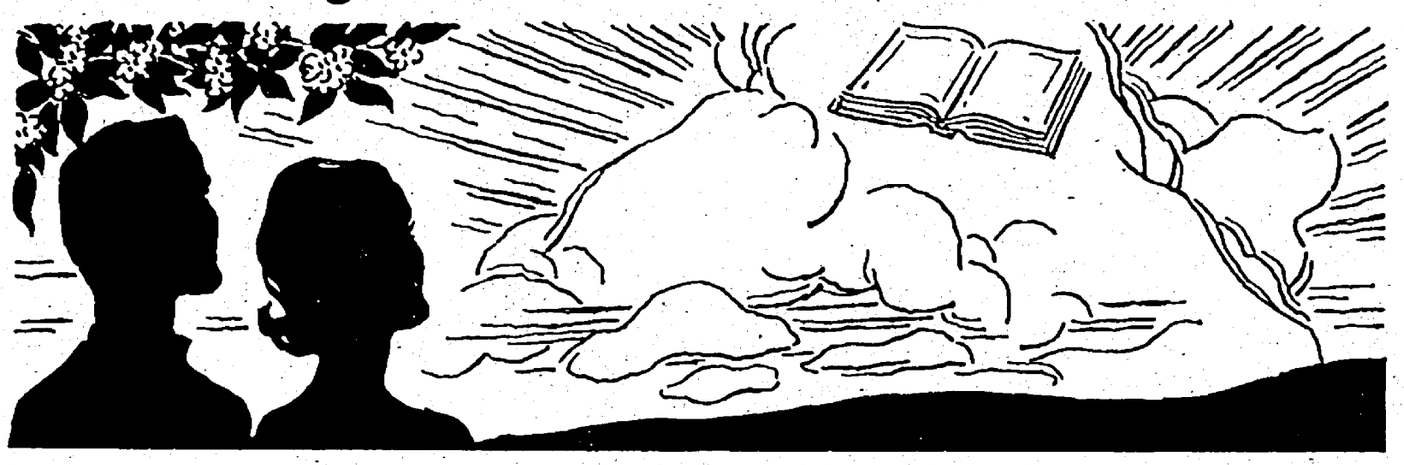
(4) There is "a time to keep silence and a time to speak." From the examples earlier cited it is obvious that Christ practiced this ancient principle. When a speaker or author can find time for only one or the other, he jeopardizes his right to be heard. "Riding" his subject, especially if his subject be a brother in Christ, or a group of brethren, does not commend one to his audience, and leaves his message open to question and doubt.

You will think of other tests. These are enough to illustrate our point—emphatic, positive, condemnation of error does not mean that the Christ-like spirit has been abandoned. We not only have the example of Christ itself, which is the supreme factor, but the obvious conclusion that *it is possible* to distinguish between the carnality of the errorist and the sincerity of the servant of righteousness. We can no more decide that a brother has stooped to the method of the flesh because he speaks plainly, than we can decide that the Lord did this. This would be as much of a mistake as to suppose that one spoke the truth merely because his words were soft and his appraisals complimentary.

All public teachers need to remember *two* things: (1) It is possible to become emotionally involved in one's subject and use "hatred, variance, emulations, wrath, strife" or some other work of the flesh to promote one's conclusions. (2) Error has often triumphed because good men were afraid that someone would think them imprudent and heedless if they were very clear in specifying what error they intended to condemn. If we remember the first and timidly forget the second,

(Continued on page 7)

A Page For CHRISTIAN YOUTH



Ray Miller, Editor

GIVING THE DEVIL AN OPPORTUNITY

In the book of Ephesians, chapter four, verse twenty-seven, there is probably as good a bit of advice as will be found anywhere, from the pen of anyone. In the Revised Standard Version it reads, ". . . give no opportunity to the devil." These words literally drip with common sense, and provide a bit of teaching that is needed by every man, woman and child on the face of this earth. It is a statement that cannot be improved upon in any way, by any man or angel, and needs only to be put to use to become the most profitable advice you ever received at any time. May we hasten to point out further that it undoubtedly ranks among the top of all the most neglected passages in Gods' word. You and I need this lesson as badly as we need the air we breathe and the food we eat. Why?

We need this lesson in the worst possible way because we have not yet come to fully realize that "your adversary the devil prowls around like a roaring lion, seeking someone to devour" (1 Peter 5:8). We neglect to be watchful at all times in order " to keep Satan from gaining the advantage over us", because, unfortunately, it seems at times that we are quite "ignorant of his devices" (II Cor. 2:11). And though we are warned against it constantly in the Scriptures, we often do fall into "the snare of the devil" (I Tim. 3:7).

In view of the above scriptural description of our fearful enemy, Satan, one would think further warning would not be necessary. We would be inclined to think God's people would avoid him like the plague, and to say the least would automatically "shun the very appearance of evil". Yet in spite of the fact that our eternal foe lurks around the corner of temptation, ready to thrust us through with one of his "fiery darts", we often stumble wide eyed into his open and eagerly waiting arms. Thus, our Maker warns again, "give no opportunity to the devil."

But do we give opportunity to his Satanic Majesty, and if so how? Our answer: indeed we do, and in many ways. We propose to mention here just a few of the many ways in which Satan (who certainly needs no help in his destructive activities) is given a first class, wide open door to destroy us. The points given will apply for the most part to those of us that are younger.

Opportunity For Satan, number One: Parking and Petting. If ever two young folks opened their arms to Satan and said "here we are, come and ruin us", it is when, in the quiet confines of a car, they expose themselves to temptations no normal human being fully has the power to resist. True, sometimes nothing serious ever seems to come of it. But for every case where this is the fortunate result, there are thousands where reputations, influences and whole lives are destroyed. Often parking and petting leads to sins, that, though they may be hidden from other human eyes, leave scars upon the conscience of the guilty that may well never be erased. Before you open this door of opportunity to the devil, however innocent and pure your motives may be, consider the consequences. Think hard on the thousands of ruined lives, and remember that lying to cover up this or any other sin only adds another sin to be held accountable for.

Opportunity For Satan, number Two: Loafing and idleness. It has been said that an idle mind is the devils' workshop. How often do we see young folks standing around the streets with nothing to do? We would undoubtedly be surprised to learn how many fights, brawls and crimes come as a direct result of such idleness and loafing. Young people, may we encourage you to keep a safe distance from such open doors to the realm of Satan? There are so many worthwhile things that can be done and need to be done, that in reality we have no time to be idle. May we further suggest that if you are having difficulty keeping busy, that your parents, elders or peacher will be more than happy to keep you active in worthwhile pursuits. Our Master "went about doing good", surely we can see the wisdom of following in his steps.

Opportunity For Satan, number Three: Questionable recreation. Most certainly, to decide on the proper kinds of recreation in which to engage is a matter that requires a great deal of discretion. In our day and age, when we are constantly confronted with so many forms of activity and recreation, the danger in this regard is probably greater than in any previous age. Since many forms of recreation, such as dancing, are obviously to be frowned upon, and others are on the "borderline"; it follows that Satan has many doors of opportunity here, and is quick to take advantage of them. May we suggest that we put all activities to the following familiar test: Will it dishonor God? Will it harm me? Will it harm those over which I have influence? If we will do this, regarding both questionable recreation and companions, many would be doors of opportunity will be slamed in Satans face!

When one has an enemy that is quick to take advantage of the slightest mistake and who is persistent to the very end in his all out efforts to destroy us, to be ever watchful is ones' only hope of escape! If it is foolish to be careless even for a moment—how much more foolish is it to give our enemy, the devil, an opportunity to work his dreadful designs! — Ray L. Miller

CHURCH LEADERSHIP

(Continued from page 3)

4th. LOVE. This is the key to joyful and zealous service. Even duty—doing what needs to be done, when it needs to be done, as it needs to be done (whether or not one feels like doing it) has love in the background.

5th. CONTINUING "Steadfastly in the apostles teaching and fellowship, in the breaking of the bread and in the prayers. Acts 2:42. Including also family and home worship with special emphasis upon Bible reading.

6th. WILLING, cheerful service in the name of the Lord. This will involve ministering to the physical and emotional needs of others in compassion of heart; teaching and encouraging those outside of Christ, and the faltering among the saints, liberality in giving.

7th. ALL OF THIS is to grew into the likeness of Christ — pictured so beautifully in the beatitudes of Matthew 5; the Christian graces of 2 Peter 1; and the fruit of the Spirit in Gal.5.

Dedicated Leaders

The foregoing are but a few of the many points of emphasis—varying in accordance with the particular needs and circumstances — but all depending upon *LEADERS*, and well should these leaders realize that their instructions, guidance, and oversight will be effective or uneffective against the back ground of their own lives.

MAKE IT PERSONAL. Not what you say as a leader in the church is vitally important, but whether or not your life matches your preaching is doubly important. Indeed, any specific lesson may be forgotten, but your life as a living sermon will not be forgotten.

Thus we can well understand Paul when he urged a young preacher, "Be thou an example to them that believe, in word, in manner of life, in love, in purity. 1 Tim. 4:12. "Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." 1 Pet.5:3.

The Christian leader should further understand that his life's activities and church-related responsibilities are planned in accord with, "It is not fit that we should forsake the word of God, and serve tables." Acts 6:2.

No, no, not too good or distinguished for any menial task, (as the washing of feet John 13:12-17), but point more and more to the better part of continuing, "steadfastly" in prayer and in the ministry of the word — while others are trained through the many details of congregational activities. (as in Acts 6) All of which is to say that deep spirituality cannot be feigned. The urgent need is for study, meditation, and prayer in depth.

CONCLUSION;. Leadership in the cause of Christ makes great demands on him who would accept the challenge. The rewards are not always obvious, but God has given us a work to do for Him, and only he who loses his life in service to God ever really finds it. The world waits for someone who is totally committed to come and point the way and lead out in the quest, for that which is abiding. Many have lost their way and are at odds with themselves and with the world. May God speed the day when men of vision and power will accept the challenge and invest their lives totally in this the world's greatest cause. May we help our young people to see and accept the challenge. May those who are older who have never accepted the challenge of leadership in the church decide even now, that they will exert every effort to develop into able and dedicated leadership for the Lord. And may every leader who serves in the church seek always to be growing and learning better ways of accomplishing things in the Master's cause.

The cause of Christ is going to grow, but as to the degree and speed that it does, will depend on how we are dedicated to him and to the extent of service we give to others. Positions of leadership are positions of service, and they wait for men of ability, dedication and willingness to fill them to the full as they lead God's people in God's work.

My Part

"God did not put me on this earth
to have an easy time,
He put me here to fight, To hold a
battle line.
He put me here to help the weak
and myself to grow strong,
He put me here to lend a hand and
help the world along.
He put me here to say a word of
encouragment and cheer;
He put me here to sing a song for
someone else to hear.
He didn't put me here to shine, stick
out my lips and pout —
He put me here to do His work and
Satan's evil rout.
He only asks I do my best to carry
out his plans,
Forget rewards and starry crowns,
and leave all in His hands."

COMMUNICATION

(Continued from page 4)

ing messages from outside sources. The reason is obvious. Darkness is removed by light. Ignorance is dispelled by truth. Dictators want their people to remain in ignorance.

The greatest tyrant in all history is the Devil. He seeks to foster misunderstanding, suspicion and hate on a tremendous scale. He convinces men that prayer is a waste of time. Fellowship is disrupted by the suspicion he sows. The glorious message of the Gospel is jammed to a degree that millions living in darkness die every year without its light and hope.

We believe that God is stronger than the Devil. Truth is stronger than ignorance. Righteousness can prevail over sin. Let us take a long look periodically at our communication lines. These are the lifelines of the soul.

—R.D.M.

A CHRIST-LIKE SPIRIT

(Continued from page 5)

we will create a favourable atmosphere in which error can flourish. It is this very mistake which frequently seems to give the false teacher an advantage in winning the minds of men.

Let Us Sing!

"Let us pray that grace may
everywhere abound:
Send the light! Send the light!
And a Christ-like spirit everywhere
be found:
Send the light! Send the light!"

HOLD FIRM

(Continued from page 1)

to misunderstanding, forgetfulness, and exaduration.

One simple truth makes it possible for the Bible to be dependable. The Bible, although penned by men, did not originate from men. It came from God.

THE BIBLE IS DEPENDABLE BECAUSE IT IS THE WORD OF GOD

Paul reminded the Thessalonians of this: 'And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.' (1 Thes. 2:13).

Paul further affirmed that what he wrote must be accepted as a COMMAND from God: 'If any one think that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord. If he does not recognize this, he is not recognized.' (1 Cor. 14:37-38).

But how can these words be the words and commands of God when they were penned by men? How is it possible that the word of God was recorded by men?

THE IDEAS WERE REVEALED TO THE WRITERS BY GOD

Paul ever emphasized that his message was not his own but that it had come from God: 'For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. For I did not receive it from men, nor was I taught it, but it came through a revelation of Jesus Christ.' (Gal. 1:11-12).

And Peter explains a little more fully just how such a revelation comes: 'And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.' (2 Peter 1:19-21).

Thus, these men did not speak from their own impulses but they spoke as they were *moved* by the Holy Spirit.

But one problem remains. How do we know that the words which were written down by the writers accurately represent the ideas which were revealed to them by God? We need only to read a newspaper to know that men can be inaccurate in reporting what they see and hear. Thus, when we read the scriptures how do we know that the symbols used, accurately convey the idea which was revealed from God?

Again we can be sure of this from the simple fact that the words used in symbolizing and recording the message did not come from men. They also came from God.

THE WORDS USED TO IMPART THE IDEAS WERE TAUGHT BY GOD

We cannot fully understand *how* this was done. But we are assured in 1 Cor. 2:12-13 that it *was* done: 'Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.'

Thus Paul affirms that the understanding is imparted in *words*, but not in words taught by human wisdom but in words taught by the Spirit.

Thus, the Bible is a dependable guide because it is the word of God. The ideas were revealed to the writers by God and the words used to impart the ideas were also taught by God.

Because of this we can be confident that we have a trustworthy guide as we follow the *'sound words* of our Lord Jesus Christ' and as we 'hold firm to the *sure word* as taught'.

And woe unto those who disregard the scriptures and who pay no heed to that lamp shining in a dark place.

HERE AND THERE

Toronto, Harding Ave.: Jim Hunt is now labouring with this church.

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A PROSPECTIVE LOOK

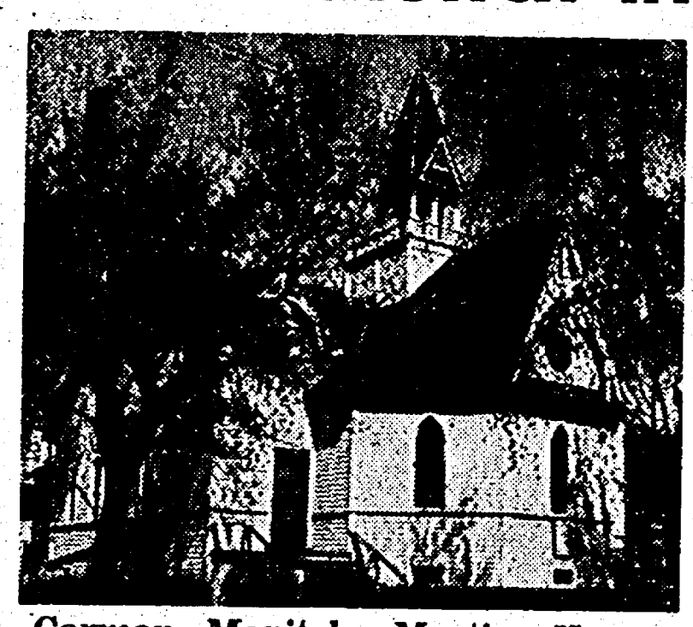
by Murray F. Hammond, Winnipeg

I have now been something like two years labouring in Manitoba, and so I feel I am in somewhat of a position to make at least a cursory judgement relative to what is the situation of the church here and respecting what are the future prospects of the Lord's work in the province. And let me say at once, that there are no more loving, and dedicated, and sound, Christians to be found anywhere than those who reside here. A wonderful spirit of brotherly affection and congregational cooperation exists amongst all the churches. For which, thank God!

And because love and unity prevail, and, too, because the brethren seem resolutely determined to see the Lord's work prosper, I envision great things in store for the church of Christ in Manitoba. A spirit of optimism is in the air! One can almost feel the undercurrents of ever increasing excitement as brethren plan and prepare to accomplish monumental things for the Master. (See, for example, Brother Reagan's report, elsewhere in this issue, on the proposed city-wide Campaign in Winnipeg.) Christians throughout the province, seem possessed of a newfound enthusiasm; they seem gripped by a sense of urgency to be up and doing. They are glimpsing grander visions than ever before and are rising to meet the challenge of new frontiers.

All this is not to say that we are without problems in Manitoba or that we want for nothing. But it *is* to say, that we are intent upon progressing IN SPITE of any problems and NOTWITHSTANDING any deficiencies. God will more than compensate for that which we lack with His boundless mercy. Our faith is undaunted, and, by God's grace and with the strength which Christ supplies, we shall yet succeed in winning the whole of this lovely and important province for Him who died to save its approximately one million inhabitants. So help us God!

THE CHURCH IN CARMAN, MAN.



Carman, Manitoba Meeting House

The church of Christ at Carman, Man., first met to break bread in the home of Bro. G. W. Saunders, in the summer of 1889, with the following members present: Bros. Jas. Sterling, John Henry York, G. W. Saunders, R. S. Williams and W. P. C. Saunders. The sisters present were Saunders, Hill, Dunn and York. These folks had moved here from Ontario where they had been members of the church in Meaford.

After meeting for awhile in Bro. Saunders' home, the church met in a rented hall and eventually built its own meeting house on Fournier Ave., and began meeting there in June 1890.

Bro. George Whitelaw had been assisting with the work that summer, and then Bro. J. A. Harding, of Tenn., U.S.A., held a very successful meeting, baptizing 20 persons.

Other early pioneers from Ontario who arrived around this time and assisted with the work were: John York, Mrs. Joe McGill, Elizabeth York and Bro. Smith-Cutting.

Not long after this Bro. Jas. Stewart, Bro. Daniel Stewart, Bro. Campbell, and their families, moved to Carman from Cyprus in Man. In 1898, Bro. A. Foster laboured here and conducted a Bible Training School in a building built by members of the church for this purpose. This building now serves as the Land titles office in Carman. Bro. Maitland Watterworth came in 1906. Brethren Chas. Petch, O. H. Tallman, P. Crossley and W. Mallory assisted with the work. During this period, other congregations were started at the nearby rural points of Rosebank, Almassippi, and Barnsley. As roads and vehicles improved, the members from these outside points began meeting in Carman.

By June 1907 there were 100 members at Carman.

Bible Schools have been an important part of the work at Carman — the first was held probably as early as 1902. From 1901 to 1924, a Bible Training School was conducted with the late H. L. Richardson as principal, who was succeeded by Bro. Arthur Purcell.

A notable student of this school was J. C. Bailey, who returned over thirty years later to work for 4½ years with this congregation as evangelist and who is now doing mission work in Madras, India.

Many brethren could be mentioned, but to name only a few who have contributed in a fine way to the work here: Bro. C. G. McPhee, Bro. D. A. Sinclair, Bro. Jack McElroy.

Vacation Bible Schools have been held each summer since 1937 when one was conducted by Bros. D. A. and Dryden Sinclair.

In 1945, the church purchased its present meeting house — a building formerly owned by the Presbyterians. A number of improvements have been made and with a seating capacity of 175 it is adequate for present needs.

In the fall of 1961, a new preacher's home was built just north of the church building.

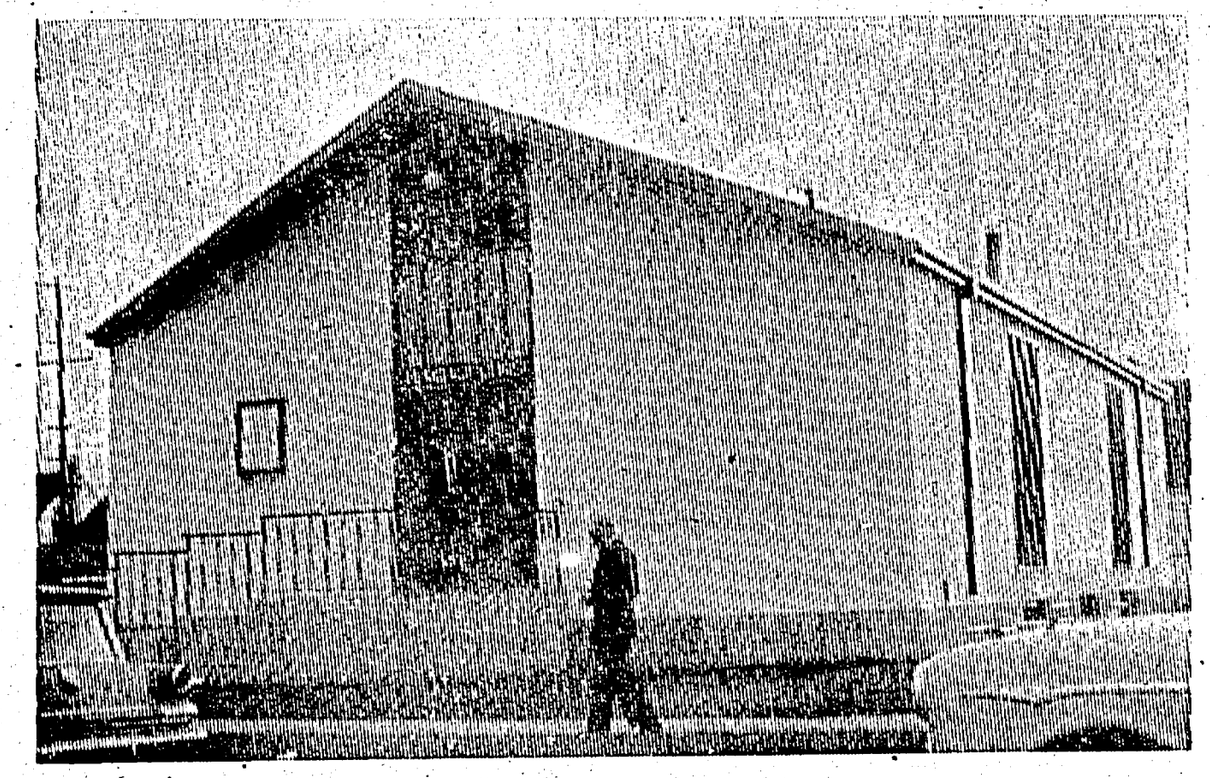
A lectureship was held in the spring of 1950, and this has proved a successful annual event since that time.

At the present time, the church has 88 members, served by three elders, Bro. M. A. Jefkins, R. M. Laycock and H. F. Hobbs. Four deacons: Bros. Leo Meeks, W. G. Laycock, W. Winkler, and Wesley Dunn. There are fourteen men who take an active part in the worship. The attendance on Lord's day is from 90 to 100 with 75 to 80 for Bible classes.

Bro. Raymond Smith, of the Osborne St. congregation, in Winnipeg, is doing most of the preaching at present, but Bro. Bert Thompson, of Kingston, Ontario, began working with us about July 16.

(Continued on page 17)

THE CHURCH AT ERIN ST., WINNIPEG



Erin Street Meeting House, Winnipeg, Manitoba

The history of the Erin Street work must begin with the history of the Church in Winnipeg. The story began on April 2, 1901 when four young men, who had left Carman, Manitoba, to live in the town of Winnipeg, observed the Lord's Supper in a bedroom on Bannatyne Avenue East. The four were A Chantler, O. E. Tallman, G. W. Tovell, and O. H. Tallman. By September of that same year there were twenty-five Christians meeting regularly in Winnipeg. The four young men had contacted several members already living in the area and had arranged for regular meetings. In the early days the Church met in homes, in a rented hall in Elmwood, in the Main Street Hall, and at the Winnipeg Business College.

In the first two years of its existence, the Church sustained a hard blow when some of its members withdrew to begin the Christian Church in Winnipeg. In 1903, more than one-half of the members moved on West. These were at least partially replaced by several new arrivals from the Old Country and from Ontario.

In 1904, a small cottage at 447 Ross Avenue was purchased in which the Church met until 1906 when the property was needed for an incoming railroad. In 1906 the congregation bought a lot at 610 Sherbrook Street. They were assisted financially in this effort by several congregations in this area. The Sherbrook property was located in the middle of a rapidly growing, working class district, not far from the public transportation line. It was central to most of the city. During the years that followed evangelists for the Winnipeg Church included: O. H. Tallman, Walter Eatough, W. F. Neal, Charles Petch, D. H. Perkins, and D. A. Sinclair.

The year 1932 saw approximately one-half of the members leave in order to start a new congregation in the city which is now our sister church on Osborne Street.

In 1940, three elders were appointed to tend the Sherbrook flock: W. Eatough, W. H. Tucker, and Gordon W. Tovell. In the war-scarred years that followed, the church had its ups and downs. Attendance was constantly a problem. Repeated efforts were made to stimulate greater general interest which met with limited success.

G. W. Tovell, writing in the Herald in 1944, mentioned that the Sherbrook Street Church had tried an "experiment whereby the evangelist concentrated on visiting over an extended period rather than on special effort in a short meeting." He believed that results of this type of effort justified more thinking in that direction.

Brother W. Eatough, who died in 1944, had helped to inspire interest in mission work among the Manitoba Indians. Food and clothing were frequently sent with teachers to these people during this decade. These years also witnessed much relief work to help the British brethren.

We are blessed to have brother J. J. Close still with us at Erin Street. Down through the years he has been instrumental in inspiring young people's efforts, and in keeping the need for mission work before the brethren. Two elders were added in 1944: J. J. Close and W. R. Eatough. About this time Brothers Close and Welch suggested that an evangelist be engaged for a one year period, and the minutes of a buiness meeting, May 28, 1946, state that the brethren "felt there was a great need for an evangelist." Brother Gallagher of Regina was consequently engaged and began working with the Church in July of 1946.

Bro. Cecil Bailey moved to Winnipeg in 1950 to undertake work at the University. While here he worked with the Sherbrook Church and proved a great blessing to the work.

In August, 1952 assistance was promised to Brother Dan Wieb, a native Winnipeger, who wished to attend school at Abilene Christian College. The Herald of Truth Radio Program was sponsored for two years by the Sherbrook Church beginning in March, 1954.

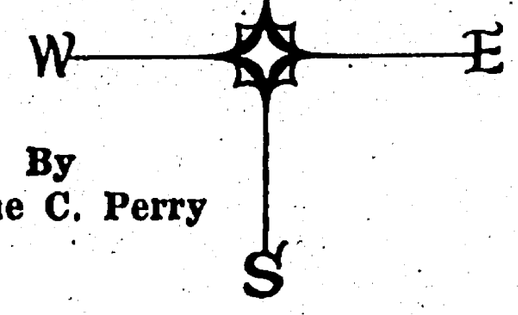
From June 1955 until July 1961 Dan Wieb laboured as full time minister here. The Church made marked progress during these years. In May, 1956, the Sherbrook Street property was sold. A month later, lots were bought in the west end of Winnipeg, on Thompson Drive. For more than two years the Church met in various halls in the city. Upon a decision not to build on Thompson Drive, that property was sold in August, 1957. In September of the same year the Erin Street lots were purchased. The first worship service in the new building was conducted on Sunday morning, November 30, 1958. During this period the Erin Street Church was without an eldership. Because of death, and because some of the elders had moved *away*, this was necessary.

In July of 1961, Brother Wieb assumed his new responsibilities as President of Western Christian College, at Weyburn, Saskatchewan. For eleven months, the Church at Erin Street had no located preach-

(Continued on page 18)



HERE AND THERE



By
Eugene C. Perry

Halifax, N.S.: Brother Hart drove 180 miles to **Port Hawksbury** to baptize a Bible correspondence course student. Ten young workers arrived in **Halifax** on July 1st and began publicizing the V.B.S. which was July 6-10 with an enrollment of 191 representing a 63% increase over last year and taxing the little building. During the meeting preached by **Jack Mackey of Amarillo, Texas,** July 12-19, twenty-eight different visitors attended a total of 53 times and attendance averaged 35.

Mill Village, N.S.: The meeting by **John Bailey of Keene, N.H.** averaged 37 in attendance with visitors at every service. V.B.S., July 27 to 31 averaged 63.

Montreal, Que.: After a visit to the **Oak Ridge, Tenn.** church which has supported them in **Belgium** and will in **Montreal,** the **Timmerman** family has returned to be associated with the church in **Lachine** and particularly to labour among the 80% French speaking population of **Montreal.**

A recent fifth Sunday contribution for the building fund was $611.97 representing a 500% increase. The possibility of a teaching exhibit at the **1967 World's Fair** is being explored.

Ottawa, Ont.: Young people from **Hamilton** and **Tintern** churches helped in the **Ottawa V.B.S.** which averaged in the neighbourhood of 130. Brother **Tommy Clay** and wife **Nancy** have located with a congregation numbering 485 members in **Cordell, Oklahoma.** This church has been sending $200 per month to the work in **Ottawa.**

Kingston, Ont.: A meeting Oct. 4-12 is announced with **C. R. Hanlin** of **Wierton, W. Virginia** as speaker.

Toronto, Bayview Ave.: A very encouraging V.B.S. reached a high attendance of 89 with 102 enrolled. **John Justin,** formerly of **Harding Avenue** begins labours with this church on October 1. Meanwhile he will continue to work toward migrating to the U.S.A. to attend **Abilene Christian College** and eventually return to work in **Ireland.**

Newmarket, Ont.: **Magnar Knutson,** formerly of **Bayview Avenue** is taking up this challenging young work. Four young people were baptized this summer, a new family has moved in and with the **Knutsons** this church will number 23.

Toronto, Strathmore Blvd.: V.B.S. averaged 177.6 including morning and evening classes. **Ed Bryant** is beginning his fifth year with this church.

Hamilton, Fennell Ave.: Five were baptized during the month preceding August 16th. **W. Jones of Barrie** will hold the Fall meeting in early November. One has been added by transfer. The radio contract with CHIQ has been renewed for another six months.

Hamilton, Sanford Ave.: V.B.S. attendance averaged about 130.

Beamsville, Ont.: The fall meeting will be October 18-25 with **David Johnson of Hamilton** as speaker.

Jordan, Ont.: "The next gospel meeting at **Jordan** is planned for the 18-29 of November. Plans are under way to make this one of the best meetings we have had and we hope for a full house every night. Everyone who reads this and is in driving distance is urged to be with us every night you possibly can.

"**Brother W. L. Wharton Jr.** from **San Antonio, Texas** will be the preacher. We have had such good results from morning classes during recent meetings that we will likely have them this time.

"Services each evening will be at 8.00 p.m."

Tintern, Ont.: The gospel meeting with **W. Jones of Barrie** will be October 12 to 20. **Jim Nicholson** has moved to take up labours with the **Glencoe** church. A replacement is being sought at **Tintern.**

Niagara Falls, Ont.: V.B.S. had a high attendance of 95. Brethren **Whitelaw** and **Boland** are holding Bible studies at **Fort Erie** on Tuesdays.

London, Ont.: The baptistry was used for the first time on August 16th when a 17 year old young man obeyed the gospel.

Owen Sound, Ont.: V.B.S. started with 45 and climbed to 70 in attendance. **David Johnson** of **Hamilton** assisted. **Arvid McGuire** of **Huntsville, Ala.** is scheduled for a meeting the first eleven days of November. One was baptized recently.

Collingwood, Ont.: The **Basil Davison** family of **Meaford** is moving to **Collingwood. Tom Lovelace** of **Louisville, Ky.** will begin a meeting here on October 25th.

Meaford, Ont.: This church is sending $20.00 per month to help support **M. Knutson** in **Newmarket** and $10 to the **Montreal** building fund. A bus load is scheduled for the Toronto meeting and a booth planned for the local fair.

Vandeleur, Ont.: Excavations have been started for the new building here. The **Meaford** church plans to give the entire contribution for the first Sunday in November to help with this.

Huntsville, Ont.: "We are encouraged by the progress here since our V.B.S. which was the best yet for **Huntsville,** with a high attendance of 129, and averaging 122, with a total enrolment of 133. We have three new families sending their children to the regular Bible school since the V.B.S. and prospects are good for some others as well. Also the parents of these children are showing good interest. There were about 170 present for the closing program of the V.B.S. We are also happy that Sister **Jean Gonder** and her husband and three children have recently moved to **Huntsville** from **Parry Sound.** This family is going to be a help in our work here." — **Gordon Dennis.**

Sundridge, Ont.: Excellent attendance exceeding 150 marked the V.B.S.

Iron Bridge, Ont.: **Brother Jamieson of Texas** held a meeting here in August.

Griersville, Ont.: We enjoyed a wonderful time in the Lord with the **Griersville Church,** August 12 to 21. A morning V.B.S. was conducted the last five days, and there was a total enrollment of 87. Attendance was encouraging throughout the ser-

(Continued on page 12)

HERE AND THERE

(Continued from Page 11)

vices as we enjoyed the fellowship of brethren from round about. Seven obeyed the gospel, and we praise God! If the Lord is willing, we look forward to being back in '65. — **L. Wesley Jones.**

Barrie, Ont.: During July and August the congregation here did considerable planning of its work with a view to developing system and purpose which would include the talents of new members. We are now fortunate to have six responsible men of leadership quality to go along with our work,

These include **Bro. David Carruthers,** who with his good wife, have moved here to live and work among us. Dave teaches school near Barrie, and these good people have moved here motivated entirely by a desire to serve Our Lord. We thank God for them.

More additions are anticipated shortly from transfers of membership and obedience to the gospel. A new radio program has been offered us by the local station and is under consideration, and some possibilities appear for the regular use of television by January 1. Our campaign for 1965 is taking shape to begin on June 10. An enlarged Sunday school work is planned for this fall, and a special new work, a prison ministry, is already underway. The regular radio program is now heard at 6.30 p.m.

"On Sunday, Sept. 13 the **Lloyd Shortt** family of four placed membership with this congregation. On Friday the 11th, **Mr. and Mrs. Bob Hooper** were baptized, and on the 18th **Mr. Fred Saunders.** We praise God for these additions and ask your prayers that we may strengthen and confirm them in the faith." — **L. W. Jones.**

Ice Lake, Ont.: Earl McGibbon was baptized on July 2. **Brodie Harrell** and family spent a pleasant vacation in the U.S.A. speaking at several points. **Tom Kemp** and **Dale Rideout** carried on with Brother **Harrell's** duties in a very fine way during his absence and have now returned to college. A campaign was planned to begin on August 28th with about 40 workers from Alabama and Tennessee. Preaching by **Kenneth Reed,** August 30 to September 4.

Carman, Man.: H. F. Thompson finds the work here both interesting and challenging.

"We had a very successful V.B.S. the latter part of July with **Bro. Thompson** in charge. There were around sixty in attendance. During the past nine months **Bro. Raymond Smith** of **Winnipeg** helped with the speaking on Lord's days." — **R. M. Laycock.**

W.C.C., Weyburn, Sask.: In the recent campaign to raise funds to pay off the government for the campus being used by the college over 275 contributions representing about 75% of wage earners in the church in Western Canada netted $30,000. A loan of $6,000 made it possible to pay the government. The administration is grateful for the fine response and hopes that further donations will enable the payment of the $6,000 loan by the end of August.

During the year Western Christian Foundation has sent $35,000 to help with the operation of the college.

Moose Jaw, Sask.: "V.B.S. was held in a public school in the area of our new building. The school was very successful with a record attendance of 162 students. Following the school a week of gospel meetings were held. Bro. Duke Gregory from Lexington, Alabama was the speaker. Our new building is very near completion, we will begin meeting in it the first part of October." — **Ray M. Jacobs.**

Bengough, Sask.: A successful V.B.S., July 19-30 averaged 53. **Loran Smith** of **Chickasha, Okla.** preached and taught and **Paul Jackson** of **Apache, Okla.** led singing and taught. Three baptisms took place during this period. "**Bros. Smith** and **Jackson** were a wonderful team of workers, and we feel a lot of good resulted from this meeting." **John A. Hals.**

Airport Church, Weyburn, Sask., Aug. 26: The campaign for Christ in **Weyburn** was a huge success. Twenty-four workers came from **Tulsa, Oklahoma** to work with 16 local workers in a religious survey of the city. Out of 1200 people contacted we number 200 as prospective. At least four of this number indicated a definite desire to study the scriptures with us. In three nights of a city-wide meeting we had near 60 local visitors. **Paul DuBois, Tulsa** evangelist, presented challenging lessons to believer and unbeliever alike. These items along with a concentrated advertising effort placed the name of the Lord before the people in an excellent way. Churches at the **Airport** and **10th** and **Bison** now have a great challenge to further teach these interested people.

Red Pheasant, Sask.: Clinton Brazle, North Weyburn, assisted **Jim Williams** in a V.B.S. on the **Red Pheasant Reserve** Aug. 24-28. Classes were conducted each afternoon and evening and an evening preaching service conducted. The crown has given two acres on the Reserve to the **Red Pheasant church** for a chapel and burying ground. The grounds have been cleared and plans include the erection of a chapel in the future. **Jim Williams** is doing an outstanding work among the **Cree Indians** and is worthy of support in his efforts. Personal support is furnished largely by **Colgate St. in Lubbock, Texas.**

Red Deer, Alta., July 31: A very successful V.B.S. ended July 31 with 114 in attendance. It was followed by a meeting in the **Memorial Center with Ronald Milton of Tulsa, Oklahoma** as speaker. Two car loads of **Edmonton** young people helped with advertising and attendance on the first Sunday.

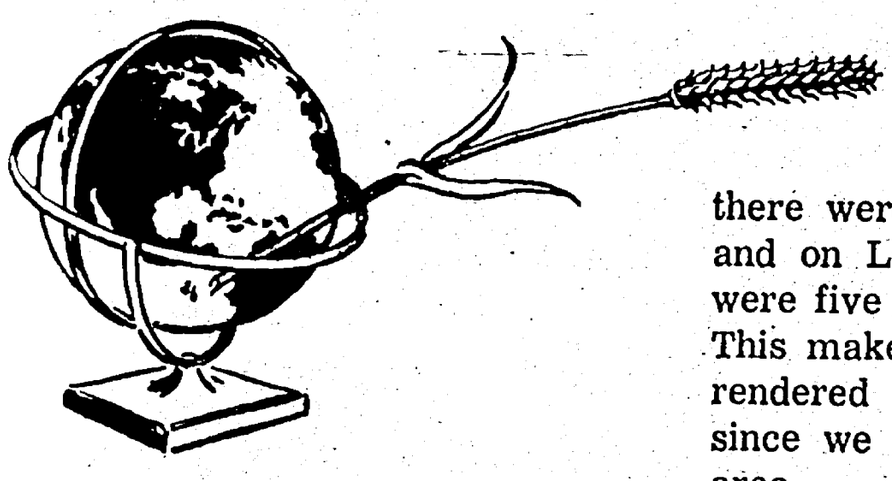
Medicine Hat, Alta.: Howard See held a meeting and V.B.S., Aug. 2-9. Almost 60 attended the V.B.S. **S. C. Kinningham** concluded a four day meeting on August 16. Much good was done. Five local brethren now take turns speaking.

Lethbridge, Alta.: One lady was baptized in Feb. and one in Aug. **H. See of Woodbury, Tenn.** held a meeting July 26 to August 1. The **S. C. Kinninghams and J. Gilmours** of **Shawnee, Oklahoma** spent part of August helping this church. **Joe Corley** has taken up work with this church in September.

Nanaimo, B.C.: V.B.S. daily average was 115. Closing exercises were attended by 169. Two were baptized on August 9th.

Vancouver, B.C.: V.B.S. had a high attendance of students and workers on Friday with 92. The average was 85. Thirty non-member families were contacted.

GLEANINGS FROM FOREIGN FIELDS



IF I KEPT A DIARY

by J. C. Bailey, India



July 18: A meeting had been arranged at the home of an Air Force Major. Regulations had been changed and we suddenly found out that we were forbidden ground. The Major was embarrassed. We went to the platform of the railway station and had a small meeting.

July 19: I woke up in the early hours of the morning. It was raining hard. The hardest rain we had this year. It was much cooler. I arose before six to begin my day's work. During the day we had five services. Then we had two baptismal services. There were 19 baptized in these two services. Sixteen were baptized in one place to mean a new congregation.

July 20: I woke again early in the morning and again it was raining hard. The fan was turned off and I put the top of my pyjamas on for the first time in several months. I covered up with a sheet. It was cooler than it had been any time since March. It was a welcome change.

Our Training Class was smaller. Two of our students had tropical fever. Brother Paul Nathan came in the afternoon to report that they had three baptisms the night before at Tambaram to make the total for the day 22. This makes a total of 232 that have been baptized since we have been in the Madras area.

The harvest could be doubled and trebled if we only had the man power. COME OVER AND HELP US.

August 11, 1964: The work here continues to move forward. On Lord's Day, August 2 there were six baptized into Christ and on Lord's Day August 9 there were five more baptized into Christ. This makes a total of 258 that have rendered obedience to the gospel since we have been in the Madras area.

Among those baptized this past Lord's day was a man that had preached for many years for the church of South India. He is a good personal worker and I am sure he is going to be the means of leading many to the Lamb of God.

There are now 13 congregations in the Madras area. Several of these already own their buildings made of brick with a thatched roof or made of mud walls and the thatched roof. Another one will be built in the next few days. The field is limitless. Pray the Lord of the harvest to send forth labourers into His vineyard.

August 27, 1964: Last night we closed a meeting here in Madras with Brother Gordon Hogan of Lahore, Pakistan, doing the preaching. Brother Hogan is still a young man but he is an old fashioned gospel preacher. He is neither ashamed nor afraid to preach just as it is written.

There was rain every day of the eight day meeting but it came at a time of the day each day that it did not interfere too much with the attendance at the meeting. There were good crowds throughout. Many heard the gospel for the first time. There were fifteen baptized into Christ.

This makes a total of 282 people that have been baptized since we have been in the Madras area. (Some of there were baptized in Andhra Predesh). We have now 13 congregations in this area.

We have reason to believe that the next year will be even more fruitful than the first year.

September 14, 1964: The work in India has taken another step forward. There are five member of the church in Bombay and they have started a congregation there. They are anxious to put this work on a permanent basis.

I have been asked to go to Bombay and help these brethren. I plan to be in this city from September 20 to 27.

Should any one know of any members of the church in this great city or any one that is interested in the church they should send me their names and addresses. Four more rendered obedience to the gospel yesterday. This brings to 290 the number baptized since we have been in the Madras area.

When are we going to get the needed reinforcements?

REPORT FROM SHILLONG, INDIA

by Donald E. Perry

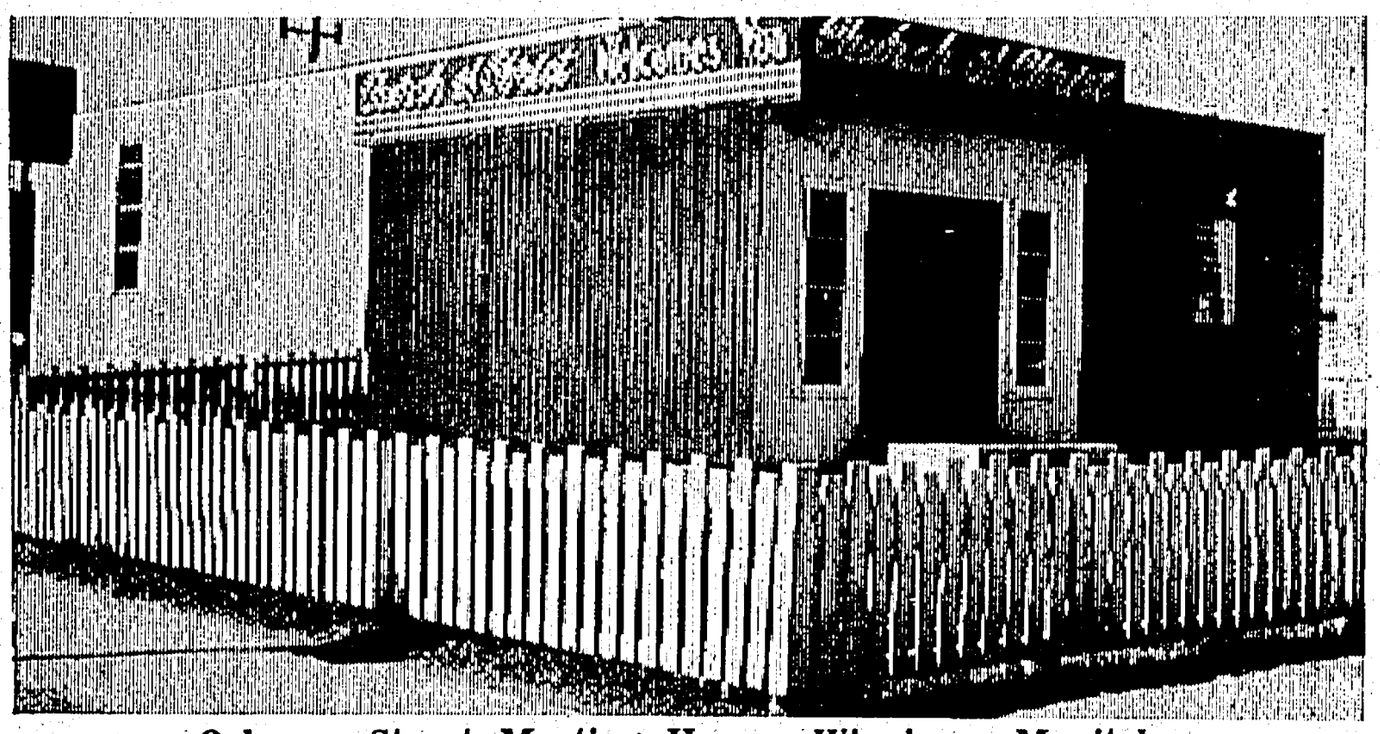
We have just completed a gospel meeting with brother Gordon Hogan of Lahore, Pakistan. After being refused entrance to come to India a second time this year (as a missionary) brother Hogan finally got permission to come for three weeks. After eight days in Madras he came here for an eleven day meeting. Although he laboured much of the time here under the weakening effects of the flu we very much appreciate his preaching and the opportunity to discuss the work of our Lord in this area of the world.

Our highest attendance including children was 130. The average attendance was 88. One family was restored and a man a distant village who came in at this time was baptized during the meeting. Other prospects came regularly, some every night of the meeting. We have much bad history to overcome here but with patience we believe we can make definite progress in the Lord's work. We had considerable rain during the meeting but this did not seem to hinder much.

We were pleased to have brother Sam Langford from Dacca, East Pakistan visit with us during the meeting. He is a professor of Architecture in the Engineering University there. One other family of Christians are now meeting with them regularly in their home. They are advertising Bible correspondence courses there and are trying to get the work started. The American preacher who was planning to come there was unable to do so due

(Continued on page 17)

OSBORNE STREET CHURCH, WINNIPEG



Osborne Street Meeting House, Winnipeg, Manitoba

It is not possible to provide a complete history of the Osborne St. congregation of the church of Christ, for the reason that a complete diary was not kept from its beginning. It is hoped, however, that the information presented will be of interest to all concerned and that it may provide a reasonably complete picture of the activities and workings of this congregation.

It was not until late in 1932 that the second congregation of the church of Christ was established in Winnipeg, and at that time was known as the St. James church of Christ. There were, at the beginning, 33 charter members, and at this date only seven of the original number are still with the congregation, which is now known as the Osborne Street church of Christ. Eleven of this number have passed on to their reward; four have drifted back into the world, and the remainder have moved to other locations.

In the summer of 1933, Bro. J. C. Bailey was invited to conduct the congregation's first Gospel meeting, which was held in a tent in St. James. It was during this meeting that a challenge to a religious debate was made by the Mormons, otherwise known as the Latter Day Saints, which was accepted. The Mormons were represented by their Apostle Curtis, while we invited Bro. C. R. Nichol to represent the church of Christ.

The event could not be considered successful from a numerical point of view. We were unable to obtain a suitable building in the area that we felt should be the location for such an event. It was late in the Fall, and we were only able to secure a curling rink which was extremely difficult to heat satisfactorily; consequently, about the only people in attendance were those who were members of both groups involved. The debate was carried on for about four nightts, and our considered opinion was that the outcome was favourable to the church of Christ.

Regular services were conducted in the St. James Hall where we remained for somewhat over a year. We moved from St. James to a hall on Balmoral Street, where we continued for five years. During this period the work greatly prospered due to the fine spirit of co-operation existing and a willingness to work. We could have purchased this property, but the figure that was being asked was more than we considered the value; hence, we looked elsewhere and finally located property on Burnell Street on which an old building was situated which had not been in use for a considerable time.

However, the price was favorable and it was purchased for $1500.00. The next several months were spent in remodelling and making it suitable for services. We finally moved in to it early in December of 1940.

The congregation continued to grow during the twelve years we were at this location, and we experienced many very pleasant and profitable activities.

Our facilities having become inadequate, we began to search for another location, and after much investigation and many disappointments at not being able to locate where we felt would be most suitable, we finally decided to purchase our present property at Osborne St. and McMillan Ave.

As this was our first new building, and because of the many hours of work that went into its construction by so many of the members, we greatly appreciated the building when it was finally completed. It was estimated that by doing the major portion of the construction ourselves, we were able to save some $10,000.00.

Approximately five months were required to erect and complete the building. We finally moved into it in the Fall of 1952.

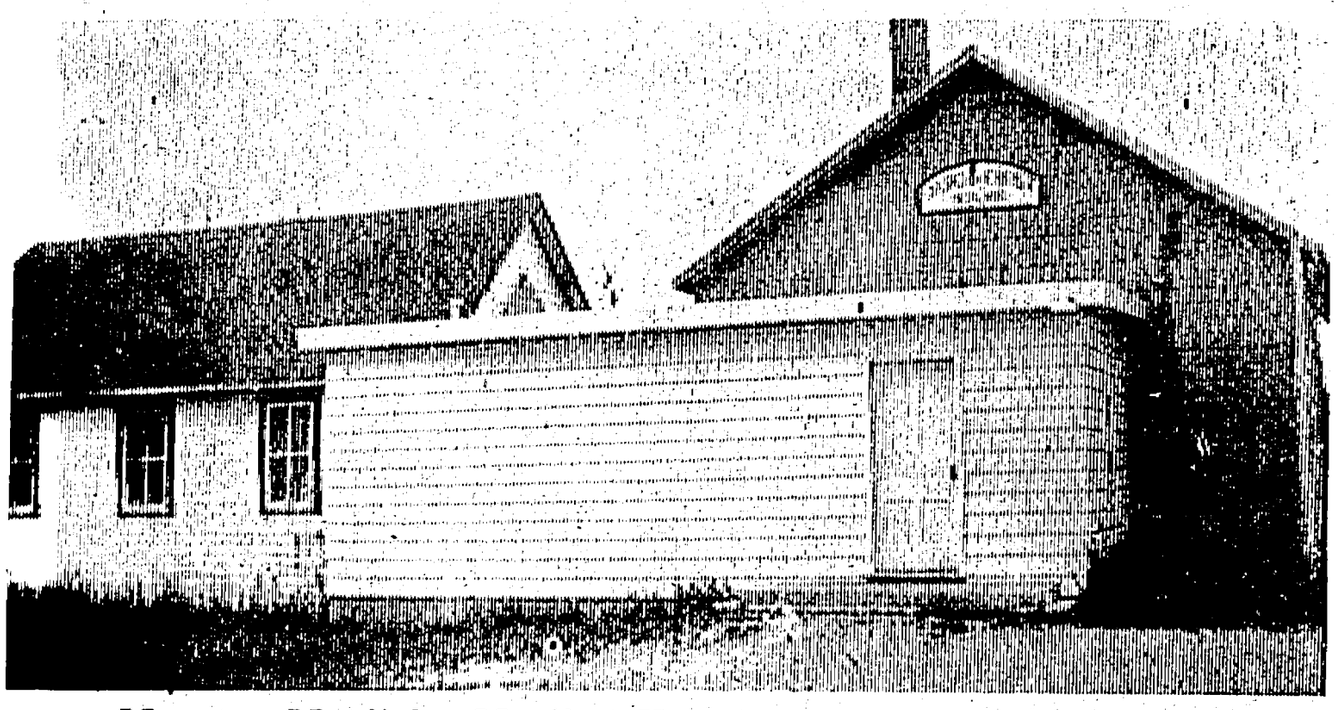
Our activities during this twenty-two year period have been as follows, and once again, because of limited records being kept, we are not able to provide too detailed an account of all our varied activities.

It was during the period that we were at Balmoral Street that we first began our adult training classes. Attendance was very good and much interest was manifested in the various classes that were conducted. These classes included such subjects as English, Bible reading, sermon building, public speaking. As a result of these classes, not only did all the brethren benefit, but at least nine brethren, due in part to these classes, have gone out from us into full time evangelistic work. Since that period, a number of our younger brethren have had additional training, and have entered the evangelistic field. At the present time most of our young men are able to take part in the public worship services.

Our first mission effort was started in the late 1930's, when some of the brethren started teaching in the Lac-du-Bonnet area, 70 miles north of Winnipeg. At the beginning of this effort, Bro. George Johnson, then one of our elders, had a large part in getting this work going, he being the one who did the preaching. Later several other brethren assisted, which resulted in a congregation of about twenty-five members, being established. Unfortunately, at this date there are only two members left there. Some mov-

(Continued on page 20)

CHURCH IN MANSON, MAN.



Manson, Manitoba Meeting House As It Looks Today, 1964

In March 1929 the Lord's supper was first observed in the Manson area in the home of Bro. H. A. Rogers, who with his family moved here from Carman. This was the beginning of the church at Manson. H. A. Rogers held meetings in the local school house and in the village of Manson with good interest but little response. In 1931 he held a meeting in Jeffrey school house and some were baptized. From that time until 1952 public worship was held in that school house except in severe weather in the winter time when service was conducted in the homes.

In 1949 and 1950 three Christian families moved into this district. This swelled our membership to about 25 and plans were made to have a building of our own. A used church house was purchased, moved and remodelled and opened in 1952. It was a day of rejoicing for the church to have its own building and thus be better equipped to carry on the Lord's work. The auditorium will seat about 100 people. It is located in the country — 4½ miles from the village. In 1961 another building was acquired which has been divided into four good classrooms. In 1963 a new entrance was made connecting the two buildings and a furnace installed. Our present membership is about forty.

This congregation has never had a regular preacher. Some of the early preachers who conducted a series of meetings here are Bro. H. A. Rogers, Wilfred Orr, J. C. Bailey, H. E. Forman Jr., and Gordon Pennock. It has been the practice these last several years to have a spring and fall meeting. Preachers who have assisted us in these over the years include Bro. J. Woolley, Bro. John Crow, Bro. Richard Dacus, Bro. James Burns, Bro. Harold Parker, Bro. Floyd Vidler, Bro. Clinton Brazle, Bro. Steve Ennis, and Bro. Bill Love.

Beginning in 1952 a V.B.S. has been held each year but one. Attendance has ranged from 45 to a high of 80. This yearly school is usually held the first week in July, from 9 to 4 each day. The sisters of the congregation provide the noon and evening meal each day. Many of the neighborhood children have attended these schools. In 1961 and 1962 we appreciated the assistance of three families and two young men from Norman Oklahoma in a personal campaign and Bible school. Brethren who have conducted our V.B.S. include Bros. W. Orr, M. J. Knutson, N. Hoffman, A. H. Beamish, Ray Smith, Claude Perry, Harold Parker, D. Wieb, Walter Hovind, A. Mitchell, Jim Hawkins and others.

Local Mission efforts are as follows. Series of meetings were held in Archie School, Cherry Grove School, Elkhorn (town of 600), village of McAuley, village of Willen, and this summer in co-operation with the Wawota congregation a meeting is planned for the town of Moosomin (population 2,000). Financial support for other mission work both at home and abroad has been small but continuous.

Four elders were appointed in 1959 and they have guided the work of the congregation humbly and with a desire to extend the borders of God's kingdom. Those elders who are still serving are Bro. G. Jacobs, Bro. Ed Elford, Bro. A. Muller and Bro. A. H. Rogers.

Being a country congregation many of our young people go elsewhere for employment so that our membership does not seem to grow much. In 1959 Mabel Rogers left to teach school in Namwianga Mission in Northern Rhodesia. Many of our young folk are active in the congregations where they now attend. Some have remained in our district and are assuming the responsibilities of service in public worship.

Along with our progess and times of rejoicing we have had our trials and problems. Some of those who obeyed the gospel have become wayward and have left their first love. But for the most part the members are faithful in attending and active in any project, and we press on to (we hope) greater activity in the saving of souls.

HERE AND THERE

Manson, Man.: A very good V.B.S. conducted by brother Lester Fisher of Myrtle Creek, Oregon, assisted by Bernard Straker of North Weyburn, Saskatchewan and members of the congregation at Manson is reported by A. H. Rogers. Attendance at the daily sessions from 9:30 to 3:30, July 5-12 reached a high of 56. Two were baptized.

"At the same time a series of meetings were held in Moosomin, Sask. a town of about 2,000. The Wawota congregation co-operated in the Moosomin effort. Personal work was done the preceding week. Bro. Fisher preached forcibly and well but there were no visible results. Follow-up work is being carried on with regular worship service each Lord's Day in the A.A. hall." — A. H. Rogers.

YOU ARE INVITED TO

GOSPEL MEETINGS AT JORDAN

NOVEMBER 18-29 - 8 P.M.

W. L. Wharton Jr., San Antonio, Texas preaching. Morning classes are anticipated as well.

HISTORY OF DAUPIN CHURCH

The history of the church in Dauphin dates back to the fall of 1946, when the L. P. Johnson family moved to Dauphin. Sister Johnson broke bread in her home and conducted a class for her children.

In 1947 Brother M. J. Knutson, Birnie, Man., began driving to Dauphin, 90 miles, for monthly Bible study.

In 1948, Bro. J. C. Bailey, assisted by Bro. Knutson and Bro. Gallagher, held the first meeting in Dauphin.

In the summer of 1949, Bro. and Sis. Knutson and Sis. Johnson conducted the first V.B.S. Bro. Knutson started coming every two weeks on Sunday afternoon and conducted services in the Johnson home.

The years from 1950 to 1956 were years when the church appeared to be in the wilderness from a public standpoint. Reg Johnson, oldest son of Pete and Ethel Johnson was baptized in 1951 while attending V.B.S. in Carman. In the fall of 1951, Bro. Rogers (Sis. Johnson's father) came to live in the Johnson home. Here he spent his remaining years until 1955 when his summons Home came. Truly one of the great pioneer preachers in Canada was gone to his reward. In the summer of 1955, Noreen Johnson was baptized.

In the Spring of 1956 a four night public debate was held with the Mormons. Bro. J. C. Bailey defended the Truth. He also remained to conduct a Gospel Meeting the following week. He was assisted in this meeting by Bro. Jim Johnson and Bro. A. H. Beamish of Winnipeg. Bro. Ernest Hillman, who was moderator for the debate returned to hold a Gospel meeting in October of 1956.

In 1957 Bro. Walter Hovind, Bro. and Sis. Harold Parker and Mabel Bailey (nee Rogers) conducted a V.B.S.

In June of 1958 a full-time preacher, his wife and family moved to Dauphin and worked until November. A V.B.S. and meeting was held in August, with Bro. and Sis. Charles Williams of Henderson, Tennessee. One young lady was baptized but later moved away. The first Bible Camp was held at Silver Sands, 26 miles north of Dauphin. This camp continued for 3 consecutive years in a joint effort for Manitoba. Saturday morning classes were conducted by Sis. Shaw and Sis. Johnson, assisted by others. Reg Johnson, the only male member of the church conducted the Lord's Day worship.

In 1959 and 1960 Bro. and Sis. J. C. Bailey assisted in Vacation Bible Schools and Bro. Bailey conducted Gospel Meetings. Also in the Fall of 1959 Bro. Dan Wieb preached in a series of meetings.

The year 1961 marked the beginning of more concentrated efforts for the Lord in Dauphin. The Central Church of Christ in Norman, Okla., assisted by sister congregations, sent their Tent and Bus to Manitoba to be used in VBS and Meetings. Bro. Joseph Jones of Cherokee Hills Church in Oklahoma City preached in Dauphin. He was assisted by Bros. Leo Richardson, Roy Lanier Jr., Eddie Baggett, Sis. Richardson Sis. Baggett. Bros. Gary Burke and James Moore spent three months in preparation and follow-up work. Melvin and Christine Metzner were baptized in this meeting, but later moved to The Pas where they continue to work for Lord.

The second extensive campaign was held in 1962, Bro. Leo Richardson preached in the Meeting. Bros. Gary Burke and Eldon Mimms spent the 3 summer months working with the church in Dauphin. A Fair Booth was held and well received. Four precious souls were baptized and remain with the Dauphin church today, Bill and Betty Ann Hart, Mrs. Marion Kalinchuk and Ron Kalinchuk. The Eddie Baggett family of Seracy, Ark., again assisted in this effort.

In 1963 the same two young men, Gary Burke and Eldon Mimms plus Eldon's wife Charlene returned to work for the summer. Eddie and Jeanette Baggett again assisted in VBS and led singing for the meeting. Bro. George Bryan of Oklahoma City preached in this meeting for the first 8 days. Bro. Glen O. Dods continued the last three nights.

The months were long between the summer campaigns of 1962 and 1963, but the small band of Christians pressed on. Bro. Jim Johnson, Winnipeg and brethren from Manson drove to assist in the services. Two men, young in the Faith, Bill Hart and Ron Kalinchuk, were doing a fine job in conducting the services.

Brother and Sister Glen and Gwen Dods moved to Dauphin in August of 1963 to take up full-time work. Two ladies were baptized as a result of the campaign. This made a total of 12 members to worship and work together.

In September we moved to a new location, renting a house and converting it into a place in which to meet and hold classes. On January 2nd we began a 5 minute daily radio program, Monday to Friday at 6:55 a.m. In April of 1964 a Lectureship was held with various speakers, which was well received.

In June of this year the S.W. 36th St. Church, in Oklahoma City donated a 1960 Chev., 36 passenger bus to the work of the Lord in Dauphin.

Plans for the future are bright. Bro. and Sis. Emerson Gould moved the first of July to assist with the work. Bro. Goud plans to work on a full-time basis. We are again planning a summer campaign, with VBS and Meetings.

We believe the Lord's church is being, and will be, planted firmly in Dauphin. Our plea for the return to the ways of the New Testament is making a lasting impression.

Plans for the future include continued Radio work, and weekly sermons in the local paper. With the use of the Bus we believe we can build a great sunday school program, which we feel will hurry our plans for a permanent and substantial place in which to worship.

—Glen O. Dods

MAN WANTED

FOR FARM WORK

ALSO MAN FOR NIGHT WORK IN HATCHERY

FLEMING FARMS LIMITED

Beamsville - Ontario

THE BRANDON CHURCH

The origin of the Brandon church can be attributed to one member, the late Sister Frank Jordan. For many years, Sister Jordan resided in Brandon with her family, the while attempting to secure the services of a full-time evangelist and hoping for Christians from other points to move to the city to help with the work.

Previous to the first full - time preacher, Brethren Gordon Pennock, Bill Smith, and J. C. Bailey held Gospel meetings in Brandon. Bro. Walter Hovind and family moved to the city in the spring of 1955 as the first full-time workers. They had come from Regina through the influence of Brother J. C. Bailey. Brother Hovind laboured here, in this city of 30,000, for seven years and during that time, witnessed 19 baptisms and numerous restorations. His efforts were unyielding in trying to obtain for the church a more secure base of operation. He was supported almost entirely by contributing congregations in Canada and the United States.

During this period of time, the church in Brandon met in various public buildings until it could acquire its own meeting house. In 1959, the congregation moved into an old building which had formerly been used as a school building in the country, and the congregation has been using these same facilities ever since. In ,the meantime, numerous efforts have been made to raise funds for a permanent church building. At the present time, there is over $5,000.00 in a building fund, and plans are now underway to purchase property and eventually build a substantial meeting-house.

In 1962, I accepted the invitation to come and work with the brethren here. In the summer of 1963, a campaign was held which stirred much interest and brought a more sympathetic response from the people. There are, at present, 15 members of the church in Brandon.

As of May, I resigned my work as evangelist in Brandon. I plan to enter the teaching field in the fall of 1964. However, we plan to continue meeting with the church here and I am hoping to find a full-time preacher to succeed me before long.

Brandon is located 130 miles west of Winnipeg on the Trans-Canada Highway. The church here is ready to go and grow, but we need more workers and the prayers of more of God's people. If anyone is interested in this great endeavour, he should contact Brother G. McFarlane, Box 208, Rivers, Manitoba.

—Eldon Davis

CARMAN, MAN.

(Continued from page 9)

The church is presently helping to support the Bailey's in India and is answering various appeals according to need. The sisters of the congregation meet once a month to make quilts for the needy, and relief parcels are sent to Africa and Korea. Vacation Bible school dates were July 27 to 31.

Following a gospel meeting this fall, we look forward to increased activity among our young people; also, increased emphasis on the training and encouragement of the young men of the congregation to do greater work for the Lord. We are fortunate in having several young men engaged in farming. Carman is mainly an agricultural area, and, with the trend to larger farms and fewer farmers, we find that most of our young people leave for larger centers to seek a living. God bless them all.

—R. M. Laycock

GLEANINGS

(Continued from page 13)

to ill health. It is hoped that some one else will come soon. We very much enjoyed having brother Langford here. He preached Sunday morning.

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PERSONALIZED ATTENTION

THE MANITOBA CAMPAIGN

Revised Schedule

August 19-26 — First phase of census covering 50,000 homes; 50 out-of-town workers; 75 Winnipeg workers.

September 16-23 — Second phase of census. Four night Youth Meeting during this week.

October 14-21 — Third phase of census; 50,000 homes to be covered; 50 to 75 outside workers desperately needed. This is a broad effort to saturate every possible Winnipeg home with the gospel. Please write immediately that you can help during this period. Perhaps you can bring a group from your congregation. The trip will be inexpensive if car pools or chartered buses are used. Gospel Meeting — Erin Street congregation in Winnipeg.

October 26-29 — Leadership Training Course for all three Winnipeg congregations.

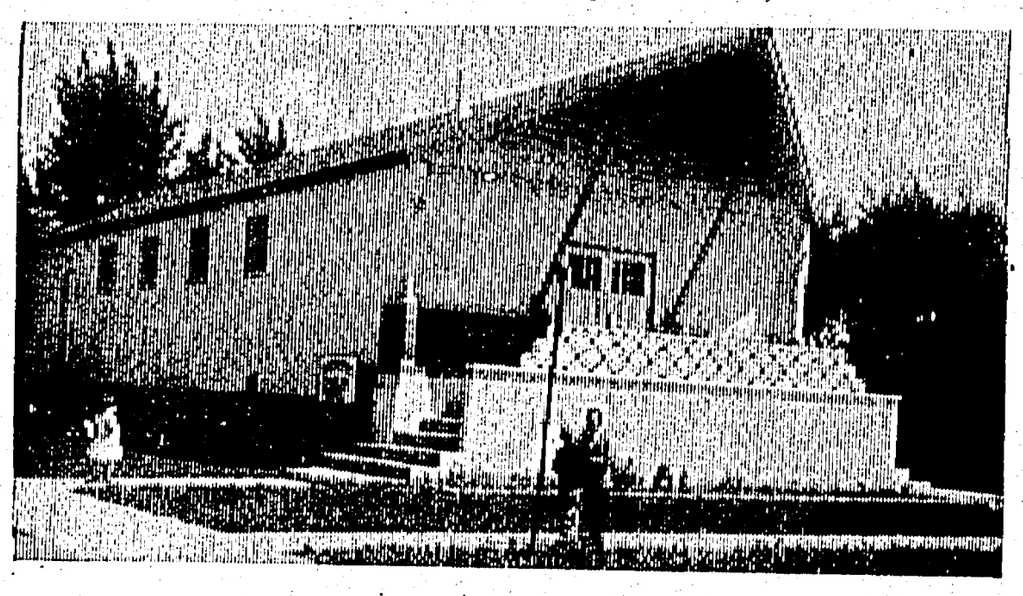
Early November — Gospel Meeting at Osborne Street congregation.

Late November — Ladies' Training Class.

Workers Needed

Urgent need developing in first phases of Campaign for Christ in Winnipeg, Manitoba: 47 personal workers who spent one week in Winnipeg, Manitoba, taking a census and arranging cottage meetings have set up 320 classes that must begin now. Fewer than 30 brethren in Winnipeg can teach such classes and only three sets of film strips which have been promised are available. Immediate and urgent need is for projectors, film strips and other supplies to work toward second group of workers stay which will begin September 16, 1964. Classes have been arranged with Chinese Buddhists, Jews and German speaking residents. Response has been warm and encouraging. A great harvest of souls can be made if materials and manpower are available. Contributions are needed and should be sent to Vandelia Village Church of Christ, 2002 60th St., Lubbock, Texas. If you can personally go to Winnipeg for one week, beginning September 16 or October 14 to help in this great work, contact Bob Hoover at Vandelia Village in Lubbock. Help take this whole city for Christ!

PORTAGE LA PRAIRIE CHURCH



Portage La Prairie Meeting House

The history of the church in Portage la Prairie is very brief, comparatively speaking. So far as I can learn, the first worship services were held in my home in August of 1958. My family and I being the only ones present. Due to our inability to find a suitable place that we could rent in which to hold public services, we tried to find suitable premises to buy. When this failed, we put in a bid on an army building from War Assets. In the meantime (early 1959), we were given the opportunity of having the use of Jubilee Camp, Delta Beach West, for a week's Bible Camp. Though we were very short of help, we determined to take it, and with the help of Dale and Mary-Jo Smith, of Eau Claire, Wisconsin, and several from Carman, a good camp was held. Each year from then on we have had the same Camp with a steadily increasing enrollment, the 1963 camp having had around 70 in attendance. The day we returned from the 1959 camp, we received a letter saying our tender of $1,250.00 for the building was accepted. With the help of brethren from Manson, the building was readied for moving. As we had no property on which to place the "meeting house" part, we decided to make the preacher's residence ready first, then rent it to pay off the loan. This was done. By this time, Bro. P. Vance had come to Portage to work, and, along with the Ulrich boys, was a big help to us. Early in 1960, the church meeting at Northside, in Wichita, Kansas, sent one of their elders, Bro. Gene Hancock, Sr., to look over our needs. On his return they determined to help us buy the property needed and to move the building onto it. With their help and with the help, too, of many of the churches both East and West, this was done, and we now have a suitable building seating some 150 persons, with some 10 classrooms in the basement. We acknowledge with gratitude the help of the many individuals and congregations who made this possible. Our total indebtedness on both the house and meeting house is about $3,000.00.

The first 10 day meeting in the new building was held in October of that year, with Bro. J. C. Bailey doing the speaking. Others who have held meetings here are: Richard Dacus, Steve Ennis, Gerald Fruzia, and Lester Fisher. A city wide campaign was held in 1961, with brethren from many points in the U.S.A. helping. Bro. Dennis was sent by the church at Tipton, Oklahoma, to do the preaching in that meeting. Extensive advertising, plus a canvas of nearly all the homes in this city of 13,000 was made, and many contacted for cottage meetings and a V.B.S.

The brethren at Tipton, Oklahoma sent Bro. and Sis. Floyd Vidler to work with us, supplying their full support. The Vidlers were with us 2½ years, leaving in March to return to Oklahoma. We are presently looking for a replacement for him. Bro. and Sis. Vidler did some excellent work. Since the church began meeting here, some 14 persons have been baptized into Christ. Several have moved away, some are unfaithful. Our attendance records show an average of some 12 to 15 members at services each Lord's day, with an additional 25-30 more also in attendance. Our plans for the future include the 6th annual Bible Camp, a fall meeting, and a real effort to clear off our indebtedness, in order that we may make a start in becoming self-supporting.

In closing, I should mention, perhaps, a meeting held by Bro. W. F. Cox, in 1912, at Hood, some 19 miles from Portage. I believe Bro. McPhee assisted him. One was baptized, but I have been unable to trace this convert. Also, in 1956-57, Bro. Harold Parker held some Bible studies in the home of an R.C.A.F. employee here. The name of this family was given to us and some considerable time was spent with them. He was transferred to Germany, but we still correspond with him. The lady of this home was a school-mate of our late sister Cindy Willison, and it was through her that Bro. Parker made the contact. This I believe is a prime example of how the church must grow — by influencing those we know.

The work here at Portage la Prairie has been a wonderful example of brethren working together. Many hundreds of hours of labor, not only by members here, but by saints from Winnipeg, Carman and Brandon, was given. Brethren from all those points have given us freely of their support and help in our gospel meetings and Vacation Bible Schools. Surely, if it can be said of any place, Portage la Prairie is the work of many, and our God will know whom to reward.

—W. E. McCutcheon

ERIN STREET, WINNIPEG

(Continued from Page 10)

er. The program was admirably carried on, Brother H. Eatough, C. Tucker, and J. S. Close doing the public speaking. In June of 1962, Brother and Sister Bill Love moved to Winnipeg to work with the Erin Street Church.

The work here continues to go well. We now have eighty-one members. Plans are to be completely self-supporting by July, 1969. We are enthusiastic concerning the city-wide campaign to be directed by our Windsor Park brethren in the next few months. The Lord's Church here is about to make tremendous strides spiritually and numerically. It will all be accomplished by a prayerful, working faith in God. We feel deeply indebted to the pioneers of this work. Building upon their foundation, we pray that the work may be built up more and more to the glory of God.

—Bill Love

WINDSOR PARK CHURCH, WINNIPEG



Windsor Park Meeting House, Winnipeg, Manitoba

The Windsor Park congregation was established in September, 1960. It began with a nucleus of twelve members from the Osborne Street church and with the blessing of both the other congregations in the city. A warm spirit of fellowship has grown even stronger between the three churches. For the first three years of its congregational life, Windsor Park met in Beliveau School. Bible classes were conducted in corridors and brethren worshipped with makeshift accommodations. In the beginning attendance averaged about twenty for the Sunday morning services.

The first services were held in the new building in September, 1963. The building is on the corner of Westmount Drive and Cottonwood Road. It is well located in a residential area near the Trans-Canada Highway and Highway 59. As we moved into the new building, Bible class attendance increased immediately from an average of 47 to an average of 77. It has continued to grow and is now 90 with the attendance frequently going above 100. It is expected that a two-class schedule will be started in the fall to make double use of our seven classrooms.

The auditorium now seats 200 and there is room for additional seating for 50. The auditorium has been filled on several occasions.

The congregation has been recently blessed with several additions. Ten were baptized in April and May and another was restored to active service after a long period out of fellowship with the church. This brings our membership to 42 and prospects for additional growth are excellent.

Much of this growth can be attributed to the fact that many cottage meetings are being conducted by members of the congregation. Presently teaching home studies are the Ray Meneers, the Merle Johnsons, the John Mullers, and the Glynn Griffins.

The Windsor Park church expects to be self-supporting by its fifth birthday in 1965. With the help of many others the building should be fully paid for by that time. Windsor Park has adopted a new budget requiring weekly contributions of $130. This is to be increased at intervals so the church can be self-supporting and have a good program of work by the fall of 1965.

Letters are regularly sent out to bereaved families in Winnipeg from the congregation. These are typed by Mrs. Evelyn Henney. Other typing help is received from Mrs. Pat Marion, Mrs. Bernice Muller, and Mrs. Grace Green.

The most significant future plans we are making involve the Manitoba Campaign on which there is a separate article in this issue. This campaign will be a ten month teaching program beginning in August, 1964. The climax of the campaign will be a large public meeting in a downtown auditorium in April, 1965. This effort will involve 400 outside workers and it is expected to result in 200 conversions.

Our work has been greatly blessed in recent meetings. James LeFan preached at our building opening last September. Alan Bryan was with us in April. Gene Darby, Gene Graham, Joe Talbot, and Charles Sheppard worked here in May in a meeting called, "A Business Man Looks at Religion." All three of these efforts provided great stimulus and strength.

Five men from this congregation are planning to devote their lives to preaching the Gospel. Dennis Zelmer and Ben Wiebe are students in Abilene Christian College. Both will finish in 1965. Bryan Meneer is in Western Christian College. Peter and Frank Wiebe will enter school soon to further their plans.

NEW CONGREGATION AT WELLANDPORT, ONTARIO

On June 7, 1964 the Lord's cause was extended into Wellandport through the meeting for worship of a number of saints from the congregation at Jordan. They met for the first time with 42 present. Bro. Norman Midgette, evangelist in Jordan, presented the gospel at the morning and evening services.

The following Lord's Day a gospel meeting was begun with Bro. John Witt from Oneida, New York, as speaker for the series. Arrangements were made for Brother Witt to work with the congregation for the summer months. Classes have continued throughout the summer in homes in the community and as a result three have been baptized. Classes continue and much good should result from this sowing of seed. The members themselves are filled with zeal according to knowledge and are proclaiming the gospel at every opportunity. The congregation has grown from 13 to 18 during these three months.

As the summer closes, Brother George Johnson of Beamsville will begin to preach each Lord's Day and teach the Tuesday evening Bible class. The congregation will continue to meet in the Odd Fellow's Hall in Wellandport each Sunday at 10:00, 11:00 and 8:00, and each Tuesday at 7:15 for the mid-week study.

Your prayers for the growth of this work are solicited and gratitude for the attendance of Christians from other congregations at the various meetings during the summer is expressed.

You are cordially invited to worship and work with us in this new work.

We should express thanks to the Northside church in Dallas for their generous and consistent support in every way. The Lake Jackson, Texas congregation has helped us to get a building. Dozens of others have helped financially and otherwise.

Above all, we give thanks to God for a happy, well-blessed, and growing work. To Him be all the praise and the glory for all the good accomplished.

—Wesley Reagan

OSBORNE ST., WINNIPEG

(Continued from page 14)

ed away, others went back into the world.

Other efforts were made to establish the church in Winnipeg, as well as outside of the city. Stonewall, and Birch River, Manitoba, were two points where work was done, but no congregation was established. While we were at Balmoral Street, it was decided that we make an effort to set up a new congregation in Winnipeg. The Fort Rouge area was selected for the endeavour. Accordingly we divided forces and finances, and remained in this area for over a year. This move proved to be premature, and we finally deemed it wise to combine our forces again and to wait until our numbers were increased before attempting a similar undertaking again.

Since our move to our present location, we once again decided that the time had arrived when another congregation should be started, an excellent opportunity having been opened to us. Plans were initiated for this move early in the Spring of 1961. Bro. Wesley Reagan, who was then working with our congregation, having returned from conducting a Gospel meeting in Texas, informed us that the brethren in Lovefield, Texas, would be prepared to assist in setting up a new congregation provided that we were completely behind such a move. After much deliberation and prayer, it was finally agreed to proceed with this new effort. On the first Lord's Day in September 1961, Bro. and Sis. Reagan, together with sixteen other of our members, became the nucleus of the new congregation which is now known as the Windsor Park church of Christ. This congregation has now become firmly established and is making good progress.

Following this move, several other of our members decided to also move to other parts of the country, thus reducing our membership and finances further, making it more difficult for us who remained at Osborne Street than we had earlier anticipated.

The Osborne Street congregation has now become fairly well adjusted, and interest and enthusiasm are gradually increasing. At the time of this report, our membership stands at about 80. For ten years prior to 1962, we had a large part in financially supporting a radio program. In the last two years, we were financially assisted by the Herald of Truth itself in this radio program. Later, the Herald of Truth felt that it was not wise to continue with their assistance, as they felt that sufficient interest was not in evidence, consequently this program was discontinued.

Other outside mission work that we are still interested in, and contributing to, is Japan, Africa, and Eastern Canada. We also make several single contributions to the Lord's work in various areas.

At this time, the Osborne Street elders are Brethren A. H. Beamish, James Johnson, Herman Johnson and J. A. King. The deacons are Brethren Les. Beamish, Ed. Dueck, Marvin Johnson, Barry Meyer and Raymond Smith.

During the time we were at Balmoral Street, Brethren A. A. Gallagher, G. J. Pennock and Magnar Knutson served as full time evangelists. At Osborne Street, the brethren who have worked with the congregation as full time evangelists are Brethren Wesley Reagan, Harold Parker, and, at the present time, Murray F. Hammond.

Following are some of the brethren whose names we can recall who have conducted gospel meetings for us over the past number of years: Brethren J. C. Bailey, C. R. Nichol, J. W. Brents, Charles L. Houser, L. S. Maynard, W. S. Long, Andy Ritchie Jr., Jess Hall, C. B. Thomas, Frank Hall, Wesley Reagan, Harold Parker, Clinton Brazle, LeMoine Lewis, Claude Guild, Wesley Jones, P. Shearer, Harry Johnson, Smith Kite, Jim Hawkins, W. Orr, H. Forman, C. McElroy, R. Tidwell.

It is our sincere hope that this account of the activities of the Osborne Street congregation will prove of interest to all, and that, as time passes, a much greater degree of activity can be recorded for the benefit of future generations.

—A. H. Beamish

GATEWAY GLEANINGS

GOSPEL MEETING

June 28 — July 5

Mr. Morris Womack of Birmingham, Michigan (the Church responsible for my support) served as special speaker for this effort. Prior to his coming, Mr. and Mrs. Bill Oakley from Troy, Tennessee worked in the city for a week inviting people to come to the meetings. Even though no new prospects attended, various non-members from past efforts were present. The attendance averaged 40 with a high of 55.

MANITOU YOUTH CAMP

August 2 — August 8

Many brethren in different areas in the past 8 years have talked to me concerning the idea of an older teenage boys tent camp. Because of our natural location it was decided that this was the year to put these suggestions into practice.

Sixteen boys between the ages of 14 and 19 studied the Bible and worshipped God in the natural rustic surroundings of an island, seven miles off shore in Lake Nippissing. Adults assisting at this camp were: Al Langford, Richard Tallman, Bert Johnson, Bill Schorse, Jack Maddocks, Bethel Bailey, Dale Rideout and myself. On the last evening the camp was brought to a perfect ending when two of the campers were baptized. I am sure that Mel Rhinehart and Bob Bailey as well as the whole camp will remember this dark stormy night in Lake Nippissing when lighted only by a lantern these two young men were baptized into Christ.

Peter MacDonald was chosen by the adults and the campers as "Top Boy" for the week. Mr. Richard Tallman has offered to provide a large trophy on which the name of the "Top Boy" each year will be recorded and also provide a smaller trophy for each boy to keep.

Everything would have worked out fine had it not been for the fact that 5 boys who had applied did not come or let us know that they were not coming. Instead of having money left over to buy equipment for next year's camp, this

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PORT ARTHUR REPORT

What a blessed month August was for us.

First of all, we have had the fellowship of 67 brethren who were here to help in our campaign. These brethren came from various congregations throughout the United States and Canada. Most of them were taking their vacations in this most wonderful way, and paid their own expenses all the way. Among the workers were elders from congregations in Kentucky, Louisiana, Oklahoma and Texas. There were also 12 gospel preachers and, in several instances, preacher's wives who were also experienced personal workers. The entire group came to work, and work they did — from early in the morning until late at night, and often into the early hours of the next day.

This writer has had a part in several campaigns, but he has never seen a better group effort. Harmony, zeal, good judgment, and devotion to our Lord were present to a remarkable degree. Much of this can be attributed to Bro. Joe D. Gray of Valdosta, Georgia, and Bro. Harold Hazelip, formerly of Louisville, Kentucky, but now living in Cedar Rapids, Iowa. These two men are largely responsible for the long months of planning that went into the effort. Brother Gray worked until he was literally sick, but he kept right on working. Brother Hazelip, one of the finest, most dedicated evangelists in the world today, did a magnificant job of preaching the gospel of Christ each evening.

We do not know how many shoes were worn out, or how many feet are still sore from miles and miles of "pavement pounding", but we are seeing the results of it. As far as could be ascertained, every house in these two cities, totalling 100,000 population, was visited personally. Some 19,000 brochures explaining the church of the New Testament, and inviting people to the gospel meetings, were distributed, as well as countless other tracts and printed sermons. After the cities were saturated with invitations, and residents had had time to read and study the brochures, an effort was made to revisit as many homes as possible. Those where good interest was shown were visited a third time.

Forty home Bible studies were held and the meeting averaged nine new visitors each night besides repeat visitors, more than 120 different ones. Many came time after time. We now have a large number of very fine prospects for obedience to the gospel. We are reaping daily the benefits of our campaigners' wonderful Christian personalities as we find people friendly and co-operative with us, almost without exception.

Two were baptized during the gospel meeting, one a young man who had come with the campaign group, and the other an elderly man of Icelandic descent who is a long-time resident of Port Arthur. Three persons located during the campaign who had been members of the church formerly were reactivated into a desire to serve Christ and to be identified with the new congregation. Three others were found whom we hope eventually to restore to their Lord's service.

The Taylor Boulevard church in Louisville carried most of the expense of the campaign.

Our work now goes forward in following up our contacts. Film strip cottage meetings and home Bible studies are being held with all those who seem interested in further study. Many are studying by correspondence — and correspondence students are still enrolling as a result of the campaign advertising.

We also began a weekly 15-minute radio program last Lord's Day. The station gave us an excellent time, 9:35 a.m., immediately following a news broadcast. The station is CFPA, the Canadian Broadcasting Corporation's outlet for the Lakehead area.

Services on the first Lord's Day after the meeting, rather than being somewhat of a "let-down" after our workers had gone home, were inspirational and well - attended. Eighteen were present for both services on Sunday, and 17 on Wednesday. We met in our new meeting place — the auditorium of the Algonquin Avenue Public School. We were able to rent this for three services on Sunday for $10. Permission to use the building is conditioned on our stated intention to build a church building within approximately one year. Wednesday meetings are held in our home.

One of the extras which we obtained from the campaign was the presence of Bro. Bill Hilton, an elder at Hillcrest in Abilene, Texas, and two elders from Taylor Boulevard, Bro. Horace Puckett and Bro. R. D. Graham. These brethren went with Bro. Hazelip, Bro. Gray and the writer to see possible building sites. Both of the congregations over which these brethren serve are vitally interested in the Lakehead work.

Since the campaign we have put in a letter of inquiry concerning the availability of about two acres of land near a new housing development, on a well-travelled street near the proposed expressway. We hope to buy the property this fall if the city will sell. The cost will be about $10,000 if the usual prices prevail. We do not have the money but we have faith in the Lord and in our brethren.

Our report is getting longer and longer and yet there are many more things we would like to say. Every person involved in the campaign deserves special, personal commendation: Bro. Hollis Maynard of Louisville, who took charge of the advertising; Sis. Maynard, who supervised the office work; Bro. Charles Luttrell of Louisville, Bro. Jim Brasher of Sulphur, Louisiana, and Bro. Gordon Ellis, one of our own, who led singing for the meeting; Bro. Danny Paterson, who took over the ushering, greeting of visitors, registration, and many other of the "little things" after the Louisville brethren had to leave, and many, others who helped things go decently and in order.

We are 12 at the present time: Dan Paterson, Jr.; Mrs. Dan Paterson, Jr. (Dorothy); Gordon Ellis; Mrs. Gordon Ellis (Nora); Denis Weston; Oli Helgason; Bernard Montgomery; Mrs. Margaret Bohler; Mrs. W. F. Flippin; Roy Merritt; Mrs. Roy Merritt (Nelle); and Diana Merritt.

In His service,

Roy D. Merritt

OUR DEPARTED

HINES

Sister Anne Hines passed away on July 28 at her home in Hamilton. She had been in failing health and gradually becoming weaker for a few years until the end came in her 82nd year. She was born in Kilbride and had lived in Hamilton for the past 70 years.

She was baptized into Christ about 66 years ago and at the time of her death was the oldest member of the Sanford Ave. congregation. Sis. Hines attended the meetings of the church regularly both on the Lord's Day and the mid-week service until about four years ago when she was unable to continue on account of her weakened condition.

Our sister had read the Bible through 47 times which indicated her love for the word of God. She lived a faithful life.

She leaves to morn her departure Sister John Gladwell (Gussie), her only remaining sister, also one nephew and one niece and many brethren and friends. The funeral service was conducted in the Robinson Funeral Home by the writer with interment in Woodland Cemetery.

"Blessed are the dead who die in the Lord".

—Walter Cartwright

* * *

HOLTON

ABILENE, Tex. (Spl.) — A. R. Holton, 73, died in his sleep here in the early morning hours of Aug. 6. He had preached the gospel for 53 years.

Retiring from full-time preaching in 1962, he devoted his last months to promoting interest in the Korean mission program. In 1958-62 he served as an evangelist in Seoul, Korea.

The family requests that remembrances be contributed to the Korean mission effort. These gifts may be sent to the College Church of Christ in Abilene, where he was a member at the time of his death, or the 16th and Decatur Church of Christ in Washington, D.C., which supported him in Korea.

* * *

WIEB

On September 17th, eight year old Tommy, chosen son of Mr. and Mrs. E. D. Wieb, Weyburn, Sask., passed away quietly. Tommy's death brought an end to two years of illness and many months of hospitalization both in Regina and Weyburn.

The funeral services were held on September 18th at Rogers Chapel on the Western Christian College campus. Clinton Brazle had charge of the service. A group of college students sang.

Mr. Wieb is president of Western Christian College. The Wieb's have three other children, Lynda, Karen and Kent who will miss their brother very much.

* * *

SINCLAIR

Nina Viola Bateman Sinclair passed to her reward on Wednesday, September 16th, at Runnymede Hospital in Toronto, after a lingering illness.

Sister Sinclair was in her 70th year. She obeyed her Lord in baptism over 50 years ago, and was a faithful member of the Bathurst Street congregation in Toronto — now the Bayview Avenue congregation. She learned the truth in the Bible Class conducted by the late Brother A. L. Whitelaw. Brother Magnar Knutson and Brother Fred Smart conducted the funeral service on Friday, September 18th in Toronto. Interment at Mount Pleasant Cemetery.

* * *

McGIBBON

Bro. Earl R. McGibbon was born April 21, 1904, and passed away August 21, 1964 at the age of 60 years and four months. His funeral sermon was preached by C. Brodie Harrell August 23 at the Ice Lake meeting house.

On May 1, 1935 he was united in marriage with Sis. Louise Wismer. He is survived by his wife and four children: Mrs. Arlene McQuarrie, Mrs. Glennys Rayner, Mr. Orland Wismer, Mrs. Merle Morrison, and fourteen grandchildren.

Earl McGibbon was born at Silver Water, Manitoulin Island into a family with four sisters, and six brothers. Four brothers have gone on before him.

He lived his life on the Manitoulin Island at Silver Water, Meldrum Bay, and Gordon Township. He was a member of the church of Christ at Ice Lake, having been buried with his Lord in baptism on July 2, 1964.

GATEWAY GLEANINGS

(Continued from page 20)

left us with a deficit of $50.00. Even though there were problems that we had not expected, we feel that it was well worth the effort put forth and with God's help the MANITOU YOUTH CAMP will be held again next year.

VACATION BIBLE SCHOOL

August 17 — August 21

This week can be summed up in one word — GREAT!

With only seven children from Church of Christ homes the total enrollment was 250 and the average attendance was 178 students. There were 250 to 300 people present for the closing exercises held on Friday evening. Fifty - one parents signed the register and everyone just couldn't say enough about how much they appreciated the opportunity of sending their children.

Pictures were taken in the classes during the week and at the closing exercises by one of the local Television personnel and a very good report given during the evening news broadcast.

We owe a great deal of thanks to: Miss Valerie Lane from St. Catharines; Leslie Cramp, Dale Pauls, and Arthur Ford from Meaford; Steve May and Phyllis Whitfield from Omagh; Mr. and Mrs. Ted Simpson from Proctorville, Ohio; Mrs. Della Hotchkiss from Beamsville; Bethel Bailey from Sudbury; Jim O'Neal and Ray and Elizabeth Lock from Sundridge. Those who helped locally besides myself were: Lindy Bonell, Nona Schorse, Wilma Lansdell, and Betty Buckton. It is interesting to note that many of the helpers who came from out of town are either present or past students of Great Lakes Christian College.

The only say part about this is that much of this harvest will die without being reaped because of a lack of labourers.

Brethren we need your prayers and support now more than ever before.

—Clyde Lansdell

HERE AND THERE

Ajax, Ont.: V.B.S. attendance averaged 80. One young lady was recently baptized.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. Sun., Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. W. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services B. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston —EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:00, 11:00 a.m.; 7 p.m. Sun.; Women's Bible Class 8 p.m. A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; D. Hicks, sec.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.; 7 p.m. Wed.. 8 p.m. Contact H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:30 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., Box 382 Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Maple Leaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Sat. 8 p.m. Young Peoples. Contact A. D. Bromley 148 Cherrywood. 895-5848. M. J. Knutson, Ev.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy 10:00, 10:45 a.m. C.S.T., Mrs. C. A. Perry, sec. Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARUTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Walt Straker, 264-23rd St. W. RO 3-6654.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clare E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 0-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

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MAN SHALL NOT LIVE BY BREAD ALONE

Jerry L. Davidson, Lachine, Que.



"Then was Jesus led up of the spirit into the wilderness to be tempted of Satan. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Notice how appropriately and forcibly Jesus foiled the first temptation Satan placed before him! The Lord appealed to the *Word of God* in order to defeat the evil work of the devil. This *Word* has the same power today to crush Satan, when it is applied. This is why it is so vitally important that the Christian have sound conviction according to the Bible. There are some basic truths to be learned from this text.

The Authority of God's Word Established

It is significant that the first words upon record that Jesus spoke after entering his public ministry are, "It is written". He thus made the Word of God his authority. For his defense, the Christian has the same rule of authority, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and the joints and narrow, and is a discerner of thoughts and intents of the heart" (Heb. 4:12). The faithful use of this "sword" will enable the soldier of the cross to stand firm in the battle of faith.

Having authority is what made Jesus distinctively different from other teachers of His day. When the Lord had ended his sermon on the mount it was recognized that he taught the people "as one having authority, and not as the scribes" (Matt. 7:29). The people "were all amazed, insomuch that they questioned among themselves, saying, what thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him" (Mk. 1:27). His authority was evidenced in the many

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Our Responsibility To The Billions

Ronald Meecham, Glen Rock, Pa.

"The Clock of life is wound but once,
And no man has the power
To tell just when the hands will stop
At late or early hour,
To lose one's wealth is sad indeed
To lose one's health is more
To lose one's soul is such a loss
That no man can restore."

While you read this brief poem, 39 people died. Statisticians now tell us that every hour 5,417 people go to meet their Maker. This averages approximately 90 a minute, or 130,048 a day.

To most of us these are just figures. But brethren, we need to realize that the majority of these people go to eternity UNPREPARED. And as children of God, we have a sobering responsibility to these souls without God. For a few minutes let us consider our responsibility to the billions who are lost.

"LOOK"

Our first responsibility to the lost is found in the words of Jesus, "Lift up your eyes, and look on the fields, that they are white already unto harvest" (John 4:35)

How often have you tried to visualize some calamity? As the news breaks of an air disaster, we try to visualize what happened. Questions arise. How did the people feel just before the plane

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REPEATING A RESTORATION

Walter Dale, Beamsville

In the Twentieth Century, members of the church of Christ have too often left their thinking to the great men of the Nineteenth Century Restoration Movement. Many of the problems and issues have been faced according to the *traditional* view and attempts made to explain them by simply quoting the view held by some brother living or dead. This approach ought not to be and neither should any of us have to exchange the principle of an infallible pope for that of being compelled to accept the decree of an *infallible* paper or preacher. One of the most important principles for each of us to keep in mind is that we must become personally involved in this generation's attempt to restore "the faith once and for all delivered unto the saints." As soon as we place *too much* confidence in the thinking of the past generation, instead of our own or just as soon as we show our pride by an overbearing confidence in our own infallibility, the present restoration attempt will just fade away.

Five hundred years before Christ, a man of Israel, called Nehemiash asked a question of a compatriot who had come from Judah, "What about Jerusalem"? This question was of great significance because of the place Jerusalem held in the life of Israel and God's dealing with that people. Jerusalem and Judaism were inseparable. Nehemiah was told of the tragic conditions under which Jews in Judea lived as they dwelt in "great affliction and reproach" among the ruins of Jerusalem. Nehemiah wept, mourned, fasted and prayed to the God of Heaven asking for the restoration of Zion. Jehovah answered his prayer and Nehemiah was sent to Jerusalem with the blessing of the Persian monarch to direct the rebuilding of Jerusalem. In a reasonable length of time the job was done in spite of opposition from within and without because the people "had a mind to work." Yet this was but one phase in the restoration movement of twenty-four centuries ago. Israel's plight had been brought on by herself because her people had "dealth very corruptly against God" so now there was a great need for the restoration of the fourteenth century faith delivered through Moses at Mount Siniai.

The people asked the scribe, Ezra, to bring before them the book of the Law of Moses. This Ezra and others did. We are told "they read in the book of God distinctly and gave the sense, and caused them to understand the reading." The need for instruction and reading grew until a new and respected class of religious leaders came into being. In the process of time the group came to be known as the "separated ones" or the Pharisees. They were the Puritans of their time and their original aim was to honor and glorify the name of Jehovah by seeing that the people of Judea were well versed in Scripture. By the time of Christ they had gained such respect among the people that they and not the priests were the source of authority in religious matters and Jesus spoke of them as "sitting in Moses's seat."

In the Twentieth Century something must be said in the defense of this class. Too often we think of *what they had become* and *not what they had been* originally. Time and time again in those years between the restoration of Zion and the coming of the Lord these courageous men fearlessly proclaimed the law and the righteousness of God. They had consistently urged all Jews to have a whole hearted devotion to the Torah or written law. We need this view of them in order to understand the very significant lesson they have for those of us who aspire to a Twentieth Century Restoration of the "gospel of Christ."

This once devout and God-fearing sect was denounced by the Lord as a "generation of vipers" and "whited sepulchres". *Why?* He was forced to tell them that in their concern for the *lesser* details of the law they had *omitted* the more important aspects of it. "You have strained at a gnat and swallowed a camel." Not only had they failed to do the right thing they were too proud to admit their failure. Their history is the sad and shocking story of a great and noble aim degraded and destroyed by confused thinking, wrong attitudes and improper interpretation of Scripture. Their spirit of arrogant orthodoxy and pride in their personal infallibility in knowing what was right, clothed them in a robe of self-righteousness abhorred by Jesus. They became an example of the "letter killing" in their failure to recognize and accept the high motives that must exist behind the practice of true religion. Let us consider an example of their approach to righteousness.

One day Jesus and his disciples while walking through a grain field plucked some kernels of wheat and ate them on a Sabbath day. The Pharisees asked, "Why do they on the Sabbath day, do that which is unlawful." Their criticism stemmed from an interpretation of a command of God, *"thou shalt not work"* on the Sabbath. This on the surface seemed quite simple and easy to understand until one asked, *"What is work?"* Many debates and discussions arose from such a question until in their efforts to answer other things were sometimes forgotten and the Scriptures strained and twisted of all meaning. Let us look at a typical discussion.

In Exodus (16:5) it is commanded that food for the Sabbath be prepared on the sixth day of week. The instructions were so given that a Sabbath rest could be observed by servants and masters alike. (Deuteronomy 5:) A real problem was raised by the Pharisees over this command. "Can an egg laid by a hen on the Sabbath be eaten on the sacred day?" The decisions of the leading Rabbis (Bible students) was a definite "No!" Especially so if the hen had been raised for this very purpose. The discussion did not end at this point. Someone raised the issue, "Suppose the egg had been laid by a *hen raised for eating*"? Shammai a *liberal* rabbi said it would be lawful to eat it. Hillel a *conservative* took exception. The egg had matured on the Sabbath therefore it was of unlawful origin and could not be used. Now came

(Continued on page 17)

BAPTISM

J. C. Bailey



Baptism is a command of God. "And he commanded them to be baptized in the name of Jesus Christ" (Acts 2: 48). The Bible teaches a believer should be baptized. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16). There is not a recorded case of infant baptism any place in the New Testament. (The word "baptize" (verb) or "baptism" (noun) does not appear in the Old Testament). Daniel French, Roman Catholic, and a celebrated English Lawyer, in a debate on infant baptism twitted his opponent by asking him, "In what book (of the Bible) is to be found one word relative to the baptism of infants?" Protestant discussion, page 443.

Frederic Godet, Swiss Presbyterian, professor of exegetical and critical theology in Neuchatel, in a letter to J. W. Shepherd of Nashville, U.S.A. says: "I know of no passage in the New Testament where mention is made of the baptism of a child".

Henry Alford, Episcopalian, founded and edited the contemporary review, also author of "Greek New Testament" 4 vols. In speaking of the advocates of "infant baptism" he says, "the language of the Bible is against them and adds "they ought to declare that infant baptism was a practice unknown to the apostles".

Bishop J. F. Hurst and G. R. Crooks, were Methodists, and they edited a book "Christian Archeology" on page 391, they say "that infants and young children were baptized during the apostolic age is nowhere positively affirmed in the New Testament".

We could add the testimony of scores of other scholars but space does not permit. Infant baptism does not bear the sanction of God, Christ or the Holy Spirit. It is a tradition of men. Jesus said:—

"This people honoreth me with their lips,
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men" Mark 7:7.

Nor does sprinkling or pouring rest on any higher authority than infant baptism. The new Edinburgh Encyclopedia, edited by Sir David Brewster, a Presbyterian says: John Calvin was the first man among Protestants that changed the ordinance of baptism". Mosheim, in his Church History, (he was a German Lutheran) vol. 1 p. 49 says: "The sacrament of baptism was administered in this century (the first J.C.B.) without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font". The scholarship of the world agrees that immersion was the practice of the first century.

Are you willing to accept a human substitute for a divine command?

Now let us look at the Bible itself:

Jesus taught believer's baptism Mark 16:16.

The Holy Spirit taught that baptism was unto remission of sins but was to be preceded by repentance. (Acts 2:38). Philip would not baptize the Eunuch until he had confessed his faith in Christ (Acts 8:36,37).

So Scriptural baptism is preceded by personal faith (he that believed, Mark 16:16). Personal repentance, Acts 2:38. A personal confession of faith (8:36,37). In infant baptism there is no personal faith. There is no personal repentance. There is no personal confession. All you have is water administered by a human command.

Water Acts 8:38—

Sprinkling requires water-pouring requires water - immersion requires water.

Much water-John 3:23—

Sprinkling does not require much water-pouring does not require much water-immersion requires much water.

Going down into water-Acts 8:38—

Sprinkling does not require going down into the water-pouring does not require going down into the water-immersion requires going down into the water.

Coming up out of water-Acts 8:39—

Sprinkling does not require coming out of the water-pouring does not require coming out of the water-immersion requires coming out of the water.

A Burial—Romans 6:4, Colossians 2:12—

Sprinkling is not a burial pouring is not a burial-immersion is a burial.

A Resurrection - Colossians 2:12, Romans 6:4,5—

Sprinkling is not a resurrection—pouring is not a resurrection in immersion there is a resurrection.

Therefore sprinkling or pouring are not Bible baptism. We are Baptised *into* Christ-Galatians 3:27; Romans 6:3. All spiritual blessings are *in* Christ-Ephesiahs 1:3. Have *you* been baptised *into* Christ or have *you* accepted a human substitute?

THE BRUCE FAMILY

Fond memories are attached to the name of BRUCE in connection with the East Toronto Congregation —now Strathmore — and the Calgary church. Brother C. B. Bruce reached the ripe age of 96 years.

His great grandson, Bruce Knotts, at the age of 14 years, preached his first sermon at the Burnaby church in British Columbia. His subject — "Humility".

Bruce is the son of Mr. and Mrs. D. J. Knotts, North Hollywood, Cal., Mrs. Knotts is the daughter of Mrs. Anne Thorpe also of North Hollywood, and who is the daughter of the late Brother C. B. Bruce.

Young Bruce is a willing worker in the Hollywood church, and is planning to study at Pepperdine College in preparation for a life of service to the Lord.

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CHANGELESS ROME



It seems that the "changeless" church of Rome is about to make some changes. Indeed some have already come from Vatican II, the great ecumenical council now in progress in Rome. Foremost in the list of changes are such matters as the authority of bishops,religious liberty, and the reinstatement of the order of deacons. The practice of birth control and mixed marriages are also being given close scrutiny with a possibility of changed views. What has brought this new attitude about, and what does it argur for the future?

To understand the current winds of change, one must understand the pressure on the Vatican from within its ranks of bishops to modernize its thinking. The liberals claim that the Vatican is conducted with the musty, outmoded mentality of medieval times. Such, they argue, fails to meet the needs of modern man. They reject some of the premises of former councils but are careful to give lip service to the formal pronouncements. Apparently the majority of the council members share this desire for a removal of much which they consider stifling and anachronistic.

Another factor involved in this "new look" being tailored at the Council is the desire to "make hay while the sun shines" in Protestant circles. European Protestantism is sick. Existentialism, which denies the main facts of the Christian faith as objective history, entered like a virus into the bloodstream. The pronouncements of Bultmann declaring that much of the New Testament is myth gained great popularity. The man in the pew decided that he could not trust any part of the Bible. If part of it was myth, who was to say that all of it was not a religious fraud? Empty church buildings, declining moral standards, and a sense of futility of purpose became widespread. Great Britain has shared with the Continent this loss of religious vigour and conviction.

Scheming designers of Vatican policy feel that now is the time for the "soft sell" of the Roman brand of faith to bewildered pilgrims. With special attention to the Church of England and Greek Orthodox communities, they are framing statements designed to make Roman Catholicism more palatable. At the same time, they are putting their best foot forward in an air of congenial neighbourliness to America, Canada, and elsewhere.

From this Council will come a statement of liberty in religion, affirming the right of every man, whether Catholic or atheist, to worship or refuse to worship according to his convictions. Prelates from such countries as Spain, Italy, and Ireland are dismayed by this. They look back to the dogmatic decrees of the Council of Trent and feel that any relaxation of the anathemas pronounced by that body is a betrayal. More progressive prelates from less-solidly Catholic countries, however, realize that rigid attitudes against religious liberty have been a major obstacle to the winning over of Protestants in America, the British Isles, and parts of Europe.

Perhaps the most significant change to come from the Council thus far is an agreement on the collegiality of the bishops. This states that the bishops are the successors of the Apostles in the same manner that the Pope is the successor of Peter. This, if followed through, will remove some of the autocratic power from the Pope and give the bishops throughout the world a greater voice in church affairs. Here is a trace of a new democratic spirit.

Whatever the changes may be, one must never lose track of two great facts: (1) Rome does not change on the basis of truth, but on the basis of expediency or necessity; (2) A change in a council today can be reversed in a council of tomorrow. What man makes, man can unmake. A great deal of Roman Catholic dogma is man-made, the product of twenty or more councils. Opinions and dogma alike have changed often. One would need to be very naive to believe that Rome is about to jettison its former views all of a sudden because of new

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TEACHING GOD'S WORD

TEACHER TRAINING HELPS — No. 4

H. Ralph Perry, London, Ontario



"THE GREATEST NEED OF THE CHURCH TODAY IS TRAINED TEACHERS"—Marion Lawrence.

In three previous articles we have already listed books, booklets and periodicals of help in the training of Bible teachers. This article lists, with brief comment, available 35mm colour filmstrips produced for the training of teachers of the Word.

A word of expanation is in order. All of these filmstrips are produced by denominational or interdenominational publishing houses. Occasionally error in doctrine and practice appear. This is not very extensive in the films we have seen as principles and methods of teaching are primarily the theme. Sound records accompany all of these. Teachers' manuals and discussion guides are also obtainable. Most of these filmstrips can be rented.

IV. TEACHER TRAINING FILMSTRIPS.

A. *Moody Training Filmstrips Series*

1. *"Successful Teaching"* This series of 8 lessons is one of the best if not the best, for training teachers. We own a set of these which have been used widely by myself and have been rented by churches.

The first lesson "The Teacher" should be seen by every teacher and prospective teacher time and time again. Vividly it pictures the five steps of lesson preparation: (1) Study the lesson, (2) Plan the lesson (aim), (3) Gather materials, (4) pick a method of presentation, (5) and plan the classroom procedure.

The other seven important titles are: The Pupil, The Language, The Lesson, The Teaching Process, The Learning Process, Review and Application, The Final Test.

2. *"Know Your Child"* Another series of 8 lessons presenting the mental, physical, and spiritual growth and differences of the various levels. For parents and teachers.

3. *"Building a Better Sunday School"* This series of 4 filmstrips covers the organization of a successful Bible school. Titles: Organization, Developing the Worker, Planning the Program, Expansion.

B. *Scripture Press Training Series.*

1. *"Royal Commission"* — Sparkling new series of 9 filmstrips to be used in enlisting and training teachers, pinpointing aims, and giving specific pointers on how to teach God's Word with life-changing impact. Mr. David Bell, Director of Christian Education Dept., London College of Bible and Missions, says that these are the best teacher training filmstrips he has ever seen. We saw these in a class he taught and found them to be extremely good.

"So High a Calling" the introductory filmstrip sets the pace and sparks interest in a teacher training programme. It points out the vital importance of teaching and brings into focus the need for improving teaching skills. This one filmstrip and record is offered free for showing.

The remaining 8 filmstrips are departmentalized for effective use. The titles are: Nursery — Sunbeam in Your Hand, Beginner — A Secret Is to Tell, Primary — Cross Over The Bridge, Junior — Welcome to the Club, Young Teen — Those Turnabout Teens, Senior High — Dcuble Take, Adult — Out On A Limb, Cradle Roll — Ties That Bind.

2. *"Redeeming the Time"* A 30 minute filmstrip which challenges Bible school workers to make the most of the one Bible Teaching hour out of 168 in each week. (free showing)

3. *"Teaching For Growth"* Vividly shows how to transform Bible school teaching from a mere duty to a delight as it points out teaching principles and how to use them (free showing).

C. *Others*

1. *"Teacher Improvement Series"* This is a good set of 5 lessons to train in the improvement of teaching the Bible. The titles are: The Christian Home, Selecting Aims, Planning the Lesson, Choosing Methods, Testing Results. No records. Broadman Series (Southern Baptist).

(The author has not seen any of the following. Some sound good.)

2. *"Teaching the Bible Series"* 4 filmstrips designed to improve teacher techniques in teaching the Bible. Titles: Teaching the Bible to the Pre-School Child, Teaching the Bible to Children, Ages 6-11, Teaching the Bible to High School Youth, Teaching the Bible to Adults. (Concordia Filmstrip — Lutheran)

3. *"The Visiting Teacher"* Absenteeism in Sunday School. This black and white filmstrip suggests methods teachers can use with children to heighten interest in attending Bible school and thus cut down absenteeism. No guide. (Concordia)

4. *"The Sunday School Teacher"* A series of 4 filmstrips designed for training teachers and prospective teachers. Titles: The Importance of Teaching, My Role As a Teacher, Be a Better Teacher, The Teacher's Spiritual Life. (Family Filmstrips)

5. *"Teaching Children Kit"* Another Family Filmstrip series of four to be used in training workers with children of primary and junior ages. Titles: Helping Children Pray, Helping Children Worship, Helping Children Grow in Stewardship, Helping Children Use the Bible.

V. *16mm Sound Films* (Full Colour)

A. "Idea — Rama" — A Convention in a Can.

A complete Sunday School teacher training programme on one 55 minute film. This is divided into 6 sections so that it can be shown in parts with discussion following each section.

The sectional titles are: What a Sunday School Teacher Should Know About 1. People, 2. Teaching, 3. Teaching Tools, and What a Sunday School Teacher 4. Should be, 5. Should Do, and 6. The Rewards of

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THE CHURCH IN INDIA

J. C. Bailey

Of all nations on earth, India is the largest in population except Communist China. The population of India today is probably more than 450,000,000. In a great part of India today there is full religious freedom but in some places the people may take the law into their own hands and create trouble. We have more freedom here, in some respects, than we would have in places in Canada or the United States. For example, we need not get permission to put out tracts on any street corner that we decided to use in the city. We could give other examples. Many people feared that bad results might follow the death of Nehru. India has shown a stability that has amazed the world. There is stability here that much of the world does not enjoy. If we could exercise enough Christianity, we could keep it this way.

Brother Ira Y. Rice, Jr. and others have plans to attack China with the gospel, if and when, the Communist regime folds. This is fine. China should have the gospel. We do not need to look to some future date to bring the gospel to India, WE CAN DO IT NOW. Do these great plans for an assault on China, at some future date, ease our conscience about bringing the gospel to INDIA NOW?

WHAT WE HAVE NOW

A few years ago a letter came from Shillong, Assam, telling of an indigenous work there and they used the name of CHURCH OF CHRIST. Immediately there was great interest in this work. Men were sent here to help and encourage this work. Churches and individuals sent thousands of dollars to this work. Schism developed but it was whitewashed. It was not settled. I do not know if those who came got the facts or not. They may not have intended to whitewash the affair.

It is old news now that we discovered Canadians could enter India without a visa but at the same time India had refused a visa to any American worker that had tried to enter. The papers as published by our brethren, gave due publicity to this matter. I agreed to enter India and three other Canadians volunteered to come along. Our purpose then was to enter Assam and work in connection with the native brethren there. I landed in India on April 25, 1963 and proceeded at once to Shillong, Assam. My wife and three adopted daughters followed



This is how the Bailey's look now. You will notice how the girls have grown. You will notice that I am not the big preacher I was when I left Canada. I weigh almost 40 pounds less. In this excessive heat this is a blessing.

the latter part of July along with two young men, David Hallett and Ray McMillan. In a short time the Donald Perry family arrived. This family consisted of Brother Perry, his wife and seven children. Another son has graced the family since they arrived in India.

In the meantime I made a trip to Madras. I felt that there was a greater opportunity here than in Assam. This fact I communicated to the other workers when they arrived and I suggested that I would move on to Madras and they could continue the work in Assam. After events proved the wisdom of this course. Some people were obeying the gospel in Assam but we were not getting results as we expected. Despite handicaps these Canadian brethren are doing a good work. Brother Ray McMillan has already started to preach in the native tongue. The school that had been conducted there, has been much enlarged and much improved. It will take years to correct certain weaknesses that were permitted to develop in the work in Assam. The Christian Church has been, and still is, a hindering force. However, with patience, prayer and teaching, the work in Assam will move forward.

By pre-arrangement I met a man by the name of Hector Ellery in Calcutta on my way to Assam. This man had received some of Brother W. S. Willis' tracts. Brother Willis lives in Fort Worth, Texas. He wrote to Brother Willis and Brother Willis wrote to me about Him. He had an independent work here although he was at one time in fellowship with the Christian Church. A few months revealed his character, or lack of it, and by the providence of God we were free from any entanglement. Meanwhile the work in Madras has grown and prospered. We now have 13 congregations and there have been 267 baptized at the time of writing. This figure will be wrong long before you read this. Baptizing people is only a part of our work. We are making every effort we know how to build up these young converts in the faith. No one can accuse us of sparing ourselves in order to reach these people with the gospel and have them continue therein.

In order that many may hear at least one gospel sermon, we have resolved to put out at least one million tracts while we are in India. We have already published more than 460,000 tracts.

We have Bible correspondence work in three languages and we have more than 700 students enrolled, or they have finished the course. A number of these have obeyed the gospel. The brethren in Assam also have a Bible Correspondence Course and this is conducted in two languages.

Besides the work in Assam and in Madras we have Brother K. V. George in Kerala. I have not had the privilege of visiting this work. Brother George is a native who spent some years in American schools. He is fairly well known to the brotherhood. He now has three congregations working after the New Testament order. Then there is Oomen Abraham. He too is from Kerala. He put in two years at

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MAN SHALL NOT LIVE

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miracles he performed, thus showing he was from God. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30,31). At the end of Jesus' ministry he ". . . came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matt. 28:18).

Unless the authority of Christ is respected, the world will remain in religious chaos. No religious council will ever be able to make any contribution to true religious unity unless the Word of God is held to be the complete and final authority. God speaks to us through Christ whose words are contained in the New Testament (Read Hebrews 1:1,2). Let's remember that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16,17). It behooves us to develop a greater love and respect for that which is *written.*

Overdependance Upon The Physical

If we are to respect that which is written, then we must come to depend upon that which is written for our every spiritual need. The fallacy of loverdepending upon the physical things of life is indicated in the expression, "Man shall not live by bread alone". The Israelites were given manna to teach them that *man shall not live by bread alone.* There are other things which will sustain men besides bread. Bread will sustain the physical body, but not the spiritual part of man. Jesus showed this when he said, ". . . my meat is to do the will of him that sent me and to finish his work" (John 4:34). Doing the Father's will was more important to him than the satisfying of his physical hunger. On another occasion Jesus said, "I have glorified thee on the earth: I have finished the work thou gavest me to do" (John 17:4).

An overdependence upon that which is physical gives a person a false sense of security. This was the dangerous situation in which the church at Laodicea was found. Hear the Lord in Revelation 3:15-17: "I know thy works, that thou art neither cold or hot: I would that thou wert hot or cold. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked." Being overwhelmed by the desire to secure only the physical things in life presents a danger even to the point of completely loosing sight of the spiritual. For instance, there are those who have had the idea that they can not worship God, because their clothing is not fine enough. Others have felt that God can only be worshipped in a beautiful building. In the second chapter of James it is easy to see that the "gay clothing" and the "good place" are not the things that impress the Lord. He is interested more in our hearts and in our right actions.

I once heard of a group of Christians who had decided they would gather to pray for mission work. A certain place was suggested to hold the prayer meeting—but someone had remembered that there were no chairs in that particular place. Most of the group immediately drew the conclusion that the meeting could not be held in a place with no chairs. But a very wise and humble brother spoke up and said, "What's wrong with us brethren? Why can't we get down on our knees and pray" An over dependance on the physical will keep us from developing wholesome spiritual lives.

Materialism is one of the greatest threats to our society. As we come to think more highly of the physical things in life and less of the spiritual, such godless systems as Communism, are given great advantages in promoting false teaching. When Jesus lived upon earth he showed little enthusiasm over the material wealth of men for their houses, their clothing, or their money. In fact Christ said, "The foxes have holes, and birds of the air have nests: but the Son of man hath not where to lay his head" (Matt. 9:20). It is not that Jesus does not want us to be concerned, at all, with those things that sustain our physical lives, rather it's that he wants us to "seek . . . first the kingdom of God, and his righteousness," with the promise that, "All these things shall be added unto you" (Matt. 6:33). Paul says, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of life that now is, and of that which is to come" (I Tim. 4:8). The same writer also admonished, "Set your affections on things above and not on things on the earth" (Col. 3:2). Remember, "Man shall not live by bread alone".

Every Word Important

In our text we also see how *completely* the word of God is to be followed. "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God". It takes obedience to *every word* of God in order to receive His blessings. Jesus says, "Not everyone that saith unto me Lord, Lord shall enter the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven" (Matt. 7:21). Among the final words of the New Testament, we read, "Blessed are they that do his commandments, that they may have a right to the tree of life and enter in through the gates into the city" (Rev. 22:14).

Rather than accept *all* the Word of God, some would restrict their obedience to *faith only*—yet the Bible teaches "that by works a man is justified, and *not by faith only*" (Jas. 2:24). Others believe that if they would only accept the part of the Bible that pertains to good morals that they will be saved—but Cornelius, a devout man, had to receive and obey the gospel to be saved (Acts 10). Others hold that *works alone* will enable a person to be saved—but we have only to read the New Testament to see that "without faith it is impossible to please God' (Heb. 11:6). Paul de-

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OUR RESPONSIBILITY

(Continued from page 1)

crashed? What was the reaction of loved ones when they heard of the crash?

More important, we need to visualize the billions of souls who are lost in sin. We are told that we are in the midst of a population explosion. A short time ago, I was told that people could be lined up a mile wide, and without running out of people they could begin walking off a cliff.

That's a lot of people. And brethren, the majority of them are lost in sin. Won't you at this time "Look." Visualize the billions who are without God.

"PRAY"

A second responsibility of the Christian is to pray. Jesus said, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9:37,38).

The Master presents a problem here. There is an abundant harvest to be reaped, but there is a shortage of workers. Where is the solution? Jesus says it is in prayer. Pray for laborers who are dedicated to serving God and their fellowman. Yes, we have a duty to "Pray".

"GO"

Another responsibility comes from the lips of Jesus just before he ascended back to the Father. Standing with his followers on a mountain, he said, "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). This is the Lord speaking, and he has said, "GO."

This command is not restricted to just one nation or one group of people. It includes "all nations" and "every creature." It is a command that must be obeyed "NOW." Speaking of salvation, Paul said, "Behold, now is the acceptable time; now is the day of salvation."

"TEACH"

It isn't enough to look, to pray, and to go. We must also teach. The great commission says, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world". (Matt. 28:19,20).

Paul speaking of the message we are to proclaim said, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The gospel is spiritual dynamite. It is able to convict one of sin and point the sinner to the fount that washes sin away. And it is our responsibility to teach this wonderful message to those who are lost.

When one considers our fourfold responsibility, he cannot help but compare our anxiety for the lost with that of Jesus. As he looked over Jerusalem, he lamented, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her. how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37). In contrast, it has been said, "We really don't care."

Several years ago, an aged Mohammedan woman asked: "How long is it since Jesus died for sinful people? Look at me; I am old; I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

I hope that each of us will consider very carefully and prayerfully our responsibility to the billions. May we all work in such a manner that one day we can join with Paul in saying, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness."

TEACHING GOD'S WORD

(Continued from page 5)

Teaching. (Lambert Huffman Publishers)

1. "Stars in Your Crown" — a powerful portrayal of leading pupils to accept Christ.

2. "God's Acre of Diamonds" — an impressive documentary of the Sunday School's value as an evangelistic aim of the church.

3. *"Doorways to Decision"* is a dramatic film on Sunday School visitation.

VI. *Teacher Training Records*

A complete teacher training course in an album. Seventeen actual training sessions conducted by Christian Education specialists on 9 high fidelity long play records. Approximately 20 minutes of instruction on each side. Listening guides come with the records which have abundant questions and suggestions for discussion and practical application. Titles: Sunday School is big Business, Are Your Standards High Enough, How Much Do You Have To Know, You Can Teach Through Stories, The Ins and Outs of Discipline, That They May Meet God.

These appear to be very good. On the front of the album it says "Listen Your Way to a Better Sunday School." Gene Getz, Christian Education expert says, "These records will do just that if you give them a chance." (Gospel Light Publications)

In this series are also lessons on how the various age levels learn and demonstration classes for each.

There is now a new series of 12 records with 40 minute sessions presenting outstanding teachers working with every grade from kindergarten through the twelfth grade.

Summary

In these four articles we have tried to inform church leaders, teachers and all interested persons of available helps in training Bible teachers. There are many more available helps than any one of us will ever read or use. May we pick out some of the best materials and use them to improve our teaching of the Word of God.

We here mention what we consider tops in the various areas of teacher training aids. *Books:* "Teach With Success" by Guy Leavitt; *Booklets:* "Teaching Successfully" series of 6, departmentalized; *Magazines:* "Christian Bible Teacher" and "Teach"; *Filmstrips:* "Successful Teaching" and "Royal Commission". We do not have a first hand acquaintance with the sound films and records.



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Nature of the Church by Bob L. Hoover, Key Publishing Company, Lubbock, Texas. 52 pages, paper, 75c (plus exchange in Canada).

Is there a difference between "church action" and "individual action"? When the individual does "Christian work" is this the "church" at work? Does the New Testament draw sharp lines of distinction between the "individual" and his activity and the "church" and its activity? These questions have been widely discussed among Christians in recent days. This booklet proposes to answer these questions. It may, however, raise more questions than it answers.

Regardless of the views one holds relative to these matters this booklet is worthy of studious consideration. The author contends that the distinctions that are often made between the "church" and the "individual" are not taught in Scripture. He argues that "to conceive the church as an abstract entity is a denominational concept . . . foreign to the New Testament."

The booklet is divided into thirteen lessons. The first lesson deals with "The Nature of the Church." Two lessons discuss "The Atomism of the Church." Five lessons are devoted to "Authority in the New Testament Church." "The Oneness of the Body" is presented in two lessons. The last three lessons deal with "Assaults Against the Oneness of the Body."

This is a thought-provoking study. The author promises others to follow. We look forward to them and also to reading the reactions of others to this booklet.

Select Sermon Material by Frank L. Cox, paper, $1.00, published by Baker Book House (G. R. Welch in Canada).

It is good to see a volume by a preacher of the Church of Christ included in the popular Baker $1.00 Sermon Library. The author is the esteemed editor of the **Minister's** Monthly. Contains forty-four well outlined sermons on a variety of subjects.

Questions You Have Asked About Soul-Winning by Jack Exum, paper, $1.00.

We previously reviewed this writer's **The Glory of the Ordinary-Personal Work.** In numerous workshops he has conducted on soul-winning, Jack Exum has received many questions. This booklet contains his answers.

Thirty Years A Watch Tower Slave by W. J. Schnell, Baker Book House, (in Canada: G. R. Welch Co., Toronto), paperback edition, $1.75.

Several years ago we devoted a full page to our review of this revealing book. It has gone through nine printings since 1956. Now it is available in a new paperback edition at a low price. It is also available in cloth at $2.95.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

HERESY AND THE NEW TESTAMENT

1. Paul once referred to Christianity as heresy. True or False.
2. The Chief Jews in Rome held the Church to be a heresy. True or False.
3. Paul teaches that heresies have one value. What is that?
4. Paul teaches that false apostles, while appearing outwardly to serve Christ, are actually ministers for whom?
5. What is the end of the teacher of a false gospel according to Paul in Galatians, Chapter one?
6. Complete: "The works of the flesh are manifest which are: adultery, etc. . . . heresies . . . they that do these things shall not ..... the ..... of God.
7. The great failing away led by the Man of Sin shall precede the day of Judgment. How else did Paul describe this great heretic in II Thess. 2:3?
8. Paul identifies two heretics in I Timothy. Hymenaeus was one. Name the other.
9. Paul identifies two heretics in II Timothy. Phygellus was one. Name the other.
10. What treatment is to be accorded the heretic according to the apostle John in II John 10?

ANSWERS: 1. True, Acts 24: 14. 2. True, (Sect — heresy,) Acts 28: 22. 3. To distinguish the true believer from the false, I Cor. 11:9. 4. Satan, II Cor. 11:13-15. 5. Cursed, Gal. 1:8, 9. 6. Inherit, Kingdom, Gal. 5:19-21. 7. Son of Perdition. 8. Alexander, I Tim. 1:20. 9. Hermogenes, II Tim. 1:15. 10. Neither to receive him into one's home or wish him God speed.



HERE AND THERE

By
Eugene C. Perry

Note: As we will have printed enough pages to complete this volume by the December issue, we may not print for January. Correspondents and those ordering supplies are asked to time their needs so that we may close shop the last two weeks of the year without embarrassing anyone. E.C.P.

Nanaimo, B.C.: November 1-6 is the period for a series of meetings in which **Jim Hawkins** of **Victoria** will preach on "Why Not Try Undenominational Christianity?" Extensive advertising and personal work is being planned.

Victoria, B.C.: Two were recently baptized, one of whom has since joined her husband in **Kitimat.**

Burnaby, B.C.: E. P. Lake who has been preaching in **England** for four years is taking up work with the church at this place.

Moose Jaw, Sask.: "On Sunday, Oct. 4th the first services were held in our new building. For the morning service 210 were present. Following the opening **Bro. Jim Hawkins, of Victoria, B.C.** conducted a week of gospel meetings. Now that we have completed our move plans are being made to put a personal work program into operation with the use of film strips." **Ray Jacobs**

North Battleford, Sask.: Wilfred Orr has moved from **Saskatoon** to **Bigger,** and will be working with the **North Battleford** church with **Jim Williams.**

Outlook, Sask.: Dick Scruggs has moved from **Dawson Creek, B.C.** to this place.

Western Christian College: Ninety three students were enrolled. A Training Class under **W. C. Brazle** has 16 boys and meets twice a week at 7 a.m. The lectureship on "Christianity in Action" featuring **Howard Horton of Pepperdine College, Los Angeles, California** was October 9-12. A 54 passenger used school bus was recently purchased by the college.

Winnipeg, Man.: Wesley Reagan, supported at **Windsor Park** by the **Northside** church in **Dallas, Texas** will move to become minister at **Northside** in August, 1965.

A lectureship on the topic of Dedication is announced for November 7 and 8 at **Osborne St.** with **Paul McClung of Wichita Falls, Texas** speaking. Fourteen Bible studies are now in progress as a result of the August part of the campaign. Eleven workers recently arrived from the U.S. to begin the third phase of the campaign. With local brethren they called on 3,400 homes in four days. Other helpers were expected.

Dauphin, Man.: Glen Dodds and others have been busy taking a religious census. **Bill Williams,** minister, for the past year, of the **Presbyterian** church in **Dauphin** was, with his wife, recently baptized in a nearby lake in 40 degree weather. Since that event a former teacher in the Presbyterian Sunday School has been baptized. **Brother Williams** needs support so that he can continue in this good work.

Ice Lake, Ont.: Brodie Harrell has begun his third year with this church. A total of 31 students from the **Universities of Alabama and Tennessee** came with **Kenneth Reed** and **Jim Pounders** to assist in a campaign for Christ on the Island. Only those who showed interest or invited a return for study were recorded and 145 cards were turned in during the week. The students went in pairs. One pair taught a husband and wife, brought them to the meetings and baptized them before leaving. Two others were obedient the following Sunday. During the meeting in which Ken Reed preached attendance climbed from 82 to 175.

The inside of the meeting house has been painted and the floor sanded and the grounds are being improved. The University church at **Tuscaloosa, Ala.** has provided **Bro. Harrell** with a 1964 Land Rover to enable him to get about the Island in the winter. He was to be the principal speaker at the **Manitoulin Christian Educational Convention** interdenominational meeting on Oct. 21 at **Sheguiandah.** He writes, "I intend to stress the importance of the teachers and preachers being Christians, presenting the right example, etc. After supper I am to deliver a message of my own choice. I plan to tell the teachers where to get their material from — the Bible. . . . I have made arrangements to study with several denominational preachers this winter."

Three months of preaching, personal work, and newspaper advertisements only drew about half-a-dozen visitors the entire time in **Little Current.**

North Bay: Four Bible school teachers and a family have moved from this area leaving 10 members to carry on the work. The husband of the family moving away was baptized just prior to moving. They will live in **Peterborough** and worship at Ajax we understand. **Bro. Lansdell** will be losng some of his regular support at the beginning of the New Year. Let us encourage him.

Jordan, Ont.: The growth in the church at **Jordan** continues to be most encouraging, numerically and spiritually.

During the past month there have been three baptisms, **Miss Ann Glover, Miss Nancy Glover, and Miss Mary Hoover. Miss Hoover** is 89 years old and blind but of alert mind and wanted to be baptized as soon as she was convinced such is necessary to please God.

The 14 additions to the church at **Jordan** since July 1963 reflects the splendid teaching and personal work. Spiritually there is evidence of growth on the part of many, manifested by their requests for personal classes, workbooks, and correspondence courses. Thirteen members of the congregation are doing special studies at home and classes are being conducted five nights a week.

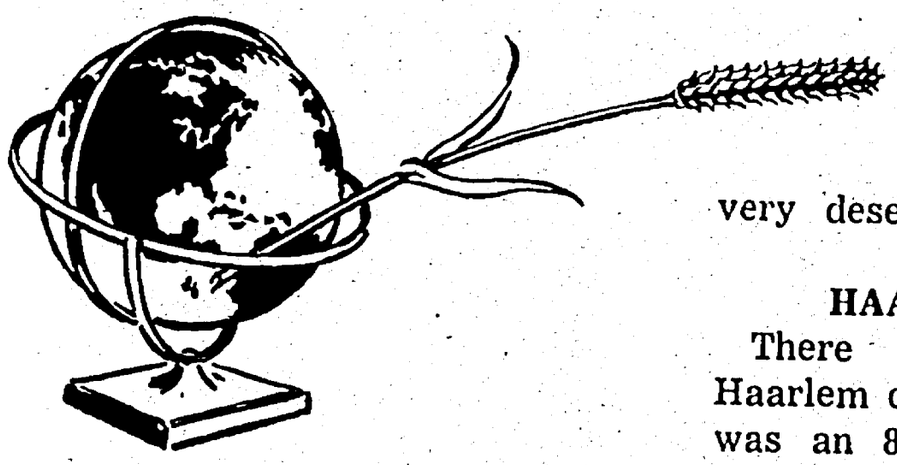
With the present interest and enthusiasm we are anticipating increases in all areas.

Our gospel meeting is Nov. 18-29 each evening at eight, including Saturday. **W. L. Wharton Jr., San Antonio, Texas** will be preaching.

—P.H.W.

(Continued on page 14)

GLEANINGS FROM FOREIGN FIELDS



VIENNA, AUSTRIA

Tent Meetings Are Still A Good Medium For Winning Souls In Germany

I was in a tent meeting in Essen, Germany from the 16th through the 26th of July. Essen is located in the heart of the Ruhr Valley where millions of precious souls are lost in spiritual darkness. In spite of many hindrances shortly before the tent meeting got underway, much good was accomplished. The tent was late arriving from the city of Karlsruhe, much difficulty was encountered in getting electricity for the tent, brake and motor trouble hindered the loudspeaker advertising from starting on time and extremely hot weather caused almost everything to come to a standstill. With the help of God we overcame these difficulties one by one and one of the most fruitful tent meetings every held in Essen was conducted. Seven precious souls were won for Christ. Three young couples and an elderly lady were added to the church as a result of this effort.

These encouraging results were not accomplished without hard work and many prayers. Over 100 large posters were printed by the brethren in Essen themselves and later were pasted on different buildings and fences in the neighbourhood of the tent. Over 10,000 handbills were distributed by the members before and during the meeting. Personal work was done daily by those who could get off from work. Members took time about watching the tent, even some of the sisters stood watch during the day. All in all it was an encouraging experience for me to see this small congregation of some 21 members at work for the Lord.

The membership of the congregation was increased by 25% as a result of this united effort. The brethren in Essen solicit your prayers and support and they are very deserving of them.

—Bob Hare

HAARLEM, HOLLAND

There were two baptisms in Haarlem on July 21st. The first one was an 81 year old man by the name of Jonkman (in English his name means "young man"). He had been from the Salvation Army. The second was Miss Pirsch, a music teacher. She is about 50 years old and was formerly a Mormon. They both rejoiced very much over their obedience and of course so did we. Bro. Jonkman, who has a very weak heart is so happy to have found the way to Christ.

These two persons were the first to have been baptized in Haarlem since bro. Aycock and bro. Krumrei came here about 18 months ago. Since a recent series of meetings which bro. Goodheer held we have several other contacts that seem quite promising. This is a challenging work. — J. E. Krumrei

IRELAND

A very exciting report of an effort on the part of the small congregation at Coleraine to teach the truth at a religious convention at Poststewart attended by upwards of 10,000 people from all parts of the British Isles must be summarized here for lack of more space. The brethren set up a booth, distributed 3,000 pieces of literature, answered questions and conducted open air preaching attracting much interest.

Bill Hatcher of Lubbock, Texas preached in the Town Hall August 1-8. A number visited from the community. This was followed by a ten day tent meeting at Belfast. Sixteen were baptized and two restored and the average attendance was 102. A V.B.S. conducted by Jack Exum of Dallas, Texas grew from 85 to 358.

During the meeting a power failure resulted in two services being conducted in the darkness. Ten responded during one of these and were taken to homes to be baptized in bathtubs.

OKINAWA

At Naha, the capital city of the Ryukyu Islands, the church of 30 faithful members is in need of a new meeting house. Six have been obedient during the past few weeks. A two-story Okinawan type church building, adequate for the needs of a growing congregation is planned. The church has the land and plans to begin construction November 1. Ten thousand more dollars are needed to building this $20,000 structure. Contributions should be sent to Church of Christ, C.P.O. Box 333, Naha, Okinawa, Ryykyu Islands.

JERUSALEM

Everett Huffard reported four baptized earlier in the summer. He is kept very busy as is indicated in the following: "Yesterday, I spent all of the time at the office just answering questions by mail . . . Of course, Nabil has to translate them to Arabic for me so he has plenty of work to do. I don't know how many we have taking the course but I know that 20 or 30 lessons will be mailed out each day. It keeps growing even though we have not advertised except to get started. One young man in Iraq is waiting to be baptized."

INDIA

We have had a baptism of a woman on each of the last two Sundays. Each of these is a local person, one the wife of one of our school teachers and the other the mother of one of our students. Both have been visiting services for some time.

HERE AND THERE

Meaford, Ont.: Walter Hart of Halifax, N.S. is holding a meeting October 21-25. Ralph Perry of London will lead in a training series Nov. 11-14.

Owen Sound, Ont.: Arvid McGuire of Huntsville, Ala. begins a meeting here on Nov. 11.

Niagara Falls, Ont.: Fifth anniversary service was held on October 4 with Walter Dale as guest speaker. Bruce Merritt of this church will preach twice a month at Port Colborne. A young lady from Fort Erie was baptized on Sept. 13. This church now has a membership of 42. On Sept. 20, 87 were present for worship and the contribution was $138.55.

Wellandport, Ont.: M. Allen Nicholls of Attercliffe, after a series of studies, was baptized on Sept. 13.

PLANS ANNOUNCED FOR FENWICK - PORT COLBORNE CAMPAIGN

We wish to make known two very wonderful things that are planned for the Fenwick, Ontario area in June 1965.

First, it will be our joy to host the 1965 June Meeting. This meeting will be held in the E. L. Crossley Secondary School located on No. 20 Highway near Fonthill. This school is just one year old and has a fine large gym-auditorium and cafeteria for our use. The Meeting will be held on the second Sunday of June (June 13, 1965) instead of the first Sunday because of plans for our "Christ For The World Campaign" which is to begin on the 14th and extend through the 25th.

Our aim in this effort is to contact every home in the Fenwick — Port Colborne area. We desire to give each person a personal, as well as a written, invitation to come study with us on the theme "Christ For The World". In the Fenwick—Port Colborne area we have a potential listening audience of approximately 74,167 people.

During this campaign there will be preaching nightly at the meeting house in Fenwick and the meeting house in Port Colborne. Brother Bill Craddock from Massillon, Ohio will be speaking at Fenwick. Brother Bill Heinselman from the Walnut Avenue congregation in Canton, Ohio will be the speaker at Port Colborne. Indications are that there will be several coming from the Ohio, West Virginia, and Kentucky area of the U.S. to help in this effort.

We are thankful also that Brethren from this area of Ontario are planning to come and work with us in this effort. Since coming to Canada we have come to appreciate you Canadian Brethren for the zeal and faith you possess in the work of King Jesus. We ask you to remember us in your prayers to God that He might help and direct us in this work that His name may be glorified.

We would love to have you to come and work with us during this campaign. You can watch the Gospel Herald for further information, or write to me at Box 90, Fenwick and we will be happy to send you any information you desire.

Max E. Craddock

YOU ARE INVITED TO

GOSPEL MEETINGS AT JORDAN

NOVEMBER 18-29 - 8 P.M.

W. L. Wharton Jr., San Antonio, Texas preaching. Morning classes are anticipated as well.

CHANGELESS ROME

(Continued from page 4)

light on the subject. Its leading men are masters of compromise, students of opportunism, and skilled in deceit. Any changes will be relatively superficial.

Some Protestants have listened in wide-eyed wonder to publicity releases from Rome concerning the "new look" in Roman Catholicism. Some have swallowed the bait, plus hook, line and sinker. Increased dialogue between Protestant ministers and Catholic priests has resulted. A relaxed air of tolerence has crept into the religious picture. This could be healthy if all will keep in mind that the church of Rome has not repudiated its past nor cast out its peculiar doctrines which called for the Reformation.

Indulgences, the veneration of Mary, the use of images, superstition, and the high-sounding claims of papal authority are still very much a part of Roman Catholicism. On the basis of expediency or necessity, the church of Rome may relax a little here and there. She is not about to renounce her past nor to repent of her heresies.

If this writer were a cartoonist, he would characterize the modern Roman church as a dog - catcher with an attractive bone in one hand and the menacing net carefully concealed behind his back. Sometimes the bone has not been deemed necessary. Today we see the emphasis on the bone. Tomorow is another story.

—R.D.M.

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OMAGH BIBLE SCHOOL REPORTS GOOD SEASON

I am pleased to bring you this report on the happenings at Omagh Camp during 1964. The various sessions of Camp were well supported by all ages, but there is still room for a lot of improvement. We are hopeful that we can with your support have a much more successful Camp in 1965.

Bro. Ron Zavitz of Ottawa served as Director of the regular session and was assisted by his wonderful wife Mary who did a great job as Lifeguard and Girl's Supervisor and a host of other tasks.

NOTICE: Ron and Mary have agreed to serve at Omagh Camp as Director and Co-Director for 1965.

The camp was set in motion this year with a pre-camp Counsellor Planning Session. It was my privilege to welcome the Counsellors to camp in a short address on Thursday evening. They were a fine group of young people and did a commendable job of providing leadership to the children who attended camp. Our thanks to Mary Jones, Jane Horncastle, Ann Patterson, Judy Smelser, Diane Parker, Crystal Cook, Pat Perry, Priscilla Brennan and Elizabeth Wismer who were the girl Counsellors and Assistant-Counsellors and to Don Alexander, Brian Boden, Jack Denham, Harold Byne and Brian Pugh who were Counsellors and Assistant-Counsellors for the boys.

The teaching of the children was capably done by a team of Christian men and women namely; Keith Thompson, David Johnson, Bill Bunting, Magnar Knutson, Dean Clutter, Ed Bryant, Max Craddock, Evelyn Perry, Sharon Ellis and Myrna McClure. The efforts they put forth were rewarding to the young folk as well as the teachers and to the Church in future.

A craft class was held each day again this year which the children enjoyed. Sister Cledith Craddock did a remarkable job of teaching this class. It was well planned and very well conducted in every way.

Once again we want to thank our faithful friend and mightly fine Cook Sister Jean McDuff for a job well done. Jean laboured hard and long this year in order to ensure that the children and the staff at camp would be well fed. She was forced to be at camp for three weeks because of a lack of persons to help in this most essential part of the camp operation. I'm sure she and the family had to sacrifice a good deal for her to be able to do this. Many thanks to Jean, Arnold and the family. A new chest type freezer was purchased for the kitchen this year which is an aid in planning the kitchen operations.

This year the pre-registration was carried cut much more effectively than last year as a result of a great deal of work done by Bro. and Sis. Bob Hunter. It was possible for Bro. Zavitz to do more planning before camp started because of early registration. The same practise will be carried on in 1965. The total number of campers who attended camp this year was 250 as opposed to 211 in 1963. Bro. Ron Zavitz suggests that our minimum goal for 1965 should be 320 with a slogan such as: "Make Omagh Alive in '65".

Fellowship Week was the one session which was not as well attended as we had hoped in view of the very capable and respected teacher, Bro. P. D. Wilmeth, who was on hand to teach concerning The Christian Home. Bro. Ralph Perry acted as director for the week again this year and plans to do the job in 1965. Fellowship Week is a wonderful period of relaxation and Christian association that you will always cherish once you have attended. We hope you can come in '65.

The last session at camp was the Labour Day program which was planned by the young Christians of the Fenwick congregation. There were about 56 young people on campus for the most part of the weekend. The Lord's Day activities started with a sunrise service at about 6:30 a.m. The next period of worship was at 10:30 a.m. when the group went to the Omagh meeting house for worship. At 3.00 p.m. Bro. L. Wesley Jones and Bro. Ed. Bryant spoke on the topics How great God is in Creation and How great God is in Salvation. The evening service was at 8.00 p.m. when Bro. Russell Walker was the speaker.

Eight people confessed Christ as their Savior and were buried with Him in baptism during the last two weeks of camp. It was a joyous occasion when 40 to 50 people stood beside the pool in a heavy rain to witness the baptism of some of these.

Several of the campers showed outstanding ability during their stay at camp and received awards for their efforts. The Mary Wyper Trophy was presented to Bonnie Porter of Whitby, Ontario and Robert George of Elk Rapids, Michigan. Bibles or Concordances were given to others for outstanding achievement each week.

The Board of Directors wish to thank every person who has contributed to the success of Omagh Camp in 1964 and ask you to continue with as much or more support in the coming year. Why not plan now to be at camp next year for the period that is suited to your particular age level.

Charles A. Cook, President

MAN SHALL NOT LIVE

(Continued from page 7)

clares that we are not saved, "by works of righteousness which *we* have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5). In other words, we can not do anything to *merit* salvation, rather we must submit to God's will, and obey those things which He has commanded.

A man might say, "I am going to swim the ocean to be saved", or "I am going to say prayers to be saved", or "I will build a tower to be saved". Well, these are works of *human righteousness* which God has not commanded, but when we obey God according to the Bible we are submitting to *His righteousness*. For salvation, the Bible *does* teach faith in Christ—repentance of sins—confession of the name of Christ—and baptism for the remission of sins—followed by a life of faithful service in the Lord's vinyard. Men and women everywhere are being urged to accept God's terms of pardon for salvation. For "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God".

ATTENTION

Bro. and Sis. (nee Mabel Rogers) Leonard Bailey of Rhodesia are making an appeal for travelling funds. They will need about $1500.

Bro. Bailey has been working as a missionary in Africa in the distribution of books and supervision of Christian schools. Mabel has helped with girls classes.

Sister Betty Bailey of Oxbow, Sask. and Bro. Allen Bell of Calgary, Alta., who have worked with the Baileys in Africa speak very highly of them and the work they are doing in Africa.

As a committee for the church here at Manson, Man., we sent out about 1500 letters of appeal.

We are pleased that so far we have received about $400. but we need quite a bit more to meet our goal.

We are asking $2. from each donor. Could you send some now as we need to have money in Africa by December 1st.

Send contribution to: Bailey Travel Fund, c/o Floyd Jacobs, Willen, Manitoba.

Committee: Manley Jacobs, Eddie Elford, Floyd Jacobs and Gilbert Jacobs.

HERE AND THERE

(Continued from Page 10)

Barrie, Ont.: A new radio program with **Bro. Jones** as host will begin on October 26 and will occur on Monday, Wednesday and Friday at 1.15. Questions will be answered on the air from listeners who phone the programme.

Two were baptized on October 2, one of them at the **Gatewood** meeting in **Toronto.**

Bro. Jones is presently (Oct. 22) in **New York City** at a **Missions** conference for the purpose of challenging the members of the **Bay Shore** congregation in taking the Gospel into all the world. Speakers will be present from many mission fields.

Collingwood, Ont.: Woodrow Hazelip has been in a meeting in **Kentucky.** The 1½ acre building site is almost paid for. **Tom Loveless** of **Louisville, Ky.** is holding a meeting October 25 to November 4.

Griersville, Ont.: a record of 64 attended the evening service on September 6. A special collection was to be taken to help with the new building at **Vandeleur.**

Vandeleur, Ont.: The basement and basement floor have been completed and the walls and roof of the building are progressing. Brethren from nearby churches have been helping with labour and contributions.

Windsor, Ont.: The congregation here celebrated its fortieth anniversary on Sept. 27. It is significant that on that same day the congregation without an exception decided to make a giant stride forward. As of Oct. 11, we began broadcasting our own radio programme over radio station CJSP of **Leamington.** Although this venture is expensive, we feel that with God's help we will be able to manage. All congregations within listening distance are invited to announce the programme. It is heard each Sunday at 1.45 p.m. at 710 kc. Pray for the work here. **— Ray L. Miller.**

London, Ont.: The baptistry in the new building was used for the first time on August 16 when 17 year old **Paul Vance** was immersed. **R. Perry** writes, "We should have nine or 10 classes this fall — depending on available teachers." He also mentions the prospects of mid week Bible studies beginning at **Tillsonburg** soon.

Hamilton, Ont.: Ivon Avenue — Walter Dale, teacher at **Great Lakes Christian College** began on Oct. 11 to preach regularly for this church.

Fennell Avenue — Wesley Jones will preach in a gospel meeting Nov. 2 to 11. **Dean Clutter** of **Ottawa** is scheduled for a meeting next April.

Toronto, Ont.: The **Gatewood Meeting** was well attended. It is estimated that there were 1000 present on the final night. It is believed that a quarter of the attendance each evening were visitors from the **Toronto** area.

There were five members restored to the church and six were baptized as a result of the teaching of **Bro. Otis Gatewood.** One hundred cards were turned in registering people either for the Bible Correspondence course or a personal visit from a representative of the church. Those who registered will be contacted by members of the church and we pray that souls will be won for the Lord as a result of the follow up work of the meeting." **Maplewood Messenger.**

Two of those who were baptized have been regular visitors at **Ajax.**

One has been restored and one placed membership at **Strathmore.**

Newmarket, Ont.: This church has just begun its fourth year of Bible classes and after less than two years of church services has a regular preacher, **Magnar Knutson.** The **Mashinter** family has transferred their membership from **Maplewood** in **Toronto. Peter** was baptized on Sept. 27. On Sept. 20 there were 71 in classes, 46 for morning service and 51 for evening, — membership 30.

Montreal, Que.: A building contract has been signed and the building is underway. About $7000 more will be needed before completion of the building. Sunday meetings are in the **Y.M.C.A.** and Bible studies in the **Davidson** home in the interim.

One has been added by membership. 1000 pieces of literature have been handed out recently. Prospects of a French speaking work continue to show promise. There have been French speaking visitors, interest in a French correspondence course and effort to start a French radio programme.

Bro. Timmerman who is furthering this part of the work has been asked to be the speaker on a broadcast called "La voix du salut" (The Voice of Salvation) over radio **Luxemburg** one of the most powerful stations in the world. He will be heard for 15 minutes each week for six months. The church in **West Monroe, La.,** is conducting this programme.

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THE CHURCH IN INDIA

(Continued from page 6)

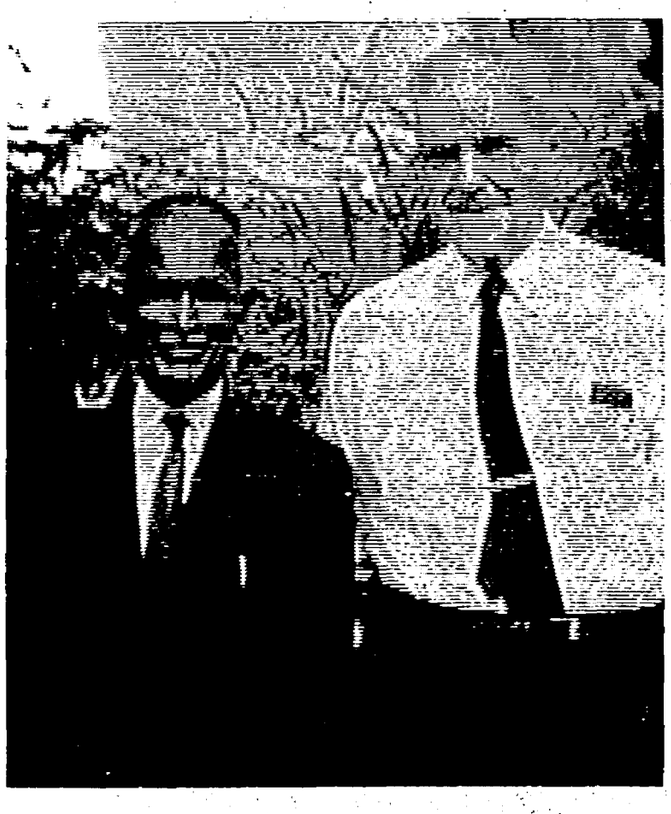
Pepperdine College. He has recently returned to India and was hoping to locate in a different State. I know nothing more than that.

Today a letter comes from Bombay. There are several American families there and they planned to start the worship yesterday (August 30). They want me to come over and help them.

Brethren this is a wonderfully different picture to what things were, when I entered India in April 1963. These seventeen months have been glorious months but though I am neither a prophet nor the son of a prophet, may I suggest that the next sixteen months will see a much greater harvest. THAT IS IF WE WANT THE HARVEST. In fact it is hard to imagine what the harvest could be if we only put forth the cycle to reap. We have learnt much about India in the days we have been here. Some people are not what they should be but we have never met finer people anywhere than we have met here.

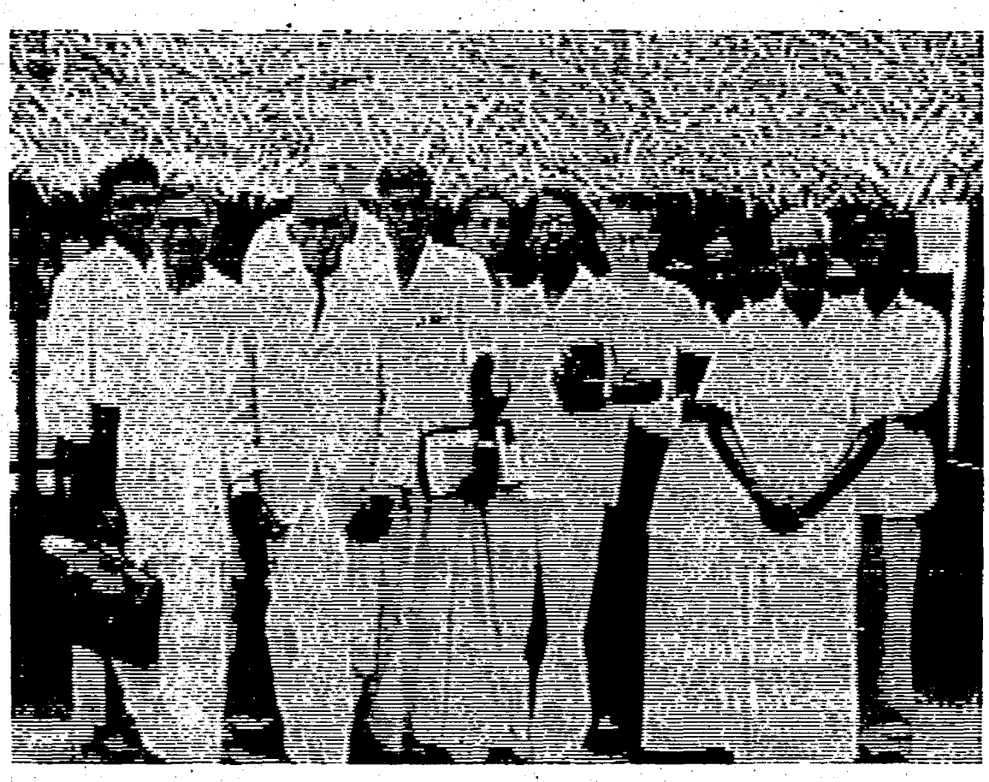
Many years ago the "Plymouth Brethren" went through several States here and started work. This work has been largely abandoned. These people left to themselves have come much nearer the truth than the "Brethren" are.

After I had been here for a few months I was badly in need of a Telugu helper. We had a Bible correspondent student in Kakinada that said he would like to come and help me. Kakinada is 400 miles away from Madras. It was risky, and I knew it, but there was nothing else to do but take a chance and pray HARD. This young man was baptized inside of the week and has proved to be a real soldier for Christ. We hope after this year to send him back into his native State and use his brother in the work here. His brother was also baptized here in Madras.



This man with me was long a preacher in the Church of South India. He was baptized this summer and is a faithful worker.

Recently the father of these two fine boys spent some time with us in Madras and he took part in our Training School. We talked a number of times on doctrinal questions and I did not find a point in which he disagreed with the stand taken by the churches of Christ. He has now returned to Andhra Pradesh and will be our first full time worker in that State. They have ten churches there and he says that he will bring every one to the last man into the plea for a restoration of the New Testament way. There are three other men in the same State that have written begging me to come over and help them. We shall make a trip into A.P. in October, and then again in January but how thin can we spread ourselves?



This is a picture of those who attended the last Training Class. It was taken during Brother Hogan's meeting. He is the other white man in the picture.

Nor is this all. We contacted a man during the meeting Brother Bob Hare held here from Mysore and he claims that he shall bring 20 churches with him into the fellowship of the simple New Testament way. I preached six sermons yesterday in an effort to meet the needs of this field. In this oppressive heat it is too much but what can I do?

India is ripe unto harvest. This is true especially of the Southern States. We have the means. We have the men. Do we have the will to reap this harvest? We can make all sorts of excuses for letting this great opportunity go by but frankly I do not believe the Lord will accept those excuses in the judgement morning.

If we cannot get help from the places where people have long been members of the church THEN we are going to have to press into the service men (natives) without sufficient preparation. If these men do not measure up who is to blame?

September 21, 1964: There is now a church in Bombay, India. There are five members of the church from U.S.A. now living here and worshipping after the New Testament pattern. They are anxious to reach the native population with the gospel.

To this end they have asked me to spend the last two Lord's Days in September in this great city. (13 were baptized in this period. E.C.P.)

The work in Madras area continues to surge forward. There were 33 baptized in the week of September 13-19. This means one more congregation and there is likely to be a new church born on the first Sunday in October.

Then there are some 8-16 churches that were formerly associated with the Christian Church that are considering taking their stand with us. We should have definite word on this by the end of this month.

How we need helpers!

October 12, 1964: Last week was the most fruitful week we have had since we have been in India. One more preacher came to us from the Christian Church. I spent the entire week in a Training Class for these native workers who have renounced their connection with the Christian

(Continued on page 16)

AN UNUSUAL WEDDING

McMILLAN — McCUTCHEON

Wm. Ray McMillan and Ellen Darlene McCutcheon were joined in marriage here in the church building in Mawlai Shillong, Assam, India on October 5th. Brother Ray McMillan went to Calcutta to meet his bride, daughter of Walter McCutcheon, Portage La Prairie, on October 2nd. They arrived in Shillong on the 3rd. On Sunday the 4th brother Ray drove with some of the Khasi brethren to a village about 45 miles from here where they had a funeral for a young boy of some of the church members there. On Monday we took the day off from school and had a "Canadian wedding" in the Khasi hills of India.

Most people here have never had a wedding or anything like it. So this wedding was a matter of considerable interest. I had some difficulty finding out where I could get a license to do the marrying. Then when we found the correct office and waited a month or so I finally got a license on the day Ray left for Calcutta. But the license was to marry Indian Christians. So Ray was going to have it taken care of, that is the legal part of it, in Calcutta. Everything had been previously worked out, but the day he was there turned out to be Grandhi's birthday, and no marriage was possible on such a holiday. So we solemnized the marriage here; they said their vows; I pronounced them "man and wife", and so they are married before many witnesses.

The bridesmaid and three flower girls were dressed in white, and the best-man was dressed in a dark blue suit made over from one that I bought when I performed the ceremony for my sister Amy and Don Halls back in 1950 or so. These participants were all native Khasis. I had a translator along with me so that all might know what was going on. At first there were very few people in the church building and it was past the announced time for the wedding. There was a throng out on the road and on the verandas of the houses across the street. When the ceremony was over and the happy couple went outside they just stood on the steps surrounded by a sea of faces and umbrellas.

Due to continuous rain we had to have the tea that followed the ceremony in the church building. We had planned to have it out on the front lawn. We had a few speeches, some in Khasi and some in English. May God bless this young couple in his service.

—Donald Perry

THE LAND OF INDIA

(Continued from page 15)

Church. This class lasted for four hours in the morning and then we visited a village each afternoon.

There were 62 rendered obedience to the Gospel last week. There were two more baptized yesterday to bring the total to 400 that have been baptized since we have been in the Madras area. How much more has to happen to prove that this is one of the most potential fields on earth???? Do you really think we are doing our duty in supporting one white worker in this vast field?

OMAGH BIBLE SCHOOL ANNUAL MEETING

The Annual Meeting of the Omagh Bible School Corporation will be held Friday, November 27, 1964 at 8 p.m. in the Fennel Avenue meeting house in Hamilton.

Agenda for the meeting

1. Minutes of 1963 Annual Meeting
2. Financial Statement
3. Auditor's Report
4. Reports from President and committees
5. New business from the meeting
6. Results of voting
7. Appointment of President
8. Appointment of Auditor
9. Adjournment

Refreshments

Membership may be paid at this meeting. $2.00 per person

PLEASE PLAN TO ATTEND

OUR DEPARTED

SISTER IRENE BAILEY

As the clock struck the hour of midnight she was enjoying the gaiety of youth, the blessing of good health; a few minutes later her spirit crossed through the vale of death into that eternal realm. Thus came to an end the pilgrimage of Irene Bailey, foster daugher of Lloyd and Mabel Bailey of Thessalon Ontario.

She was born November the 21st. 1941 in the city of Sault Ste Marie. Those first years, were difficult years. While very young she suffered the loss of her Mother, and for several months experienced the bitterness of a cruel world without parental love. She faced the bewilderment of living in many homes that would never be her home. On June the 19th. 1947, she, along with a younger sister Barbara, was taken to home at Thessalon. This home was later to become her home, and there by her own choice she adopted the Bailey name, a name she always loved and respected until her tragic death on September 26th, 1964.

The writer endeavored to speak words of warning to the many friends and relatives that were present to pay their last respects. 'We know not what will be on the morrow' seemed an appropriate theme for the occasion. The need to be always prepared was emphasized.

All who knew Irene appreciated her talent in the delicate art of music, and her sweet voice made the praises of God a little sweeter. Indeed she will be missed. Hearts touched by grief will probe for a reason, but the reason may evade the finite mind. We can be comforted in the knowledge that God does all things well. Someday when the mist has cleared, and we stand in His presence the dark things shall be made plain.Bros. Nelson Bailey and Lloyd Hotchkiss assisted in the service.

—Bethel W. Bailey

* * *

We just learned by a verbal report of the death of the elderly sister, A. Robertson of Ice Lake.

—E.C.P.

RESTORATION

(Continued from page 2)

the problem of what to do with the egg if it could not be eaten. Some thought that if the egg was laid on the Sabbath not followed by another holy day it could be picked up for future eating. On the other hand, if it were laid on the *first* of two holy days, it would be *dangerous* to even touch the egg and yet it would also be *dangerous* to leave it there. A man might be tempted to *touch* it. He might be tempted to *put his hand around it.* He *might* even be tempted to eat it and thus the law would be broken. The Talmud of the Jews gives many such resolutions and rulings and this example is but an indication of the extreme to which orthodox soundness went. It is strange that a man like Hillel, conservative, sound and orthodox was able to rule that a man could get a divorce if his wife burned the dinner. There have been examples in recent years of conservative extremists becoming liberal to the decree that inspiration and the virgin birth have been rejected. Possibly the attitude that breeds extremes of one sort permits a swing to an extreme of another sort. Possibly there is but a narrow line between legalists and liberals.

The question we need to ask ourselves in the restoration movement is whether it is possible in our attempts to follow Scripture to extend the principles given by the Holy Spirit to *endless detail.* Many of us ignore the very real danger of losing the "simplicity of the faith" in Christ" by "artificial interpretations of Scripture contrary to sense." After all it was the self-styled sound teacher who was condemned by Jesus as a "whited sepulchre" and it was inevitable that this type of person would be quite critical of the Lord. I am sure many of us *sound* people would have been horrified by the Lord's reply, "the Sabbath was made for man and not man for the Sabbath." How much of a gap separates us, in attitude, from these men of long ago? The Scripture teaches that we should "abound in the work of the Lord" but by the time we declare and define what the work of the Lord is and whether the group or the individual does it little time is actually left for doing it. The Pharisees criticized the Lord for what they *thought* to be a misuse of the Sabbath and it is a wonder that we are not critical of the "head of the church" because he did good unto all men since "while we were yet sinners he died for the ungodly."

There is much food for thought in connection with developments stemming from the great restoration movement of Ezra and Nehemiah. The Bible and church history shows that extreme and uncompromising attitudes have been at the root of most religious failures and divisions. In almost every group of Christians there are potential legalists and liberals. When attitudes crystallize then division follows. This has been the fate of the Nineteenth Century Restoration movement and a recent book speaks of there being at least twenty sects identified with it.

All of us must try to be like the Bereans who, "receiving the word with all readiness of mind, searched the Scriptures to see whether these things are so." We must study, teach, be taught, learn "the whole counsel of God" as given to the church at Ephesus. If we would learn to *balance confidence in our own ability* to understand the will of God *with respect for the other person's ability* to understand also there would be no room for the church divider. Before it is too late we accept the possibility of fallibility in our understanding of Scripture and become more diligent in our own study and more tolerant to the conclusions of our brethren. It is not just *some* Scripture that is able to furnish us complete unto every good work, but *all* Scripture inspired of God. Let us humbly pray asking God's help that we do not become arrogant, that we do not twist Scripture, that we do not bind opinions on others. Let us live in the fear of being responsible for destroying the "temple of God." Those once devout, sincere and sound men of old eventually did just that.

HERE AND THERE

Tintern, Ont.: A well attended meeting just completed by **W. Jones** of Barrie, resulted in the obedience of two young people.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. Sun., Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodle, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. W. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:00, 11:00 a.m.; 7 p.m. Sun.; Women's Bible Class 8 p.m. A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; D. Hicks, sec.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House; 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., Box 382 Ph. 692-1482.

NANAIMO, B.C.
1680 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Friday. Write to Box 41, Nanaimo, B.C. Dale Foster, ev., Res. 1200 Strathmore, Ph. 753-4709.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6. HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy 10:00, 10:45 a.m. C.S.T., Mrs. C. A. Perry, sec. Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARUTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-1590.

QUEBEC, Que.
Contact, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, Que. Phone 418-683-8552. Mail to Box 41.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m.; Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

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GOSPEL HERALD

BOX 94 BEAMSVILLE, ONTARIO

Gospel Herald

SPECIAL ISSUE:
The Church in
Saskatchewan

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 30, No. 11 BEAMSVILLE, ONTARIO December, 1964

FRIGHTENING NEWS

by E. D. Wieb, North Weyburn



A leading Texas University recently added a Department of Philosophy to its program. When this department is started, teaching Bible for credit will be discontinued, thus dealing a serious blow to the Bible Chair work in that city.

This bit of information, coupled with the news that the American educators say that American morality has declined 75% to 80% in the past 60 years should cause thinking Christians no little concern.

What is true of the United States today will, in all likelihood, be true of Canada tomorrow. Let us not be deceived, the affluent free world society is rapidly speeding towards Godlessness.

I was happy to hear that groups of young ladies at Abilene Christian College and Columbia Christian College have pledged themselves to do what they can to arrest the current style trends in women's clothes which are designed to stimulate the sex drive (witness the rising hem line and the plunging neck-line—not to mention the topless dresses and bathing suits.) We talk jokingly about these things but are they not truly signs of a generation of people moving away from Christ. As Wyatt Sawyer recently wrote, "In Africa . . . natives have turned monagamous, modest, and spiritual when missionaries introduced them to Jesus. But in America . . . people have started taking their clothes off."

The question that now burns itself into our minds is whether the Lord's church and our Christian schools will stand as bulwarks against this tide or will we lower our standards to accommodate the world? This is no small question for already we are being subjected to pressure from without to relax.

Christians parents! Are we allowing our young people to grow up freely in this frenzied society — to adopt its ways and be moulded into its shape, or are we doing everything we can to raise them up in the "nurture and admonition of the Lord?"

It is not an easy task. It will require all of our strength and that which the Lord will provide but we dare not capitulate.

(Continued on page 2)

An Open Letter To Brethren In Christ

George M. C. Ort, Hamilton, Ont.

Editor's Note: *The writer of this article obeyed the gospel a few weeks ago. He is now a member at Fennel Avenue, Hamilton and by occupation is a professional writer.* —K.T.T.

Dear Brother,

It is with delight and joy that I come to you to tell you of the wonderful happenings that have taken place within my heart.

On November 1st, 1964 I was baptized in the Lord.

How wonderful an experience it was, how thrilling to be immersed in the waters of Christ, to be added to His millions.

Now the event of baptism has passed, I wonder what took me so long to make this decision.

Was I bound by the handcuffs of our daily life?

Was there bitterness in my heart, that was hard to overcome?

Did I put it off because "if not today, I can always do it to-morrow, what's the rush?"

Did Christian brothers and sisters like you hold me back from joining the immence forces of Christ?

The answers to the foregoing questions must all be positive, because those questions are all part of why I delayed the blessed and rewarding event of baptism.

How long has it been since you were baptized, since you became a child of God? How long was it since

(Continued on page 17)

IT IS TRUE!



(Brother J. C. Bailey prepared this article in tract form especially for the Hindus among whom he is working in Madras, India.)

Sir Herbert Spencer, the noted English scientist, about the turn of this century said there were only five manifestations of the unknowable. He named them as time, force, action, space and matter. This was hailed as a great scientific discovery. It was anything but new. "In the first chapter of the Bible, the first verse says: "In the beginning (time) God (force) created (action) the heaven (space) and the earth (matter)." So the Bible is not based upon some fictitious story but upon great scientific facts.

Nor is this all. For many years men believed that the earth was flat. It was only about 800 years ago that men finally discovered that the earth was round. Yet, the Bible had said all the time that the earth was round: "It is God that sitteth upon the CIRCLE of the earth" (Isaiah 40:22), "He setteth a CIRCLE upon the face of the deep" (Proverbs 8:27). So the Bible is scientifically correct. Shall we look again?

The ancient Greeks and Romans were the most advanced people of their times but they did not know how the earth was suspended. Throughout the centuries men had various wild and foolish ideas. However, the Bible said all the time that the earth was hung upon nothing: " . . . He . . . hangeth the earth upon nothing" (Job 26:7), Every school boy today knows that this statement is scientifically correct.

Having established the fact that the Bible is not a book of fables but a book of supernatural knowledge, we want to study a few other things. Paul visited the city of Athens, the city of world culture and education of his day. He found an altar there to the UNKNOWN GOD. He declared that they were ignorant because they did not know the one true and living God. Now listen to what Paul says: "The God that made the world and all things therein, He being Lord of heaven and earth dwelleth not in temples made with hands; neither is He served by men's hands, as though he needs anything, seeing He Himself giveth to all life, and breath, and all things; and He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation: that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us: for in Him we live and move and have our being, as certain even of your own poets have said, For we are also His offsprings. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man" (Acts 17:24-29).

So the Bible, which we have shown is scientificly correct, says we ought not to think that GOD IS GRAVEN BY ART AND DEVICE OF MAN. God is not LIKE THAT.

Man in the beginning was a worshipper of one God. This too is a fact. As man lost his knowledge of the true God then He began to be a worshipper of many Gods. The Bible says that it should not be that way: "THOU SHALT HAVE NO OTHER GODS BEFORE ME. Thou shalt not make unto thee any graven image, nor any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the third and fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments" (Exodus 20:3-6).

Light, and life, and liberty have always followed the knowledge of the true God. Home life is uplifted. Man is improved in every way to the EXTENT that he serves the true God.

We can give hundreds of proofs to show that the Bible is true. Therefore we must conclude that the God of the Bible is the only true God. " . . . there is one God . . . Howbeit there is not in all men that knowledge" (I Corinthians 8:6-7). But all men can have that knowledge if they will study the Bible.

FRIGHTENING NEWS

(Continued from page 1)

What can we do? May we suggest just a few things which every Christian can do which might help.

I. Maintain a sense of spirituality and modesty in our own lives.
II. Rely on the scripture for sound instruction in matters of morals.
III. Insist upon straightforward teaching in classes and from the pulpit regarding morality.
IV. Insist upon the highest standards in our Christian schools and orphan homes.
V. Don't give in to the temptation to compromise with the world.

Perhaps the first thing we must do is to be conscious of the fact that we can be swallowed up by this move toward Godlessness unless we take positive steps to combat it.



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WHY DID SHE DIE?

Last night my neighbour died. This morning her five children are without a mother. Why did my neighbour die? The newspaper would state it quite simply — she died from an overdose of tranquilizers. And so she is dead!

Was it my fault that she died? Perhaps. She is dead and I didn't tell her that all things work together for good to those who love the Lord. I failed to show her Matthew 11:28 where Jesus said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." I didn't point out that I Peter 5:7 tells us to cast our cares upon him for he cares for us. Yes, she died— a very troubled soul and maybe she died because I didn't care enough.

Was it your fault she died? "No" you say. "She wasn't my neighbour. I didn't even know her." Who is your neighbour? She might still be alive if so many Christians were not afraid — afraid to give ten or twenty dollars to preach the Gospel lest they go without something — afraid to move from the town they are familiar with to preach the Gospel — afraid to accept a lower paying job to preach the Gospel — afraid of the poverty of India, the challenge of London, the heat of Africa, or the cold of North Bay.

If I had come to North Bay two years ago, would I have been in time to teach my neighbour about the love of our Saviour? If you would come NOW, will you be in time to assist in the saving of your neighbour? How many hundreds of people are there here that are your neighbours and will be lost unless you come now? Until every Christian across this land is doing all they can spending all the time they can, in every way that they can to tell people that only Christ can replace alcohol and tranquilizers — not until then can we be free from guilt when such tragic waste occurs.

Why Are They Alive?

Sometime last summer during the month of July one of the campaign workers here in North Bay left a small tract in the door of Mr. Bill Schorse. Today both Bill and his wife are Christians. Why are they alive spiritually? I make bold to say that it is for two reasons: (1) Someone cared enough to sacrifice to come and (2) someone sacrificed to send.

Over Twenty thousand tracts were passed out last summer and as far as we can see now the one left in the door of the Schorses' was the only one that prompted action. When we remember the effort that was taken just to pass out those tracts— the scorching feet, the tired legs — the burning thirst — Was it worth it? If the same work is done this year and no more results are realized, will it be worthwhile? "Yes" and a thousand times "Yes". "What is a man profited if he gain the whole world and lose his own soul."

Brethren *please* come and help us. Some can send and some can come. Everybody can pray. May God move your heart to do something NOW. Will more of my neighbours be dead next year because of you or will more of them be alive. It's up to you and me.

Why did my neighbour die? This may be one of the questions that I will be called upon to answer in the day of judgment.

—Clyde and Wilma Lansdell

IF PREACHING HELP IS NEEDED, WRITE!

Dear Brethren:

I have, after arriving at the Sunset Church of Christ School of Preaching in Lubbock, Texas, not only found it a wonderful school of Bible teaching but I have found that there are several men here who want to be a part of the evangelistic effort in Canada. Most of these men already have their support. Some will be getting out of school this July others in February of 1965 and others in July of 1966.

Brethren I have found a wonderful opportunity here to encourage these men to come to Canada. Seeing that I worked in Canada as an evangelist they are coming to me for information on mission points. I am encouraging and doing my best to help them to make their decisions.

I would like you to help me. I need information about the cities where there are members without a located evangelist. Also places that would be good locations to establish the Lord's Church.

General information on the towns or cities could be obtained at the Chamber of Commerce. This would be of great help. Also any information you might know of yourself that would encourage one to come to a given city.

I would appreciate this information being sent as soon as possible as decisions are being made every day. This is a wonderful opportunity to get more evangelists into Canada. These men have all given up much to come and better prepare themselves at this school, to do the Lord's work. Let's do our best to get them to come to Canada after completing their studies.

Yours in His Service,
William H. Bunting
4412 Apt. B 36th Street
Lubbock, Texas

REFLECTIONS

God and man alike have praised consistency. "Thou that preachest a man should not steal, doest thou steal?"

In the negative pursuit of fault-finding, the jewel of consistency is often sold below its fair market value.

Convinced that a brother is in error, one may set about to press the point, appearing as a helpful Christian friend. Upon further examination it may be noted that the more scrupulous brother is actually not consistent with his demands upon others. When this is pointed out to him, he may say, "My wrongs do not make your practice right."

There is enough truth in this for it to be dis-arming. Two wrongs do not make a right. But Jesus said, Don't seek the removal of a particle from your brother's eye when there is a beam in your own. It was this illustration with which Christ illustrated "Judge not".

Two faults will not cover one. Two wrongs will not make a right. We must "judge righteous judgement," and correct our digressions. But judgements are forbidden to him who is inconsistent with the case he makes against the practice of a brother.

—L. Wesley Jones

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THERE, BUT FOR THE GRACE OF GOD . . .

by Keith T. Thompson



Time describes the scene. "It was a nice-looking group. The men wore quiet ties and dark, well-fitting suits; the women, mostly hatless and coifed for the occasion, were in simple knits or tweeds, just the thing for the suburbs — even an appearance in court. These were the parents whose arrest for violation of a Connecticut statute against serving liquor to minors has sent a shock wave of there-but-for-the-grace-of-God-go-I across the country."

A dance for about 250 youngsters was held under a tent on the grounds of a psychiatrist. The bar was tended by a public-school science teacher. After the party a 17 year old girl was killed in an accident in which a 19 year old boy had been driving. The boy had consumed twelve scotches and soda.

Incidents such as this remind us of the need for both parents and children to recognize their respective responsibilities. Nowhere do we have these responsibilities spelled out with any greater clarity than in Ephesians 6:1-4. Here the apostle Paul writes, "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), 'that it may be well with you and that you may live long on the earth.' Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." (RSV).

The first duty of the child is obedience to his parents. "Children, obey your parents in everything, for this pleases the Lord" (Col.3:20). Children who are disobedient to parents are classed with those who murder, hate God and do all manner of vile things (Rom.1:30). Disobedience to parents is one of the symptoms of the disintegration of society (2Tim.3:2). Christian families, by the example they set, should put a check on these disintegrating tendencies.

That Paul had the Christian home in mind is implied by the phrase "in the Lord." He is not considering a situation where parental orders might be contrary to the law of Christ. In such cases the principle enunciated by Peter, "We must obey God rather than men" must be invoked.

Such obedience to parents is "right." It is right because it is accepted as proper in every society. Even in nations practically untouched by Christian teaching, such as China, this truth is acknowledged. It is right according to Old Testament law. It is right according to the example of Jesus, who, as a boy, was obedient to Mary and Joseph.

Honor must be coupled with obedience. Some children render an outward obedience, but they have no real respect for their parents. Children who do not respect their parents will not have any respect for anyone, not even for God.

But parents have responsibilities too. The Living Letters translation reads "And now a word to you parents. Don't keep on scolding and nagging your children, making them angry and resentful. But bring them up with the loving discipline the Lord Himself approves, with suggestions and godly advice." Parents must not break the spirit of the child by constant criticism and correction. Encouragement is needed too. Martin Luther used to say: "Spare the rod and spoil the child—that is true; but beside the rod keep an apple to give him when he has done well."

The great danger today would appear to be in ignoring correction, not in overdoing it. Batsell Barret Baxter told of three little girls who were talking. "My mother lets me cross the street" said the first. The second replied, "That's nothing, my mother lets me cross every street I want to." It seemed that there was nothing left for the third little girl to say. But she said, "My mother doesn't let me cross any street. My mother loves me." Discipline, administered in Christian love, will produce the best results.

The Royal Bank of Canada Month-

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TEACHING GOD'S WORD

VISITATION IS IMPORTANT

H. Ralph Perry, London, Ontario



Two young men in their teens worked together to start a Sunday School. They visited in the community and waited anxiously to see what the results would be. Eighty-three students enrolled the next Sunday. They kept on visiting until attendance averaged between 320 and 330 each Sunday. This true story illustrates the value of visitation.

Some might react by stating that they are not interested in numbers. This is unfortunate, for God is. He wants "all" to be saved. A church without some programme of visitation into the homes of the neighbourhood surrounding its meeting place reveals little interest in lost souls. Someone has said, "A home-going church will produce church - going homes."

Consider with us three areas of a visitation programme: purpose, programme, and procedure.

I. *The Purpose is Three-fold.*

A. Visit to enlarge.

The problem of complacency is faced in many churches when it comes to reaching the lost of the community. We erect a building and put up a sign announcing our presence in the area. This is about all many churches do. Howard Hendricks, Christian Education professor at Dallas Theological Seminary, stated of this, "It is as if we say 'here we are you lucky sinners' and they stay away in droves."

There is little possibility of expansion without some form of visitation. Christ knew that the Jews and Gentiles of the first century would not come seeking him. He commissioned the apostles to "GO". There is nothing in the Bible telling sinners to come to a church building or to Chritian people. But Christ teaches that we should "go out into the highways and hedges and constrain them to come in, that my house may be filled." (Luke 14:23)

Growing Bible schools have almost been characterized by much visitation. I heard a speaker at a large Sunday school convention in Toronto say: "Enlargement requires:

1. Planned visitation,
2. Weekly visitation,
3. Prospect visitation,
4. Assigned visitation,
5. Reported visitation,
6. Skillful visitation,
7. Sustained visitation,
8. Empowered visitation.

Visitation becomes the absolute essential. This is basic to enlargement. Without it failure is certain." This man is Sunday school secretary for the fastest growing Protestant denomination in Canada.

B. *To Educate.*

Teaching is educating boys and girls, men and women in God's will and way. His book, the Bible is the text-book used in teaching in Bible classes. Our teaching, to be of value, must meet the needs of our pupils. It is practically impossible to know whether we are accomplishing this if we do not have a first hand contact with our students other than in a classroom situation.

The best means of getting to know the needs of our pupils and whether we are succeeding in meeting these needs is home visitation. The most effective Bible school teacher builds bridges to the heart and life through personal contact with his pupils.

Probably the greatest lack in our teaching is lack of personal involvement with our pupils — their problems and needs. Included in this is a failure to get concerned and involved with their family. We get so wrapped up in a programme that we miss the people.

C. *To Evangelize.*

Bringing our pupils to obedience to the gospel and building them up in Christ are our big goals in teaching. Without visitation or some kind of personal contact it is almost impossible to accomplish these goals.

In evangelism the low pressure approach is most effective. Quick decisions are often not lasting. We do not suggest so low a pressure that no results are realized for Christ. Too often visitation is just passing the time of day. A good contact is established and then we put into operation various methods of teaching. This we do to reach the parents and other family members as well as our pupils.

II. *Programme of Visitation.*

There are two main types of visitation.

A. *Absentee Visitation.* This is the process of conversation. It is said that 7 out of 8 children enrolled in Bible school will not enter the church. If the average church could hold those enrolled it would soon be a large church. Students are absent two or three weeks and gone. Nothing is done about it. We need absentee visitation.

A certain denomination thought it was doing quite well. In 100 years it had grown from 20,000 to 40,000. Someone figured up that if they had just held the children of the members the membership would be in excess of 1,500,000.

Students are absent two or three weeks and seen no more. Nothing is done about it. Yes, we need absentee visitation. Begin with church families and then go to others enrolled.

B. *Prospect Visitation.*

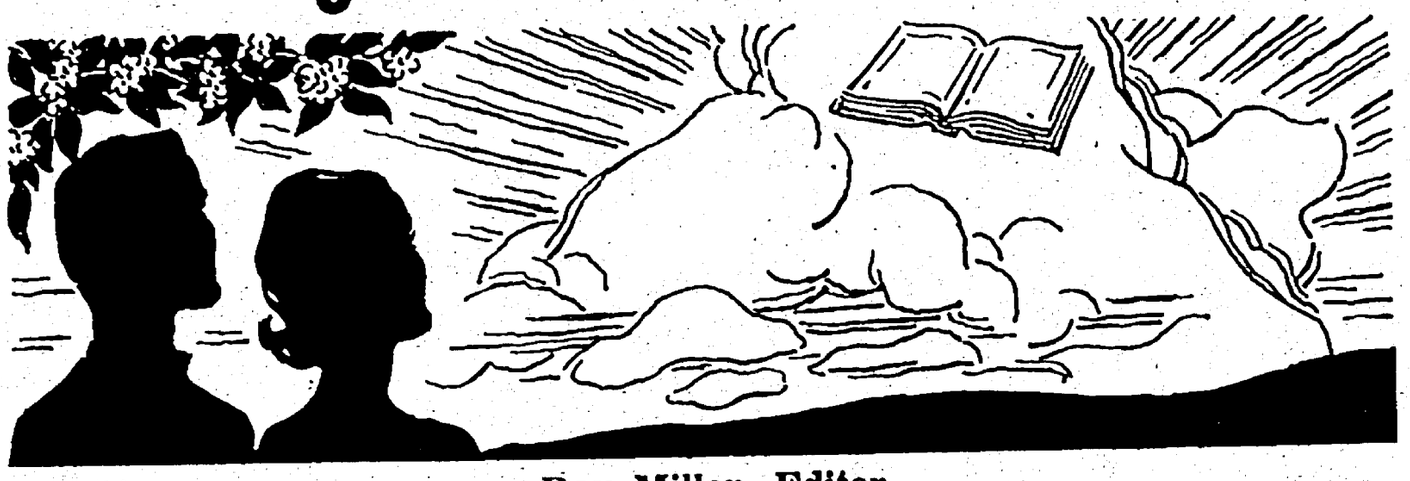
This is the process of securing contact for teaching and evangelism with those we do not now have enrolled.

How do we get prospects to visit?

1. Those in the church but not enrolled in Bible school.
2. Those not regularly attending but enrolled.
3. Those who visit church services. We miss an opportunity here by not visiting. They have taken the initiative and shown some interest. The next move is ours.
4. Other members of families enrolled. One boy may be attending. Visit and pray. It is not

(Continued on Page 8)

A Page For CHRISTIAN YOUTH



Ray Miller, Editor

WILL WE GO ON TO POSSESS THE LAND?

Paul S. Nathan

It was 11.40 p.m. when I knocked at the door of my house. Having heard the noise of my motorcycle, my wife was already there at the door waiting to open. I entered in. We had been out preaching. We had meetings in three different villages. That day we had worked more than 14 hours and I was tired. I was hungry too. But I could not eat anything. Had something to drink and went to bed. I lay awake for a long time. I thought and thought. Here I share with you something that concerned me to the extent of making me think all through the night.

I believe we have entered into a new era. This era has brought with it a new challenge. For the first time in the history of South India the Gospel is proclaimed without any addition or subtraction. Now these are the things that challenge us:

1. People: It is staggering to think that India has in herself one-sixth of the world population. In spite of vigorous effort to control birth, population in India is growing every day. Recently we have been visiting many villages. Wherever we go we see hundreds of children. These young ones are the citizens of India of tomorrow. We have a duty to perform. How and when are these millions going to hear the Gospel?

2. Progress: With its 440 million people India has made great progress in the past decade. I am an Indian and from this point of view I write this. We have everywhere new industries springing up. Progress is filtering through the villages. India is not what it was fifteen years ago. I believe any honest man willing to work can get work and a living wage. Poverty, hunger, and begging are very, very slowly but surely disappearing. Things that we have been importing until recently are manufactured in India. There are schools in every village. No one is denied the opportunity to study and free education up to middle school is offered to all. India is marching onward!

Potentials: In the whole of India we have less than 15 congregations and out of these at least 12 came into existence only a few months ago. The church, though small, is very potential. I believe that the future of the world is much dependent upon India. The task is great. Think, 440 million souls! The future of any nation can be determined any time by the opinion of the youth. Is there any hope? Yes, there is! There is a spirit of enquiry among the youth. As I said before these youth are the hope of the future. We have not less than 600 students enrolled in our Bible Correspondence courses. Most of them are youth. For the first time these people are hearing the Gospel. It will be interesting to know that in India we have most of the sects, denominations and cults. But people are willing to investigate. The whole of India is waiting to hear the truth. Will we preach and teach them? We must and make disciples. We must be crusaders and not merely Christians. Brother Choate and Brother Hogan alone cannot evangelize Pakistan. Brother Bailey alone will never be able to reach all the four million people in Tamil nad (Tamil nad is only a part of South India). The Perry's, Bro. MacMillan and Brother Hallet alone cannot be entrusted the task of reaching the North. I had a burden to share with you. I think it is time we Indian brethren take up the responsibility on ourselves to reach our own for the Lord. We need a vision to give sacrificially. We need a heart to go willingly. These people are ours and we must act. The situation calls for a rededication on our part to the task. If we don't do this nobody will. This calls for a complete abandonment on our part to the task. We must be lost in this business. We must spread the flame and not a few flickers. Will the brethren in India and Pakistan do something to meet this new situation? Remember, it is our responsibility to take the Gospel to Nepal, Ceylon, Sikkim and Afganistan. These people have never heard and they are being led away daily by false religion and Communism. Shall we act now and possess the land?

(Brother Paul Nathan was born a Brahmin, that is the highest caste in Hinduism. He turned to Christianity. He sought his way through the maze of denominationalism into the purity of New Testament Christianity. He has interpreted scores of sermons for me and this week end he is off on his own to a place some 200 miles distant to preach the gospel of God's Son. Brethren pray for this man, and others like him who will, in the final analysis evangelize India.

Brother Choate and Hogan are getting a number of helpers into Pakistan this year. If there are new workers for India we have not heard of them. J.C.B.)

WEDDING

MELDRUM — WALCZAK

A very pretty wedding between Doreen Louise Walczak and Bruce Gordon Meldrum was solemnized October 2nd at the Ivon Avenue Church of Christ, Hamilton.

The reception was held at the Casablanca following the service. A host of friends and relatives were present to join with the young couple in celebrating the happy occasion.

After a trip westward, Bruce and Doreen will make their home in Hamilton where they are employed.

They are faithful members of the Ivon Avenue congregation and we pray God's blessing upon them, that their lives together may be happy and a rich blessing to others.

—Woodrow Hazelip

THE CALL FOR LEADERSHIP



Clinton Brazle,
North Weyburn, Sask.

Every where I go, I find brethren who want to do more for the Lord. But there is much hesitation. Obviously there is a real need for more effective leadership. Most groups are doing all their present leadership has led them to do. Many of our churches are doing more than they ever have before. This is a sign of an awakening leadership. May God be praised.

TRAIN YOURSELF TO LEAD. You may be the one God has in mind to lead the church where you meet to greater service. Prepare yourself to lead. It took Moses 40 years in Egypt and another 40 years herding sheep in Midian to prepare to lead God's people from slavery. We pray that it will not take men that long today but obviously we must *prepare* to lead people from sin.

More men are qualified than ever before to train men to be effective leaders. Churches will do well to arrange for such a man to come and spend time with them in training men to lead. A leadership Training Course might be conducted in lieu of a gospel meeting, or better still, in addition to the plans for evangelism. More elders can be developed when more emphasis is placed on preparing for the eldership. Young and old alike can benefit from such training.

The Airport church in North Weyburn is using a set of filmstrips, Leadership for Christ, in an effort to develop dynamic leaders for the Lord. Furthermore, the set is being used by churches in Regina, Moose Jaw, Lloydminster and Sidney, Montana. Churches in other areas would do well to obtain the set and use it to develop their own talent latent with power for Jesus. It is available for $49.00 (8 strips) from the WCC Bookstore or from the Gospel Herald. Order it! Use it! Share it! LET'S DEVELOP LEADERSHIP AMONG GOD'S PEOPLE! MILLIONS WAIT ON *YOU* TO LEAD THEM. DON'T DISAPPOINT THEM!

HERE AND THERE

Wellandport, Ont.: **David Johnson** of **Fennell Avenue, Hamilton** is the speaker for a series of meetings here November 20 - December 8 (except Wednesday). One was baptized on November 1.

Port Arthur - Fort William: The church in the **Lakehead** cities of **Port Arthur and Fort William** has made a down payment on two acres of land situated on the Trans-City Expressway to be used as a building site.

The site, on the western edge of **Fort William,** adjacent to **Port Arthur,** is in the midst of a large housing area. A new high school is located two blocks away, and another high school and a public school are to be built next to it. More than 500 new homes are to be built (construction is already underway) just west and north of the site.

The expressway will be one of the most heavily traveled roads in the entire area. Because it is an expressway, the Provincial Government is sharing in the cost of local improvements, thus reducing the overall cost to the church.

The congregation hopes to erect a building similar to the one in **Ottawa.**

The 12 members of the congregation (five wage-earners) have paid $500 down on the land. The remaining $4,500 must be paid in December. (The city of **Port Arthur** had asked $20,000 for a similar site, not so well-located.) The church is now trying to raise the additional sum. If you would like to help, write the **Church of Christ, Box 924, Port Arthur, Ontario.**

Western Christian College: The annual report showed a very stable financial year for the college with the purchase of buildings and property, day to day operations taken care of and the budget balanced. Total donations for the year almost doubled those of the previous year.

The lectureship on the theme **"Christianity in Action"** attracted large crowds. The theme of the 1965 lecture series was announced as **"The Educational Program of the Church"** and the dates October 8-11.

Edmonton, Alta.: There has been much reaping here. As a result of the 1963 Exhibition Display, a 17 year old young man was baptized and during April and May 9 other members of the family or friends of the family obeyed. Two other baptisms brought the membership of this church to 60 by the beginning of the campaign.

During the campaign, 40 Christians came to work. They visited 60% of the homes passing out 34,000 brochures. **Hugo McCord** held a 15 day meeting. Twenty souls responded, 18 of whom were baptized. A file of 319 contacts has been left, and the church has conducted as many as 16 home Bible studies a week. One was baptized on September 24. Removals leaves a membership of 74 of whom 61 are constant.

AIRPORT CHURCH WILL SPONSOR McMILLAN

The Airport Church meeting on the campus of Western Christian College in Weyburn, Saskatchewan will assume sponsorship of the R. McMillan work in Assam, India.

Brother McMillan requested that the church accept this work beginning January, 1965. The Airport church will support the work financially to the amount of $100.00 per month and is looking to other churches and individuals to help make up the balance needed. The work previously was sponsored by the church in Wawota, Saskatewan and it was at their request that the Airport church was invited to take on this work. For those corresponding with the Airport Church the address is N. Weyburn, Saskatchewan. Brother and Sister McMillan have a new address in India. It is:

W. R. McMillan
Lammaurie, Laitumkhrah
Shillong 3, Assam India

TEACHING GOD'S WORD

(Continued from page 5)

unusual to enroll and finally win the whole family.

5. Those new in the community.

III. *Procedure of Visitation.*

Let us consider some basic principles or steps in effective visitation procedure.

A. *Organize Your Programme.* There can be organization without life but there can not be life without organization. Someone should be in charge of the programme. A secretary probably should be appointed to keep proper records.

B. *Train Your visitors.* The basic reason why people won't visit is that they are afraid to do so. Too often we send folks out without training. This could do more harm than good.

There are four aspects to training.

1. Tell a person what they are doing and how.
2. Show him or demonstrate all kinds of situations one can get into.
3. Provide experience under a controlled situation in the classroom.
4. Put him in a real situation. Apprentice the prospective visitor to an experienced worker. He should listen closely to everything. When questions are asked he should ask himself how he would answer. He will soon want to take the next house.
5. Put him on his own.
6. Finally apprentice somebody else to him.

C. *Arm Your Worker With Literature* (other than tracts).

The average person thinks the church is in business to get something from him. Really it is to give him something very valuable. Take along attractive pictures and information depicting every phase of the church's activities — what it gives.

Basically, people are looking for three things in a church.

1. A good teacher.
2. Friendliness.
3. Something for their family. They want to know what activities you have for teens, etc. Show them. Some will come as a result of this interest.

D. *Secure Periodic Reports.*

Good records of results should be kept and used.

E. *Let the workers go out at their convenience.*

Send out husband and wife teams, men teams, ladies' teams, etc. but let them go at their convenience, and the convenience of those being visited. This brings us to the final point.

E. *Make appointments.*

This will usually make for better relations and cut down on inefficiency in visitation.

Conclusion.

Visitation is a must in the work of the church. May we realize our purpose in contacting people and arm ourselves with training and then go out and visit. We will be surprised at the results in increased enrollment, attendance and souls saved. (Grateful) acknowledgment: Most of the ideas in this article were received from two lectures at the recent Ontario Sunday School Convention in Toronto. Mr Montgomery of the Pentecostal church and Mr H Hendricks of Dallas, Theological Seminary were the lecturers.)

FOR THE GRACE OF GOD

(Continued from page 4)

ly Letter reports a speech made by Commissioner George B McCellan of the Royal Canadian Mounted Police. He was stressing the prevalence of parental delinquency, suggesting that troubles with youth begin in the home. To sharpen his lesson he listed ten effective methods to use so that a child will become an anti-social misfit:

(1) Do not have any rules for child behavior or obedience in the home. This will ensure that the child has no clear concept of right or wrong.

(2) If you have any rules, enforce them intermittently. Ignore them when you are in good humour and knock the kid silly if he breaks the rules when you are tired and out of sorts. This will confuse him thoroughly. He won't know what is expected of him and will eventually resent all discipline.

(3) Air your domestic dispute right out in front of the children, preferably with a little name-calling. This will ensure that he has no respect for either of his parents.

(4) Never give a child any chores or regular duties around the home. This will convince him that you and the world owe him a living, without effort on his part.

(5) If he is disciplined at school, always go to the school and tell the teacher or the principal off in front of the child. This will create an excellent contempt for authority at any level.

(6) Later, when he has trouble with police, which is most likely, bawl out the officer, or, better still, the Chief, being always sure to refer to the "dumb cop."

(7) When you are out driving with the family, exceed the local speed limit, but slow down when you see a police car. Be sure to speed up as soon as the police car is out of sight. This will show the child that the law is to be observed only if there is any danger of being caught.

(8) If you are stopped by the police for speeding, always deny flatly that you were exceeding the speed limit. Make a big fuss over it. Your child will then know that cheating and lying are acceptable procedures.

(9) If you have managed to chisel a few dollars on your income tax, be sure and tell the family at the dinner table that night how smart you are. This should convince the youngsters that stealing is all right if you can get away with it.

(10) Never check up on where your youngsters are in the evening. Never mind what time they get home. Never, never, try to learn anything about their friends. This one is almost sure fire.

As Christians, we must set the example to the world with truly Chritian homes. We cannot expect the world to live as Christians until they are converted to Christ. But by showing them by precept and example the value of such homes we can lead them to want Christian homes themselves.

HERE AND THERE

Niagara Falls, Ont.: This church is working on plans for a campaign in June 1965. **Brother Whitelaw** spoke about the work in the Niagara **Frontier** at the **Michigan College Lectureship.**



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Protestant and Roman Catholic New Testament, published by Iversen-Ford Associates, New York, N.Y., 435 pages, given to new subscribers to Christian Heritage.

Here, within one cover, we have two translations of the New Testament, one Protestant the other Roman Catholic. At least these are the generally accepted terms for describing these translations. Actually, the New Testament is neither Protestant or Roman Catholic, simply Christian.

The so-called Protestant version in this volume is the Revised Standard Version. It is commended for its combination of modern English clarity with close adherence to the majestic style of the beloved King James Version.

The Roman Catholic Confraternity Version is used in this book because, like the Revised Standard Version, it is a translation into modern English. It carries the Imprimatur of the Roman Catholic Church as an approved version. The average reader will be surprised to find little basic textual difference between the two versions.

It would seem that this volume would be of great help to anyone interested in comparing these two versions. It would be especially useful to those engaged in discussion regarding Roman Catholicism and related questions.

The only way you can obtain this version is by subscribing to Christian Heritage magazine at $3.00 for one year. This magazine is devoted to issues between Roman Catholics and non Catholics. While readers of the Gospel Herald will not agree with everything in this magazine, they will find it informative and interesting. The address is Christ's Mission Inc. 275 State Street, Hackensack, N.J. 07602.

Holy Ground, Expositions from Exodus by Douglas M. White, Baker Book House, Grand Rapids, (In Canada, G. R. Welch Co., Toronto), 144 pages, $2.50 (plus exchange in Canada).

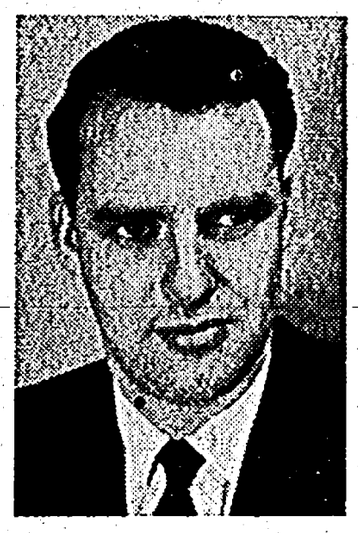
This is a volume in Baker's **Evangelical Pulpit Library**. The author, a Baptist minister, gives us some good sermons on a neglected part of God's Word. The expositions are well outlined and carefully written.

There are several other volumes in the **Evangelical Pulpit Library** now available. These include **Christ in You**, An Exposition of the Epistle to the Colossians; **Sermons from the Psalms** by Calvin P. Swank; **Expository Preaching Without Notes** and **Sermons Preached Without Notes**, both by Charles W. Koller; **Wrestlers with God** (on the prayers of the Old Testament) by Clarence Macartney; and **At The Master's Feet** (on the Sermon on the Mount) by H. H. Hargrove.

HERE AND THERE

Ottawa, Ont.: Warren Whitelaw of Niagara Falls, Ontario held a meeting here for a week beginning October 18th.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

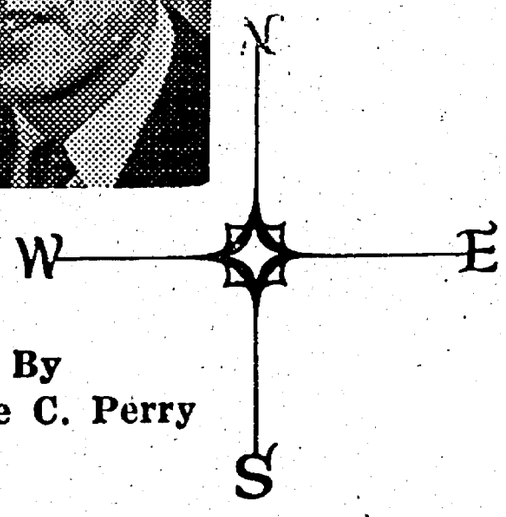
THIEVERY IN THE BIBLE

1. What did Rachel steal from her father when her husband Jacob took her from Laban's home?
2. What object did Joseph have planted in Benjamin's bag of grain to make it appear that it had been stolen?
3. What did the Law of Moses require of a man who stole a sheep and destroyed it?
4. To whom was John the Baptist speaking when he said, "Rob no one by violence or by false accusation, and be content with your wages"?
5. What man did Jesus describe as "a thief and a robber"?
6. Name the only safety deposit box totally proof against thieves and robbers, as identified in the scriptures.
7. What prophet recorded these words of God: "Will a man rob God? Yet you are robbing me"?
8. Name the robber that was released when Christ was retained to be crucified.
9. To what church was Paul talking when he said, "I robbed other churches by accepting support from them in order to serve you."
10. Complete Paul's statement: "For you yourselves know well that the ..... of the ..... will come like a thief in the night."

ANSWERS — 1. Gods, (idols) Gen. 31:19. 2. Silver cup, Gen. 44:2. 3. Return four sheep, Ex. 22:2. 4. Soldiers, Lk. 3:14. 5. Whoever enters the sheepfold over the wall rather than through the door, or that attempts to gain heaven without Christ, Jn. 10:1. 6. Heaven, Mt. 6:19. 7. Malachi, Mal. 3:8. 8. Barabbas, Jn. 18; 40. 9. Church at Corinth, 2 Cor. 11:8. 10. Day, Lord, I Thess. 5:2.



HERE AND THERE



By
Eugene C. Perry

As suggested last issue, we do not plan to publish an issue for January since we have already issued more than the 240 pages which complete this volume. Our office will be closed from December 18th until the new year. We trust that this will not seriously inconvenience anyone.

This issue is being mailed a week late and the February issue will go out one week early so that the spaces between issues will not seem too great. This means that copy for the February issue should be in our hands by January 12th. The co-operation of all is appreciated.

Halifax, N.S.: The **Morris Thurmans** of **Easton, Mass.** were scheduled to conduct teacher training and men's training classes at this place, November 16-20. "Prospects for home studies this winter look good." A drop in financial support both local and outside is tending to hamper the work.

Lachine, P.Q.: The floor is poured and the walls and partitions going up in the new building which the foreman says will be ready for the new year. Additional finances are still needed. Hopes for getting exhibition space at the 1967 **World's Fair** seem quite slim at this time as "ecumenicism" is to be the emphasis. Two members have moved in from **Jamaica** and a French speaking brother has sought acceptance. **S. F. Timmerman** will need a source of support after June 30, 1965 but expresses his intention to stay with the work even if his efforts should be hampered by the necessity to seek secular support.

Quebec, P.Q.: Things look encouraging here. I have visited, or otherwise contacted all those from **Quebec City** whose names and addresses I had received from **Montreal,** Paris and the **World's Fair.** At least four seem especially interested and I hope to get some home Bible studies started with them. We are also passing out material from door to door and placing ads in both the English and French papers of Quebec City, offering our Bible Courses. We hope to locate a suitable meeting place for public services in the near future.

—**Owen Aiken**

Kingston, Ont.: Bro. Thompson moved to **Carman** at the end of June and this church is now dependent on local talent. **Chuck Harvey** of **Toronto** conducted a five night cottage meeting training series in July. **Bro. Hanlin of West Virginia** held a meeting, Oct. 4-14 and **Bro. Eddy** of **Ohio** is to be here for a spring meeting.

Ajax, Ont.: Two were recently baptized at this place. The membership at **Ajax** now stands at 44.

Newmarket, Ont.: A family of three were obedient to the gospel on October 11. From 16 members at the end of the campaign this summer, this congregation has grown to have a membership of 30. **Magnar Knutson,** the evangelist, is working under the sponsorship of the church at **Allan Park** in **Detroit.**

Toronto, Strathmore Blvd.: One was restored recently.

Hamilton, Fennell Ave.: Eleven were baptized and two restored in the meeting held by **L. Wesley Jones** at this place.

Beamsville, Ont.: During the meeting held by **David Johnson** of Hamilton in October the young son of **Brother Thompson** was baptized. We rejoice with him.

Fenwick, Ont.: "Things continue to go well in planning our "Christ For The World Campaign" for the **Fenwick - Port Colborne** area. We are asking brethren everywhere to join with us in prayer for God's blessings upon us and all the works being done for the glory of God. December 31st is a time when Christians enjoy fellowship while waiting for the new year to come into being. We ask you, brethren, wherever you are on this night to join with us in a time of prayer. Plans are at **Fenwick** to meet at the meeting house and there join our hearts in prayer to God. Will you not join with us at that time?"

—**Max Craddock**

Tintern, Ont.: One was restored on November 22. This church is still seeking the services of an evangelist.

Jordan, Ont.: On November 1, one was baptized and two restored at this place. Following a series of home Bible studies **Glen Nichols** was baptized on the twelveth.

London, Ont.: Bus transportation is being tried for Bible school children. There are 10 classes being taught for all ages.

Tillsonburg, Ont.: A regular Bible study in homes was started here on October 29th.

Windsor,, Ont.: "We recently closed out Fall Meeting with **James B. Crotts of Princeton, Kentucky,** doing the speaking. The meeting was well attended and one was restored."

—**Ray L. Miller**

Barrie, Ont.: "After literally years of negotiation, **Herald of Truth** television will begin on Channel Three, Barrie, on January 3rd. This results from much prayer and hope throughout **Central Ontario.** It is an expensive contract, by some standards. While we will be given the films by the wonderful brethren who produce them in **Abilene,** the time on the air will cost $171.00 per week.

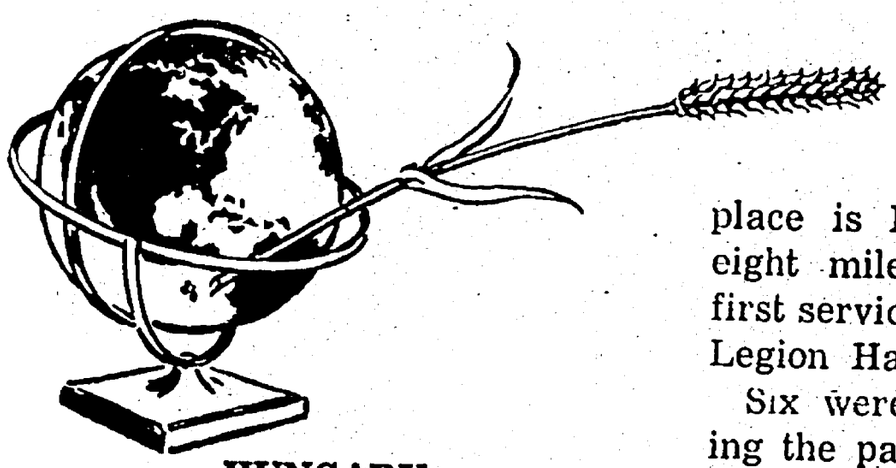
"It is hoped that by the time you read this, more than eighty per cent of this will be promised by Canadians, as there are over 325 members of the church in the prime coverage area, exclusive of **Toronto.** We believe **Toronto** brethren will also want to participate. Slightly over fifty cents each from those who live in the coverage area would pay for the programme, and we would never have to ask for a penny of help from brethren in the South. See the advertisement in this issue.

"On Thursday, November 12, brethren from **Collingwood, Newmarket, Pine Orchard** and **Barrie,** met together to discuss plans for the 1965 Campaign. Dates will be June 10, with eight days of preaching, commencing June 14. Theme for '65 will be **"Let Christ Reign."** Since we are able to make this announcement now, we hope many Ontario brethren will be joining us for several days of this special effort.

Watch for announcements soon

(Continued on page 21)

GLEANINGS FROM FOREIGN FIELDS



HUNGARY

Brother Bob Hare, who visited Hungary in 1960 but was refused entry in 1961 and 1962 was recently granted a visa. He had been invited by the Church of the Brethren. He met with these people in discussions and meetings every night for a week. On Wednesday night, October 28, 350 people crowded into the small hall. Similar crowds attended services three times on Sunday.

Hare writes, "I found a great hungering and thirsting for the truth everywhere I went. The people behind the iron-curtain seem to have a deeper and more earnest longing for the truth than those in western Europe." A man from Romania who was present invited him to his country for Bible studies. Many Bibles have been sent into Hungary and a correspondence course in this language is being planned. Prayers and finances are needed to support this work.

SCOTLAND

Since the campaign closed on the sixth of September there have been an additional five baptisms and one restoration. This makes a total of 35 people baptized and five restored. Included in the baptisms were five couples, nine teenagers and a lady in her 70's. Less than one third of these had any previous contact with the church. Roy Henson of Moss, Tennessee has remained until the new year to help with follow-up work. He has financial support for one month of this period only.

This church, where Phyllis White is located, started five years ago with six Scottish members and two American families. The membership is now 94 and there is a new building seating 225 and 14 classes in addition to the adult classes on Sunday.

IRELAND

Brother Thomas E. Hahn with his family is being supported in a new location in Ireland by the Arlington, Virgina church. The place is Lisburn, a city of 18,000 eight miles south of Belfast. The first services were held in the British Legion Hall on November 1.

Six were baptized in Belfast during the past month. Jack Stevenson and Jim McGuiggan are the evangelists there. The wife of a man who had been baptized by brother Cooper five years ago was baptized in Coleraine where Bro. C. H. St. John is the evangelist.

JORDAN

"We are happy to be able to report that Sunday Brother Victor Joseph came and confessed sin and asked for the prayers of the church." —Everett Huffard.

Brother Dick Biggs, serving the church in Knox City, Texas, formerly a successful building contractor, has made plans to go with his wife to join the Everett Huffard family in Jerusalem, Jordan. Plans are being made to expand all phases of church work in Jerusalem with plans being made for the building of an adequate building to house extensive activities in the city.

ISRAEL

Farouk Qubty, a native of Nazareth, who has been evangelizing in his native land since graduating from A.C.C. in 1962 writes, "We are now ready to open our campaign and construct two church buildings in Galilee, Israel." A two year program has been launched by the Western Avenue Church of Christ in Toledo, Ohio. At the present time there are 66 members of the church in Israel — 60 Arabs and only six Jews. However, there are between 300 and 400 prospects and works are envisioned in eight cities besides Jerusalem.

PAKISTAN

"My family and I have been here teaching school for about a year, and have worshipped alone until about eight weeks ago when we were joined by another family of Christian school teachers. We are attempting to get something going with the Pakistanis, and now have almost 100 enrolled in a Bible correspondence course, which we only started in June. The church is on the march, and it is truly a thrill to be a part of it all. Since 1960, Christians have begun to meet in six major points in Pakistan (two of which have fulltime missionaries and are on a firm footing) plus several village works; and in two major points in India, which you know about, and other village works. Our latest arrival is a Bro. J. C. Phillips, Taj Mahal Hotel, Bombay, India, who is a school teacher like myself, and hopes to do some constructive Christian works while here." Samel T. Lanford

INDIA

"The Lord continues to bless our efforts to reach the people of South India with the gospel. The last 2½ weeks have been spent in the State of Andhra Pradesh. We contacted three different groups who had started independent work and preached among them. There were many things that we found according to the New Testament pattern. We found among most of these people a willingness to practice the way of the Lord more accurately where they were in the wrong.

"There were 146 baptized during our ministry in that State. One of the workers here reports three baptisms during our absence. A report from the workers who recently came to us from the Christian Church reports 41 baptized. Today we baptized a brother of our Telugu translator and interpreter. There have now been 623 baptized since we have been in the Madras area.

"Brethren pray HARD that we have the needed wisdom to carry out the great task before us. Pray for all these babes in Christ."

—J. C. Bailey

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January 26-29

THEME "THE MIND OF CHRIST"

STUDYING The Philippian Letter

DAILY

Three Major Lectures, Special Classes For Men, Women, Preachers and Elders, Special Feature Luncheons, Mission Reports, Christian Education Fellowship Dinner

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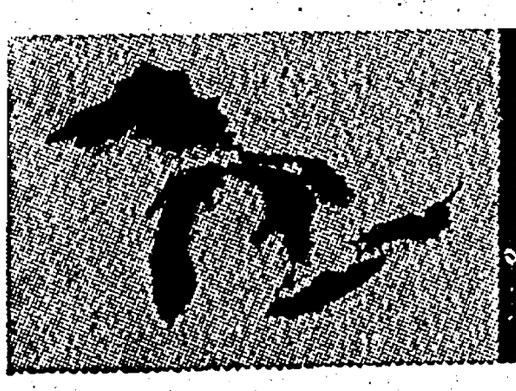
OUTSTANDING

The Great Lakes Bible Lectures — The Mid-Winter Major Gathering of Brethren in Eastern Canada and the North-Eastern States for Edification and Fellowship

CONTACT

Lectureship Co-Ordinator, FRED R. SMART

For Further Information, Housing Arrangements, etc.

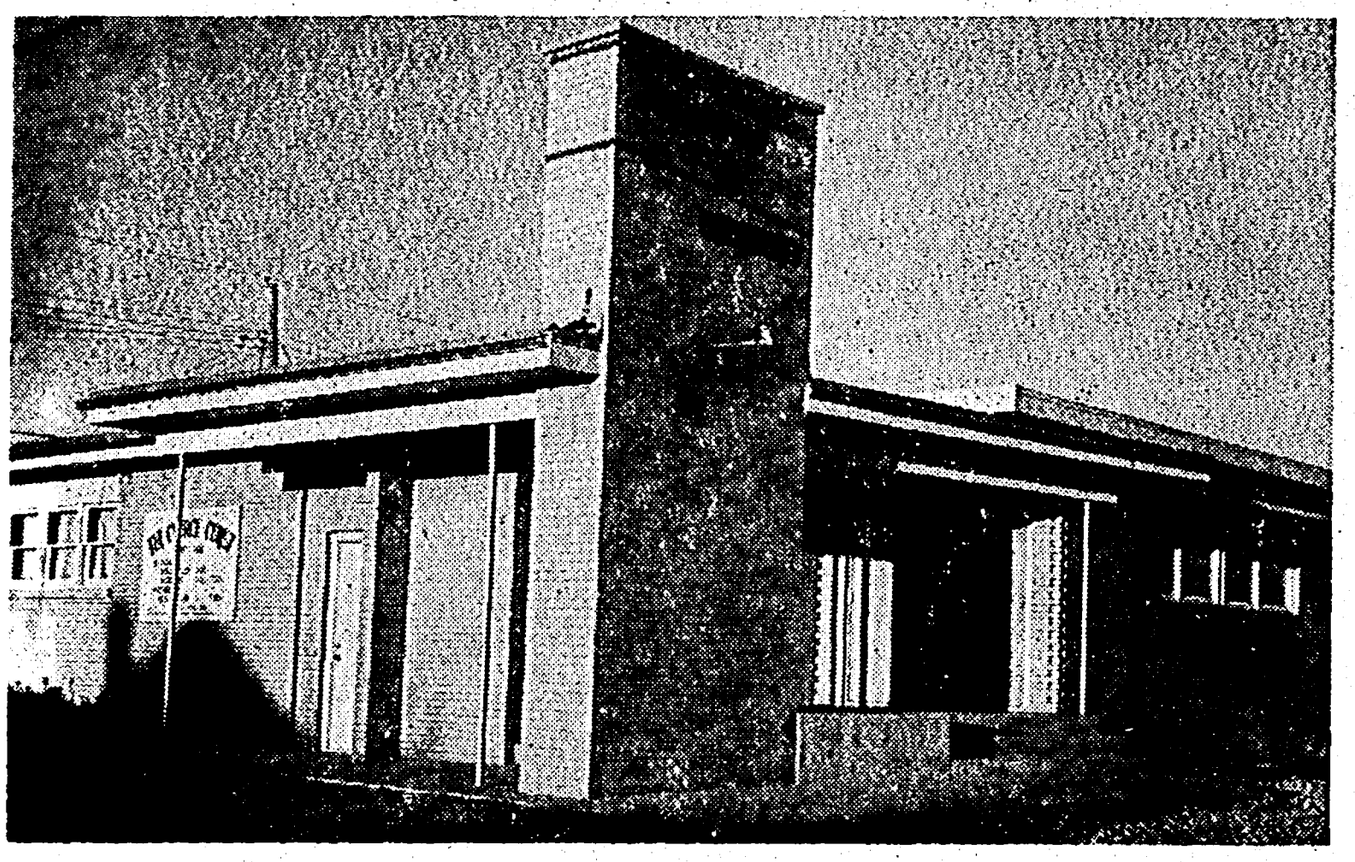


Great Lakes Christian College

Beamsville • Ontario • Canada

Geoffrey Ellis, President Eugene Perry, Principal Fred Smart, Executive Asst.

History Of The Congregation At Estevan



Estevan Meeting House

Earliest records available show that perhaps the first Christians to live in Estevan were Brother and Sister Thomas Orr, parents of Bro. Wilfred Orr. This family moved to Estevan in 1919 and met in their home until the coming of Brother H. A. Rogers in 1921. With the evangelistic efforts of Brother Rogers and the continued work of Brother Orr there was a total of about 20 converts in the next two years. Property was purchased at 1014 Second Street and a basement was built in which services were held for the next few years.

During the mid-twenties the congregation grew to about fifty members and elders were appointed. With the difficult times of the late twenties and early thirties, many of the members moved away to seek their livelihood, and as happens many times, many members just left. The property was sold in the late twenties and services were held in various homes for a time. During the 1930's it seems that the only member left in Estevan was Sister Eric Johnson. About 1939 Cecil Bailey, then living in Oungre, Sask., began coming to Estevan once a month to hold services, and later Brother Hector McLeod continued these monthly trips until 1944, when Brother Norman Hoffman, an elevator agent, was moved to Blewett, Sask., a small hamlet a few miles out of Estevan. Worship services were started regularly at the Johnson home, continuing there until the Hoffman's moved to Estevan when services were moved to their home.

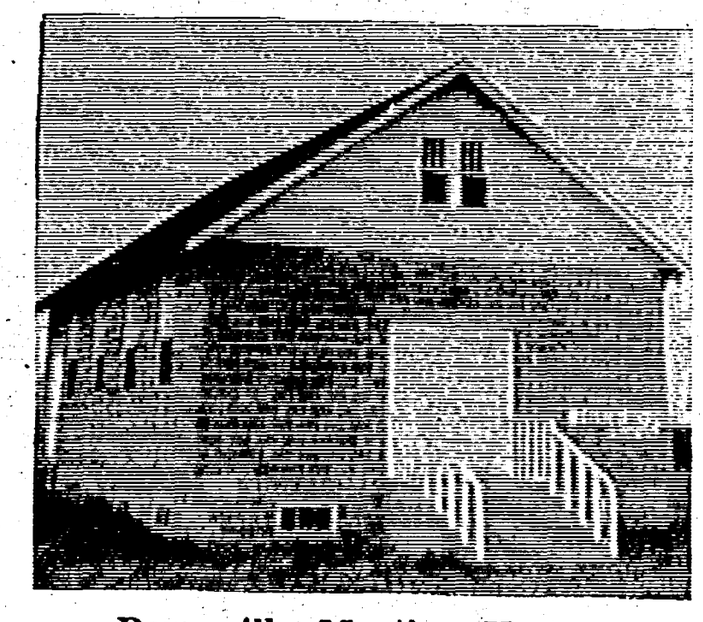
Brother Hoffman was perhaps our first 'located preacher', although he was paid very little, but this did not deter him from bending his energies to spread the gospel in this area. In late 1946, property was purchased at the present location and a modest building was begun, with the official opening in the spring of 1947. Brother Hoffman and family left Estevan shortly thereafter and Brother Morris Bailey and family moved here to work with us, continuing with us until late 1948 or early 1949.

In the spring of 1949, the congregation at Estevan hired it's first fully supported evangelist in the person of Brother Louis Pauls. At the same time, a very small house was purchased as a residence for the preacher, and Brother and Sister Pauls moved in. The church enjoyed a period of growth during this time, both in the form of converts and Christians moving to Estevan from some of the surrounding areas. Bro. and Sister Pauls moved to Ontario in 1952 and for the next year or more we were without a located preacher, the brethren taking turns in speaking and making use of neighboring preachers when possible.

In 1954, Brother Richard Dacus agreed to come and work with us, and in order to accommodate him and his family, we embarked upon

(Continued on page 19)

Perryville Church



Perryville Meeting House

The Perryville church near Punnichy dates back to March 31, 1918 when Fred Perry gathered a handful of disciples together for breaking of Bread. Those present were: Fred Perry, Austin Perry, their father, Charles Perry, Isabelle Williams and Frederick and Catherine York. Worship services were quite regular in homes in the years to follow. In December, 1918, H. A. Rogers preached in a meeting with eight conversions in the Perryville community. In November, 1931, D. A. Sinclair held meetings and made converts. Eleven were added at this time. Gordon Sinclair worked with his father and stayed through the winter. Meetings were conducted in the Perryville school. In June, 1927, W. E. Morgan from Texarkana, preached in a meeting with one convert.

D. A. Sinclair moved here in the spring of 1932 and stayed until 1938. The Gospel Herald was started here during this time edited by Robert Sinclair and mimeographed in a farmhouse in the Perryville district.

Bible School was first held here in 1933. Brother Wilfred Orr and D. A. Sinclair helped with this school and Brother D. A. Perkins did the speaking. The plans for this school were made by Brother D. A. Sinclair in the summer of 1932. The ladies canned Saskatoons, Rhubarb, and Prunes. Men cut logs to put up a building for the school.

Some who have helped with Vacation Bible Schools and Gospel Meetings are: J. C. Bailey, Manley Jacobs, Hector McLeod, Cecil Bailey, H. A. Rogers, Morris Bailey, S. C. Kinnington, Magnar Knutson, Jim Hawkins, Gordon Pennock, Louis

(Continued on page 14)

Bengough, Saskatchewan

About the month of February in 1931, a tall young man, named Carlos Bailey, now known to us as Brother J. C. Bailey was in touch with a family, formerly from Ogema, namely, Mr. and Mrs. Mont Lock. He had come from Ontario but at the time was living in Ogema, Saskatchewan, with his wife and family. He drove a Model A Ford touring car.

He arranged for house meetings in their home.

As interest grew, Mr Bailey was invited to hold meetings in the home of Mrs. L. Pennock.

Crowds grew larger as interest increased. Soon the home of Mrs. Pennock was not large enough to accommodate the crowd, so with the permission of the Lambton school board, the meetings were moved to the Lambton school house about six miles South and East of Bengough.

Meetings grew more interesting as time went on, and people started going forward in answer to the call for Christ. Among those who accepted their saviour were Mrs. L. Pennock, and many others.

As more people went forward in the meeting, some opposition began to grow, and leaders of denominations were called upon to defend their teaching.

Brother Bailey successfully defended the truth but much bitterness grew among the opposition, some of which was not forgotten for many years.

However, at the close of the meetings at Lambton, if my memory serves me right, some 14 people were taken in a few cars to Radville to be baptized, for there they had a Meeting House with a baptistry in it.

From this time on services after the New Testament pattern were held in the Lambton school house each Lord's Day. and a great interest was shown in Church work.

This period of time of course was known as the dry '30s and some of our members were caused to move away in search of a better livelihood.

As some moved away, some new converts were made. Through the years that followed, faithful Brethren with the help of God carried on this good work.

Finally the Lambton school house was closed and offered for sale, and we were forced to seek a new Meeting place.

Letters written to congregations of the Church all over Canada for support to build a new Meeting house in the Bengough vicinity, brought a good response and with the money the Church had laid aside, and with the help of interested Brethren and friends, a neat little Meeting house was built on the outskirts of Bengough on the east side of 34 highway, where the Church continues to labor earnestly for the Lord with Bible schools, protracted meetings, etc., and have won back a great respect in the Community but give all glory to God.

Through the years that followed the beginning of the Church in this area, here are the names of the Brethren who held protracted meetings and Sunday services for the Church here — Brother J. C. Bailey, Brother Rogers, Brother Petch, Brother Stanley McInery, Brother D. A. Sinclair, Brother Gordon Pennock, Brother Johnny Lewis, Brother Glen Dods, Brother James Burns, Brother Loran Smith accompanied by the Jackson family, and of late Brother Currey accompanied by

PERRYVILLE CHURCH

(Continued from page 13)

Pauls, Herb Foreman, Richard Dacus, James Burns, Allan Mitchell, Jim O'Neil, and Buford Pittman.

We have had a part in mission work. The areas we have given assistance to are: Brandon, Prince Albert, Ray McMillan in India, Betty Roemer in Germany, Betty Bailey in Africa, and the Allen Bells in Africa.

Some of the men who have had their start here in the Lord's work, are: Norman Straker, Walter Straker, Bernard Straker, Roland Olson, David Olson, Claude Perry, and Fred Perry. Brother Claude Perry taught Bible Classes here for many years and now preaches regularly in Selkirk, Ontario.

—A. Perry

Carnduff Church of Christ

The Church in Carnduff had its beginning in August of 1958 when Mel Brandt and his family moved there. Worship services were held in their home until Glen and Raymond moved away and at that time Brother and Sister Brandt worshipped with the Church in Estevan.

A series of meetings were conducted by Stephen Ennis, followed by a fruitful effort on the part if Carl E. Johnson, who drove from Estevan each Sunday to help with the worship service and arranged Bible studies which resulted in five baptisms. During this time another concentrated effort was made by Brothers Fisher and Kennedy in another series of meetings.

The Church offered to purchase the old Baptist Church building after renting it for some time but lost out to a higher bidder. Therefore, at the present time, the Church meets in the public school auditorium and has set up a "building fund" hoping to build in the near future.

In the Fall of 1964, Cecil Bailey's moved to Oxbow, Welland Drader's took up residence in Carnduff, Dorothy Davies at Carievale, and all meet to worship at Carnduff along with the Coulter family from Frobisher. This gives us a regular attendance of 14 adults and 10 children. Brother Bailey teaches adult classes and does the preaching.

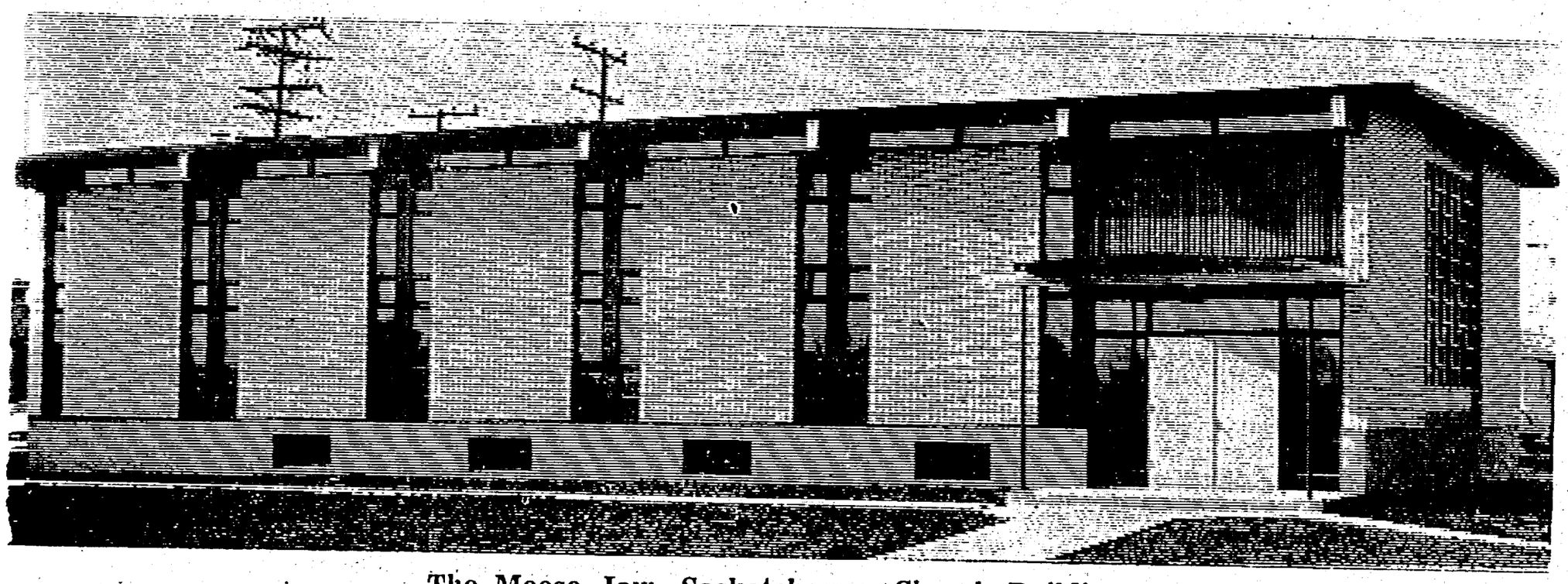
—W. B. Drader

Brother Mathes and Brother Clyde Adams, Brother Wilfred Orr, also Brother Wicks, Brother Eugene Perry, and Brother Donald Perry, who laboured earnestly for about two years with the Brethren here, also Brother James O'Neil as well as Brethren from both Weyburn and Regina. Surely these Brethren will be greatly rewarded for a faithful effort to extend the Church of the Lord in this area.

Should I have omitted the names of anyone it is simply an oversight and surely not intentional.

—George Ashby

The Moose Jaw Church



The Moose Jaw, Saskatchewan Church Building

Services of the Church of Christ in Moose Jaw date back to the fall of 1941. Like most places where the work of the Lord started, there were just a few members. The first services were held in the homes of members. Seeing the need for a larger place to meet the members started to meet in a Boy Scout hall on McDonald Street.

The first series of gospel meetings were held in the fall of 1944. The meetings were conducted by the late Bro. H. A. Rogers.

Once the hall became inadequate to meet for services, plans were made to build a church building. Property was purchased on the corner of Home and Main Streets South and work begun on the basement of the new building. The basement was dug by using a team of horses. All the cement was mixed by hand which some of the members will never forget. By the fall of 1946 the foundation and basement was completed.

In 1947 Bro. Wilfred Orr and family moved to Moose Jaw and he took up the work of preaching the gospel in this area.

The members with the help of Bro. Orr worked on the top part of the building. On November 28, 1948 the first services were held in this building. The years passed and the number of members increased as people moved to the city and as people obeyed the gospel. It was evident that plans would have to be made to obtain a larger place to meet. In 1961 property was purchased in a developing area of the city. In February 1964 a contractor was engaged to construct a building on this property. The first services were held in this new building on Sunday, October 4, 1964, followed by a series of gospel meetings conducted by Bro. Jim Hawkins of Victoria, B.C. The building will seat 250 in the auditorium and the basement has very adequate Bible class facilities. Parking is also provided on the property.

The membership of the congregation is 95. Although the membership has been increasing approximately 65, including children have moved from this area in the last five years. Sunday morning attendance is about 120.



Brother Bruce Tetreau

Over the past years several preachers of the Gospel have worked with this congregation; some giving part-time and some full-time to the work of the Lord. Some of the men who have worked full time were: Bro. Wilfred Orr, Bro. Roger Peterson, Bro. Hart and Bro. J. C. Bailey. Bro. Bruce Tetreau who is presently working with the congregation, has been here for one year.

Our weekly radio broadcast which was off the air for sometime was revived this spring. This is supported by congregations in the United States.

This past summer our V.B.S. was held in a public school in the area where the new building was being constructed. The school was very successful with a record attendance of 162. This was about double any school previously held here.

At present a personal work program is being organized. Cottage meetings are being organized and set up. Film strips are being used as an aid in this teaching.

Thus far this year three series of gospel meetings have been held by: Bro. L. Fisher, of Oregon, Bro. Duke Gregor of Alabama, and Bro. J. Hawkins, Victoria, B.C.

If you are travelling or visiting in this area we give you a warm welcome to visit and worship with us.

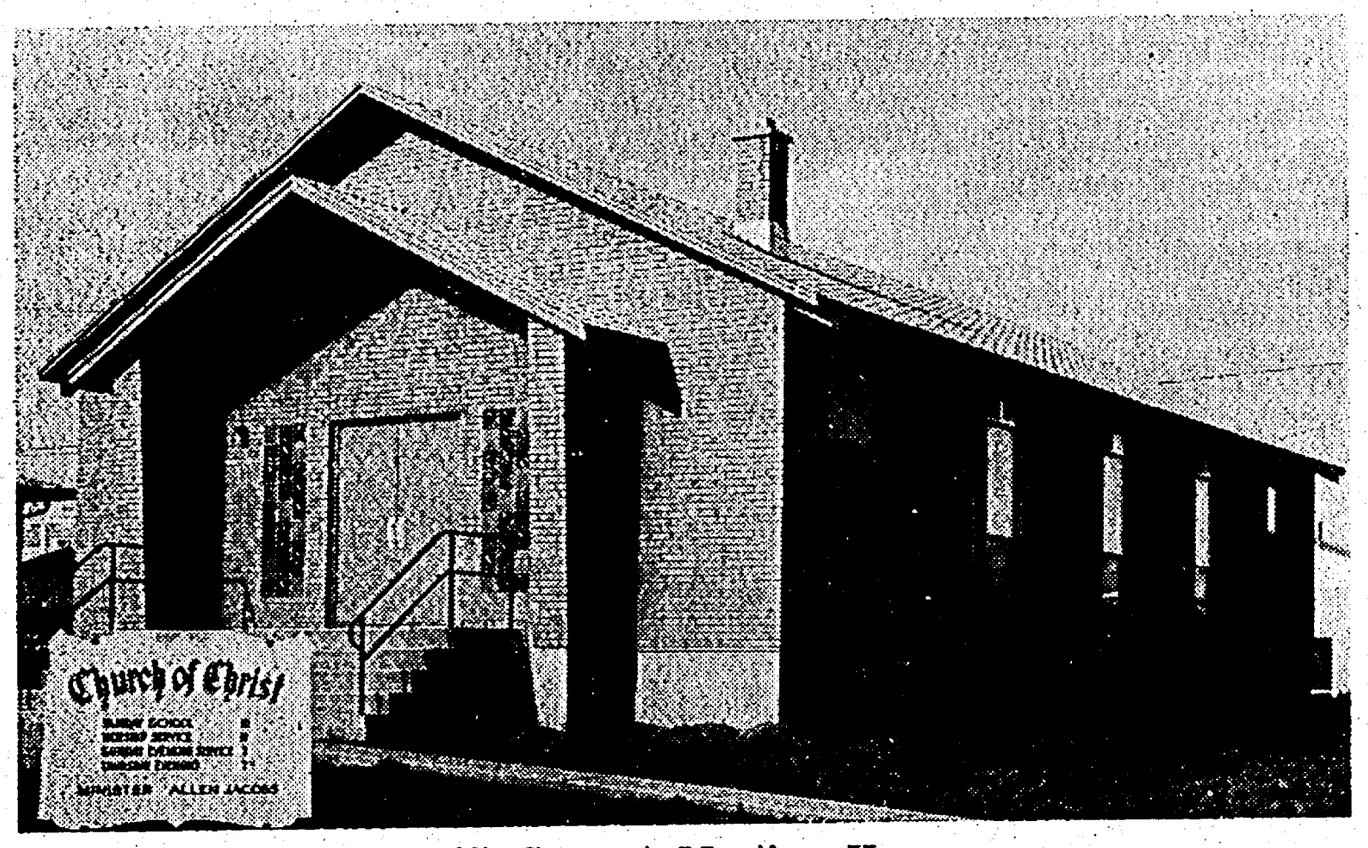
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PERSONALIZED ATTENTION

Swift Current, Saskatchewan



Swift Current Meeting House

To my knowledge Swift Current was without members of the church until 1947, when three brethren (Wilfred Orr, George Clark and James McCuaig) united in a business venture. Brother Clark and Brother McCuaig moved here with their families, and were joined by Sister Jenzen. These few members spread the Lord's table in their homes. This continued for about two years. Brother Clark, then moved to Melfort, Saskatchewan.

In the five years that followed one attempt was made with a gospel meeting. Brother J. C. Bailey did the preaching for this meeting but the meetings were discontinued. The attendance did not warrant continuing the services. However for the greater part of the time the Lord's supper was served in the homes. Brother and Sister Ellis also moved here during these years, others have come for short periods.

Brother Alvin Jenning was preaching in Saskatoon and became very interested in this work. It was by his effort that Leon Clymore came to Swift Current in 1956. Bro. Clymore stayed for ten months and then returned to the United States. While he was here the congregation rented a hall which they continued to use until they moved into the basement of the building, which was being constructed, in 1962. Brother Clymore did a great deal of visiting in the area and is remembered by many in the area even now.

Through those years my wife and I were interested in Swift Current. Having made some preparation to preach we decided to move to Swift Current which we did in September, 1960. For the first two and one-half years I continued in secular work. However we have been fully supported in this area since January, 1963. At first, when it was needed the most, the brethren at North Weyburn sponsored us. At present the Kansinton Park Church in Kansas City are overseeing this work.



Brother Allen Jacobs

In Saskatchewan the work is slow. Swift Current has been as other places. However, during this year we have had four adults baptized. Good friends have been found in the city and we hope that we are at the beginning of a great work. We have a fine building. Some finishing is yet to be done, but it will be in good order for our "welcoming service" which we have planned for October 18.

Since we have been in Swift Current, some have come and gone, among which were the Gates family and the Ericksons. Leaving also was one of the first men to come. Brother James McCuaig moved to Creston, B.C.

To present the teaching of Christ, we have conducted two Vacation Bible Schools and six Gospel meetings. At present the Herald of Truth T.V. is carried on the local station. We believe that the program is doing much good.

We must plan a greater teaching program for the future. Our building is ready except for pews and other small details. Now we must present CHRIST. To do this we have a "Campaign for Christ" planned, also a full religious census. Gospel meetings are planned for each night, October 18-25. The sponsoring church is organizing this effort for us. In years to come every avenue must be used to complete the task before us.

Men of Faith have continued the spread of the church over the whole world. Swift Current has never lacked these. Every time an effort has been made here, the Horse Creek brethren have stood fully behind that work and here acknowledge their continued support. Others, many of whom are in the United States, have shown their faith when presented with the challenge. The church in Swift Current publicly thanks these faithful people. May we now have the faith we need for our task.

HERE AND THERE

Burnaby, B.C.: E. P. Lake is now settled into the work at this place having returned from England. He writes, "It would appear that a good work can be done here at Burnaby as we attempt to build on the good foundation laid by faithful brethren over the past several years. Granny White church in Nashville, Tenn. is supporting us in this work and will continue to do so until such time as the church here is self supporting.

Nanaimo, B.C.: The meeting with Jim Hawkins of Victoria was postponed until November 15-20.

AN OPEN LETTER

(Continued from page 1)

you last actively engaged in work and activities for the glorification of God? How long has it been since you helped an unbeliever towards a better understanding of the Word of God?

How many excuses have you used to avoid the responsibilities of being a Christian?

How many potential children of God have you led into the waiting arms of the Devil?

To make it short. Do you really care what happens to Christ's Church or are you so tradition bound that you have forgotten the real reason why you attend the services and the real reasons for partaking in the Lord's Supper?

Are you bound and shackled to tradition? Do you work for God and attend Church because you are expected to or because your father and his before him did it?

If your answer is positive to these questions, then why bother to attend? Is that going to help your salvation?

Let us take a closer look at the foregoing questions. These questions are important because they form a basis for the growth of Christ's Church.

First. Why did I delay making a decision for Christ? Was I bound by the handcuffs of our daily life?

In today's fast paced, highly materialistic, greedy society, who is not handcuffed? We let ourselves willingly become slaves of the material riches that surround us. We dedicate ourselves with almost fanatical fervor to the achievement of personal wealth. All else is taking a second place. Television programs have become more important than our promises and responsibilities to God.

Those, brethren, are the handcuffs of our daily life. Lift up your hands and listen to the rattle. Or are you an exception?

Second. Was there bitterness in my heart that was hard to overcome?

Yes. bitterness because of the behaviour of my fellow men. It seems that most of the time we cannot see beyond the boundaries of our own little world. Ourselves is our one and only concern. There is not even concern for Christ, we are only concerned with Christ in times of need and hardship. As soon as those times have passed, we forget Christ, we feel that we don't need Him any longer.

Third. Did I put baptism off because "there is always tomorrow?"

Yes, but in today's world who can be sure that there will be another tomorrow? And if there's not another tomorrow. are you ready? Or did you put it off?

This is why we are positive that there is only today and we cannot afford the luxury of waiting for another day. There may not be one.

Fourth. Did Christian brothers and sisters hold me back from joining Christ's army?

Sadly for me and probably shocking to you I must also answer yes to this last question.

It is human to look to others for guidance and examples. Being added to the Church of Christ is a major step in every one's life. Like a small child, a potential member looks to others for inspiration. If one looked up to you for guidance, how would you fare?

When a new member walks into the Church and finds that half the pews are empty, that the members present are more interested in who's there and what they're wearing, when this new member gets the distinct feeling that he is witness to a routine, then who can blame him for not being interested. When there's lack of enthusiasm, it does not rub off on anyone, only the indifference does.

After a few months or maybe even years the new member suddenly finds that his individual willingness and desire will make him a child of God. But still he wonders, where is the dedication, the total surrender that Christ demands? If Christ's Church in this well fed, prosperous hemisphere could muster a quarter of the dedication that communism demands of its members, we would experience a spiritual revival that would be without precedent.

But let's face it, we have it too good. We don't know the horror of death, the pain of hunger, we don't know what it is to live in an unheated shack with the wind howling around us. No, we don't know all this and we really don't care. All that is so far away.

We just don't know what to be thankful for, we take all we have for granted.

Our thanks to the Lord has become tradition and routine.

How about you? Are you a routine, tradition bound child of God? Or do you want to burn the earth with your fervor and enthusiasm, shout his glory from the rooftops? Do you want to give yourself to Him?

Do you want to live up to the promise of your baptism, to dedicate yourself?

Or was that a routine matter?

ANNOUNCING

The Church of Christ at Kelowna, B.C. would like to announce to sister congregations that a new congregation has been formed recently. There are presently ten residential members meeting regularly to worship and serve God. Although we are few in numbers we are assured that the Lord meets with us (Matt. 18: 20).

Many Christians pass through to the coast via the Southern Okanagan. We wish to extend a hearty welcome to you, to come and worship with us at your convenience.

The church meets each Sunday at 11:00 a.m. at Bro. Sam Shinn's residence, a block and a half south off Highway No. 97 on Hayne's Road. Mid-week Bible study is held on Tuesday evenings.

We wish to thank the Gospel Herald for this opportunity to announce the birth of another congregation.

Bro. Sam Shinn, phone 765-6016, Bro. E. R. Parker, phone 765-6090.

HERE AND THERE

Winnipeg, Man.: A widow has obeyed the gospel as an immediate result of the census being taken by the campaigners during which she agreed to view a series of filmstrips. During the week of October 18 workers called on 4,000 homes and set up eight more Bible studies. As of November 1 there were 34 Bible studies in process of which 12 were being conducted by members of the Osborne street church.

MISSIONS CONFERENCE AT WEST ISLIP

by S. F. Timmerman, Jr., Lachine, Quebec

One of the most stimulating and encouraging meetings which it has ever been our privilege to attend was conducted by the West Islip Church of Christ on Long Island, New York, from October 21 to 25.

This unusual congregation, composed of some 90 families who moved into this area beginning last year in what is known as the Exodus/Bay Shore project, showed their love for the Lord and for souls around the world in this "missions workshop".

Missionaries and authorities in mission methods were present from a number of foreign countries as well as from the States. Challenges from these various countries were given, together with panel discussions on different phases of mission work.

Stanley Shipp, a missionary to Lausanne, Switzerland, gave the principal address each evening, taking as his theme the text found in Romans 10:13-15.

Reports were also heard each day from congregations on Long Island, where the church has grown from almost nothing twenty years ago to a total of ten congregations at the present time. One of the newest groups is the one at Patchogue, which began a little over a year ago with 30 members and has since seen 29 baptisms.

Among the speakers and panelists were: George Gurganus, an elder of the White Station (Memphis), Tenn. church, a former missionary to Japan and now professor of missions at Harding Graduate Sihool; Phil Elkins, a student of missions at Kennedy School of Missions and Harding Gradhate School; Howard Norton, a missionary to Sao Paulo, Brazil; Lucien Palmer, a former missionary to Nigeria and presently serving as president of Michigan Christian Junior College at Rochester, Mich.; Ira Rice, missionary to Malaysia; Conrad Steyn, a mission ary in Capetown, South Africa; Carmelo Casella, formerly a missionary in Australia and now serving with the Bethpage church in Long Island; and Jim Kite, a vocational missionary to Long Island and an engineer with Grumman Aircraft.

The Dominion was represented by Wesley Jones, minister of the church in Barrie, Ontario, and S. F. Timmerman, Jr., formerly a missionary to Belgium and presently directing his efforts toward French Canada in the area of Montreal.

All these speakers participated in the round-table discussions covering a wide range of subjects: group efforts in the mission field, preparation of the missionary, oversight and support of the missionary, beginning a new work, the indigenous church, and the utilization of national workers.

Among the outstanding impressions which were made during these five days of missions study were the following:

(1) The central and compelling work of the church is that of preaching the gospel to the whole world. Any congregation which does not make mission work its chief concern is failing Christ by not recognizing the very purpose for its existence.

(2) The mission efforts of the church in recent years have greatly accelerated over the pre-War period. However, the rapidly expanding population growth of the earth is surpassing by far the growth of the church.

(3) There are many brethren, especially younger brethren, who are eager to commit themselves to mission work, even at great sacrifice, if properly challenged.

(4) The church has the resources to "preach the gospel to every nation in our generation" provided they are marshalled under the banner of Christ and placed at his disposition.

It was the concensus of opinion of those who attended that this first annual missions conference of West Islip was one of the most richly rewarding experiences of their lives. It is sincerely to be desired and hoped that churches everywhere will envision similar missions seminars. They will serve not only to spread the gospel more rapidly around the world, but will strengthen and bless the work at home.

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GATEWAY GLEANINGS

(North Bay, Ont.) Just recently I have returned home from a trip that took me over five thousand miles in different areas from North Bay almost to the Gulf of Mexico.

This trip started with a week's stop at Great Lakes Christian College where I spoke for their annual "Christian Emphasis" week. This was a week that will not soon be forgotten. The association with the teachers and students of this great institution gave me just one more reason among the many I have for believing in Christian Education. Several of the fine boys and girls here promised to come to North Bay next summer to assist us in the work. I also had the privilege during the week to speak for the Beamsville church of Christ and the St. Catharines church of Christ. The interest these brethren showed in the work of the Lord in the North was encouraging.

The next stop was Birmingham, Michigan. The church here has sponsored us in North Bay from the beginning and the sacrifice that they made many times I am sure will merit eternal recognition. During the next ten days I attended the Michigan Christian College lectureship programme, spoke for the Birmingham church, the East Detroit church, the Garden City church, the Walled Lake church, the Lima, Ohio church, and the Sylvan Lake, Michigan church. Even though some of these are already committed to help us financially next year and others are seriously considering doing the same, the biggest encouragment of this time was in the number that promised to come and help us in our 1965 Campaign. If all come from this area that have shown interest, there will be at least seventy-five adults. Of course some of these may not be able to come but possibly others will be available to take their place.

I had intended to return home after the Michigan area visit but because of a telephone call from Birmingham, Alabama, I had to include a trip there in my plans. The interest and faith that these brethren have shown is something I have never seen before. They have been supporting us $25.00 a month but next year they plan to send $150.00 a WEEK to the support of the work here. Besides this, the closing service I attended there I offered the invitation after the sermon and twenty-five people responded. But it wasn't the ordinary kind of invitation. This was different. I invited people to committ themselves to come to North Bay next summer to help in our campaign. I asked them to put God to a test. I asked them to tell God they wanted to come and ask him to work out the details. While the congregation sang, "I Know the Lord Will Find a Way for Me", these above mentioned twenty-five souls came down the isle in response to the invitation. Needless to say, many tears of joy were being shed as we all drank deeply the goodness of God's Love.

With all these good things coming our way, we have made extensive plans for 1965. (1) A Television programme will start January, 1965 over the local station. (2) Plans call for the first stage of our building to be built by the end of June, 1965. This first stage will have thirteen classrooms and a two hundred-seat auditorium. The classrooms will be in two sizes: 20 x 20 and 20 x 30. (3) Probably more than any of these two is the Campaign planned for June 13-July 4, 1965. Some one hundred to two hundred people have promised to try to come. Some of these will probably not be able to make it but even if half come we will have a good size group. Brother John Allen Chalk from Cookeville, Tennessee (the new Herald of Truth T. V. speaker) will be the featured speaker. There will be four teams, each having a captain, that will take different parts of the city and work. Some of the work that will be done: (1) Teaching Bible studies, (2) Passing out literature, (3) Arranging Bible studies, (4) Office work, (5) Telephone canvassing, etc.

WE NEED: You to pray for us, You to come and help. You to send money to help bring others here, help pay for literature, help pay for advertising, etc. Yes, it all begins with You. Can YOU help?

—Clyde Lansdell

ESTEVAN

(Continued from page 13)

building a modern, two bedroom house. With the volunteer help of all the brethren here, and with help from brethren as far away as Texas (not only financial help, but actual physical, pounding-nails type of help), the house was finished on time and the Dacus family moved in, to remain with us in a happy relationship working in the Lord's Vineyard for the next six years. During this time, in 1956, the first addition to our building was built, consisting of a new entry, office and classrooms, as additional room was needed to accommodate the growing congregation which now numbered well over fifty members.

In 1960, Brother Dacus moved to Sidney, Montana, and Brother Stephen Ennis of Pixley, California, came to work with us, remaining with us until May of this year.

In 1960, we began our largest building venture, the addition of the present auditorium and vestibule, as well as changing the roof of the old building. In May of 1962 this building was officially opened with a capacity audience, both visitors from the city and from other congregations.

We are looking forward to having Brother Jim Pennington and family working with us beginning in February, 1965. Brother Pennington is at present writing his Master's thesis at ACC after having served at Haskell, Texas, for the past four years.

We continue to anticipate increased growth of the Kingdom of our Lord in this area; to this end we pray.

HERE AND THERE

Owen Sound, Ont.: The meeting with **Arvid McGuire** of Alabama closed with increasing attendance and some good contacts with arrangements for home studies with them.

Huntsville, Ont.: We have received the first issue of the **Huntsville Herald**, an attractive and well edited little bulletin being put out by Bro. **Dennis.**

Ice Lake, Ont.: An oil furnace is being installed in the meeting house.

Sault Ste. Marie, Ont., McNabb St.: Don Givens of Coalinga, California held a meeting here recently.

OUR DEPARTED

WOOD

Brother Caleb Wood passed away on October 10th in the Shaughnessy Hospital, Vancouver, B.C. He had been in failing health for some time and passed on peacefully at the age of 76.

Brother Wood was born in England, immigrated to Canada and obeyed the gospel in 1912 while farming in the Kisbey area of Saskatchewan. Moving to Winnipeg in 1916 he was married to Ethel Beamish who survives him with three sons, Kenneth, Don and Harvey and a daughter Joan of Denver, Col.

He was a member of the old Sherbrooke St. congregation in Winnipeg until the Burnell congregation started, when he helped to establish this church which later became the Osborne St. church.

Moving to the Vancouver area in 1960, he became a member of the Burnaby church in which he served as an elder until the time of his death. The funeral was held from the Mount Pleasant Funeral Home with interment in Mt. View Cemetery

The funeral service was conducted by the writer and Brother Earl Severson, Bro. Wood's fellow elder.

—E. P. Lake

* * *

JOHNSON

Carlos David Johnson, beloved son of Bro. and Sis. Carl Johnson of Estevan, was born at Estevan, January 25, 1942 and departed this life, October 27, 1964, at the age of 22 years, 9 months, 2 days. He was baptized into Christ in July 1955.

He had been ailing for more than eleven years, but his constant thoughts and prayers for others, were an inspiration to those who knew him. His last concern, was for a 15 year old boy, in the same room in the hospital who didn't believe in God's existence.

He left behind, his father and mother, two sisters and a brother, his grandfather and a niece besides a host of relatives and friends.

The funeral was conducted from the Church of Christ building by Bro. Cecil Bailey assisted by Bro. Richard Dacus, with interment in Estevan City Cemetery.

"Blessed are the dtad, who die in the Lord.

* * *

BOYES

Many in the Meaford congregation and vicinity were deeply touched and saddened on October 24th, 1964, when sister Helen Patricia Boyes, beloved wife of Kenneth Boyes and mother of two dear children, daughter Valerie and son George passed away in her thirty sixth year. Helen was the daughter of the late George Robinson and sister Philip Petch. Also surviving are two brothers Kenneth and Douglas Robinson and one sister Shirley Robinson besides many other sorrowing relatives and friends.

Because of her quiet and kindly manner Helen endeared herself to all who knew her best. Helpful and concerned about the welfare of others she was ever a dutiful and loving daughter and equally a devoted and dedicated wife "who looked well to the ways of her household and ate not the bread of idleness." She was one in whom her husband could safety trust to always be the center of his affections and give no occasion to anyone to speak anything but well of her.

As a member of the Lord's body she was faithful to the church and attended regularly even when failing health made it seem inexpedient for her to be present exemplifying determination and an incomparable will to serve the Lord in spite of her physical weakness. Thus she demonstrated that the beauty of the fairest flower that grows is not to be compared with the beauty of holiness and a faithful life in Christ Jesus. Helen has indeed left behind a noble heritage and may her virtuous example serve to remind her bereaved husband and the family that those who continue to live in the Lord will die in the Lord and leave blessed memories in the heart of those who mourn their passing and direct all others to follow their course.

The largely attended funeral service conducted by the writer ably assisted by brother Louis Pauls was from the Ferguson funeral home and burial took place in the beautiful Lakeside Cemetery.

—John S. Whitfield

ROBERTSON

On Monday, October 12th 1964, the soul of Sister Charlotte Robertson beloved wife of the late Brother Andrew Robertson of Ice Lake, Ontario, left its earthly habitation to dwell in eternal realms. Sister Robertson (nee Charlotte Baker) had moved to Manitoulin Island with her parents at an early age. Soon after their arrival they found and embraced New Testament Christianity. Throughout her long life of eighty-eight years Sister Robertson maintained an undying faith and loyalty to her God.

She was married to Andrew Robertson in the autumn of 1903. For nearly fifty-five years they walked to-gether until Brother Robertson was called home in 1958. A large family of devoted children blessed their home, and they showered every kindness on their parents in the declining years. Several children predeceased the parents in childhood.

Many tributes could be written of this wonderful woman. Like Dorcas of old, she was a helper of many. Her hospitality was known far and wide. She was "Grandma" to an untold number of us who are not of her flesh and blood. Through her industry and toil she provided abundantly the needs of her family. Her husband was "known in the gates" as He took his place as an elder in the Lord's church, and in the affairs of the community.

Now, she has gone to be at home; her seat is vacant here. We could not wish her back to the sufferings of the body, but how we miss her. Remaining to mourn the passing of this Mother in Israel are three sons: Andrew of Saginaw, Michigan; Charlie and John of Ice Lake; and five daughters: Achsa (Mrs. Frank Thompson) in Oregon; Mary (Mrs. LaFlamme) of Ingersol, Ontario; Martha (Mrs. Clarence Whitfield) of Meaford, Ontario; Agnes (Mrs. Merle Hendricks) of Saginaw, Michigan; Susie (Mrs. Ron Prior) of Gore Bay, Ontario. Also remaining are two brothers; Will (aged 94) and John; also one sister, Mrs Susan Orford. There are also a great number of grandchildren and great-grandchildren. Our sympathy goes out to them all in the loss of a

(Continued on page 21)

COUNSELLING AT OMAGH

Omagh Bible School needs dedicated, Christian men and women to serve as counsellors this coming summer. If you are interested, consider these requirements:

Do you have a genuine interest in young people? Could you spend all of your time, 24 hours a day, in the company of eight youngsters, playing the various roles of parent, teacher, advisor, doctor and companion? Do you enjoy sports, crafts, swimming, hiking and overnight camping? Would you be able to overcome homesickness, tend to hurt feelings as well as hurt fingers, patch up petty quarrels, foster a spirit of co-operation and comradeship in your cabin group, and always remain even tempered and jovial yourself?

What degree of spiritual maturity do you possess? Would you be able to offer good counsel to your charges in solving their myriad of problems? Would you encourage their spiritual growth and character development? Would you be a leader to them in campfire services and cabin devotionals?

Would you give of yourself unselfishly and demonstrate by your speech and actions a good example at all times?

If you meet most of these requirements, and want to enjoy a wholesome, healthful, rejuvenating two or four weeks in the country, then Omagh needs you. For application forms, write to: Ron Zavitz, 33 Rosemount Avenue, Apt. 22, Ottawa 3.

OUR DEPARTED

(Continued from page 20)

sister, mother and grandmother. I would also be remiss if I failed to mention Mrs. Gloria Baker (aged 86) who has been a loyal friend and faithful sister-in-law for more than sixty years. God bless these wonderful elderly people; may they stay with us yet awhile.

The funeral was conducted by the writer from the meeting house of the church at Ice Lake and burial was in the family plot at Mills Township cemetery. Brethren Bethel Bailey, Lloyd Bailey and Brodie Harrell assisted. —Jim O'Neal

THE GENESIS OF ANOTHER EXODUS IS HERE

FOCUS/Okanagan is a thrilling plan for ten self-supporting Christian families and one supported evangelist to 'exodus' to Kelowna, the heart of British Columbia's Okanagan Valley by the summer of 1965. This project is being planned by the elders of the Church in West Memphis, Arkansas.

The idea is becoming a reality. Two families have already moved to the location. The Elgin Parker family has taken residence in Kelowna. Elgin has a desirable position in the Kelowna School system as a result of the effectual working of God in answer to prayer. Brother and Sister Fred Bellerby have moved to Kelowna. These two families join the five New Testament Christians previously worshipping there.

Lynn Anderson, Evangelist for the group, and the remainder of the self-supporting families will arrive in Kelowna in late June of 1965.

The elders of the West Memphis, Arkansas church sent a delegation to B.C. during July. These men, Brethren Bruce Phillips and Lenard Hogan, spent a week surveying the Okanagan Valley and Kamloops, B.C. After digesting their findings, several new developments in the FOCUS/Okanagan project have emerged.

Significant among new developments, is that the Sam Tumlinson family (formerly planning to be in the Kelowna group) will begin a new work in Kamloops — interlocking and closely co-operative with the Kelowna work. The need in Kamloops is desperate and the potential for the growth of the city is startling. Since there are several of the men in the Kelowna group who have had a good deal of preaching experience, there is no need to 'hoard' Brother Tumlinson's outstanding talents there. We are looking for self-supporting families who can move to Kamloops with him to assist there.

Other improvements suggested by these elders are:

1. A step-up in the pace of publicizing FOCUS/Okanagan. A monthly pictorial newsletter will be published this year. A new and complete master-plan brochure has been prepared.

2. A determined effort to add more families to the group now committed. (At present eight families and four single individuals are committed.)

3. A radio program over the local Kelowna station to be begun the first of the year.

4. Broadening of the scope of FOCUS/Okanagan to include, not only Kelowna and Kamloops, but to seek missionaries for Vernon and Penticton as well within the next year.

Plans are becoming more specific. Enthusiasm and anticipation are mounting. Several families are 'on location in Kelowna'. The rest of the families will be in Kelowna next summer. We thank God.

FOCUS/Okanagan is past the abstracts of the drawing board, and is emerging into reality. This new Exodus is now past it's Genesis . . . and the gospel is coming to the heart of British Columbia's interior.

For further information: FOCUS/Okanagan, 1600 N. Missouri, West Memphis, Arkansas.

—Lynn Anderson

HERE AND THERE

(Continued from page 10)

concerning our annual meeting on New Year's Evening. We are looking for you again this year!"

—L. Wesley Jones

Collingwood, Ont.: "We have just closed our fall meeting with **Tom Loveless** of the **Cedar Springs** congregation, **Louisville, Ky.**, doing the preaching. Good interest prevailed throughout, though no visible results. We enjoyed the fellowship of faithful congregations throughout this area." —**Woodrow Hazelip**

Vandeleur, Ont.: The building has been almost closed in due to all out effort by the local brethren.

Brandon, Man.: "Oct. 4th was the first Lord's day that the **Brandon** assembly met in their new building." —**Carman Courier**

Vancouver, B.C.: It has been decided that the teacher training workshop will be an annual event. It will be held on February 6, 1965.

Lynn Anderson preached in a series in **Tennessee** in October with 69 responses, 11 for baptism and 58 returning.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
1161-7th St. 10, 11 a.m. Sun., Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. E. P. Lake, ev. Ph. 521-1102. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodle, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. W. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5288.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:00, 11:00 a.m.; 7 p.m. Sun.; Women's Bible Class 8 p.m. A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00, 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., Box 464, Rutland, B.C. Ph. 765-6090.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; D. Hicks, sec.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Que.
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., Box 382 Ph. 692-1482.

NANAIMO, B.C.
1728 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6. HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy 10:00, 10:45 a.m. C.S.T., Mrs. C. A. Perry, sec. Punnichy.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARUTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC, Que.
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

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VOLUME 31, 1965

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31, Nos. 1 & 2 BEAMSVILLE, ONTARIO Jan. - Feb., 1965

HOW CAN I KNOW THAT I AM SAVED?

Jerry L. Davidson, Lachine, Quebec



The title of this article is a question which has troubled people for many centuries. To any conscientious truth seeker this is extremely important. "Really, what evidence do I have that I am pardoned from my sins?" "How can I know how I stand before God?"

The tenth chapter of Mark tells the story of a rich young man who had a concern for his soul's salvation. He asked Jesus, "Good Master, what shall I do that I might inherit eternal life?" Christ then laid the terms of salvation before him— but the young man was not ready to accept them fully, because the final condition involved giving up his material wealth. Although the young man was happy to go part way with the Lord, he still could not be assured of salvation. He had to meet the Lord's conditions completely. By the same principle, a person today can not be given assurance of his soul's salvation unless he is willing to meet the conditions laid down by God.

The most intelligent approach, in fact the only approach, is to examine for ourselves what God says in the New Testament about salvation.

Why the Confusion?

Many men have gone to the wrong source for their information on salvation. They have gone to human creeds which contradict and divide. The Bible alone bears the authority of God. Peter wrote, "If any man speak, let him speak as the oracles of God . . ." (I Pet. 4:11). The apostle Paul continues, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16,17). He also says, in writing to the Thessalonians, "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but

(Continued on Page 8)

IN THE VALLEY OF DECISION

(Joel 3:14)

by Marlin L. Harless
Springfield, Vermont

"Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." The words of the text speak of a great number of people in the valley of decision. In verses 2 and 12, this valley is called the "valley of Jehoshaphat." Jehovah said: "I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for m yheritage Israel, whom they have scattered among the nations: and they have parted my land. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about."

These people, although they knew it not, were assembled in the valley of decision. The valley of Jehoshaphat means: *God judgeth.* God would punish them, or judge them, because they had rebelled against him; they had lingered long in a state of indecision; they did not choose right away to serve Jehovah, but rather, they persecuted Israel; they had dispersed God's people. Please note, the day of Jehovah is near . . .

The day of His judgment was near, but they were not aware of it. So today, the day of eternal

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AN APPEAL TO ALL PEOPLE OF AN HONEST AND GOOD HEART

by J. C. Bailey, Madras, India



God in His great goodness and mercy sent His Son to this earth to provide for the salvation of mankind. Salvation is in Christ and in none other. (Acts 4:12). God's provisions are of no avail unless we believe in Christ. Unless we believe in Christ we shall die in our sins (John 8:24).

Jesus has declared that he has all power in heaven and on earth (Matthew 28:13). Jesus said He would build His church (Matthew 16:18). Jesus says He will save those that obey Him (Hebrews 5:9). We are to glorify Him in the church (Ephesians 3:21). The Book of Acts reveals how men render obedience to the Lord Jesus Christ.

The Holy Spirit declares in Acts 20:29 that there would be an apostacy, that is, that men would leave the true faith. There are many Scriptures that warn of this falling away. Men were warned of the consequences if they did fall away. Let us note just one of them:" Whosoever goeth onward and abideth not in the teaching of Christ hath not God; he that abideth in the teaching the same hath both the Father and the Son" (II John 9). To this we add the condemnation of the Jews by Jesus Christ: "This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men" (Matthew 15:8,9). To these again we add: "But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up" (Matthew 15:13).

Denomination is a plant which God did not plant. To belong to a sect is a lust of the flesh. Those who practise such shall not inherit the kindom of God (Galatians 5:19-21). Now we appeal to all people of an honest and good heart to give up denominationalism, to give up the commandments of men and serve God through Christ and His word.

Then there are those who come to me every day or so and say that they are "independents". Pray, where did you ever learn about "independents" in the Bible? There is just as much authority for a denomination as to be an "independent". In fact, the reason that men are independents is usually that they want to be a law unto themselves. Was Paul an independent? Were Peter or John independents? Did not Peter and John belong to the church and work through the church? Is this not just as true of every person mentioned in the New Testament as it was of Paul? So those who would throw off the shackles of denominationalism are not bettering themselves any way by being independents. They are going onward; they are not abiding in the teaching. They still have planted a plant that the heavenly Father does not recognize, and it shall be rooted up.

You say you are not convinced that sectarianism is wrong? You say there is much good done by all the various religious sects and we should let them alone. Was this Jesus' attitude? There were religious sects in His day. They did a great deal of good, but Jesus opposed both the Pharisees and the Sadducees because they kept the commandments of men and offered such service to God. They, in their turn, violently opposed the Lord Jesus Christ. We appeal to all men of good will to stand with us in opposing all sectarianism that offers to God the traditions of men as worship.

A Christian is one who is CHRIST LIKE. Are you a Christian? Do you condone and practise the doctrines and commandments of men, or do you stand with Jesus in opposition to all these things?

Churches of Christ are now in 100 nations of this earth. Everywhere we are appealing to men to come and help us to fight against the sectarian ways of those who are in opposition to the simple teaching of Christ. Let us go back to God's way.

Recently we held a meeting in a community and some miles away from where we were there was a sectarian church. These people said, "Why did you come here?" We went there that people might have the opportunity to choose between the Word of God and the traditions of men. In another district there has been violent opposition on the part of a few, to this plea. These people said, "We were at peace until you came. You are trouble makers."

Yes, we want to trouble those who have human doctrines and human names. This is what Jesus said: "Think ye that I am come to give peace on the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two and two against three" (Luke 12:51,52). WHERE THE PURE TEACHING GOES THERE IS EITHER SURRENDER OR SEPARATION.

If you want to go on in sectarianism, then this message is not for you. If you want to make Christianity a way of gain. then this message is not for you. If you do not want to surrender to Christ completely in HIS CHURCH this message is not for you. If you wish to serve Christ according to His word and leave aside the doctrines and commandments of men, then Jesus is calling you for service. If you love father or mother more than Christ, you can not come. If you love lands or possessions more than Christ, this invitation is not for you.

This Invitation is yours: Leave the man-made churches and their man-made doctrines and come to Christ with His blood bought church and DO HIS COMMANDMENTS.

HERE AND THERE

Jordan, Ont.: Two were obedient on November 15th and one during the meeting held by **Brother Wharton** later in the month. One was restored on December 6.

HE IS RISEN AS HE SAID

(Contributed by Murray Hammond, Author unknown)

A belief in the Resurrection of Christ is central in Christianity. If Christ was not raised from the dead, then Christianity is the sourest joke that the world has ever experienced. Please read carefully I Cor. 15:12-19.

If He was not raised from the dead He was not the Son of God who is equal with God (Phil. 2:6). He is not the promised Immanuel (God with man). We are not justified (Rom. 4:25), and yet in our sins (I Cor. 15:17), if Christ be not raised. If Jesus did not come forth from the tomb, Christianity is no better than any other of the world's religions—in fact it is infinitely worse for its founder would then be the world's leading blasphemer, liar, and hypocrite.

However, if He is risen, He is the Son of God, equal with God, and reigning today. A risen Lord makes justification and escape from sin possible, and is proof positive that Christianity is not only the best of the world's religions, but the only true religion from the only true God.

There are two distant branches of evidence which need to be considered: (1) scientific—empirical evidence and (2) philosophical.

Empirical Evidence

Empirical evidence refers to those things which science can examine. It is the evidence demanded by science. Note I John 1:1-3. It is a recognized and acceptable procedure to accept the testimony of reliable witnesses when we ourselves do not possess first hand knowledge, as in a court of law. The apostles and early Christians are our witnesses. We must examine their acceptability.

During his life time Jesus had said (Matt. 16:21) that he would be raised. It it possible that such statements so prejudiced his disciples as to make their testimony unacceptable? The following considerations show this conclusion unwarranted. Please read the scriptures fully. Mark 9:31-32 shows that they did not understand His predictions of the resurrection. On the third day they went to the tomb looking for a dead body—not a ressurected Lord. These scriptures show definitely that the first reports of the resurrection were disbelieved: Mark 16:12-14; Luke 24:11; 24:36-45; John 20:24-29.

There is certainly no cause to question the competency of the early disciples. These passages show that they were associated with him in life and eye witnesses of the resurrection: Acts 1:21-26; 2 Peter 1:16-18; I John 1:1-4.

Can we accept the sincerity of their testimony? Surely we can. They had no earthly advantage to be gained by accepting Christ and his teachings (John 18:36; Luke 9:58; John 9:22). Yet they were willing to suffer and die triumphantly, even rejoicing. Men will not so sacrifice for falsehood or principles of less than supreme importance.

They were without worldly power or prestige, yet the empirical evidence of their accomplishment is a matter of history. "The course of events in church history was such that only the resurrection adequately explains it." (B. B. Baxter, *20th Century Christian*, Jan., 1964). They had nothing but moral persuasion and spiritual power. What spiritual power could they have had without the risen Lord? Try to imagine such a group trying to convince the Jews that Christ had been raised—BUT THEY DID by the thousands. They, without earthly power or influence over the known world, spread a belief in the Master.

Evidence presented by such competent witnesses would be accepted by any court in the world dealing with any secular matter. Their testimony reported 10 or 11 appearances to both groups (ranging up to 500—I Cor. 15:6) and individuals. There are so many appearances and the circumstances are so varied as to preclude any possibility of explaining them away. Myths and superstitions grow gradually over long periods of time and tend to increase with time. Forty days is too short a time to develop a legend, and the appearances ended abruptly after 40 days. Before the resurrection the disciples were weak, unbelieving, and fearful. After it they were strong in faith, and undaunted to death and through death.

Philosophical Evidence

How the tomb came to be empty is a question which has caused much controversy. Unbelievers have made many attempts to "explain away" this fact. This part of our discussion is an examination of their theories.

The "swoon theory would have us believe that He did not really die, and that in the cool of the tomb, He revived and simply walked away. This is impossible. Jesus had been scourged (Luke 23:26) and as a result was too weak to carry his cross. (Check dictionary or encyclopedia on "scourge".) He was then crucified, and a spear driven into his side. Pilate, the soldiers, Joseph, and Nicodemus all were sure that he was dead. Even if a man survived all this, how could he get out of the grave bandages, push the stone away, and escape the armed Romans (Consider His physical condition after all this)? The soldiers faced death for allowing a charge to escape.

Others say Christ merely appeared in a spiritual vision which was mistaken for a physical appearance. The disciples were not impressionable (but skeptical), and were in no mood to see visions—mistaking them for reality. This theory does not account for the empty tomb either.

The "falsehood theory" charges the disciples with a deliberate lie. There is no motive for this; they only suffered for it. They were pure in life and actions, and such men do not so lie. If they had so lied, the Jews could have presented the body in refutation but THEY DID NOT; they could not.

Some say that his body was stolen by enemies. If so, they could have easily disproved the claim of the resurrection by producing the body.

Could he have been stolen by his disciples? No! How could they get past the armed Romans? Their noble character would rule it out also. Would they be willing to die for what they knew to be a deliberate lie?

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HOW ARE WE DOING?



This is the time of year for an inventory of assets. Merchants all over the country are working extra hours in stock taking. The beginning of the new year is also an appropriate time for an inventory of the Master's business in Canada.

We admittedly do not have the complete facts for a thorough inventory. Neither do we have sufficient discernment always to distinguish between assets and liabilities. Sometimes that thing or that person which seems to be a powerful asset turns out to be a liability, and vice versa. All that we can do is to judge by appearances.

The past year has seen a great deal accomplished. New congregations have been started. Old congregations have taken on new life and vigour. Some very fine workers have been added to the preaching force. One of the highlight features of the past year was the number of campaigns held across the country to preach the Gospel. These obtained splendid results.

When we speak of an inventory of the Master's business, we need to look beyond mere statistics, as encouraging and interesting as they may be. What are the spiritual resources of the church in Canada? These can not be estimated by simply adding up the number of members currently in fellowship across the country. Neither can they be estimated by totalling the number of buildings with their estimated value. Nor can a comparison of the budgets of this year with those of the old year tell the story. Such things do have a direct connection with the spiritual resources, but they can be misleading. It is possible that these could show strength when a veritable spiritual bankruptcy was impending.

A pertinent question that needs to be asked is, "What is the prayer life of the Lord's people?" In visitation work among denominational people one sometimes finds an emphasis on prayer which far surpasses that of our brethren. Some conjecture is attached to this estimate, but our own experience indicates that we are not nearly as prayerful as the New Testament teaches that we should be. Many people who have not understood the need for and method of primary obedience to the Gospel have surpassed us in their understanding of the value of prayer. If we are truly seeking to restore New Testament Christianity, let us restore its prayer life.

Another relevant question pertains to the purity of our brethren's lives: "How well do we respond to the repeated admonitions to be holy?" "As he who called you is holy, be ye yourselves also holy in all manner of living: because it is written, Ye shall be holy, for I am holy" (I Peter 1:15-16 A.S.V.).

Admittedly, the matter of holiness pertains to a relative quality in which none of us ever reach absolute perfection. On the other hand, perhaps some of us use this as an excuse for obvious inadequacies in this area.

Prosperity and changing environment have presented us with challenges to our purity of thought and action which were unknown to our fathers. Sex has been given an inordinate prominence in many areas of advertisement and entertainment. In truth, we live in a sex-obsessed society in which old fashioned virtue is called prudery. So-called "adult shows" are the common fare of some church members as well as worldly sophisticates.

Social drinking is indulged in by over 70 per cent of the adult Canadian population. Some church members value what they consider their liberty in this area more than they value their reputation for godliness. Alcohol is the catalyst for broken homes, sexual betrayal, accidental death, crimes of violence, and mental decay. We are not prudes nor bigots when we say that holiness and alcohol cannot reside for long in the same body.

In a recent trip this writer had opportunity to see statistics of the giving habits of scores of churches in the United States. Almost all averaged in the area of from $2.00

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TEACHING GOD'S WORD

ARE AUDIO-VISUAL AIDS VALUABLE?

H. Ralph Perry, London, Ontario



Jesus encouraged his pupils to look at things as a part of his teaching. In teaching trust he said, "Behold the fowls of the air" (Matt. 6:26), and "Consider the lilies of the fields" (Matt. 6:28). In making clear the work of the Holy Spirit, he said, "The wind bloweth where it listeth (John 3:8). In his parables he painted word pictures for his auditors. To teach civic duty he asked for a Roman coin (Matt. 22: 15-22). Jesus believed in using audio-visual aids in teaching. He was the master teacher. If we would teach effectively his message we must also use audio-visual aids — things heard and seen.

I. *Some Values in Audio-Visuals:*
A. *To Catch Attention* — At the beginning of a class session it is important to capture pupils' attention. The use of good audio-visuals — a colourful picture, a model, flannelgraph, an attractive map, an object, a record, etc. will usually do this for you. When attention is lost during the teaching session it can be regained easily through the proper use of audio-visuals.

B. *To Maintain Interest.* Sometimes we catch our pupils' attention by beginning the lesson well but lose the interest of the class through tedious details in the lesson presentation. The planned use of good audio-visuals throughout the lesson will definitely assist in maintaining interest throughout the lesson period.

C. *To Increase Learning.* Teachers of God's message should desire their pupils to learn as much as possible, as quickly as possible, and remember as long as possible. Various research studies have reported that pupils learn more, more quickly, and remember longer what is learned when "seeing" is combined with hearing.

Some researchers have stated that the average person remembers only about 10% of what he hears, but anywhere from 50% to 80% of what he both sees and hears.

One study revealed that only 10% of what was heard was remembered three days later but the 65% of what was both heard and seen was remembered at this time.

Estimates have been made that learning takes place about 40% more quickly when "seeing" is associated with hearing in the teaching-learning process. This last factor is very important to Bible school teachers when we realize that we have only one "golden hour" (if that) out of the 168 in the week to teach God's eternal word. Audio-visuals furnish the Bible school teacher with a potent tool to combat the limitation of lack of time for instruction.

The alert teacher of God's word desiring to be effective in his stewardship will look into the use of good audio-visuals.

D. *To Encourage Pupil Participation:* Models, chalkboard drawings and facts, recordings, charts, films, and other audio-visual aids stimulate thinking, bring forth questions, and arouse discussion. Pupils have something to talk about because they have just seen something.

The lesson I taught last Sunday to junior boys illustrates this. "Solomon is Famous" was its title. I had a model of the temple on the table, used primarily in a lesson on the temple, to which I referred. A 4' x 7' chalk board was neatly filled with facts and figures recording Solomon's wealth, wisdom, and power. Two maps and a time chart were also used. Discussion, questions, and some pencil figuring resulted.

E. *To Add Variety:* "Variety is the spice of life" is the old adage. Variety is also the spice of teaching and learning. Using the same old method and materials or lack of both, kills interest in Bible study. "Monotony is a powerful deterrent to learning." Varied lesson presentation creates interest and motivates learning. Audio-visuals provide one of the best and most exciting ways to maintain variety.

F. *To Explain Abstract Terms and Ideas.*

When his disciples heatedly discussed which of them would be greatest in the kingdom, Jesus called a child into their midst and said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, the same is greatest in the Kingdom of heaven (Matt. 18:3-4).

Much of our Bible teaching deals with abstract terms such as honesty, hate, love, envy, sacrifice, etc. Pictures, filmstrips, flannelgraph, and other audio-visuals can help explain or clarify meanings of these abstract ideas.

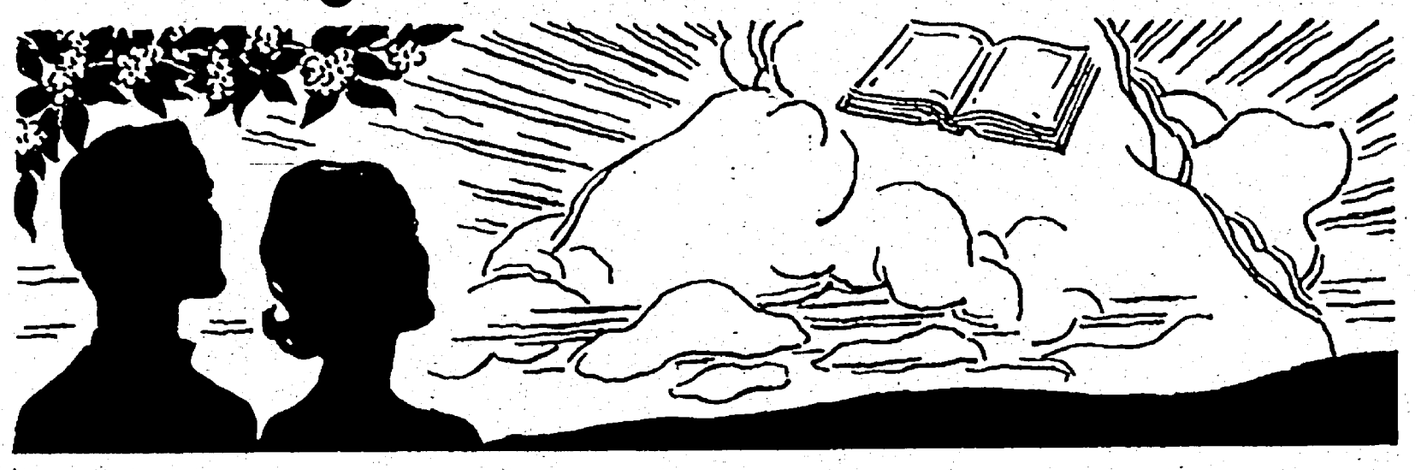
"One of the chief values in audio-visuals is that they help you become a better 'explainer" which is always the mark of a good teacher. I've found that simple drawings, cartoons, and pictures that anyone can make or collect will spark much more interest in class — and this includes hundreds of workshops I've conducted for *ADULTS,"* (Carl Lindgren, Visual Education Director for Gospel Light Publications)

G. *To Bridge the Time-Space Barrier.* Living in our modern age far removed in space and time from Bible life in Palestine creates a communication barrier. Audio-visuals make real and alive distant places and times. They enable your pupils to walk the roads of Palestine, Babylon, Egypt, Greece, and Rome. They take them on a visit to mission fields without leaving the classroom.

CONCLUSION. We have listed some of the main values for the use of audio-visual aids in teaching the Word of Life. Surely these are enough to make us realize the importance of their use in our teaching. We should be motivated into

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A Page For CHRISTIAN YOUTH



Ray Miller, Editor

(Editors note: Our thanks to Bro. Bryant for the following article. It speaks of a problem growing more severe every year. Here is a sobering challenge to all young people... ponder it well. R.L.M.)

YOUTH AND AUTOMATION

Ed Bryant, Toronto, Ontario

Young people in today's world face a future that challenges the very best of which they are capable. Assuming you have heard all the arguments for higher and higher education, which we would emphasize, there remains to be considered the great increase in leisure time which will accrue with more and more automation of industry. We have already crossed the threshold of the push-button age to the extent that war can now be waged on an instant's notice by the mere touch of an electronic button. Ever since the invention of the wheel, man has been in a struggle to gain for himself an increase in leisure by saving time.

What is to be done with all this time that is saved? What a tragedy if it is saved only to be wasted in other ways! The loudest excuses for no doing more of the work of the church can be summed up in one: "I don't have time!" Adam had twenty-four hours in his day and so do we. The Christians who "went everywhere preaching the word" had a twenty-four hour day also. The pioneers who carved nations out of the wilderness of this continent could lay claim to no more. Providence has not alloted a certain number of day-hours to one while giving a different number to another. We all have the same number of hours. Yet someone once truly said that if you wanted a thing done, go to the busiest man in town. Why? Because he has learned to use his time in such a way that he can make it productive. Many who say they don't have time are often found doing other things, just as time-consuming, but in no way connected with the Lord's work.

The increase in leisure time can release a flood of more things done in the cause of Christ than ever before. Or, it can result in the falling away of ever greater numbers from the way of truth. Time is a gift of God, intended as a blessing for man, but it can become a curse, if not used wisely. The old adage, "An idle mind is the devil's workshop", contained more truth than poetry. Left to his own devices, man will seek diversions that please himself, unless his mind and heart are filled with a need to work for the Master. It is in our moments of idleness that our defences against the Evil One are weakest. These moments are thus our greatest danger area. That they will be increased seems a foregone conclusion. It remains, then, for us to be ready against this most insidious situation, that we may be able to stand against the wiles of the devil.

There is no area of human effort in which perfection is won without practice. If we are not now seeking moments of time when we can enlarge our Witness for Christ, it is not likely that we will do so when we have more time. This means that we should be seeking ways to fit ourselves into the program of evangelization of the local church. There is much to be done. It may even be safe to say that in many local congregations, there is a start to be made, since no evangelizing is being done. The means to help accomplish more in the way of soul-winning are available in abundance.

To begin with, excellent tracts on almost any Biblical subject you can think of, have already been printed and await distribution. If handing these out to those whom you know is the ONLY work you can do for the Lord, it is still a good one. Next. the brotherhood papers, published regularly to keep Christians up to date with material bearing on the present age, are all about us. Among these are: Gospel Herald, which you are now reading; Gospel Advocate, Firm Foundation, Christian Chronicle, Twentieth Century Christian, Teen Age Christian, Christian Woman. There are many others, of course, but this helps you to see that we have not been left without the thinking of the best minds in the Lord's church. Many of our people do not subscribe to a single one of these very good publications. Some others excuse themselves on the ground that they don't have time to read them all. But the daily newspaper gets a thorough going-over. If reading these and passing them along to others is the only work you can do for the Lord, it will still be a good work. It will not only help you, it will help that friend in whose welfare you are interested. ,Next, and perhaps as far-flung as any effort could be, is the radio and television broadcast of the Herald of Truth. There are many whom you can persuade to look and listen to these gospel messages. If all you could do would be to get more listeners and watchers, it would still be a good work for you to do.

Finally, and far from least, is the old reliable — person-to-person contact — the first method ever used to bring men and women to Christ, and upon which man has never yet improved. This is the most neglected area of all, because it requires that men and women desert their comfortable homes, their pleasure-seeking pursuits, and their hobbies, in order to tell someone about Jesus. You are about to be presented with more time in which to do this most important work, but the question is, "Will you do it?"

While it is agreed that each can do as he pleases with his leisure time, it would be unfair not to point

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REFLECTIONS

by L. Wesley Jones
Barrie, Ontario

Dignity must be preserved in our worship services. We must not run so far from the mountain of ritual and liturgy that we fall off the precipice of disorder and confusion.

Planning a worship service, assigning a chairman and doing what God requires, or allows, are beginnings to which all should subscribe.

Some other suggestions are: Prayers that are too lengthy tend to destroy their purpose. Mothers with small children, youngsters, or those who find a chosen posture uncomfortable because of an infirmity, are among those who will lose the value of extra long prayers. We would be more effective with two or three brief prayers.

Variation of the order of worship will preserve dignity by holding the attention of the worshippers. If worshippers in your congregation are apparently indifferent, could it be from the habits of standing, sitting, sipping, singing, and sermon-sleeping at the same precise moment each week?

No doubt we could do lots of good with improved order before the worship actually begins. We do believe a compromise is in order here, since no Bible law may be given. A stern silence that refuses a warm smile and cheerful, quiet conversation with an old friend or a newcomer doesn't seem in keeping with Christian hospitality. However, if our topics and talk lead so far afield that we have to be called to order, we are out of order.

HOW ARE WE DOING?

(Continued from page 4)

to $3.00 per member per week. In a time of the half-priced dollar, a high wage scale, and many two-salaried families, we feel this is deplorable.

Some congregations have many low-income families, and more than their share of non-wage earners. The average congregation, however, is more productive of excuses than money. In many cases, the elders do no more than accept the status quo as they budget for the coming year. They follow the membership's inclinations rather than leading them into healthy habits of sacrifice. Certain denominations put us to shame in this matter of stewardship of worldly goods. We have already admitted that budgets are not a sufficient index to spiritual strength, but they do have a story to tell.

The stock taking for the last year will show progress in many areas. As we face 1965, there is reason to believe that the church in Canada has reached its strongest position ever. The most important factor in all of this is that much of what has been done in evangelism and education is just the preparation for greater work. We invite you to follow this new activity through the reports to the Gospel Herald.

—R.D.M.

LET'S CHALLENGE OUR YOUNG CHRISTIANS

by M. Norvel Young

Recently, a group of young people from the church at Campbell spent two weeks in San Felipe, Mexico, helping their brethren build a new church building. They saved their own money to pay for the trip and also to buy materials for the building. They worked and prayed and sang together. This deepened their faith much more than if they spent the two weeks in recreation.

I am convinced that usually we have underestimated the willingness of our youth to sacrifice to do something important. They are eager to do more than play or be entertained.

Harvie Pruitt demonstrated this desire to serve in taking a group of young people to the Northwest to conduct a campaign. He found that in a few weeks they were changed more for good than in a year at home.

Young people need to be challenged to work in a systematic project. Normally they will respond. Too often we have been content to tell them what they should not do. They need this, but they need someone to say, "Come on and let's do this for Christ." Whether it is paint the Bible class rooms, distribute tracts or collect and box clothing, they will respond.

When work has been done, let us provide them an opportunity to report to the church and receive encouragement.

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HOW CAN I KNOW

(Continued from page 1)

as it in the truth, the word of God, which effectually worketh in you that believe". Thus we can depend only on the record bearing God's message of salvation—the New Testament.

Some believe that *feelings* should be our source of evidence, and that feelings are actually more important than faith which comes from the Bible. I had a man to say to me one time, as he pointed toward another man, "you can tell that man feels sure about his salvation, just look at him!" How the man felt did not necessarily mean anything as to real proof of his salvation. Feelings can be depended on in the physical realm, where touch, taste, smell, and sight are concerned, but not so in the spiritual realm. The Bible shows feelings, in the spiritual realm, to be unsafe testimony. Paul "lived in all good conscience before God" (Acts 23:6) because he felt he was doing right, even when he persecuted Christians. Later, he realized his feeling had deceived him. He learned the truth and obeyed it. Perhaps, you will recall that Col. John Glenn had several postponements before his historical fligtht into space. I am sure that Col. Glenn felt, several times, as he arose on the mornings of the scheduled flight, that he would ascend into space. Yet, the astronaut's feelings could not guarantee a "take-off". Feelings are weak evidence of fact.

Salvation is in the realm of faith, which comes from God's word. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "For we walk by faith, not by sight" (2 Cor. 5:7). John said, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I Jno. 5:13).

The Witness of the Spirit

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). The Holy Spirit, as we noticed in II Tim. 3:16, has revealed God's salvation to man through the written word, or Scriptures. This is the *witness* of the Holy Spirit. Man's spirit is the heart (his understanding). Our understanding must come from the Bible in order for us to obey in harmony with the Spirit of God. When we obey the Bible, our spirit bears witness with the Holy Spirit—that we are the children of God. Remember, ". . . hereby we know that we know him, if we keep his commandments."

Believing in Jesus, as the Christ, is the initial step. ". . . Without faith it is impossible to please him; for he that cometh to God must believe that he is a rewarder of them that diligently seek him" (Heb. 11:6). A true believer is to become a *penitent believer,* for Jesus says, "But I tell you nay, except ye repent ye shall likewise perish (Lk. 13:3). The record of the Spirit (Acts 17:30) also says, "God . . . now commands all men everywhere to repent". A *penitent believer* is taught to *tell* of faith, by *confessing* Christ. "For with the mouth confession is made unto salvation" (Rom. 10:10). When the eunuch of Ethiopia made this confession of Christ, Philip baptized him (Acts 8). This was only natural, because Jesus had commanded, that "he that believeth and is baptized shall be saved, he that believeth not shall be damned" (Mark 16:16). In baptism one reaches the blood of Christ to have his sins washed away. Ananias said to Saul, "And now why tarriest thou? arise and be baptized, and wash away they sins, calling on the name of the Lord" (Acts 22:16). In the Roman Letter (6:3,4) Paul wrote, "Know ye not that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". Therefore, I admit that we can *know* we are saved only when we comply with the *conditions* of salvation commanded in the New Testament.

Pardon Is An Act of God

Pardon from sin comes when a person submits to the will of God. Then, and only then, can we rejoice over having received God's pardon for salvation.

God wants us to be saved, not according to our work or our own righteousness, but according to the way which he has given in the Bible. Jeremiah, the prophet said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). There is no possible way in which man can improve upon God's plan of salvation. There is no way in which we are at liberty to substitute our plan for the plan of God. Paul warned that ". . . though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). The pure Gospel of Christ is the only power to save, when we obey it. (See I Cor. 15:1,2; Rom. 1:16; 6:17,18).

Salvation Possible For All

One of the most beautiful thoughts about salvation is that any person who accepts the will of God can be saved. "For the grace of God that bringeth salvation hath appeared unto all men" (Tit. 2:11). "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

Salvation is yours if you will come to accept Jesus as your Saviour and obey the gospel. If you believe Christ, and have repented of your sins, why not be baptized into Christ in order that your sins might be forgiven? This is what the Bible teaches and we urge you to obey the Bible today. May God bless you in doing just that!

TEACHING GOD'S WORD

(Continued from page 5)

looking into what A-V's are available and what A-V's we can make. May we all be stimulated to use audio-visuals to the glory of God and the salvation of many souls.

Our next article will discuss various types of audio-visuals at our disposal. There are many. A following article will furnish practical ideas or steps for organizing the use of audio-visuals.



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

Bradfield's Sermon Outlines by W. A. Bradfield, Laycock Printing Company, Jackson, Tenn. Heavy paper cover, 112 pages, $2.00 (plus exchange in Canada).

Here is **multum in parvo** — much in little. This volume not only contains 52 sermon outlines but it has 52 illustrations, 50 questions and answers for teenage Bible drill, 50 quotations, 36 suggestions on "Planning the Gospel Meeting", 10 songs for children, 12 tips on "Procedures for Baptizing", two wedding ceremonies, two funeral sermons, two baccalaureate sermons and two High School graduation addresses.

The author is Director of Public Relations at Freed-Hardeman College and spends much time in Gospel Meetings. During the past three years there have been 1439 responses in places where he has preached. Some six million copies of his tracts have been published. The sermon outlines and other materials in this book are simply presented. Doubtless that is one reason for the tremendous success of the author.

Far Above Rubies, A Study For Christian Women by Mrs. Earle H. West, published by Earle H. West, Silver Spring, Md. Lesson books 65c, Teacher's Manual $1.00 (Plus exchange in Canada).

"A worthy woman, who can find? For her price is far above rubies." (Prov. 31:10). This great text is the theme of this series of studies for Christian woman. The booklet is designed "to help her to see more clearly her relationship to others in the home, in the church, and in the community, and to feel more deeply her responsibility there."

We are impressed with the ample amount of space provided for writing answers. This is so often lacking in booklets of this kind. The questions themselves are well selected and expressed. For example in the first lesson we find questions like these: "Although 'It's a man's world,' show various ways women do influence the affairs of men." "Society seems to recognize one set of values for men and a different set for women. Give some example of this 'double standard'."

Among the thirteen lessons we find topics like these: "But Seek Ye First"; "A Help Meet"; "Train up a Child"; "Rich in Good Works."

Each lesson is followed by suggestions for putting the lesson into practice. A teacher's manual is also available.

HERE AND THERE

Hamilton, Sanford Ave.: One was baptized on November 29. **David** Johnson was the preacher.

Fennell Ave.: Special collection for mission work to be taken once each quarter during 1965. Effort is being made to lay plans for the church for the next 15 to 20 years.

Wellandport, Ont.: Two were baptized during the meeting by **David Johnson** in early December. This makes a total of eight since August and brings the number meeting there to 23.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

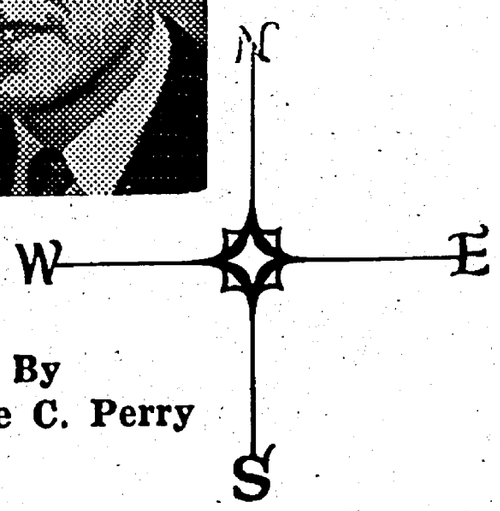
PUNISHMENT IN THE BIBLE

1. What was the first sentence for murder ever given?
2. The God-given penalty for murder after the flood was expressed how?
3. Identify three crimes punishable by death under the Law of Moses, excluding murder.
4. Normally, how were those under the sentence of death executed in Israel?
5. Normally, how were minor offenses punished in Israel?
6. Complete Christ's statement, "Whoever is angry with his brother without a cause shall be in danger of the .....; and whosoever shall say of his brother Raca, shall be in danger of the .....; but whosoever shall say, Thou Fool, shall be in danger of ....."
7. Imprisonment as punishment did not exist in early Israel, but later it came to be used chiefly in the case of .....
8. How was Stephen executed?
9. True or false. Crucifixion was originated by the Romans.

Answers: 1. Banishment, (Cain), Gen. 4:12. 2. "Blood for Blood," (Noah), Gen. 9:6. 3. Blasphemy, Lev. 25:16; Sabbath breaking, Number 15:32-26; Sorcery, Ex. 22:18; Adultery, Lev. 20:10; Idolatry, Lev. 20:2; Manstealing, Ex. 21:16; Abuse of Parents (Verbal or Physical) Ex. 21: 15, 17. 4. Stoning, Ex. 19:13; Num. 15:35; also hanging, Num. 25:4; burning, Lev. 21:9. 5. Scourging, Deut. 25:2. 6. Judgment, council, hell fire, Matt. 5:22. 7. Debt, Mt. 11:2; 18:30. 8. By stoning, Acts 7:58. 9. False. Variations of crucifixion were to be found among the Egyptians, Gen. 40: 19; Persians, Esther 7:10; and other ancient peoples. The Romans used it as their most extreme type of punishment for slaves or malefactors of the worst class.



HERE AND THERE



By
Eugene C. Perry

Vancouver, B.C.: Three were baptized in November prior to the 22nd. A special contribution for the **Herald of Truth** on October 18th totalled $353.07 and the regular contribution was $329.49. Special contribution brought the **Herald of Truth** support to $418.07.

One was restored and one baptized on December 6th when the **Columbia Christian College Chorus** presented a program and assisted in the work. **Fred Beckett, Frank McLure** and **Ray Sawyer** were appointed deacons on December 13. Remember the **Leadership** and **Bible Teachers Training** programs at **Oakridge** on February 5 and 6.

Nanaimo, B.C.: The **Dale Foster** family have moved from this work to Texas where he will ressume his education. The meeting held by **Jim Hawkins** of **Victoria**, November 15-20 brought high outside interest with 30 visitors attending a total of 43 times. Two came asking for the prayers of the church.

A full time worker is now needed at this place.

Victoria, B.C.: With building plans almost completed it is hoped to begin soon in the new year.

Kelowna, B.C.: Besides the 10 now meeting here, three more families and four single parties are coming this summer. Another family will arrive in 1966 and another in 1967.

Kamloops, B.C.: **Sam Tumlinson** who is to begin work here next summer is still in need of the necessary support.

Edmonton, Alta.: **Dean Hotchkiss** is planning to attend college for a year in preparation for full time preaching. A special collection was taken on January 10 to help move his family .The 1965 budget here calls for $166 per week. An extensive program for the year is too lengthy to list here in detail but will, we trust, receive attention later.

Regina, Sask.: The **Osler St.** congregation is being listed in our directory beginning this month. **Charles McKnight** writes, "At present there are seven families with a total of 25 meeting here. We have been greatly encouraged in the work here by our brethren in this city and **Moose Jaw**, as well as throughout the province. Travellers are welcome.

LaFleche, Sask.: "During the week of November 22nd, Sunday through Friday, the church at **La Fleche** conducted a series of gospel meetings, with **Brother Wilfred Orr** doing the preaching. The lessons were well presented and were "true to the Book". Attendance at the meetings left some things to be desired, although there were visitors every night. The co-operation and attendance on the part of the members was commendable in view of the distances involved. While the church meets in the town of **La Fleche**, none of the members live in town, the closest members being six miles and some as much as thirty seven miles away. Despite these drawbacks we believe that good was done and the church was edified.

"Personally, it was refreshing to be associated with **Brother Orr** again in this meeting, visiting in homes and talking about matters of mutual interest. It was reminiscent of our association together in times past, in meetings and Bible schools, from which association we have profited greatly." — **Morris W. R. Bailey**

Dauphin, Man.: **Wes Reagan** held a meeting in this place in early December. Two converts brings the membership to 21. The three workers there are **Emerson Goud, Glen Dods** and **Bill Williams. Dods** was converted in **Regina** only four years ago. He left a successful career in Life Insurance to attend college and take up this great work. **Williams**, who came to **Dauphin** to establish a **Presbyterian** church last year, learned and obeyed the truth as a result of discussions with **Dods**. His support in full time work is reported to be almost certainly assured.

Brandon, Man.: A new approach to Sunday's worship and work is being tried. Worship is at 10.30 a.m. Following this everyone will bring his own lunch and eat with the others. From 12.30 to 1.30 it is planned to have a visitation program, followed by Bible Study at 1.30 p.m.

Winnipeg: Recent features of the campaign have been: An effort to enroll people in a **Bible Correspondence Course** by city wide telephone calls; a gospel meeting at **Windsor Park** by **John Allen Chalk** of **Tennessee**; and a **Leadership Training** program by **Ralph Bumpass** of **Lubbock**, January 24-27.

Collections have averaged $227 during 1964.

Port Arthur, Ont.: "We continue to have 100% attendance of members at every service each Lord's Day.

"We recently borrowed $3,500 to pay the balance on our property. One brother here gave $1,000 toward the cost prior to this loan. We have arranged $67.00 a Lord's Day for five weeks. This is basically from five wager earners.

"**Wesley Jones** is to be with us for a week's meeting beginning February 8. This meeting will be held in the school auditorium which we have been using on Lord's Days.

"We look forward to the coming of the **Eldon Mimms** family in April.

North Bay, Ont.: **Herald of Truth** films are being presented over T.V. station CFCH at 1.00 p.m. beginning January 3. Teaching filmstrips are being shown in 10 homes besides the Senior Citizens Home.

Huntsville, Ont.: **Norman Midgette** of **Jordan** held a five day meeting in this place, Dec. 14-18. He is to return for a further effort in February.

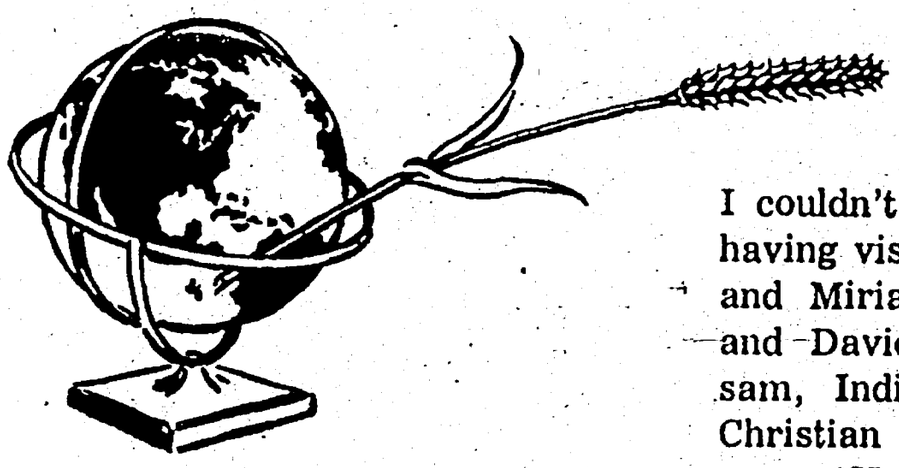
Barrie, Ont.: The response to the appeal for support for the T.V. time for the **Herald of Truth** to begin on January 3rd was most encouraging. Eight churches in the area responded quickly with $125 per week.

CORRECTION

We take this opportunity to correct a printer and proof reader's error on the back page of the December issue. This T.V. program has a potential audience of half a million, (500,000) rather than 50,000 as

(Continued on page 21)

GLEANINGS FROM FOREIGN FIELDS



MADRAS, INDIA

We begin the New Year full of optimism but also with many pressing problems. During the past year in connection with the work that has gone out from Madras there were 821 baptized. There were 79 baptized in 1963 to make a total of 900 since we entered this field.

We have now more than fifty congregations in the States of Andhra and Madras. All these young members and all these new workers creates a multiplicity of problems. This is the work of God and we rely more and more on him for wisdom to carry on this work. He has not failed nor shall he.

We have recently had a man come to us with a Ph.D. degree. We can turn over much work to him in the line of preparing material for the printer, proof reading, etc. We hope to train him so he can carry on the training school for us. This man has a son in high school and two girls in college but he is willing to work for just a little over one hundred per month in Canadian money.

With the support that is coming for myself, for Brother Perry, for Brother Hallett, and for Brother McMillan it is wonderful what Canadian brethren have done but did you ever do anything that was so rewarding as this work in India?

The opposition is stiffening. We shall expect more effort by the denominations to frustrate our work. Hinduism will not take kindly to the fact that hundreds are leaving it to be Christians. However, if we do not grow weary in well doing, we shall be more than conquerors. The only opposition that can cripple us will be from the inside.

LET'S BE ALIVE IN '65.

Brotherly,

J. C. Bailey

VISITOR'S VIEW OF SHILLONG WORK

"I have seen the restoration!" This is what I couldn't help but tell myself after having visited with missionaries Don and Miriam Perry, Ray McMillan, and David Hallett in Shillong, Assam, India. My visit was to the Christian work closest to me — some 155 miles by air, but at least 24 hours in actuality because of the restrictions imposed by immigration officials of the countries of Pakistan and India.

Many Christians have heard of the indigenous "Back to the Bible" movement that took place in this dreamy hill-country of India, but to see and hear these simple folk sing their hearts out to God, to hear them pray so earnestly, and to see them fill the benches to capacity was a rare spiritual experience. The movement seems to have begun some three decades ago, and through some coincidence (could that have really been mere chance?), they came across a tract putting them in touch with the brotherhood in the U.S.

Since that time a few American Christians have penetrated into the isolated area of Assam to see what the pure teachings of Christ have done with these people who were former animists. And the Khasis (natives) can recall the exact date and name of every visitor, for this touch with the brotherhood at large is very meaningful to them. However, the story is not without sadnesses, for they have, in a capsule version, suffered the same digressive movement that was experienced in the church elsewhere. They have survived that traumatic division to emerge smaller in numbers but much purer and more respected in the community. Where they once numbered around 400 members, they now have some 40-50 in attendance, and are once more rebuilding.

In recent years churches in the Western Hemisphere finally began to realize the inherent opportunities and obligations of these Indian brothers, only to learn that the door was barred by officialdom to all missionaries from the U.S. At this point, J.C. Bailey of Canada (another Commonwealth nation, which cannot be so barred) felt the urgency of the call and soon found himself as the first missionary of the church of our Lord to India. And soon after he was joined by Brothers McMillan, Hallett, and Perry, and the family of the latter. Brother Bailey answered a Macedonian call and moved his family to Madras.

The work of these Christians cannot be praised too highly, for their sacrifices are far greater than most Christians would bear. Brother McMillan has mastered the Khasi language (a very obscure one, on which there are few aids in print) well enough to preach, teach, pray, lead the singing, and merit the pride and respect of the native brothers. Bro. Hallett, a former Navy cook and hospital orderly, conducts a growing Bible correspondence work and doctors the flock of children in daily attendance in their school. Bro. and Sis. Perry, with their eight lovely children, have no refrigeration, carry water to their second-storey apartment, and are without plumbing or heat of any kind. There was no complaining for these hardships, however; rather than that I was greeted with a warmth and love that I have rarely known anywhere. I learned that they all slept on concrete floors there until they were able to acquire beds.

Samuel T. Lanford

Editor's Note: Brother Lanford makes an appeal for support of the brethren in Assam: prayers, letters and money. He indicates that living costs are high. Since he does not know the details of their personal support nor that of the work we feel it unwise to publish his specific comments on these lest a misunderstanding should result.

VENEZUELA

The elders of the Parkview Church of Christ in Warren, Michigan, with the full approval of the entire congregation, have asked the Don Logsdon family to replace the Frank Trayler family in Caracas, Venezuela.

The Parkview congregation (formerly the North Madison congregation, have sponsored the Venezuelan work since its inception in January, 1961. Congregations in Belmont, Ohio and Sacramento (Central) California, have assisted in this work,

(Continued on page 17)

TODAY I BECAME A CANADIAN

(By Clyde Lansdell)

Today (November 23, 1964)) I pledged allegiance to the country of Canada, the Queen, and her heirs and successors according to law. By doing this I renounced all allegiance to the country of my birth — THE UNITED STATES OF AMERICA. Those that may be prompted to brand me as a traitor, one who hates his homeland, etc., do not know whereof they speak. It was only last month that I stood at attention in the city of Birmingham, Alabama and watched with tear-stained eyes "Old Glory" raised to fly in the flickering breeze. I thank God that I was privileged to be born in such a wonderful country as the United States. I thank God for the liberty, freedom, and peace that I enjoyed in that country and as long as I live there will be a tinge of excitement in my heart when I hear the national anthem or see the flag raised.

One may ask, "Why then did you renounce your allegiance to that country?" The answers are many and varied. Some of them are:

I became a CANADIAN because: I intend to spend the remainder of my life in this country preaching the blessed Gospel of Christ. O yes, I could have done this as an American but I do not believe I could have done it as successfully. I would have always remained, at least to some degree, an outsider. This is especially true as far as my relationship is concerned with Canadians who are not members of the church. This is not a criticism of Canadian people. It is only a natural feeling. If a man has come from another country to teach a new doctrine and intends to make his home there, why shouldn't he desire to become a citizen of that country? Yes, I want to be a part of the country where I am trying to bring people to Christ.

I became a CANADIAN because: I love this country. I love it for many reasons. I love the adventure of the cold weather and the snow. I love it's cities and I love it's bushland. Most of all I love IT'S PEOPLE. Canada has been good to me: I have more from a physical sense than ever before. I have a wonderful Canadian wife who has helped me tremendously through many a problem, and thanks to the confidence placed in me by Canadians everywhere, I have a greater FAITH than ever before. As I told a newspaper reporter yesterday, "I became a Canadian because the United States is the greatest country in the world second to Canada". It is great from the borders of Nova Scotia to Vancouver and from Windsor to the Yukon and Northwest territories. And I am a CANADIAN because I love every acre of it.

I became a CANADIAN because: Many are without Christ in this country and are therefore lost. As I have travelled through cities like Chatham, Brantford, Stratford, Kitchener, Oshawa, Peterborough, Timmins, Kirkland Lake, and many more beholding the vast multitudes of lost souls, my heart bleeds with concern and a prayer for forgiveness is uttered from my lips. A prayer that the Lord will be big enough to forgive us for our hardness of heart in the past, our division over matters of opinion, our jealousy, envy, our arrogant spirit, and our plain "I DON'T CARE" spirit. When I realize how little we have done in this great Country of OURS for Jesus and how much we have done for ourselves as is demonstrated in our fine clothes, automobiles, homes, gadgets, etc., I bow in a humble plea for mercy. But what of the future? I cannot consistently pray God's forgiveness for me when I continue to overlook the spiritual needs of OUR country. The only answer for the future is for us to do more for the Lord and less for ourselves.

Yes, I know many things have been done in recent years and I am not one of those who are not thankful for this progress. I really believe that we are getting ready to begin to commence to start to do something for the Lord in Canada. Since coming to Ontario October 14, 1956 I have seen the power of God demonstrated in the starting of congregations in London, Niagara Falls, Wellandport, Barrie, Sudbury, Vandeleur, Newmarket, North Bay, and possibly others. I also have seen great efforts undertaken such as the Tent meeting in Meaford and the recent Gatewood meeting in Toronto. Just last year in OUR country we beheld the power of the Gospel in special efforts at the Lakehead and in the cities of Collingwood, Barrie, and Newmarket area. And what of the great undertakings of the Manitoba brethren this year and next in their tremendous effort to bring the Gospel to the people of that area. Even though I am thankful for this I must be realistic and face the fact that there is still MUCH to do. We need churches in every city of 10,000 or more in the next ten years. We need a church of Christ in every town in the country in the next twenty years. We need to flood the air-ways, the television, and the newspapers with the story of Jesus. We need to take a firm stand against the immorality that is running rampant in OUR country. We need to let our words be heard in the cities and in the country from coast to coast that King Jesus is our leader and we are his soldiers. Brethren we have the money to do the job. Brethren we have the ability to do the job. Brethren we have the work force needed to do the job. Have we forgotten Gideon? Have we forgotten the story of the power of God in taking the city of Jericho? Have we forgotten Matthew 28:20—And lo I am with you alway, even unto the end of the world? Have we forgotten that we have been promised that when we ask it shall be given, when we knock it shall be opened, and when we seek we shall find? Do we think that God loves us less in 1964 than he did the people in Bible times? Where are those that will trust the Lord? Where are those that will stand up and be heard? Where are the Nine (and many times that number) that haven't returned to give thanks to God for cleansing them of their spiritual leprosy?

As I talk to various brethren in OUR country there seems to be two main trends of thought. There is the justified optimism because of recent good things but there is also

(Continued on page 16)

INITIAL EFFORTS BEGUN AMONG FRENCH CANADIANS



S. F. Timmerman, who served 16 years as a missionary in Belgium has been working, for the past three months, in Montreal, Quebec among French - speaking Canadians. While preaching for the English-speaking congregation, along with the writer, he is laying the ground work for starting the first French-speaking congregation in the city. There are nearly two million people living in the Montreal area, with French as their mother tongue.

Timmerman's work has been greatly assisted by ads being placed in local French language newspapers. Several are now active in the eight lesson Bible correspondence course, "L'Evangile de Christ". To further advertize the course, special literature has been printed and is being distributed from door-to-door. Home Bible studies have been begun, using the Jule Miller filmstrip series with a French text. Already, a man who had been baptized for the remission of sins, while living in Trois Rivieres, Quebec, has taken a stand to be identified with the New Testament church. This man had been associated with a religious group which holds the truth on many points; however, with study, he came to recognize a number of errors in their teaching. He was contacted through a news article, concerning Timmerman's proposed work, which appeared in the bilingual paper, "Le Messager". There are now three French - speaking members worshipping with the English group.

Another means for securing contacts for teaching has been through the New York World's Fair exhibition. Names have been secured from almost every section of the province. Those who have registered at the fair from the Quebec City area are being contacted by Owen Aikin who recently moved there from Paris, France.

While Timmerman is focusing most of his attention upon the French Canadian field, he is still associated with the work in Europe through World Radio, sponsored by the Whites Ferry Rd. church in West Monroe, La. He is the speaker for "La Voix du Salut" (The Voice of Salvation), a fifteen minute weekly broadcast over Radio Luxemburg. The tapes are being prepared in a local studio.

The New York Ave. church in Oak Ridge, Tenn., which has supported Timmerman's work for the past five years, has stated that it will not be able to continue after June 30, 1965, because of an overload on the budget. Congregations interested in assuming his support after that date may write to: Church of Christ, 760-44th Ave., Lachine, Quebec.

HE IS RISEN AS HE SAID

(Continued from page 3)

Conclusion

Christ is alive and reigning. Note persecuting Saul's words (I Cor. 15:20-28). Are you His? If not believe in him today (Heb. 11:6), repent of your sins Luke 13:3), confess your faith in him (Matt. 10:32-33); and be buried with him by baptism into his death that you might rise to walk in newness of life (Rom. 6:3-5). (A debt of gratitude goes to Leander S. Keyser's book *A System of Christian Evidence* for many of the concepts found herein.)

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J. JOHNSON TO INDIA



Mr. and Mrs. J. Johnson

We have been following the India articles from the pen of Bro. J. C. Bailey ever since he went to India 18 months ago. We kept wondering how long it would be before someone would answer his many pleas for help and who it would be.

Early last Spring, before the campaign in Winnipeg got underway we had decided to try to obtain support to work full-time here in Winnipeg in order to try to take advantage of the many opportunities which we felt sure would be forthcoming. With this in mind we talked to different brethren as to how to go about raising the necessary funds. Bro. Wesley Reagan was planning a trip to Dallas Texas, and invited me to along. It was a rush trip but we were able with the assistance of Bro. Alan Bryan to interview three Congregations. All of which were sympathetic to our plea, but as we did not have a definite date set to commence there was nothing definite accomplished. Also, each congregation, had already extended its budget for the current year. We did plead with them however, to keep us in mind for 1965. Later in the summer my wife, Eva, and our son Dennis and family made a concerted tour for ten days through the states of Oklahoma and Texas, and in all interviewed more than a dozen different churches or their preachers, and again as in Dallas all were sympathetic to our plea and commended us for our faith in giving up regular employment to work full-time in the Lord's work, and especially so because of our age. At least four congregations promised to give our plea and plans special consideration in their 1965 plans.

Upon returning home we still continued to follow Bro. Bailey's reports, and upon receiving a card from Bro. Jimmie Lovell in acknowledgement of our subscription to "ACTION" in which he said, "The Canadian workers over in India are doing so many great things and I so wish that we could send workers in the States up there to replace many of you in that field who might be able to go to India." After reading it I called to Eva and said, "Here is our chance" and she really surprised me by saying, "I see no reason why we could not go to India to help for about five years." In other words, we had both been harboring the same thought for some time already.

After praying and talking about it for some time we decided to write and ask Bro. J. C. B. what his opinion was about our thinking. His answer was as we expected, to the point and full of encouragement, from a divine standpoint. His first comment was, "I was surprised with the letter but not entirely. From a strictly human standpoint I would say not to do it. We are not dealing with this from a human standpoint but a divine. If it is the will of the Lord for you to come then He shall make all grace abound. This work here is one of the biggest things of the century as far as the church is concerned.—There is great respect for age here. As far as education is concerned Eva can put hers to great use. I shall be glad to tell her all I know when she gets here about how best to use it. All you need to do is to do like I do KEEP YOUR MOUTH SHUT. You know enough to teach sinners the way of the Lord. You know enough to realize that there will be so many things different to anything you have ever done before that it is like starting all over again . . . Your coming will not answer the need of the work for someone with more formal education but it will meet the need of some that can guide these babes in Christ into greater and greater service. I could write pages and pages about the work that needs to be done but that can wait.—You should plan to stay three years. That is long enough in this heat.—There may be a young American available for Winnipeg if you come. I shall inform Bro. Lyles who is looking after our work in the U.S. that you are thinking of coming and that they can be on the lookout for a man for Manitoba. He said he had someone in mind if I could find a Canadian to come.—You can explain that your coming has nothing to do with the need of someone with degree work to come. That you are coming to engage in the same work in which I am engaged. You can tell them that if there should be 50 men available tomorrow that we could put them all to work and then be looking for more. SOUTH INDIA BELONGS TO THE CHURCH. Shall we possess the land?—My coming has not hurt the work in Canada and yours will not either. God has placed a terrible burden on the church in Canada to get the gospel into India. We do not have too much time."

This then leaves it up to us, and we have decided to try to raise support to go to India to help in

(Continued on page 17)

LETTERS

Regina, Saskatchewan,
7th and Pasqua,
Church of Christ,
December 11, 1964.

The Gospel Herald:

Just over one year ago we learned that the Allan Bell family would have to return home from the mission fields of Africa. Since the funds necessary to carry out this move were not available locally, it was necessary to enlist the help of sister congregations of the Church and interested members. Being human we saw this as almost an impossible task due to the many, many worthy appeals placed before our brethren. This, however, serves to illustrate that we many times lack faith in God.

A letter of appeal sent out to many congregations by our treasurer, brother Wayne Kemp, as well as the brochure sent to almost every member of the Church in Canada resulted in a wonderful response. The total amount received was $4,040.00

We turned back to the Weyburn Church to assist with the travel fund of Betty Bailey 100.00

The expenses involved totaled 279.00

Leaving a balance of ..... $3,661.00 which was turned over to the Bell family. This not only covered the expense of their trip home but assisted them in becoming established in their home in Calgary, where Bro. Bell is now teaching.

May we of the Church meeting at Pasqua & 7th in Regina, join with the Allen Bell family in expressing our deepest appreciation for the help given by congregations and individuals alike. It was a wonderful response indeed. Thanks to one and all.

Yours in Christ,
E. D. Ashby

* * *

400 Second Ave. S.E.
Swift Current, Sask.
December 15, 1964

Gospel Herald
Beamsville, Ontario

We appreciate the service that the Herald renders to the brotherhood. Many times needs have been filled through request made through the paper.

Last June we asked the brethren through the government mail to help us finance the covering of the inside walls of the church building in Swift Current. From this appeal $714.00 was sent and we were able to do that job. May I take this opportunity to thank you, without your help we would not be able to continue.

This year seven adults have been baptized; four families have moved away and we are still a small group.

Sincerely in Christ,
Allen Jacobs

ANOTHER WORKER FOR HALIFAX

We are pleased to announce plans for another full-time worker for Christ to move to Halifax in August of this year. Brother Ron Pauls, a Canadian and a graduate of Western Christian College, is a zealous, dedicated young man who should be of great value to the cause of Christ here. Brother Pauls will complete his work at Abilene Christian College in July, and recently was selected to "Who's Who at ACC". He will also be getting married in July to Sister Rita McIlroy, a school teacher in Austin, Texas.

Bro. Pauls will give particular interest to the educational work of the church, and work among young people, together with assisting in personal work and preaching. He was the organizer and leader of the group of ten young people who helped in the work in Nova Scotia last summer, and is arranging for a similar group to come again this summer. Bro. and Sis. Murray Marshall of Union City, Georgia, will also be in Nova Scotia this summer to assist in vacation Bible schools and meetings in Halifax and Mill Village.

There is a need for further personal support for Brother Pauls, who thus far has $200 a month promised him. We would appreciate hearing from churches and individuals who might be able to assist in meeting this need. There are now twenty-five members meeting with the Halifax church. We need to provide an ever stronger voice for Christ in this metropolitan area of over 230,000 souls, and also make efforts to reach out into other parts of Nova Scotia with the gospel. An additional full-time worker in Halifax should be most valuable in this effort.

—Walter Hart

ASK YOUR WIFE TO PREPARE THIS TASTY FRUIT DESSERT THAT'S QUICK AND EASY TO MAKE

Try this recipe for

PLUM ROLY POLY

Serves 8 For a snack or dessert

3 cups biscuit mix
2 tbs. melted butter
¼cup sugar
2 tsp. cinnamon
¼ tsp. nutmeg
½ cup canned strained plums (or junior plums)

Prepare your own biscuit dough or use a prepared mix. Roll out in 15 x 10-inch rectangle. Spread with melted butter. Combine sugar and spices. Sprinkle ½ on biscuit mix. Spread with strained plums leaving a 1-inch margin. Sprinkle with remaining sugar and spices. Roll up and cut in 1-inch slices. Place slices, cut side up, in a greased pan or muffin tin. Bake in hot oven (450°F.) 15-18 minutes.

—— -o- ——

Want an excellent sound-colour film on food and interesting ways to prepare it for your next meeting? "Horn of Plenty" is available free, and we'll send you free recipe folders featuring new and delightful ways to serve Canada Choice Canned Fruit.

Write today to:

R. FORD RALPH, MANAGING DIRECTOR
ONTARIO TENDER FRUIT INSTITUTE,
ONTARIO FOOD TERMINAL,
THE QUEENSWAY, TORONTO 18

IN THE VALLEY

(Continued from page 1)

judgment is near, but not all people are aware of it!

On the day of Pentecost, the people were in the valley of decision. Peter preached the gospel to those Jews, "devout men, from every nation under heaven" (Acts 2:5). After hearing the gospel, they asked: "Brethren what shall we do?" Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:37,38).

Some Good Decisions:— Moses made a good decision when he chose to "suffer affliction, (A.S.V. share ill treatment) with the people of God, rather than to enjoy the pleasures of sin for a season" (Heb. 11:25).

Joshua made a good decision when he "chose to serve Jehovah." "And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah." (Joshua 24:15). There are professed Christians today, who have their names on church registers, who need to choose today whom they will serve, Jehovah or Satan!

The prodigal son made a good decision when he "returned to his father." When this young man *came to himself* he said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called they son: make me as one of thy hired servants" (Luke 15:18-19).

Some Bad Decisions:— Lot made a bad decision when he chose "the plain of the Jordan." "And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar. So Lot chose him all the plain of the Jordan; and Lot journeyed east; and they separated themselves the one from the other" (Gen. 13:10.11). This land looked very good to Lot; he thought he was wise in choosing the plain of the Jordan. Lot chose to enroll with the inhabitants of wicked Sodom and Gomorrah.

David made a bad decision, when he "set Uriah in the forefront of the hottest battle," and caused him to die. "And he wrote in the letter, saying, set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." (2 Sam. 11:15). David did this in order that he might take to himself Uriah's wife. He was willing to kill in order to pacify his lust for Bathsheba.

Judas made a bad decision, when he chose to betray Jesus "for thirty pieces of silver." "And said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver" (Matt. 26:15). When Judas saw that he was condemned, he repented himself, and brought back the thirty pieces of silver to the chief priests and elders, and cast down the pieces of silver into the sanctuary, and departed, and went and hanged himself. He tried to make amends, but it was too late!

If you are in the valley of decision; choose good, not bad; choose righteousness, not unrighteousness; choose Christ, not Satan; choose eternal life, not eternal death. Choose now, before judgment falls!

I BECAME A CANADIAN

(Continued from page 12)

the fear in the brotherhood of a coming division. Brethren, we can't afford to let God down again. We can't afford to let the lost of this country die without an opporunity to accept Christ. Please brethren, reconsider any position or attitude you may have that would cause division to the cause of Christ in OUR country.

Now that I am a CANADIAN and this country is just as much mine as it is yours or anyone elses, I don't intend to give it up to Satan without a fight. I believe that our way of life is worth fighting for. I believe that OUR country is worth saving. There is no more room for the old excuses that we are too small, Canadians are too reserved, we don't have enough money, etc. Because look at the Central Ontario Campaign that last year was instrumental in baptizing over twenty souls into Christ, or the Campaign on the Manitoulin Island that accomplished so much, or the special Gospel Meeting in Western Canada (Just reported last month in the Gospel Herald) that saw over twenty walk down the aisle. God is showing that He and faithful servants are a majority. God can accomplish His work with just one faithful follower. Are YOU that faithful follower? Will YOU take your place in the ranks of Christ and be a Christian soldier? If you will you will find that you are not alone for I promise you that along with God on your side you will find Clyde Lansdell. I haven't totally committed myself to Christ in the past. I haven't always done all that I could have done for Christ but God being my helper I am here and now committing myself one hundred percent to forwarding the cause of our king. Are YOU with me? Will you begin now being concerned not with getting a lump in your throat when you see a particular flag flying, or hear a particular national anthem sung but instead, get on fire for Christ so much in your heart that nothing can quench it and every time you see a lost soul have such a burning passion for that soul's salvation that no dart of the wicked one can stop you from being like Christ everytime you can in every way that you can and every where you can.

This land is OUR land so let's take it for the Lord.

HERE AND THERE

Toronto, Strathmore Blvd.: One was added by membership in early December; one baptized on December 23rd and one on December 28.

Fern Ave.: Troy R. Warren of Plainview, Texas with his wife and three children has arrived to take up duties with this church.

Maplewood Ave.: One from Nova Scotia took up membership recently.

Newmarket, Ont.: One of the young people who has been attending classes was obedient in early November.

J. JOHNSON TO INDIA

(Continued from page 14)

this wonderful harvest of souls. We have had our doctor's examinations, and have applied for our passports. We have written to several churches and individuals, and presently are waiting to hear from any who may be interested in helping us in this very fertile field.

As Bro. Bailey mentions we plan to engage in the same kind of work in which he is engaged. We feel that we are reasonably well qualified for this work. Both Eva and I have been active in the Lord's work ever since we were married and have taught many and varied classes. I have assisted with the preaching appointments over the years, taking my turn when there was no full-time man and filling in in various other places as the need arose. On two occasions we assisted in protracted meetings. One at Moose-Jaw Sask. where we preached 25 sermons in 15 days for our first experience in this field, and the next year at Wadena, Minnesota for a ten day meeting. We have taken part in lectureships and for about a year and a half alternated every second Lord's day between Dauphin Manitoba and Killarney Man. striving to keep the work going and to strengthen the few brethren at these distant points. Dauphin now has two and possibly three full-time men there now, and we are still going to Killarney every second Sunday. I have been director for the "Bible Correspondence Courses" for several years and in this vein we have written literally hundreds of letters.

Brethren, we realise we are not the answer for all phases of this work, but as Bro. Bailey has pointed out there is ever so much to be done and all too few who are able and willing to go. Eva and I will be giving up good jobs to go and will be forfeiting a pension which we could have by waiting another five years: But, Brethren the door in India is open now and we are willing to go. Are there those who will help us to obtain the necessary funds?

We have not too much knowledge of the needs for such an undertaking as this, but our present feeling is that we will need about $500.00 a month, plus a work fund. Besides this of course we will need our return fare which will be in the neighbourhood of $4000.00. Half of this we will need right away, and the other half can be supplied later.

If you wish to know about our character or abilities you may write to any of the following:

Bro. Danny Wiebe "President" Western Christian College, N. Weyburn Sask. Canada.

Bro. Wesley Reagan "Evangelist" 10 Vincent Massey blvd. Winnipeg 6, Manitoba.

Bro. A. H. Beamish "elder" Ste 320-81 Roslyn Road, Winnipeg 13, Manitoba.

Bro. Murray Hammond "Evangelist" 1336 Dudley Crescent, Winnipeg 9, Manitoba.

Bro. J. C. Bailey Annex 19, Aspiran Gardens, Madras 10, India.

Bro. Raymond Meneer 39 Bittersweet Bay, Winnipeg 6, Manitoba.

Bro. J. A. King 426 Lindsay Street, Winnipeg 9, Manitoba.

We could give many more but feel that this is sufficient for the present;

Anyone desiring more information, or any who are willing to assist us in this great work may contact us here at home,

James A. Johnson
885 Sherburn St.
Winnipeg 10, Manitoba.

Yours Sincerely and hopefully,
In His Service,
J. A. Johnson

GLEANINGS

(Continued from Page 11)

as have other fine friends.

The Logsdons, formerly heading the Haiti Mission, will be working with the seven million souls in Venezuleta for the next several years. The further establishment of the Church in Haiti, and throughout the Caribbean area, will then be augmented by the establishment of the Caribbean Bible College, at a location yet to be chosen.

The Traylers have left Caracus for their new home in California which leaves the Caracas work without a laborer, save the past converts and brethren associated with American firms in Caracas. The Don



Logsdon famimly will be leaving for Caracas as soon as travel funds become available and final support is received.

A travel fund of $1,500.00 is needed as well as some $500 per month additional support to overcome the very high cost of living in Caracas.

We, the elders of Parkview, ask for your prayers, your communication, and your financial co-operation in helping to evangelize this portion of the world in our generation.

Brother Logsdon is available for speaking appointments. Please contact us at 3333 13 Mile Road, Warren, Michigan.

VIENNA, AUSTRIA

Our gospel meeting with Klaus Goebbels of Krankfurt, Germany doing the preaching was a great success. We had a total of 60 different visitors during the meeting, 32 of these are new contacts. The most encouraging thing about the meeting was the responses. First to respond to the invitation was a former Jehovah Witness, a lady 64 years of age. Next to obey was a 62 year old physical education teacher, a former Roman Catholic. He said that he had been looking for the truth for 15 long years and finally found it. He has already brought his wife and three children to the services. Last to be buried with her Lord in baptism was a 24 year old office worker. Her sister and brother-in-law have been members for several years and they had worked and prayed for her conversion for a long time.

MAWLAI CHRISTIAN SCHOOL

Donald E. Perry, Assam, India

On February 17th 1964 I rang the bell to call together the students of Mawlai Christian School to begin a new year of school. This was also a very new experience for Ray McMillan and me, for most of the students could not understand English and we could only a little more than give a greeting in Khasi. I had been asked by the brethren here to act as headmaster or principal. I was not sure what I was doing but had some confidence that from the condition of the school previously it would be possible to make improvements in any case. Some improvements have been made but we can see that many more are possible. So we are planning now for a new year to begin February 15th, 1965.

Mawlai Christian School was started by Christians here in 1951. It first met in some sort of shed and then later in the church building. Financial help has been received from America to pay the teachers salaries. The number of students increased some through the years so that there were approximately 70 in daily attendance in the fall of 1963. There were three or sometimes four teachers for the five classes offered in the lower primary school. Lower Primary consists of Classes A (Junior and Senior), B, I, II, III. School met only in the mornings and often not for very long even during that time.

Ray McMillan and I came in response to the invitation of brother J. C. Bailey, to work with the school here. This we have been doing besides church work. We have taught Bible, English and Arithmetic. Ray has also been taking physical exercise period and some music with the students. It keeps me on my toes to try to teach from 50 to 70 young children a Bible lesson each day when I cannot even speak their language. I do not know if they got very much through the rather inadequate translator that I had. I tried to teach Arithmetic as best I could using some English and some Khasi. The text book was in Khasi. English—Khasi translation for the senior students kept me on my toes. I had to learn some Khasi to keep ahead of them. We added Class IV last year. Our total enrollment was approximately 126.

Due to change in administration of the school and other circumstances the donations coming from individuals in America for the school were discontinued last year. We were able to obtain a government grant to pay the wages of one teacher. Otherwise the four Khasi teachers we used this last year were paid from funds sent by individuals who specified only that they should be used as we needed them here. An effort has been made to be sure that funds sent directly from churches in Canada and the United States were not used directly in school operation. The former church building was partitioned and used for classrooms. One class met in the back of the auditorium of the church. A committee appointed or approved by the members of the church here is responsible for the school work. It is a bit difficult to distinguish between the church and those Christians interested in the school affairs since there is only the one church here from which the interested Christians come. However, there is an effort to keep the organization and business separate. There is no proper constitution prepared to regulate the school. One is needed. We have applied for government aid for teachers salaries for this past year. It may be possible to obtain 70 rupees a month ($15.00 or so) for two or three teachers. This is the range in which we pay the teachers too.

The school was in operation when we came here. If it had not been here we probably would not have started it. Although Ray McMillan and I are supported by churches in Canada we believe there is some justification just now for our work with the school along with our church work. Re-evalation may be necessary from time to time as to whether we are justified in continuing such work. The following are some points we have considered in this connection.

1. A number of church members here are illiterate. The children of a number of these might continue being unable to read the Bible and the hymn books if the school here was not operated. There are no government operated schools near at hand where these children can attend. If they attend any other school it would have to be the Catholic or Presbyerian schools, or now perhaps one operated by the Christian Church (Church of Christ). A man I was talking to the other night who plans to become a Christian showed me a picture that his daughter received as a prize for her knowledge of Catholic religious teaching. She is only a little girl of seven or eight years. She attends the Catholic school. The picture was of Jesus with a heart shown on his chest. The picture hangs in their living room. The daughter of one of the members here attends the Catholic school (Class VII) because no other school near here offers that grade of work.

2. We are able to teach Bible each day to the students who come to us. We also have a short chapel each day with them.

3. Through the school connections we have many homes opened to us. The mother of a student was baptized recently.

4. Many of the students attended every night of the gospel meetings we have had this past year with brother Bob Hare, and Gordon Hogan.

5. We are helped, indeed almost forced, to learn the language through our work in the school.

HERE AND THERE

Ottawa, Ont.: Friday night young people's classes have had attendances in the 40's. A recent contribution was $244.19.

Montreal, Que.: A report of the building progress in early December was accompanied by a picture which we assume to be outdated too badly to be used at this date. A report printed about three weeks ago reads, "The main structure of the building has been completed . . . Window glasses, plumbing fixtures, and heating ducts are being presently installed . . . Our prayer is that funds will be available to complete the building." **Jerry Davidson.**



Top to bottom, left: Headmaster D. Perry calls school; Arflin and Friday, Class I; and they lose teeth here too. Middle: Sally, Shirley, Joan, Barbara and Grace Perry attend Khasi school too; Some of classes II, III, IV; On the playground (church building in the background; Class A singing on front steps. Right side: Little Esther, Class A; Arbolin, Class I; Ray McMillan off for home.

MANITOULIN NOTES

Last October 21st the Manitoulin Christian Education Convention met at the United Church building in Sheguiandah. This is an annual inter - denominational convention of several years standing. I was asked to be the principal speaker this year, and thought you might enjoy a report of the results.

The churches of Toronto were good enough to send me a booklet that they had used at the Gatewood meetings. These came from the World's Fair in New York and announce why that "In the 20th Century, Christianity can progress only by turning to the 1st Century." I received 100 of these, and about half were taken at the Convention. They also sent some correspondence courses from the Fair, and 21 of these were taken.

Two other aids I had — in addition to our own brethren that attended, and gave me moral support — were some teacher training materials from Bro. Ralph Perry, London, and a showing of the first filmstrip of the Jule Miller cottage meeting series. I had ordered a T.V. film from the Herald of Truth, but it was two days late arriving.

In making these decisions my mind ran something like this: Take the truth, and hit them over the head with it hard — once and for all. No — don't speak on anything controversal, and maybe I'll be asked again sometime. But if I water it down the first time I'll do it the second time, and third, and if I never get around to speaking the whole truth — at least the truth that I felt was needed most — then why bother to preach at all? Well, I'll teach the needed truth in love. That was my sincere attempt. I tried to keep a mental picture of Christ hanging on the cross and saying, "Forgive them Father for they know not what they do."

This convention was to help better the Sunday schools on the Island. I tried to do this by helping the teachers and preachers understand the will of the Lord better. My first sermon was called The Great Teacher. This was an attempt to establish Jesus as the Son of God and not just a good man. If, then, He was the true Son we should teach what He taught, and as near the same way as possible. We noted some examples of His teaching — how He was tender and patient with those who knew not, i.e. the Samaritan woman, etc., but uncomprising with false teachers that should know better — those that wore broad phylacteries, sat in Moses seat, etc. Also I informed the preachers that one major thing our campaign with the Alabama - Tennessee students last summer showed up was that the people of the Island are sick of hearing politics and the like from the pulpits. They want the Bible taught, and that is what I exhorted them to do.

The second sermon was called Why Teach? It asked the questions; why teach if we are not going to be Christians ourselves; and why teach if we are not going to teach what the Great Teacher wants taught? We learned from Luke 24:47 that Jesus wants "repentance and remission of sins" taught in His name. We then noted several examples of early Christians teaching this in the Book of Acts, and discovered that the ultimate reason for teaching and preaching is to save souls as opposed to urban re-newal, labor problems, etc.

The final sermon of the day I called The Great Separation. We noted such separations as Adam & Eve from God, Noah & family from a wicked world, and how they were saved by water and it is a like figure of baptism today (I Peter 3:21) where the righteous and unrighteous are separated. I called for the people of the Manitoulin to separate themselves from those among us who would create doubt about God's word such as the devil did with Eve; so that we might be on the right hand when the Lord makes the greatest separation of them all at the final judgement.

Reaction? Some made these comments in private:

"We need more preaching like that."

"Whew! We sure have been through the Bible today. Backward, forward, and again!"

"We had to pay 35c to get in here, and Brodie was worth every penny of it." Oh, well.

One denominational minister led the final prayer in which he asked God to help us rightly divide the word of truth.

Another denominational minister called for all to stay who would at the conclusion of the meeting, and give him a chance to defend his church's new curriculum for Sunday school. He called out that he felt inspired, "Inspired of God to defend the new cunrriculum after the remarks made by the speaker." We listened, and as he explained how many years, and revisions of submitted copy had gone into the new curriculum, and we felt more certain than ever that the unchangeable word of God is still the only guide.

He told my wife the next day that I had done him an injustice by condemning him publicly that way. Actually I never mentioned him or the curriculum, nor did I have them any more in mind than any other teaching that would cast doubt upon God's word. The condemnation was of all false teaching, but I'm thankful that it was taken personally that is where we all need to apply God's word.

* * *

NEWS

A few weeks ago two adults and about 12 or 15 young people from the United Church on Barrie Island paid us a visit at the Sunday morning worship. They then wrote and invited me to bring our young people to one of their Friday night meetings and answer questions about the church of Christ. Brother Charlie Robertson, several young folks, and myself went. We spent a profitable 2½ hours answering questions for them and their preacher. They also accepted tracts, correspondence courses, and more of the literature sent by the Toronto churches.

* * *

Churches in Ohio and Tennessee started sending us money to buy an oil furnace for our home. This, of course, to relieve me of the chore of wood cutting, hauling, etc., so that I might put this time to things spiritual. As it turned out they sent enough for two furnaces.

(Continued on page 21)

MANITOULIN NOTES

(Continued from page 20)

With their permission we installed a furnace in the meeting house as well as at home. The church here only had to pay $107.50. We thank God and all of His family that have been so good to us. I now have much more time to put to home Bible studies.

"The preacher may not have known what he was baptizing me for but I did. I got most of my teaching from the Gospel Herald." These were the words of sister Ivan (Ethel) Donaldson of Gordon Township on the Manitoulin Island.

I had been engaged in home Bible studies with sister Donaldson and some of her neighbors for several evenings when she told me this. We spoke very frankly with each other about the purpose of baptism then and on another occasion afterwards. I felt quite convinced that she had been scripturally baptized, and invited her to break bread with us.

She stated that she knew that she had not been worshipping properly since her baptism in 1955, and asked for the prayers of the church, and to be identified with the Lord's body at Ice Lake. We were only to happy to welcome her and to ask God's blessings on her. She had been a member of one of Canada's largest denominations when she learned the truth through the medium of the Gospel Herald. May the Lord bless you brethren richly for the work you are doing.

Taking our cue from brother W. Jones and the Barrie congregation we decided to have a New Year's fellowship at Ice Lake. We started at 8 p.m. and ran until a little after mid-night. This was a brand new experience for all of us so we hardly knew how to schedule things to keep everyone interested for four hours. As it turned out all spoke of how fast the time went — we felt it was just time to get started when it was time to go home.

We invited Brother Bethel Bailey from Sudbury to preach to us. It was a wonderful exhortation to forget the past, failure or success, and press on attending to our daily responsibilities. He felt that one great problem with the world is that so many are rushing onward — but without a goal. He explained how Christ *should be* and *could be* our goal.

We had some free time in which to unload some of the refreshments which the ladies had piled high on two tables. They really did themselves proud with the many wonderful provisions.

At one point in the evening brother Bethel was leading the youngsters in some of their favorite songs when the over load on the hydro tripped the breaker, and the house was without lights for a few minutes. Bro. Bailey was equal to the situation when he promptly started leading them in "Going to Let My Light Shine," and two of the boys pulled flashlights from their pockets and did just that.

Singing was led at various times by Ken Baker, Stewart Bailey, and Brodie Harrell. In addition we had some recorded Bible reading, Bible Bee (similiar to the old spelling bee, but using Bible questions), and much prayer. At least sixty were present of which about half or more were visitors. Around twenty of this number were young people.

Brother Calvin Nelson and family were visiting from Newmarket A few minutes before mid-night, and until shortly afterwards he spoke to us about the value of the soul, and to teach others and save our own. Another song and prayer, and we all decided it was still too early to go home — but did.

We of Ice Lake wish all of our brothers and sisters a happy and prosperous 1965 in the Lord.

Sincerely yours,
C. Brodie Harrell

YOUTH AND AUTOMATION

(Continued from page 6)

out that God will require a full accounting for every moment of idle time we have. Privilege is always tempered with responsibility. If the unwise use of our "free" time means the loss of our souls, it just isn't worth it! Young people must decide now that when they reach maturity and the 30-hour week of work for a livelihood they will be prepared to face up to their responsibilities as children of God in using their time wisely. It can be made the most productive time in all history for the winning of souls, or it can see the largest mass apostasy the church has ever suffered. It all depends on what we do about it.

While we waver on the brink of decision, the godless ideologies, framed to destroy and enslave, are winning converts. We must awaken to the fact that we are in an all-out, life-or-death struggle for the minds of men. We could lose the battle simply by default — by doing nothing. The only weapon ever devised to combat error is truth. Forsake it, desert it or let it slip, and you have thrown in your lot with the enemy. But redeem the time, use it to the glory of God and the salvation of souls, your own included, and the rewards will be out of all proportion to the effort you put forth.

HERE AND THERE

(Continued from Page 10)

the advertisement read.

"We had a great meeting here on New Year's Eve, and plans for next year look splendid." Two were baptized on December 6.

Vandeleur, Ont.: Construction on the new building started about three months before the brethren held Bible study in it on December 10. They are enthused over the number of visitors they have had since they began meeting in this new building.

Sarnia, Ont.: "As we have quite a bit of used clothing on hand and not having any place to ship it to (the places we had been sending to are full up) was wondering if you could insert an add in the Gospel Herald. If any place could use used clothing we would be glad to ship it." **Bro. and Sis. LaCourse.**

London, Ont.: The goal of 100 in Bible classes was passed on November 8 when there were 111. A new goal of 125 has been set.

Ajax, Ont.: With the addition of theh **Ron Masons of St, Catharines** (now in **Oshawa**) this congregation now numbers 46 and has a potential attendance of 76 counting their families.

Communion Bread: We have had a number of enquiries for the wafers being used by many churches for this purpose. In order to satisfy these calls we have laid in a stock and are able to ship packages out at 75c each.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30; Lunch 11:30; Visiting 12:30; Children Sing 1:00; Bible Study 1:30. Sun., Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. E. P. Lake, ev. Ph. 521-1102. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. W. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 689 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11:15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 638-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 454-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:00, 11:00 a.m.; 7 p.m. Sun.; Women's Bible Class 8 p.m. A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10; 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Tues. G.A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., Box 464, Rutland, B.C. Ph. 765-6090.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; D. Hicks, sec.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., Box 382 Ph. 692-1482.

NANAIMO, B.C.
1728 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6, HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St..

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Ph. 949-4834 W. Orr. ev., 343-7420.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 8 p.m. Thurs. George Hotchkiss, sec., 548 Lake St. A. A. Gallagher ev., 12 Willow Ave.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Walter Dale, Box 399, Beamsville, ev., LO 3-4348. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 28 St. John's Rd. E., Weston.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m.; Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. G. Husband, sec.

WELLANDPORT, Ontario
Oddfellow's Hall, 10, 11, a.m., 8 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, E. B. McPherson, sec., 495 Main St. Port Colborne, Ont. PL-957-3234.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

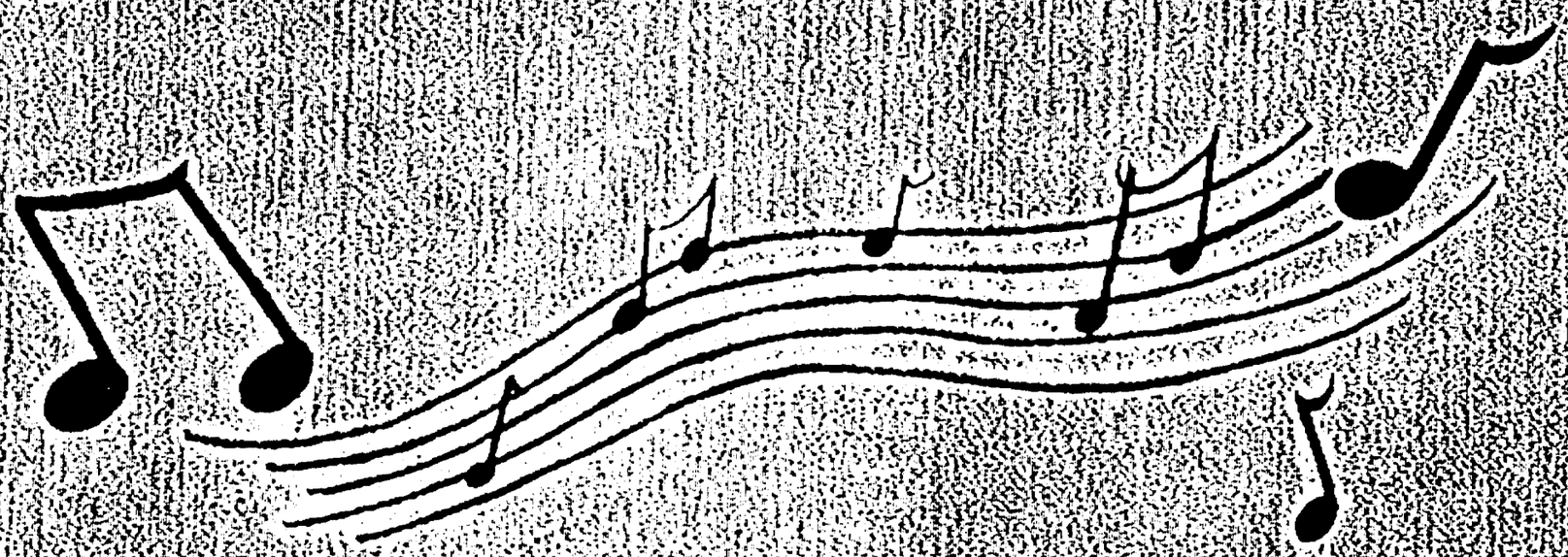
STOP

PLAN YOUR VACATION WITH GOD ....

AND LEARN TO SING

AUGUST 18 - 25

THE D. O. SANDERSON SINGING SCHOOL TEAM
FOUR GREAT TEACHERS



LLOYDMINSTER, ALBERTA

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31, No. 3 BEAMSVILLE, ONTARIO March, 1965

MYTH, IS TRUTH, AS A SYMBOL?

by Warren T. Whitelaw, Niagara Falls, Ontario

The above caption is the theory taught by Mr. James Davies of the United Church of Canada in his November, 1964, article which appeared in the "Observer" (United Church publication) under the title "The Meaning of Myth".

What is a myth? A traditional story by unknown authorship about something that neither relates to science or history. This definition apparently is accepted by Mr. Davies; but he adds that a myth can be defined, "as the intuitive apprehension of a universal truth". Mr. Davies calls it "truth as a symbol".

"The story of the Garden of Eden and the Fall of man is a myth; that is, it is a truth, symbolic truth", says Mr. Davies. "The virgin birth is a symbol." Elsewhere, as well, he sees myths in the Bible, "the story of Jonah, and the coming of the magi (wise men) to Bethlehem. Such myths contain vital truth in symbolic form," he says.

The thought Mr. Davies apparently hopes to convey is that though none of these stories are based on fact, they contain truth symbolically. The story of Adam and Eve and their fall in the Garden *"never happened"*. "The virgin birth did not happen as history and is scientifically impossible". The only thing we can believe about these grand stories of old, is the truth taught by their symbolic utterance.

Mr. Davies says, "Myth is truth in a new dimension." But, we ask, can truth be based on that which is not fact; what truth is left if the Genesis story is neither historically true or scientifically acceptable? Mr. Davies has answered this well . . . "INTUITION".

The Hebrew writer says, "By faith we understand that the worlds were framed by the word of God" (Heb. 11:3). In the beginning of this chapter he tells us, "Now faith is the substance of things hoped for, the evidence of things not seen". "In Romans 10: 17. Paul says, "So then faith cometh by hearing, and hearing by the word of God." It is suggested by Mr. Davies that we hear God's word relate to us symbolic stories of things that never happened, but out intuition causes us to accept them as truth.

(Continued on page 13)

THE NEW CURRICULUM

by Keith T. Thompson
Beamsville, Ontario



Of course we are talking about the New Curriculum of the United Church of Canada which has received so much attention the past several months. The Baptist Convention of Ontario and Quebec also uses this literature, although many in this denomination rejected it. The United Church spent some 12 years and $1,000,000 in the preparation of this new course of study for its people "from the cradle to the grave."

Actually there is nothing new in this curriculum; that is, as far as its teachings are concerned. It contains the same old unbelief which has been known as modernism for about fifty years. What is new is that it is now to be taught to all grades in the Sunday schools of the churches using it.

A number of articles and booklets have appeared that are very critical of this curriculum. Recently, the editor of the United Church Observer, A. C. Forrest, replied to these criticisms in an article "What the New Curriculum Does and Does Not Teach" which appeared in the Hamilton Spectator.

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ATTITUDES AMONG BRETHREN

by L. Wesley Jones, Barrie

These are exciting days in the Church throughout the world. The Canadian scene is typical. Many are obeying the gospel, new congregations are being established, campaigns are flourishing and fruitful, new buildings are being erected, Christian schools are striding forward and mission work is on the increase. Reasons for optimism are seen in almost every budget, bulletin and *Gospel Herald*. How filled with thanksgiving we should be to Him who is able to use such clay as we to His glory.

Successful advance in the Church of Christ is just that—God using earthen vessels. When we forget that our partnership is with Him, and decide that *we* are sailing the ship of Zion, we will end on the shoals. But there is another partnership implicit. We are joint-partakers, brothers, fellow-heirs. Our usefulness and efficiency will be determined by our attitude toward each other.

While this is more apparent within a congregation, it is evident also in the wider relationships. We are a "brotherhood." To be more of what He has required of us, to eliminate the waste and woe of ill will, let us examine some of the Word bearing on attitudes among brethren.

Suspicion

A particularly serious instance of alien attitudes is described by Paul in 1 Tim. 6:3,4. (We are very fond of the New English Bible for these verses). "If anyone is teaching otherwise, and will not give his mind to wholesome precepts— I mean those of our Lord Jesus Christ —and to good religious teaching, I call him a pompous ignoramous. He is morbidly keen on mere verbal questions and quibbles, which give rise to jealousy, quarrelling, slander, base suspicions and endless wrangles." Instead of "base suspicions" the King James has "evil surmisings," and it is in this expression we are particularly interested.

Concerning these and the other fruits of "questions and strifes," Robertson says, ". . . all products of an ignorant and conceited mind." (Word Pictures In the New Testament). The author of Tyndale's New Testament Commentaries. The Pastoral Epistles, comments, "Controversies and arguments (questions and strifes of words) have impaired their mental health to such a degree that they have become diseased. Easton's 'having a morbid craving for arguments' probably catches the true meaning. This is a noteworthy example of the processes by which intellectual wrangling so often ends in moral deterioration."

We will not use space to prove that evil suspicions do occur among brethren. Readers will have noted some. A prodigal son returns, and while we welcome him into the congregation outwardly, we reserve certain areas of our hearts, and direct suspicious questions to him which weaken and demoralize. Those recently giving up denominationalism may bring with them great zeal and talent we don't use because we "are afraid of them." And while these people do need time and opportunity to adjust to a new environment and require exhortation and admonition to walk by the rule of faith, our unwarranted suspicions may relegate them to a seat on the floor of the assembly so long that they never really recover and go to work (James 2:3 NEB).

Our constantly changing social scene demands not a new gospel, but ever new adjustments to "become all things to all men." Fresh ideas, inspiring calls to service, and thought - provoking suggestions are needed by all of us. Furthermore, if we admit, and surely we must, that the restoration is not complete, there is the danger that we will never move any nearer he whole truth if we are unwilling to consider untrodden paths. But base suspicions can do just that to us. Our vision may be tragically blurred by fixed views. Those who are so frightened by any new idea that they have an automatic negative response before reasonable and prayerful study, supply us with good examples of hindering the gospel with unwholesome attitudes toward their brethren.

Is It Scriptural?

On the other hand, an unfortunate by-product of some of the problems in the Church is a suspicion of everyone who raises a question about what we do. It is not enough to say "there is a place" in the Church for sincere questions. If we surrender the principle of testing all things by scripture, we have given up the most distinctive characteristic of the restoration movement and are clearly violating such instructions as I Thess. 5:21. Because some have pressed their point beyond reason through too much craving for argument, let us not be suspicious of everyone who asks, "Is It Scriptural?"

"One Another" Passage

This detailed and somewhat negative study of one attitude should give way now to a brighter and more enjoyable study. There is a group of passages showing mutual responsibility and privilege. Consider expressions from some of them: "Provoking one another unto love and good work." "Teaching and admonishing one another." "Bear ye one another's burdens." "Submitting yourselves one to another." "Members should have the same care one for another." "In honour preferring one another." "With all lowliness . . . forbearing one another." "Wherefore comfort one another with these words."

Could we encourage you to read again all such passages you can search out in the text? If you are moved when the congregations sings "Blest Be the Tie that Binds," and inspired by a firm handshake and the salutation of "Brother," you will find even greater uplift in reading of such an interchange of concern and affection as characterizes those who are one in Christ.

True, some of the links are broken. But even this is noted by the Lord as Paul concludes, "Therefore let no man glory in men: for all things are yours . . . And ye are Christ's; and Christ is God's" (1 Cor. 3:21, 23). Christian ties should not be visualized as a line in which we each hold hands while the first in line holds the hand of Christ. But it should be seen as a circle with Christ at the centre, and those Chris-

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IT WORKS

by Norman Midgette
Jordan, Ontario

To understand the commission of our resurrected Lord is to understand a personal responsibility to teach and preach the gospel to the lost. The familiar reading of Matthew 28:19-20 says, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

At the time of this statement the world contained millions of people; all of them were lost. The job to be accomplished was to reach them with the gospel. The statement above is the command of Jesus for meeting this need. These apostles were told to teach and each of them was under this charge. They were to baptize all who would be made disciples of the teaching of the gospel. Those obeying were to learn further the will of Christ and continue what the apostles were doing. That meant they were to teach others and baptize into the Lord.

Of all the great objectives of men, few if any have ever involved the necessity of contacting every man on earth — humanly speaking, an insurmountable task even with modern means of communication. What plans do you suppose men might devise to accomplish such a task. Could they improve on the way Christ instructed the apostles in doing His work?

Christ had the greatest of objectives but He gave the simplest of plans to accomplish it. In it everyone could have a part, whether great or small, and each could do something, whether much or little. All can be saved and all can save. And, what is most important about the commission of Christ? *IT WORKED.*

In Colossians 1:23, Paul affirmed that the gospel had been preached to every nation. To all those Christian men and women who are concerned with spreading the gospel with success to this generation, try the commission of Christ and make a sincere personal application!

May we not shelve this great privilege nor excuse ourselves by trying to pass our obligation to others. In the commission of Christ the obligation to teach others is as personal as our own salvation. Yes, in the lives of all saints there comes a time when we, "ought to be teachers" (Hebrews 5:12). The Lord never gave the exclusive right of preaching to some special group of Christians and that includes the evangelists.

It Works Today

When we read concerning the church 2000 years ago and see the success of the spreading gospel in those days of old, I am certain there is no one who does not say within himself, "How wonderful that must have been! I wish we could see that today." If you and other Christians will do a little more than wishing, it can and will happen today. When the personal responsibilities inherent within the commission of Christ are honestly faced and met the same results will be similar to those of the first century. Whether the men of earth obey or not they will have an opportunity to accept personally and be baptized or reject, and, in either case, we will have justified ourselves by sharing the message.

It has been said that the "proof of the pudding is in the eating." When used of religious matters, it must of course be understood within the bounds of authority. Furthermore, we can be sure God's ways will provide the proof and His will shall not return unto Him void. I have never known of men and women who worked for the Lord trying to save those who were lost whose efforts did not meet with success. As an illustration of this, may I use the saints with whom I am most familiar and whose efforts can be observed daily?

At Jordan the evangelist is not the only one teaching and baptizing. Last year through the personal efforts of Christians here there were 17 baptisms as well as four restorations. In June, a new congregation was started at Wellandport by fourteen of the Christians who had been here at Jordan and during the remainder of the year eight were added to the Kingdom in that community. Two other men whom the church at Jordan collectively is helping support were able to baptize nine others through personal teaching. Helping other men preach the gospel by providing financial support is scriptural and benefits both of the one receiving and the church or churches sending (Phil. 4:15-17). We cannot, however, let our work end there. Matthew 28:19, 20 still remains to be fulfilled in our lives.

No one person will convert the world nor did Christ ever expect it. The commission of Christ involves "chain reaction" and in this lies the success of the spread of the gospel. It must be passed on.

In bowling, the ball hits the head pin and perhaps another. After that the falling pins knock down the others. I expect most everyone has lined dominoes in a standing position and then touched one at the end. That one touches the next and so on down the line. In the same way Jesus said to the apostles, "teaching them to observe all things whatsoever I commanded you:" (Matt. 28:20). Thus "chain reaction" sets in, and as it continues to be passed to others, the kingdom grows. It worked 2000 years ago and it works today.

But, there are around three billion people (3,000,000,000) in the world today. How can we possibly reach all those people in one generation? Someone is ready to say, "We need a faster way than just personally teaching. We would never get to everyone." That same thing could be said today of all the methods being used. The trouble is not with the simple plan of Christ in Matthew 28 but it is with the people who do not carry it out in their lives. I think I can prove that to you.

Take a pencil and a small piece of paper and start with the number 1. Let that represent one Christian on the earth. Now double that and you have number 2. Double that and you have number 4. Continue this doubling process until you reach four billion. It will not take long. I believe you will double the numbers only 33 times.

Thus if we had one Christian who taught only one person each year, and the next year, both taught one

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HATS OFF TO GREAT LAKES



Supporters of Great Lakes Christian College have been thrilled to see a dream come to reality. An attractive and functional building stands on the campus as a testimony to the faith and zeal of a relatively small number of people who are convinced that Christian education is worth sacrifice.

Recently, this writer attended the annual lectureship at GLCC. The program was of highest calibre. Men from at least six states of the United States and three Canadian provinces spoke on a variety of important subjects. Truly, it was a feast of good things.

Possibly the highlight of this visit was the general impression made on us by the administrative policy, the student body and the functional new building. Great strides have been made by this young school in a number of healthy directions.

As we heard Bro. Geoffrey Ellis outline the policies and aspirations of the school, we could not help but feel a glow of optimism. The aims of the directors, administrators, and faculty seem to be directed toward the utmost in efficiency and growth. At the same time they evidence a firm and healthy desire to keep the school in its proper sphere of activity. These two principles are vital to the forward march of this young institution.

We heard several visitors express their admiration for the interest and excellent deportment of the student body during the lectureship activities. We hear a great deal of criticism of modern teen-agers and unfortunately, such critical views are valid when directed toward a great many of that age group. It is a restless age of society. These teen-agers at Great Lakes seem to be different.

They no doubt give "static" to the teachers and administrators at times. However, they appeared to take a real interest in the discussions of the great themes from the Book of Philippians. They presented a very pleasing image of fun-loving young people who know when fun must make way for serious concern. We do not feel that the academic or social development of the young people is jeopardized in any way in such a school. In reality, to a splendid academic and social opportunity is added a third factor — a spiritual atmosphere that is caught as well as taught.

Those of us who sometimes are guilty of taking our estimate of the value of the dollar from the 1930's might feel that $117,000 for the new building is excessive. In reality, it represents a very modest outlay in these days of the puny dollar. The money is well spent. The returns in efficiency will be obvious. For any of our readers who are able to appreciate building statistics by reason of experience in the field, we need only cite the fact that this permanent building was erected at a cost of $8.26 a square foot. Neither attractiveness nor functional efficiency was sacrificed.

During the fiscal year 1963-64, over 500 people in the church in Eastern Canada contributed to GLCC. This is calculated to represent over 75% of the wage earners of the church in this region. Surely this is an index to the confidence in and approval of the school shared by our brethren.

There is presently a staff of 16 full-time and five part-time members. These are working with total campus assets in land, building and furniture of approximately $300,000. The school is in a position now to provide classroom space and instruction for 200 students instead of the 105 who are enrolled this year.

It was good to learn of the great interest in the school displayed by residents of the area who are not members of the church. A number of students come from such homes because their parents are sold on the kind of education and atmosphere provided by GLCC. They can see the "plus factors" of Christian social values and moral standards. These are obvious.

The school has some hopeful objectives for a new auditorium and the addition of Grade 14. These are worthwhile and practical in view of the great usefulness to the Canad-

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TEACHING GOD'S WORD

KINDS OF AUDIO-VISUAL AIDS: NON PROJECTED

H. Ralph Perry, London, Ontario



Toys, toys, toys. Clothes, clothes, clothes. Cars, cars, cars. Food, food, food. Gadgets, gadgets, gadgets. Life in our affluent society is often complicated by the number and variety of available goods. A major problem is deciding what and how much to purchase.

There are also available many audio-visual aids for teaching the Bible. One publisher has a brochure entitled, "Teaching Aids A-Plenty." These are not all expensive as some might think. The person with a little creative imagination and skill can make very effective teaching aids from sticks, stones, magazines, boxes, paper, etc. These will cost him very little — a little thought, a little time, a little effort.

By far the most effective teaching is done with the use of audio-visual aids. This was pointed out in our last article. Let us emphasize that the important thing is to select from the many, good audio-visual aids and use them effectively in teaching the word of God. This is important for we have so little time given to us to teach many who come to our classes. May we strive to do the best job we possibly can.

Consider now some of the great variety of audio-visual aids to teaching the Bible. In this article we discuss a few of the Non - Projected aids. These are aids viewed without the assistance of projector and screen. Non-projected materials are numerous and usually inexpensive. Many can be made by teacher and students. I. *Pictorial Aids*. These are easily accessable, fairly reasonable in price and probably used more than any other visual aid. They are useful in *every* age group. I. *Flannelgraph*. Flannelboards are not expensive. The side, taken from a large corrugated carton covered with flannelette will do a fine job. Flannel aprons are used by teachers of younger children. Figures can be made or purchased. The variety of attractive, coloured materials for Bible stories, object lessons, mission emphasis lessons, application lessons, and adult lessons and sermons is beyond mention in this article.

Background scenes may be purchased. However, one with little artistic ability can make very good scenes at nominal cost. This writer took a course in audio-visual aids in Bible teaching here in London. One assignment, with instruction and guidance, was to create four colourful background scenes on flannel. They are very useful. You can do it with the right materials and a little instruction. 2. *Picture (Flat)*. One of the oldest aids in teaching is a flat picture in hand. The alert teacher will develop a useful file of Bible art pictures, modern scenes, and pictures of objects.

There are many Bible art pictures available. These may be taken from left-over Sunday school papers or purchased. Standard Publishing Co. has a wide selection ranging in size from 3 by 4 inches to 21 by 34 inches. Some publishers sell sets of pictures made for the Bible school lessons.

When these are properly classified they will furnish the average teacher with aids for almost every lesson and most age groups. I wish we had space here to give a suggestive classification for filing.

3. *Freehand Drawing* — done by teacher or students. Those who feel they cannot draw can. Little children enjoy drawings without too much detail. Almost anyone can draw stick figures. The children learn more by doing. Have them draw pictures of the lesson story and applications.

4. *Chalk Talks* — Quite a bit the same as the above only on chalkboards.

5. *Flash Cards* — Series of pictures and words on cards to teach stories, new words, and applications.

6. *Picture Rolls* — Stories told with a series of pictures on a roll can give the effect of a T.V. set.

7. *Photographs* — of pupils, every day activities, and church activities can be used effectively.

8. *Murals* — Large pictures of Bible scenes can be purchased already in full colour or for the children to colour and make.

9. *Other* — Pictorial maps, posters, picture board, table top stories. illustrated books, flip-board stories, etc.

II. *Graphic and Map Aids*. Most of these are used with older children. There are some exceptions but maps are of little use before a child becomes a junior.

1. *Graphics* — Charts, diagrams and graphs are used to make subjects more vivid by showing points of emphasis, percentages, relationships, and such.

2. *Maps* — are a very important part of visual equipment in teaching Bible from Juniors up. They are also very useful in mission emphasis lessons.

There are various kinds of maps such as outline, geographic, relief and pictorial. Of course, there are also globes. Many of these can be made. A young people's class in Toronto, under the able guidance of brother Bert Thompson (now of Carman, Manitoba) made a large and excellent relief map of Palestine as a project.

Some of the best maps for use with juniors are Standard Publishing Company's two sets of Maps and Charts. They are colourful, pictorial, and not too detailed. Price of set of eight is only $2.60.

III. *Objects Aids*. Object aids allow the teacher to be original.

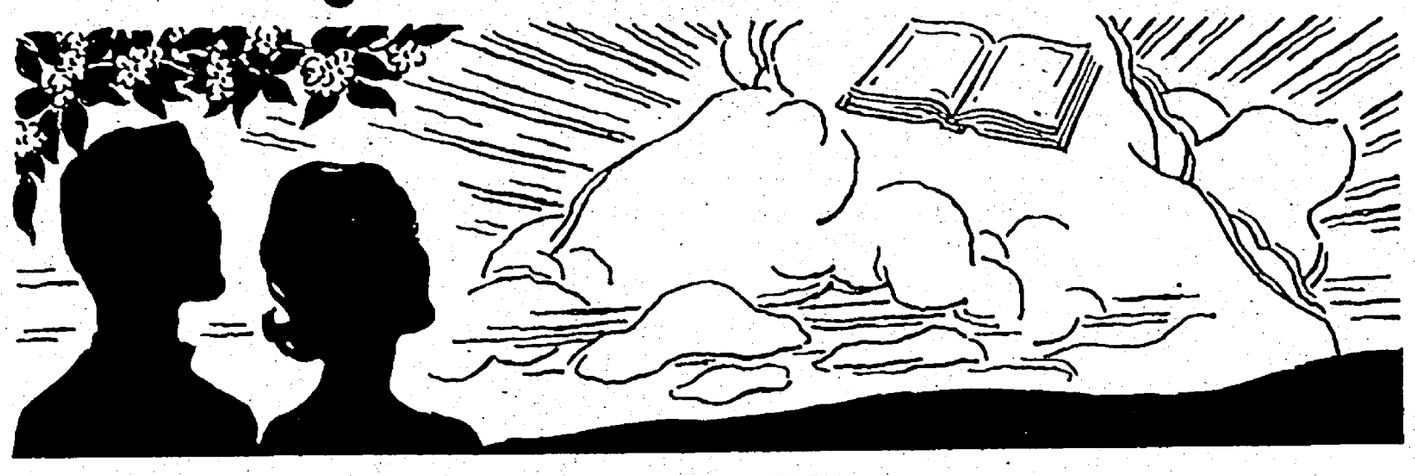
1. *Dioramas (3-d)* These are scenes made in open boxes. Small figures, grass and objects may be used.

2. *Peep-Box* Small three dimensional scenes are made in one end of a shoe box. They are viewed through a small opening at the opposite end.

3. *Interest Centers*. Objects of interest are displayed. A lesson on

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A Page For CHRISTIAN YOUTH



Ray Miller, Editor

ESTHER

Queen Vashti on the royal throne
Her life and body not her own,
Her morals though she did retain
When asked of Ahasuerus to
proclaim
Her beauty to the drunken guests.

Now thrcugh the land the cry went
forth
For maidens tall and maidens
short,
Secured from every part and town
The virgins sought, the virgins
found,
To please the king and wear the
crown.

Now Esther was within the lot,
Of royal beauties that were brought
To cleanse themselves with royal
care,
Perfume their bodies and brush
their hair,
The task of all these virgins fair.

Then Esther pleased the mighty
king
Upon her finger went his ring.
She now became his loyal queen
Within the courts she could be seen
By those without the royal gate.

Now Haman sought to end a life,
This uncle of the king's wife,
A Jew he was, this foster-father
The man that raised this Jewish
daughter,
And overheard the vital plot.

Thought Mordecai saved the king,
But yet did not receive the ring.
For in Shushan, did Haman walk,
And in the palace did he talk
Himself into a noose.

Fair Esther spread the royal feast,
Invited Haman, though a beast,
To show the goodies as their guest,
To let him think that he was best
Without a shadow of a doubt.

The gallows built; another feast,
And Haman's life is but to cease.
The queen's request is granted now,
And Haman proud begins to bow,
But all in vain.

With Mordecai in his place
The bondmen now did have a case.
For freedom was their only plea.
He issued forth a new decree
To save the Jewish race.

The word was spread throughout the
land,
That Jew would conquer heathen
man.
The day was set, and all knew well
That blood upon the land would
swell
As never had before.

The gory deed was done of course,
By edge of sword and brutal force.
The Jew, he found himself set free;
The heathen now a bondman be
To serve his master well.

The king bequeathed his wealth and
power
To good queen Esther the loyal
flower.
She sought to do the good Lord's
will,
So let her uncle use the quill
To rule the nation well.

The moral of the story be —
The good you do you can't foresee.
Though Esther was an orphan girl
She offered much to help her world
In time of sorest need.

—Elgin R. Parker

VANCOUVER TEACHER WORKSHOP

The second annual Teacher Training Workshop conducted by the Oakridge church in Vancouver was an outstanding success with one hundred-sixty teachers present. The workshop held on February 6th, was preceeded the night before with a meeting for elders and leaders with the principle speakers being Nyal Royse, of Bellvue Washington, and O. J. Russell of Portland, Oregon.

The workshop featured combined and divided sessions for each age group. The Columbia Christian College Book Store provided an excellent display of available materials. A wonderful fellowship was enjoyed by brethren from B.C. and Washington State. Dates for the 1966 workshop are February 4th and 5th.

HERE AND THERE

Brandon, Man.: On October 1st, 1964, the **Brandon Church** moved into a new church building, located at 943 - 7th Street. Although the church building is a new one to us, it was actually built in 1952 by the Lutheran's, and as they have outgrown it, we purchased it from them. We have at present only five wage earners, and our monthly expenses including building payments will be $150.00. We are also in need of an evangelist, in this city of some 30,000 souls. There will be a preachers residence available this spring directly behind the church building, and this is one reason we should like to locate a preacher as soon as possible.

If you can help to support this work, or if you know of a preacher who is interested in coming to Brandon, would you kindly contact: **Gordon A. McFarlane, Secretary, Church of Christ, Box 208, Rivers, Manitoba. — Gordon A. McFarlane.**

Lloydminster, Alta.: Bro. Owens reports five baptisms at Lloydminster and 10 abroad. The calendar shows: Jan. 12-31 a preacher lectureship by Bro. Orr; March 14-21, Owens to be with the Airport church in Weyburn; April 11-16, Lloydminster spring meeting with Jim Hawkins; July 5-9, V.B.S.; and Aug. 18-25, Canada Wide Singing School.

Edmonton, Alta.: Attendance was over 100 and contributions almost $180 on January 17. Several Bible studies are in process and several members are active in conducting them. A family recently moved in from Texas.

A man, living near Prince Albert, Sask., has completed 22 lessons of a Bible correspondence course and was baptized by Roger Jeal of Prince Albert.

THE NEW CURRICULUM

(Continued from page 1)

Mr. Forrest began by saying that he "deliberately avoided criticizing my brethren in the Gospel Halls and Fundamentalist churches." Although he does "giving the appearance of picking on the little fellows." Whether intentionally or not, all of this only serves to prejudice the issues involved. Just lately the Lutherans published their disagreement with this literature. Are they just "little fellows"? What about the many Baptists, Presbyterians, and Mennonites who do not accept it? And although many of them apparently accept it, I am sure there are many Roman Catholics and Anglicans who dissent.

Then the Observer editor continues "The United Church believes that the Bible contains the Word of God." This belief is further stated in the New Curriculum itself. According to Prof. Donald M. Mathers in his "The Word and the Way", God can reveal Himself only in a person, and never in a doctrine or a book." These statements deny the many claims of the Bible that it *is* the Word of God (2 Tim. 3:16, 17:2 Peter 1:20, 21, etc).

Mr. Forrest says that the use of the word "myth" has "got some of the fundamentalists all mixed up and upset. And their attacks have been exaggerated and unfair . . . Apparently they don't know, or some of their preachers don't know what the word 'myth' means. They think it means fairy-tale." Then after saying all that, he turns around and adds "And it must be admitted that the word is ambiguous."

It is not hard to see why the use of the term "myth" for parts of the Bible would get some upset. The term "myth" (Creek mythos) occurs five times in the New Testament (1 Tim. 1:4; 4:7; II Tim. 4:4; Titus 1:14; II Pet. 1:16). In each instance it signifies the fiction of a fable as distinct from the genuineness of the truth (cf. II Tim. 4:4," . . . turn away their ears from the truth, and turn aside unto myths"). This is in complete harmony with the classical connotation of the term which always bears the sense of what is fictitious, as opposed to what is true and historical. (*Baker's Dictionary of Theology*, pp. 368-371).

The article under review attempts to explain "myth" by claiming that it means "parable." Stories like Jonah and the whale are only parables like those that Jesus told. Without any proof the assertion is made "the people of the Old Testament knew the story of Jonah was a parable told to teach a profound meaning." That the book of Jonah is regarded as historical is evident from four facts. 1. It is told as simple history and nowhere gives evidence of being a parable or allegory. 2. The hero is a historical person (II Ki. 14:25) and the places mentioned were well known in that day. 3. The Jews also regarded it as historical. 4. Jesus refers to the facts of the book as historical events (Matt. 11:39-41).

The fourth fact is the most significant and settles the matter for all who would wear the name Christian.

Mr. Forrest adds "Jonah was meant for people with race prejudice. Jonah was meant for people who segregated other people and denied them the word of God. People who are literalistic and fundamentalistic will never understand the great truths of the Bible."

Certainly the book of Jonah has lessons on race prejudice. And there is no doubt that some who take the Bible more literally than others need to apply these truths. But simply because one believes the historical truths of a book like Jonah, he does not thereby become unable to perceive its spiritual truths. Any student of the Bible also knows that not everything is to be taken literally. Obviously there are figurative passages in the Bible, especially in the poetic and prophetic sections. But when an event, like the crossing of the Red Sea, which is always considered as an historical event, is called a "myth", some of us are bound to get "upset".

There are many other things in this New Curriculum which causes us grave concern. The liberal approach that miracles just don't happen is followed throughout. The flood of Noah's time did not really happen the way it reads in Genesis, according to the New Curriculum. It is a legend or folk lore (The Mighty Acts of God, p. 23; God and His Purpose, p. 76). But Jesus agreed with Genesis and believed that the flood really happened (Matt. 24:38, 39). Mr. Forrest writes "But we don't believe the writers of the Scriptures ever expected anyone to be so naive as to believe literally some of those Old Testament parables. Jesus didn't expect us to take the New Testament parables literally." He wants us to take the parables as Jesus intended. But is he willing for us to take the Old Testament events (not parables) in the way Jesus took them? Or will he say Jesus was naive?

IT WORKS

(Continued from page 3)

person each, then by continuing this process, everyone on earth might obey the gospel in only thirty-three years. And you may be saying. "All this is in the realm of theory." But do you know all it would take to make it a reality? Only one thing, and that is Christians who will start doing it all over the land.

Though it may seem too simple to us, the chain reaction of the commission of Christ worked in the early centuries and *IT WORKS TODAY*. These personal efforts of sincere Christians may not be highly advertised nor make a splash in the headlines but they save souls. What else do we want?

There is one more thing. That is the work accomplished in unity. The personal efforts of the commission, when applied, will produce the unity that is so desperately needed. We can all agree and work in a way that is scriptural. No way is more successful in saving the lost, no way will get the job accomplished more quickly, and no way can produce a firmer bond of unity.

The only "catch" in the commission of Christ is that we must apply it personally. Begin now to "observe all things" yourselves and experience the personal happiness of seeing someone you have helped teach obey the gospel. It will work for the Lord if we will work with Him.

—Norman Midgette

ATTITUDES

(Continued from page 2)

tians which form the circle are each equally related to Christ who is the one Mediator between God and man. If one member suffers, all others suffer with him. Each seeks a path which will edify the other. Forebearance of one another is the normal thing. No one thinks himself higher than the other, for each has the same mind. The fellowship is not only with God and Christ but is also with *fellows*. Even a casual student will observe that we have just paraphrased some more of the "one another" passages.

A determined acceptance of the principles of these passages, as we preach faith, repentance and baptism with determination, would certainly alter the complexion of the Church. This is not to say that brethren are vicious, continually quarrelling or bitter. We don't believe it. Our brethren, God's children, are delightful and far above average in cooperation, and cheerfulness. But we can improve by drawing nearer to God.

Love One Another

One man recently wrote concerning his denomination, "I have lived long enough to know that the brethren are the hardest people on earth to love." We don't know his brethren that well. We know our own well enough to find them eager to share the purest of human ties—Christian affection.

"For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). We purposely omitted the passages on *loving one another* from the earlier section. They are special and deserve to be noted separately.

Lip service to God is "vain" worship (Matt. 15:8, 9). Lip service to the brethren is love in "word" and tongue" only (1 John 3:18). According to John, love without works is just as void as faith without works, and he uses the same illustration as does James (2:15). How long since you have tended to the need of a brother? Have you recently "passed by on the other side" when someone needed you? Are you sensitive to the problems of those beside whom you worship regularly? These are good questions for us to ask. It is one thing to say we love our brethren—it is something else to prove it, and to enjoy serving those who serve God.

Finally . . .

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

If you would ask, "How far should I go in serving and loving my brethren?" let the answer be heard clearly: "We ought to lay down our lives for the brethren." One who doesn't love his brethren *that* much should *not* quit the Church, throw up his hands in disgust, or laugh it off. He *should* begin by taking another honest and thoughtful look at those who have been bought with the blood of the lamb, and set about to re-build his ties with God's own people.

As God's own we have a charge to keep. How well we function may often depend upon our mutual trust and respect. God will not combine to reward our efforts and add to our numbers if our attitudes are unfit for the development of newborn ones.

TEACHING GOD'S WORD

(Continued from page 5)

the Bible might be made more interesting and effective through an orderly display of old Bibles and various translations. With little children, a lesson on God creating fish, birds and animals could have a fish in a bowl, a bird in a cage, and a hamster to make up an interest center.

4. *Models*. Almost any one can make a model Palestinian house with a few pieces of plywood and some plaster. Card board, paper, and wood kits for constructing models of the tabernacle, the temple, altars, the ark of the covenant, Noah's Ark ($1.65), villages, houses, and palaces are available. Small Hebrew scrolls may be purchased for a little over $1.00. Many of these things and others can be made by a handyman and even by pupils. A sling like David used is easily made.

The author has a book on model making of Bible objects such as ploughs dwellings, synagogues, threshing-floors, and other items.

5. *Sand Table or Box*. This can be used to recreate Bible scenes and events in a very interesting manner.

6. *Other*. Household and nature objects, magic, and chemicals.

IV. *Dramatization Aids*. A class or group has lived a story when it has been acted out or dramatized. Have you ever had your class act out a Bible story? Try it. It might seem strange at first, but properly planned and directed it will really teach.

Types of dramatization are acting the Bible narrative, plays, pantomine, puppets (there is quite a variety available), finger plays, and marionettes.

V. *Observation Aids*. Planned excursions give pupils a chance to observe things which they couldn't see in the classroom and are better than models or pictures of the same.

Some examples are field trips, interviews. and visiting exhibits or museums.

VI. *Audio Aids* — There are three basic audio aids: radio, records, recordings. There are some excellent Biblical narrative and chorus records and tape recordings available for purchase. The tape recorder is very versatile and can be used to communicate with missionaries and others. Children will find this intriguing.

The use of the human voice and certain objects for creating sound effects for Bible stories should be used more. For instance, the halves of a coconut shell clicked together sound like a donkey's hoofs.

CONCLUSION: We have sought to give you an idea of the wide variety of non-projected audio-visual aids at your disposal. Many of these are at your finger tips. All you have to do is use them. Items for purchase may be bought from the Gospel Herald book store. We encourage you to look into the great possibilities in effective audio-visual use.

HERE AND THERE

North Bay, Ont.: Two were baptized on January 9.



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

To the great biographies of the Restoration Movement a new volume can now be added — **N.B.H., A Biography of Nicholas Brodie Hardeman,** by James Marvin Powell and Mary Nelle Hardeman Powers. It seems that often we are too prone to think of the restoration only in terms of the nineteenth century. Our attention is concentrated upon the Campbells, Stone, Scott, Franklin and McGarvey. But to appreciate the continuing nature of the restoration movement we must also direct our attention to the events of the twentieth century. This volume gives us a cross section of church history in more modern times.

Recently, on the occasion of his ninetieth birthday and his more recent passing, great honors have been bestowed on Sir Winston Churchill. Without depreciating his life's work it can be observed that it is unfortunate that he had to make his mark in the world as a leader in war time. Consider that Jesus said "Blessed are the peacemakers, for they shall be called sons of God" (Matt. 5:9). Those making the greatest contribution to world peace are the proclaimers of the gospel of peace. N.B.H. is the story of one of those of whom the prophet said "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, 'Your God reigns'." (Isa. 52: 7).

Brother Hardeman, through a long and influential life, has been able to lead many into the way of the Prince of Peace where they might find peace of soul. Though largely unnoticed by the world at large this kind of life makes the greatest contribution to world peace. You will be informed, inspired and encouraged by this notable book.

This large volume which contains many photographs can be ordered from the Gospel Herald for $5.

BOUND VOLUMES

The 1964 Bound Volume of the GOSPEL HERALD is now ready for mailing. Containing pictures and historical reports of churches all across the country, this volume will have a special attraction to many of our readers. These and back volumes desired are available for $2. each or any three volumes for $5.

SPECIAL OFFER

A verse-by-verse commentary on the book of James written to lead readers into fuller knowledge of the truth is being offered at a discount price. In it J. W. Roberts, an able and well known Bible and Greek teacher sheds the light of reverent scholarship and spiritual insight on the Bible. He writes in plain, understandable language. Regular price $3.50. Now offered at $2.50. Available from Gospel Herald, Box 94, Beamsville.

HERE AND THERE

Ajax, Ont.: This congregation has set a goal to try to bring 65 persons into the kingdom of God in 1965.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

BIRDS IN THE BIBLE

1. Isaiah prophecied God's full punishing destruction of Edom in the 34th chapter of his book. How many of Isaiah's list of birds, which he stated would, with the wild beasts, be the occupants of the land, can you identify? "From generation to generation it shall lie waste . . . But the ..... and the porcupine shall possess it, and the ..... and the ..... shall dwell in it . . . It shall be the haunt of Jackals, an abode for .... Yea, there shall the ..... alight and find herself a resting place . . . Yea, there shall the ..... be gathered each one with her mate."

2. I Sam. 26:20, "Now therefore, let not my blood fall to the earth away from the presence of the Lord; for the king of Israel has come out to seek my life, like one who hunts partridge in the mountains." Who spoke these words?

3. What kind of bird did Noah first send from the ark to determine if the flood had subsided? What did he send out in the second place?

4. Complete: "You have seen what I did to the Egyptians, and how I bore you on ..... wings and brought you to myself. Now therefore if you will obey my voice and keep my covenant, you shall be my own possession among all the peoples."

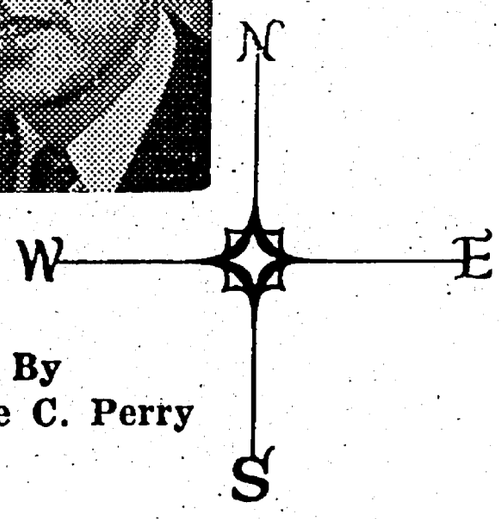
5. "Like a sparrow in its flitting, like a swallow in its flying, a curse that is causeless does not alight." From what book would this saying most likely be taken?

6. Complete: "Are not two ..... sold for a penny? And not one of them will fall to the ground without your Father's will . . . Fear not, therefore; you are of more value than many ....."

ANSWERS — 1. Hawk, owl, raven, ostriches, crane, vulture, Isa. 34:11, 13-15. 2. David. 3. Raven, dove, Gen. 8:7, 8. 4. Eagle's, Ex. 19:4. 5 Proverbs 26:2. 6. Sparrows, sparrows, Matthew 10: 29, 31.



HERE AND THERE



By
Eugene C. Perry

Special Announcement

The editors have been considering offering readers the services of a question and answer page in the GOSPEL HERALD. Arrangements which have been initiated previously have not materialized but we are now in a position to announce that **Brother Keith Thompson** has consented to act as editor of such a page.

He will attempt to answer, from the Bible, questions submitted by our readers. We believe that sincere questions are worthy of studious and scriptural answers and will endeavour to supply them. Other brethren may be called upon from time to time to reply to certain questions if **Brother Thompson** so desires. We do not know how popular such a page might be. Readers are asked to avoid wording questions which would be calculated to lead us into using space in a manner contrary to the stated purposes and policies of this paper. We, of course, reserve the right to keep such out of our columns. Answers will, of necessity, be short and to the point as the limitations of space will not permit extensive discussion.

Send your Questions to Box 403, Beamsville.

Halifax, N.S.: The 15 minute radio program which has been broadcast from **Dartmouth** and heard in **Halifax** for over a year may have to be discontinued. Althhough the budget calls for a local monthly contribution of $346, the loss of help from churches and individuals in other places means that if this program is to be continued outside help is necessary in order to pay the reasonable price of $20.00 per week.

A series of training classes has been conducted in **Halifax** by brother and sister **Morris Thurman.**

Stephenville, Newfoundland: About 16 members, all connected with the U.S. air base meet in an adequate building in a good location. **Walter Hart** of Halifax visited this church and cities in the area in December. He noted the need for work in **Corner Brook** (pop. 30,000) and in **Sydney, N.S.** (pop. 100,000). Broadcasting of the **Herald of Truth** over radio stations in **Stephenville** and **Corner Brook** was to have started recently.

Fredericton, N.B.: Harry Herring was recently transferred from **Halifax** to **Oromocto, N.B.** and is now able to meet with the **Betts** in **Fredericton.**

Lachine, Que.: The new building is already in use although not entirely finished. There are between 20 and 25 members and attendance has been very good. Additional finances are needed to complete the building and take care of details.

S. F. Timmerman began in January, regular weekly Bible studies in the home of **Benoit Lacombe** who recently took a stand with the church. It is hoped that these will soon lead to public services in French. Plans are being laid for a campaign in early summer.

Brethren Davidson and **Timmerman** have been conducting services on Sunday afternoons with a family in **St. Hubert,** 35 miles from **Lachine.** There are nine members of the family and five of the children have been immersed. Thirteen people were present on February 7 and it was decided to begin a new class for children.

Niagara Falls, Ont.: The campaign here is to run from June 27 to July 14. Arrangements have been made to use the facilities of **Great Lakes Christian College. Rod Spaulding** of **West Islip, N.Y.** will be on hand to give some preliminary instruction. Others have committed themselves to participate.

Correspondence are reminded that the second to last Tuesday of the month is the deadline.

Lethbridge, Alta.: The **Speddings** recently moved here from Vancouver.

Beamsville, Ont.: Eight were baptized during the year and 16 restored and six added by membership. Contribution averaged $300 per week an increase of 50% since 1959. In 1962, $1645 was spent on mission work as constrasted with $6,691.35 in 1964. Bible school attendance averaged 109 with morning service at 150.

Plans call for a meeting with **S. F. Timmerman** of **Montreal,** April 4-11 and a V.B.S. July 5-9. Three were restored and one baptized in January and three restored in February to date.

Hamilton, Ont.: Fennell Ave.: Dean Clutter of **Ottawa** will preach in a gospel meeting this spring. The radio program has drawn increased interest, some from points such as **Weston, Port Credit** and **Clarkson.** The officers of this church are contemplating a campaign in 1966 or 1967 and have urged their members to get experience in this sort of work by working in some of the campaigns scheduled for this summer.

Sanford Ave.: "Bro. and Sis. Jim Carter and family (five children) of **Kentucky** have arrived in **Hamilton** to work with the **Sanford** congregation.

Toronto, Ont., Strathmore Blvd.: One came seeking prayers and encouragement.

Maplewood Ave.: One was baptized on January 31 and another on February 7.

Bayview Ave.: John Justin who has been serving with this church since last summer has made arrangements to attend a training school in **Lubbock, Texas** and begins there, we understand, on Feb. 22.

Toronto churches are once more planning an all day meeting at the **Thorncliffe** school on April 16.

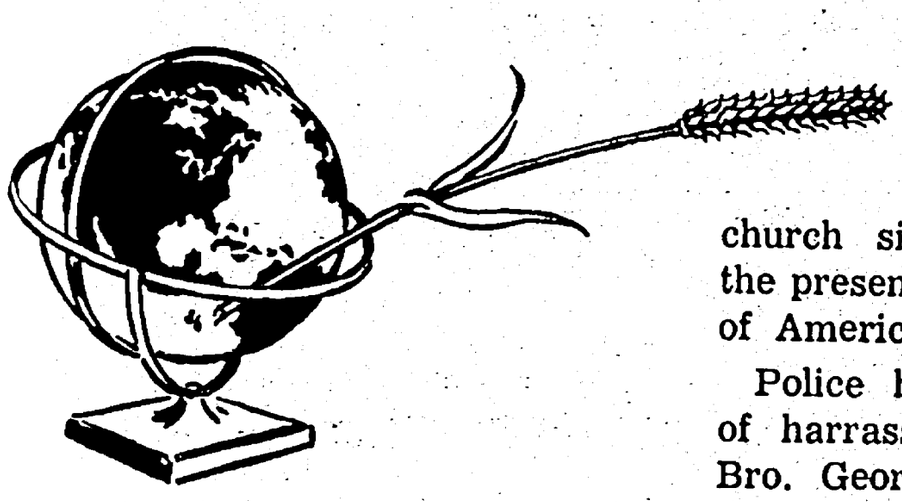
Barrie, Ont.: A campaign is planned for the **Barrie, Collingwood, Pine Orchard** and **Newmarket** churches for June 10 to 27 with an increased number of workers over last year. Robert Parks was baptized in Dec.

"On Feb. 10, decision was reached by brethren at **West Islip, N.Y.** to include **Simcoe County, Ontario** in **Faith Corps** programme in 1965. **Ghana** and **Sao Paulo, Brazil** will be two other targets.

"In this programme, **West Islip Church** will train volunteer, able, supported, mature young people for

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS



SOUTH VIET NAM

On November 8, the Saigon Church of Christ achieved a 100 per cent increase in attendance following a vigorous personal work campaign by the members. 113 were present for services that morning, and four were baptized into Christ: a former Catholic priest, a former preacher for the Alliance church, an 18-year old Vietnamese girl and the Canadian wife of Capt. Charles Byrd, an American serviceman who was baptized earlier that same month.

The church has been meeting in Saigon about three years, having been begun by military personnel stationed there. Brethren Maurice C. Hall and Phillip Carpenter went to the country last year as full-time workers. When they arrived, attendance at worship services averaged about 25. The number has steadily grown and in the past ten months four other congregations have been established, two of them in the Saigon district.

The Viet Cong (North Vietnamese Communists) have vowed to wipe out every church in Saigon, and the building where the Church of Christ meets is the only one which has not been bombed. Armed guards have to be posted around the building, a private home, at every service. Still the church continues to grow and thrive, and more and more Vietnamese nationals are attending and studying the Bible.

Since this item was written, political events in South Viet Nam have caused the evacuation of American dependents. Brother Hall and Carpenter have moved to Thailand for the time being.

GREECE

The Greek Government has officially denied the long-standing petition of the church in Athens for permission to hold public services. The Greek attorney for the United States Embassy has appealed the decision on behalf of the church since the congregation at the present time is made up entirely of Americans.

Police have started a campaign of harrassment, especially against Bro. George Dumas, an American preacher of Greek descent. He has been called in for questioning about the church three times and has been threatened with a jail sentence if he continues to preach. He has continued to preach, and no physical attacks have been made by the authorities.

The brethren are encouraged by the fact that other religious groups have at first been denied permission to meet, but when the matter is taken into the courts, the Government reconsiders its decision and grants the permission.

MEXICO

More than 200 elders, evangelists, and church members gathered in Mexico City for the annual Pan-American Bible Lectureships, the largest such gathering ever to assemble in Latin America.

The theme of the lectures was "The Field Is the World", and 62 addresses and reports from 15 different Latin - American countries were given by 38 different speakers. Countries represented included Mexico, Chile, Brazil, the Caribbean islands area, Puerto Rico, Argentina, Uruguay, Venezuela, Peru, Dominican Republic, Cuba, Guatemala, San Salvador, Costa Rica and Panama.

Among other things discussed were plans for training schools for Christian workers and preachers in the various countries, and for printing more study aids and Bible school materials in Spanish and Portuguese for the use of the workers.

The Republic of Panama was selected as the site for the next lectureship.

EGYPT

After two and one half years in Egypt on a tourist visa, which had to be renewed each six months by his leaving the country temporarily, Bro. Bob Douglas, evangelist for the church in Cairo, has been permitted to make application for a permanent resident visa. If this is granted, the work in that country will be on a more solid foundation.

Eight months were spent in inquiries and discussions with both the Egyptian and American Governments before he was allowed to present his petition. Brethren around the world can be of assistance in the matter by writing to the Director General of Immigration, Passports, and Nationality, Al Mogamma, Midan Tahrir, Cairo, UAR, expressing an interest in the Douglas case and urging that the petition be granted. Letters must be worded carefully, avoiding the use of the word "missionary", as the word has had political overtones in Egypt.

SOUTH AFRICA

After eight years mission work in Tanganyika, now to be known as Tanzania, Bro. Eldred Echols has returned to mission work in the Republic of South Africa. During his stay in Tanganyika, Brother Echols saw the church grow from nothing to 40 congregations with more than 1,500 members. Through his efforts, a number of natives are now preaching the pure gospel of Christ.

Brother Echols spent more than 20 years in the African Mission field. He spent his first few years in Northern and Southern Rhodesia, was one of the first to begin the church in South Africa, was the first sent to Nigeria by churches of Christ to investigate reports of an indigenous restoration movement there, and was among the first to work in Tanganyika.

He is returning to South Africa because an opportunity has presented itself for the establishment of a preacher training school, and since he has had experience in the beginning of a similar school in Tanganyika, brethren in South Africa requested that he return and help them.

POLAND

Twenty-one Polish gospel preachers attended a Bible lectureship in Warsaw last October 27-30. One of the six native speakers was Brother Henryk Cizek who was recently allowed to return to his work in Poland after having been expelled by the Government last year.

MANITOBA CAMPAIGN HIGHLIGHTS

Last August the congregations of the Churches of Christ in Manitoba launched a province wide campaign to be climaxed in a series of gospel meetings to be held 11 April to 18 April, 1965 in The Playhouse Theatre, Winnipeg. The Lord willing Bro. Bill Banowsky from Lubbock, Texas is to be the speaker on this occasion.

The campaign began August 1964 when a group of about forty young people came up from Dallas, Texas to help in a census taking program. Thirty thousand homes were canvassed, many people were contacted and numerous Cottage meetings arranged. A number of souls have been taught the gospel and converted to Christ.

In preparation for the April 1965 meeting we have held various meetings in the different congregations.

Bro. Alan Bryan from Dallas, Texas held a meeting in August at Windsor Park Congregation.

Bro. Johnny Thompson from Midland, Texas spoke in a series of lessons planned primarily for young people and held at Erin St. Congregation.

Bro. Paul McClung from Wichita, Falls, Texas, conducted gospel meetings in November 1964 at the Osborne Street congregation. During this month we had considerable additional help from our brethren in Texas and Tennessee in Census taking.

Bro. John Allen Chalk from Cookeville, Tennessee held a meeting the first part of January 1965 at The Windsor Park Congregation. Three were baptized during this effort.

Bro. Ralph Bumpass from the Vandelia Village Congregation in Lubbock, Texas held a meeting the last part of January 1965 on the theme, "Leadership Training."

We are deeply indebted to all our brethren who have supported this effort and especially to those from Dallas, Texas and the Vandelia Village congregation in Lubbock, Texas.

The latter congregation has made this effort possible by their willingness to take care of the financial expenses in connection with the campaign.

The outstanding feature of this effort has been the fine spirit of cooperation by all congregations in Manitoba particularly by the brethren in the 3 congregations in Winnipeg. This has been demonstrated by the outstanding attendance and support given to each meeting that has been held.

We would like to urge all brethren across Canada and The United States to make plans to be with us in Winnipeg during our meeting 11 April to 18 April 1965. to be held in The Playhouse Theatre.

If you are planning to participate in this all out effort and you need to make reservations for lodging please write to:-

Mr. Wesley Reagan
c/o Church of Christ
365 Westmount Drive
Winnipeg 6, Manitoba

In speaking to a Lubbock audience on January 15 Chalk reported that the Winnipeg campaign has been the best executed effort of its kind with which he has worked stating that, "The city is ready for a great harvest. The three small congregations there are working together in the most harmonious way I have ever seen. Spirits in Winnipeg are high. The extensive house to house teaching which has been going on since last August will result in many more conversions during the Banowsky meeting in April." He concluded describing a number of the moving conversions that have already been accomplished in Winnipeg and called for brotherhood-wide support of the campaign.

Some 100 personal workers are being sought for the April effort to supplement the preaching services which will be held in Winnipeg's best known building, the 900 seat Playhouse Theatre. In addition to workers, funds are urgently needed to underwrite the cost of the auditorium, advertising, teaching materials and support of workers who are unable to pay their own way.

Five hundred congregations or individuals who will pledge $25 a month are being sought to help underwrite the cost of the Winnipeg campaign and continuing efforts in two other campaigns planned by the Vandelia Village church in Charlotte, North Carolina, and San Juan, Puerto Rico.

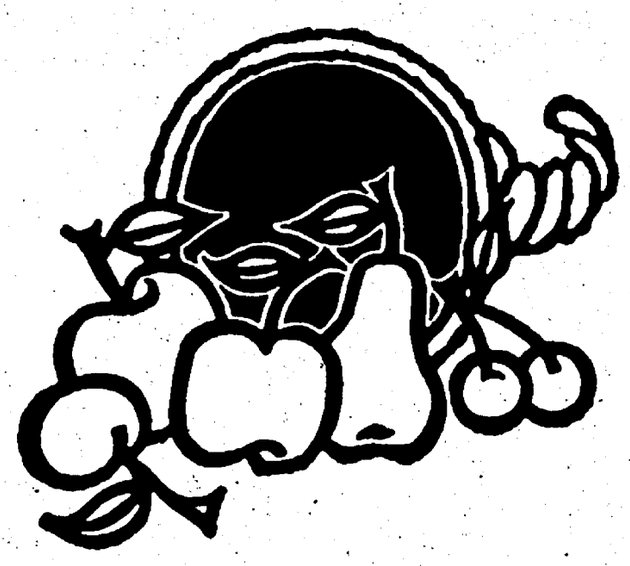
Ralph Harrison, Elder
Vandelia Village Church of Christ
Lubbock, Texas

WEDDING

ULRICH — KING

A wedding was held at the Meetinghouse in Wawota on December 29, 1964, Thomas Sven Ulrich, son of Mr. and Mrs. Sven Ulrich married Margaret Marion King, daughter of Mr. and Mrs. Cecil King of Inchkeith, Saskatchewan. Brother Clinton Brazle of North Weyburn officiated. A reception was held at the Community Hall in Wawota after the ceremony. Margaret was given in marriage by her brother, Dale King and was attended by her twin sister Dorothy and by Joyce Bernard of Regina. The groom was attended by his brother John Ulrich and by Wayne Holmgren of Estevan. Brother Wilfred Orr proposed the toast to the beautifull bride. The young couple plan to go to A.C.C, where Tom is studying pre-medicine.

—Sven Ulrich



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ONTARIO TENDER FRUIT INSTITUTE

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Hotchkiss Family Into Full-Time Christian Service



Left to Right: Dean Hotchkiss, Shelly May, Bernie, Dougie, Esther, David, Kay and Beverly.

The Dean Hotchkiss family left Edmonton January 18 to travel to Lubbock, Texas where Dean will enroll in Lubbock Christian College for the Spring and Summer semesters.

Brother Hotchkiss will assume duties as full-time evangelist for the church in North Battleford, Saskatchewan on September 1, 1965. He will be supported in the work by the churches presently backing brother Jim Williams. Brother Williams and brother Wilfred Orr will continue to be associated with the work, particularly as it relates to the congregation on Red Pheasant Cree Indian Reserve.

Brother and sister Hotchkiss attended Radville Bible School, which is now Western Christian College. Both come from dedicated Christian homes. Dean's parents are presently associated with Great Lakes Christian College. Kay's parents, the Lawrence Andersons, formerly assisted Western Christian College, and brother Anderson served as an elder of the college congregation.

Brother Hotchkiss has preached for several years as he was called, including a period of several months when the Edmonton church was without an evangelist. Both he and his wife are experienced in teaching the Bible in private homes, and have an excellent knowledge of the Scriptures.

These people are going into this work with the faith that support will be forthcoming while in school. Although support will be available after September 1, no assistance is in sight for the immediate months ahead. Brother Hotchkiss hopes to obtain preaching appointments in the Lubbock area. Edmonton brethren are helping as much as they can, and we commend them to you as worthy of consideration. Communications should be sent in care of Don Fester, Box 744, St. Albert, Alberta.

MYTH, IS TRUTH

(Continued from page 1)

In contrast to this idea, the Bible says, the WORD gives us evidence of things not seen and assurance concerning things for which we hope. It seems apparent that men will continue in their refusal to accept God's word for that which their minds cannot comprehend.

It is strange indeed that the apostles were not properly informed about these "myths", but always referred to these events with the utmost confidence that THEY DID HAPPEN. Paul writes to Timothy, "Adam was first formed, then Eve" (1 Tim. 2:13). Jesus said, "Jonah was three days and three nights in the whale's belly" (Matt. 12:40). The virgin birth of Christ is spoken of by the prophets and angels (Isa. 7:14; Matt. 1:18; Lk. 1:26-35). John refers to Christ as the only begotten Son of God (John 1:14; 3:16; 1 John 4:9). Matthew says, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem" (Matt. 1:1).

We are told that the Genesis story, the virgin birth, Jonah and the whale, and the coming of the wise men did not take place. The Bible record says it did. We are told to accept them as symbolic truths apprehended by our intuition. The Bible says we must accept them by faith.

I, for one, prefer to accept the word of God. I believe that with Him all things are possible, and without Him I am nothing. If we accept the idea that "these things never happened", we deny the very word of our Saviour and the testimony of the scriptures.

Let us have faith in God, and in what the Bible teaches.

Brotherhood's Top Singing School Team Coming To Canada



Left to right: Wilkin Bacon, Arlington, Texas; Texas H. Stevens, Houston, Texas; L. O. Sanderson, School Director, Columbia, Tennessee; Paul Epps, Temple, Texas.

The L. O. Sanderson Singing School team is scheduled to be in Lloydminster, Saskatchewan August 18-25. The group limits itself to one school each year due to personal commitments of individual teachers. Large crowds attend their schools, as many believe these men to be the best music teachers in the brotherhood.

Over a year has been spent in clearing the schedules of the team members to come to Canada. This announcement is being made early in the year so that Christian families may plan their holidays to include this unusual program.

Lloydminster evangelist Leo C. Owen states, "We are planning this as a Canada-wide effort, and are inviting brethren from all provinces. Camping facilities are available in the city, as well as good motels."

Classes will be conducted in the morning, afternoon, and at night. Students will be divided according to their ability into beginners, intermediate, and advanced groups. All aspects of music reading, theory, and song leading will be included.

There will be no tuition charge. It is to be noted that the school runs from Wednesday thru Wednesday, allowing travel time before and after for those with just two weeks of holidays.

For further information write to the Church at box 910, Lloydminster, Saskatchewan.

OUR DEPARTED

BELL

Marion Walker McPherson Bell, a faithful member of the Bayview Avenue, Congregation Toronto, passed away on Wednesday February 3rd after a recurring illness.

Born in Scotland 69 years ago, Marion along with her parents and the other members of the family, located in Meaford, Ontario.

After some years, they moved to Toronto, and attended the Bathurst St., Congregation which later move to Bayview Avenue.

Private funeral service was held on Friday February 5th — Interment in Prospect Cemetery.

She is survived by her sisters Jessie and Mary and her brother John. —F. R. Smart

* * *

ALLEN

Russel Roy Allen passed away suddenly, on Friday January 29th in his 77th year. He was a member of the Pine Orchard Congregation for many years.

The funeral service was held in Newmarket, Ont., on Monday February 1st. He was laid to rest in the Pine Orchard Cemetery.

He is survived by two sons and their families — Fred in London, Ontario, and Aylmer in Bothwell, Ontario. —F. R. Smart

D DAY HAS PASSED

J. C. Bailey, India



Older readers of the India News Letter will remember the day the news flashed to the world that the Allied forces had landed in France. Then the determined effort to send reinforcements in the days that followed. Inch by inch the land was wrested from the enemy. Soon a firm foothold was established and the day of victory drew nearer.

It was decided that we would try to establish a beach head in South India. We knew that the fight would not be easy. We knew that the enemy was firmly entrenched. For more than a century some of the denominations have been here. Hinduism is older than Christianity and the love of the world is a mighty force here as well as elsewhere.

There was no beating of drums when we came to Madras. There was no flag raised. There was one speech of welcome by a man that afterward proved to be a traitor. We soon joined battle with the enemy. We called for a complete surrender to the Lord Jesus Christ.

We established three beach heads by the end of year 1963. The church was here to stay. Soldiers (workers) were recruited for active duty. The attack was made again and again. The number that surrendered became greater. The programme called for 1,000 prisoners by the end of our sojourn here in India. Early in January of this year there had been 1,000 baptized into Christ. Already there have been 1,100 that have obeyed the Gospel.

This war of the spirit is different in some respects to other warfare. Those who are not yet surrendered stand willing to surrender if only we will come and possess the land.

The enemy is stiffening his resistance. It matters not. We fight on under the banner of King Jesus. Our soldiers are raw recruits. Our field of battle is far flung. Already we occupy more territory than the Canadian Baptist Mission and they came in 1864. We have occupied almost as much territory as the Northern Baptists and they came in 1835. At one time they had 27 American Missionaries here and now they have but 3.

We Came To Kadesh Barnea

If you do not like the illustration to carnal warfare then we shall take an illustration from the Bible. Moses led the children of Israel out of Egypt to Mount Sinai. There they received the law. They were told to march on to the land of Canaan. They reached, in a few weeks, a place called Kadesh Barnea. They were told to go up and possess the land. In the Great Commission Jesus has told us to possess the land. The Jews hesitated. They sent out twelve spies to spy out the land. They came back at the end of forty days with their report. Yes, there were two that brought back a minority report.

The two reports agreed in one respect. The land was all that God said it was. The report of the ten said that they were not able to possess the land. There were giants in the land. There were fortified cities with walls that reached to heaven, etc. The report, that is the minority report, said that with God's help they could well possess the land. You know you do not pay too much attention to a minority report. It seems that the Israelites were not different. They even threatened to stone Moses and turn around and go back to Egypt.

God was very angry now. They had said that their children had been brought out there to die. God said, No, your children have not come out here to die but you have. You shall wander in this wilderness until the last man who rebelled has perished and then your children can go in and possess the land.

So the Baileys came to Kadesh Barnea. They knew there were giants in the land. They believed that God was ABLE. The battle was joined for possession of India for the Lord. Victory after victory has been won and we rejoice mightily in God our Saviour.

The successful landing in France would have been failure it there had not been reinforcements come in the next day. We hope some day to have an army here in India to carry on the battle but that day belongs to the future. There are some hopeful signs.

The Baileys have begged for reinforcements. No man could have worked harder than he.

There Was A Happy Day

A letter came from Winnipeg, Man. saying J. A. Johnson and his wife were willing to come to India if we thought they could do the work. The Baileys and the Johnsons have been friends for more than thirty years. A letter was rushed back from India. "Please hurry and get here". Surely there would be great relief in the minds of the brethren to know that here was a man that was ready to go to India and help to possess the land for the Lord Jesus Christ. It seems that we were not SO interested after all for little has yet been done on their travel fund. Up to date there has been no promise of support. The people here by teeming thousands want New Testament Christianity. We only can give it to them. Let us hurry and get the Johnsons over here. The Johnsons address is:

J. A. Johnson
885 Sherburn St.
Winnipeg, Manitoba, CANADA

P.S. — The record sheet for the month of January has been made. The native workers have all made their reports. There were 302 baptized into Christ during the month. This points up two things. We need the Johnsons over here and we need them NOW. We need more support for native workers.

The church in Canada has done a tremendous job in supporting the work, not only in South India, and in Assam, but there are many that could help that have not helped. Why not join your brethren in this greatest work that has ever been laid on the church in Canada?

Yesterday, February 1, we started a six weeks' training class that we hope will grow into a two year Bible College. Our attendance it would seem will be about 30.

—J. C. Bailey

HERE AND THERE

Tintern, Ont.: One young man from the Bible classes was immersed on February 4. This fine church is still seeking an evangelist.

J. JOHNSON INDIA FUND

Truly we feel that the Lord is prospering our plans as the following report will show. On January 15th we left Winnipeg for the east and arrived in Hamilton Ontario on Sunday January 19/65. We visited and spoke at 9 different places and were interviewed by three groups of elders and returned home, leaving Newmarket on Monday morning February 1/65 and arriving home again on Tuesday February 2/65. In all we had a wonderful time, enjoying the lectures at Great Lakes C. C. a good part of the time and meeting ever so many old friends, plus a host of new ones. The fellowship throughout was most encouraging and we know we have the prayers of many. We were successful in collecting for our travel fund a total of One thousand and five dollars, and had promise of ten dollars per month for our support, plus at least five places which promised they would consider the matter and do all they could for us in travelling funds and with regular support. We were greatly encouraged by the individual support received on the spot, with several promising additional funds when they were available. The following have contributed to our travelling fund:

James R. Bruce Johnson presently at Abilene Christian College $10.00, Sis. Margaret Ursell, Saskatoon Saskatchewan $5.00, Bro. Don Gates N. Weyburn Saskatchewan, $10.00; members of the St. Catharines, Ontario church as follows: Evelyn Speck, $10.00, Frank Conn, $5.00, Florence Jones, $10.00, Ruth Wilson, $5.00, Edith Russell, $10.00, Shirley Speck, $20.00, Loney Wallace, $20.00, Verne Lane, $50.00, Mrs. C. G. McPhee, $20.00, Anonymous, $50.00, Lynda Lane, $15.00, Alice Conn, $5.00, Beatrice Neal, $5.00; members of the Omagh, Ontario church as follows: Mrs. Arnold McDuff, $10.00, Mildred Glover, $10.00, Murray Smith, $10.00, and Stan May, $20.00; members of the Tintern, Ontario church as follows: Doug Tallman, $5.00, Bruce Robinson, $10.00, Charles Hannah, $40.00, Oliver Tallman, $20.00, Sis. Ernest Perry, $20.00; of the Beamsville church: Della Hotchkiss, $40.00, Birnie Hotchkiss, $25.00, Carlyle Porteous, $10.00, Curtis Merritt, $5.00; of Toronto; Roger Olsen, $5.00, Lillian MacDonald, $50.00, an Indian Girl, $2.00, Amy Barber, $20.00; of Jordan: G. R. Ellis, $20.00, Claude High, $3.00, G. A. Corbett, $100.00, Bro. and Sis. Robinson, $200.00; of Hamilton: Sis. Don Halls, $50.00, Gilbert Clark, $10.00; Magnar Knutson of Newmarket, $5.00, Gertrude McKenzie of Little Current, $10.00, Peter McPherson of Fonthill, $25.00, C. M. Huntsman of Guelph, $25.00 and the crurch at North Weyburn, Saskatchewan, $5.00, making a total of $1,005.00.

We also have promise of ten dollars per month on our regular support which includes the following: Dauphin Church of Christ, Dauphin Manitoba, $5.00 per month, Brother Robert C. Adams, Benson Arizona, U.S.A., $5.00 per month, total $10.00 per month.

Besides this there are a number who have suggested, "When the time comes that we NEED IT," they will send us (something).

This is wonderful of these folks, but the fact is, WE NEED THE FUNDS IN *NOW!* There is very little time left, and we need to know just as soon as possible what we have in order to complete the numerous details which cannot be completed until we know that we have the wherewithall to go. SO PLEASE FOLKS, SEND IN YOUR CONTRIBUTION JUST AS SOON AS POSSIBLE! If you do not have it at the moment, and plan to DEFINITELY send some, PLEASE WRITE TO LET US KNOW HOW MUCH WE CAN BE ASSURED OF in order that we may expedite our departure plans.

The harvest is plenteous and the laborers are few. Already we have had reports of the Denominations recruiting (Christians) "OF ANY FAITH" who will go to India to teach these natives the "Christian religion". We are informed that there were ten recruited right here in Winnipeg, and their expenses and living costs guaranteed for as long as they will remain in the country. Brethren, WILL YOU NOT *HASTEN* BEFORE MANY OF THESE PRECIOUS SOULS ARE LED INTO THE

(Continued on page 17)

Now in Alberta and Ontario:

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HERE AND THERE

(Continued from page 10)

a specific mission field where they will work full-time for Christ for approximately two years.

"We hope these workers will arrive in **Barrie-Collingwood** district about Sept. 1. It now appears there will be other interim and full-time workers in our area this year, and our campaign dates are June 9-27." — **L. W. Jones.**

A fall meeting with **Dean Clutter** of **Ottawa** is being planned.

JUNE MEETINGS

Fenwick, Ontario has made plans for this June at the E. L. Crossley Secondary School on Highway 20 just out of Fonthill.

Barrie, Ontario has requested to have this meeting in 1966.

Ottawa, Ontario has on record a long standing reservation for 1967.

Newmarket, Ont.: A committee is now looking for a suitable property for a building. Contributions range from 50 to 65 dollars. Several studies are being conducted.

Collingwood, Ont.: With the lot paid for this church is approaching the time of being able to begin a new building costing about $35,000.

Huntsville, Ont.: January 29th ended three years of broadcasting over the **Huntsville** station. After eight years of service, **Gordon Dennis** has submitted his resignation from the work at this place and although plans are not definite they are looking to a mission area.

Meaford, Ont.: 1964 saw two gospel meetings, two training sessions, a V.B.S. and three baptisms. Plans include a concentrated campaign and meeting with **Eddie Campbell** and others, helping with **Newmarket** support and the **Barrie T.V.** program and continuing with the **India** newsletter.

Winnipeg, Man.: Average attendance at **Osborne St.** was 87 on Lord's Day mornings. Used clothing has been distributed and more, especially children's clothing is needed. **Wesley Jones of Barrie** will conduct a meeting here in March preaching alternately in the three buildings. He is also being asked to hold a meeting at **Osborne St.** in Nov.

Saskatoon, Sask.: **Walter Straker** of this church recently visited in **Big River.** There were about 40 out for Bible class. He speaks of this area as "one of the most prospective mission fields in **Western Canada.**" He also enjoyed a visit at **Horse Creek** which church has been helping with his support since his return to Canada. One was baptized at **Saskatoon** in late January. The new budget calls for $136 per week. **Brother Straker** has stated that he is planning to go to **India.**

Salmon Arm, B.C.: **Bruce Tetreau** of **Moose Jaw** will speak in a meeting in June. Two were baptized in January.

CORRECTION

The dates announced in last month's Gospel Herald for the youth Rally at G.L.C.C. were incorrect. We are sorry for this mistake on our part and call your attention to the correct dates which are April 30 — May 2).

Last year several took advantage of this opportunity to gather for Christian fellowship and study together. We hope this year will be even better and we encourage you to make use of this gathering for spiritual stimulation and for fun with Christians of your age and aims.

Material will shortly be sent to the congregations concerning definite plans as they are made.

—G. H. Ellis

HATS OFF TO GREAT LAKES

(Continued from page 4)

ian scene.

All of us need to encourage these brethren as they plan to assist us in the total education of our children. One of the best encouragements that most of us can give is a cheque or a promise of financial help at a time when the need is evident.

Criticism is in order if the administration varies from its rightful course. Cheques are in order when a job is being superbly done.

—RDM

J. JOHNSON TO INDIA

(Continued from page 16)

ERRORS OF DENOMINATIONALISM??? Why not send in your contributions, instead of us having to come to you to PLEAD for assistance in the LORD'S SERVICE? May the Lord bless you in your decisions for HIM.

—J. A. Johnson

Announcing

2nd Annual

Area Wide

YOUTH RALLY

at

Great Lakes Christian College

April 30 - May 2

Make Your Plans NOW!

APPLICATIONS

for

SCHOLARSHIPS

for

Great Lakes Christian College

are now being received

Applications should be mailed by March 20

Scholarships for the 1965-1966 session will be offered on the basis of ability and need.

For Information, Address:

Scholarship Committee
Great Lakes Christian College
Box 399 Beamsville, Ont.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (in Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. E. P. Lake, ev. Ph. 521-1102. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun.; 8 p.m., Wed. W. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues- 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., 10:00, 11:00 a.m.; 7 p.m. Sun.; Women's Bible Class 8 p.m. A. T. Purcell, sec., Wardsville.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Meeting at Lark Hill School, 10 a.m. M.S.T. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., Box 464, Rutland, B.C. Ph. 765-6090.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; D. Hicks, sec.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 3 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m., 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., Box 382 Ph. 692-1482.

NANAIMO, B.C.
1728 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6, HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
99 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. Bruce C. Merritt, 634 Marion Ave. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m. 11 a.m., 7:30 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

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Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

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SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 75 Gummitcrest Dr., Weston. Ph. 241-2393.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

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Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

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1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

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Oddfellow's Hall, 10, 11, a.m., 8 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, E. B. McPherson, sec., 495 Main St. Port Colborne, Ont. PL-957-3234.

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Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Weiburn, Sask.

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405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

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Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31, No. 4 BEAMSVILLE, ONTARIO April, 1965

PROTESTANISM – DOOMED TO FAILURE

PART I

Blenus Wright, Toronto



Somewhere at this moment, a baby is being born. Who knows how this child might change the history of the world? The years 1320 and 1373 witnessed the births of two babies, John Wycliffe and John Huss respectively, who, in the years that followed, provoked the rumblings of the Reformation on the horizon of history.

Wycliffe, acknowledged as "the morning star of the Reformation," criticized three sacraments of the Roman Church — penance, orders, and the Eucharist. He deplored the papal taxes on the poor people, and concluded that the Pope was the anti-Christ. His translation of the Bible into English, thus making it available to all the people, caused Arundel, Archbishop of Canterbury, to label Wycliffe "that pestilent wretch of damnable memory . . . who . . . completed his iniquity by translating the Scriptures into the mother tongue." So great was the ire of the Roman hierarchy, that after his death Wycliffe's grave was torn open on order of Pope Clement VIII, his skeleton burned, and its ashes scattered on the River Swift.

Huss, the leader of the Bohemian Reformation, was greatly influenced by Wycliffe. He emphasized moral reform rather than doctrinal, although he, like Wycliffe, also opposed the sale of indulgences. He was charged with heresy and excommunicated from the Roman church; later, at the Council of Constance, 1415, he was condemned to be burned at the stake, but his influence in three areas lived on: first, the Word of God was freely preached; second, the Eucharist was offered in both kinds; third, the clergy was stripped of material wealth.

Wycliffe and Huss had been the trail blazers of the Reformation but Protestantism was given its initial impetus and character by

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RESPECT FOR GOD'S AUTHORITY

by Geoffrey Ellis



The edge of Truth is razor thin. "For the word of God is living and active, sharper than any two - edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." (Heb. 4:12) To stand in the truth permits neither careless edging leftward towards personal perogative (liberalism), nor over-confident moving to the right to impersonal authoritarianism (legalism). To adhere strictly to the truth is a difficult, sometimes uncomfortable posture, for it requires not only a constant searching in the Word of Truth, but also merciless scrutiny of ones own heart for signs of complacency, bias, improper motivation, or hurtful arrogance of spirit. Being in the truth permits neither the luxury of a leisurely meander on the broad road between two extremes, nor the irresponsibility of the neutralist sitting on the fence. In its essence truth is absolute. As God knows, truth is pure white; error is pure black. Yet, because of the complexity of life, and the mortality of man, most problems tend to grayness. The challenge to the human spirit

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PROTESTANTISM

(Continued from page 1)

Luther. Luther's main "beef with the Roman Church was the obnoxious method of handling the sale of indulgences. Pope Julius II had torn down St. Peter's Basilica in Rome and now there was a desperate need for money to rebuild. Luther was very much disturbed when John Tetzel appeared on the scene as a super salesman for the Roman cause, sporting a sales jingle typical of a twentieth-century commercial: "As soon as the coins in the coffer ring/The soul from purgatory springs."

Luther immediately prepared himself for battle and on October 31, 1517, he was seen walking across the campus of the University of Wittenberg with a sheaf of papers in his hands. His destination was the Castle Church where he posted his Ninety-five Theses on the door.

There was nothing unusual about the procedure, but there was in the contents. This was the normal way of giving notice of disputations challenging anyone to a debate on the proposals. Six of Luther's theses read as follows:

1. Our Lord and Master Jesus Christ, in saying "Repent ye, etc.," meant the whole life of the faithful to be an act of repentance.
2. This saying cannot be understood of the sacrament of penance (i.e., of confession and absolution) which is administered by the priesthood.
27. Those who assert that a soul straightway flies out of purgatory as a coin tinkles in the collection-box, are preaching an invention of man.
28. It is sure that when a coin tinkles greed and avarice are increased; but the intercession of the Church is in the will of God alone.
66. The treasures of indulgences are nets, with which they now fish for the riches of men.
86. The pope's riches at this day far exceed the wealth of the richest millionaires; cannot he therefore build one single basilica of S. Peter out of his own money, rather than out of the money of the faithful poor?

Luther had no problem securing a debating partner for the pope himself took issue with Luther. Leo published a bull, "Exsurge Domine", in 1520 excommunicating Luther but the Elector refused to carry it out. Luther repudicated the pope and burned the Bull publicly. In 1521 another Bull was issued and the pope called upon the emperor to put it into effect. The Diet of Worms was called April 18, 1521, the papal case was stated, and Luther was given his chance to recant.

Luther's answer to the Roman hierarchy was simple and direct:

Your Imperial Majesty and Your Lordships demand a simple answer. Here it is, plain and unvarnished. Unless I am convicted of error by the testimony of Scripture or (since I put no trust in the unsupported authority of Pope or of councils, themselves) by manifest reasoning I stand convicted by the Scriptures to which I have appealed, and my conscience is taken captive by God's Word, I cannot and will not recant anything, for to act against our conscience is neither safe for us, nor open to us. On this I take my stand. I can do no other. God help me. Amen.

The Edict of Worms put Luther under the imperial ban, and forbade the printing of his works or the proclamation or defense of his opinions.

PROTESTANTISM BORN

At the first Diet of Speyer, 1526, each state within the Empire was authorized to decide for itself whether or not the Edict of Worms should be enforced. However, the second Diet three years later withdrew this limited degree of toleration and 19 states protested.

These original "protestants" based their action on strongly affirmative principals: first, the Bible's authority is supreme above that of councils and popes; second, the Bible is to be interpreted by its own mutually compared statements, rather than by the Church's tradition; third, the reformed churches are independent of Rome and no longer under Roman jurisdiction.

The usage of the word" protestantism" gradually grew but for some time was not used as a term to describe churches outside the Roman communion. Lingustically speaking, the noun "protestantism" developed in meaning simultaneously with the verb "to protest" which meant to affirm, to bear witness, to make a positive avowal. Thus, Shakespeare writes: "Do me right or I will protest your cowardice" (Much Ado About Nothing, V, i); and, "Youths that even now protest their first manhood" (Macbeth, V, ii).

But, as is the case with many other words of the Elizabethan era, the verb "to protest" has acquired a modern connotation that is largely negative. Protestantism as a movement in church history actually incorporates both meanings of the word. It is an organized and continuing objection to some central beliefs and practices of the Roman Catholic Church and it cannot be understood apart from this "protest against." It is also a positive declaration of convictions which are regarded as essential to the Christian faith and message. It is, negatively, a repudiation of certain prominent aspects of Roman Catholicism and at the same time, positively, a recovery and reaffirmation of what Protestants believe to be original truths of the uncorrupted gospel. It therefore comprehends both negative and positive elements — emphases of rejection and restoration.

Gradually, "to protest" lost its affirmative significance, and, in common parlance, meant objection and disapproval, until "protestant" was applied in general to dissenters from Roman Catholicism. The word has become antagonistic and derogatory. It is a sad commentary on society and the dignity of man that not much love exists today between the two groups. Tolerance appears on the surface, but bitterness exists beneath. Protestantism and Roman Catholicism have draped a religious iron curtain between two groups of people who claim to believe in the same God. But the curtain is superficial; Protestants cannot glory in the fact that they follow the true God according to His pattern to any greater extent than can the Church of Rome. Both are equidistant from the Word of God.

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GOD'S AUTHORITY

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is to learn to distinguish sharply the difference between truth and falsehood without eyes made bleary with self interest, or glasses bespattered with the mud of personal prejudice.

Respect for God's authority must include an awareness of the twofold direction of extremism. One who can see danger only in "liberalism" may well be dangerously near the camp of "legalism," and vice versa.

The Bible gives full warning against both. Jesus said, "Take heed and beware of the leaven of the Pharisees and Sadducees." (Mt. 16:6) The New Testament liberal was the Sadducee. While he protested respect for the Law, he viewed the Prophets of lesser authority. In practice, the Sadducees were more interested in material wealth and political power, and achieved both by dominating the temple, (cf. Acts 4:1.) They actually rejected the Scripture when their own views dictated, ie. disbelieving the resurrection of the body, Lk. 20:27-33.

The New Testament legalist was the Pharisee. Pharisees, while popularly identified today with the self righteous and the hypocrites, were condemned by Christ primarily because they nullified God's law by their strict compliance with Scribal tradition, (cf. Mk. 7:1-13.) Pharisees were most conscientiously concerned with "Keeping the law." But they believed they were doing this best when they were subscribing simplicity to the "traditions of the elders." These traditions were developed, expanded, refined, and sanctified with the passage of time. The accumulation of "positions" established a heavily encrusted shell that ultimately and effectively blotted out the Law, eg., Tithing, Lk. 18:9-14; The Sabbath, Mt. 12:12; and Ceremonial Cleansing, Mk. 7:18-23.

History indicates that the Sadducees were originally the "Saddiq," or "the Righteous," while the Pharisees were originally the "Perisha," "the Separated." Both schools began similarly with a deep regard for God's Way and Will. However, the former, gradually developing an emphasis on personal liberty and the human will, moved to the left minimizing the Law. The latter, banding together to oppose the humanizing influences of Hellenism, and upholding the traditions of the fathers, moved to the right distorting the Law of God. The former revered "enlightenment;" the latter sought after "consistency." The two sects moved in opposite directions, but reached identical ends—the misuse of scripture, the rejection of God's authority.

This similar outcome reached by extremists moving in opposite directions might seem strange. However, a student of politics once observed that the positions right and left of centre do not run longitudinally, but circularly. The extreme Rightist and the extreme Leftist are not worlds apart, but just a step away from each other. By way of illustration, consider the similar features of Communism and Fascism—the devaluation of the individual and the elevation of the state. This circular movement can be observed among religious persons today who once were known as extreme legalists but who are now known to be shockingly liberal. Regardless of the original direction, the product of extremism is generally the same.

The prevailing intellectual climate in the Western world today — is humanistic. In effect, the Sadducee has come into his own. The human ego has greatly enlarged. There is little room for a God who rules all when man has become—through science and technology—increasingly the master of his environment. The religious liberal is one who, breathing deeply of contemporary winds, has become, specifically, a naturalist. For him, God is totally transcendent. The Bible is man-made: it chronicles man's search for God rather than revealing God's beckoning to man. Christ was a man: his virgin birth, miracles, resurrection, and church founding, are the products of pious but deluded primitives. Heaven and hell are experienced in life only. This is the stuff of the "New Curriculum," the fodder of modern theological seminaries, and the heart of "Ecumenical" doctrines. This is total rejection of God's authority.

On the other hand, while traditionalism is getting its "knocks" in all corners and crannies of Man's experience around the world today, there are many pockets that are stubbornly resisting the advancing age. Protestant sectarianism is one example of modern Phariseeism. Tenacious clinging to denominational creeds and to party loyalties persists in spite of the widespread 20th century protest against the sin of division. It is interesting to observe conservative denominations currently defending themselves from the liberally oriented Ecumenical Movement by upholding and justifying denominational division. This is a modern day example of people swinging to the pharisaical extreme in order to ward off the dangers of Sadduceeism — while missing the truth of unity!

The danger of over-reacting has also faced the Restoration Movement. This movement which has aimed at restoring New Testament Christianity was and is very much a protest action. In the early 19th century it protested the blatant arrogancy of Sectarianism in full bloom. In the late 19th century it protested the creeping liberalism that threatened from within as typified in the non-scriptural innovations of the missionary society and mechanical instruments in the worship. In the first half of the 20th century it has protested the widespread ignoring of the Holy Scriptures by large segments of Christendom—from the "faith-only" fundamentalists to the seminary trained liberals, from the cults to the United Church of Canada.

As in the days before Christ, sincere men today are resisting the winds of humanism, and are striving to be "pure" and to be "people of the book." One can only heartily endorse this dedication. Yet, the words of Christ, "beware of the leaven of the sadducees and pharisees," remind us that extreme devotion is not necessarily synonymous with standing in the truth. The danger persists today that well-meaning men will confuse their "say so's" with the "thus saith the Lord." Frequently, long lists of does and don't are published through which concerned people attempt to legis-

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MIRACLES OR MYTHS



Reject a miraculous Christianity and you have rejected a mircle-working Christ. Reject a miracle-working Christ and you have repudiated the Christ of the New Testament. Refuse the Christ of the New Testament, Jesus of Nazareth, a worker of miracles, and you are left with a collection of fables, fantasies and folklore about a man who made arrogant claims, but who had no power to back them up.

Many today are trained to regard miracles with the approach of a well-known theologian who claims: "When I meet an alleged miracle, I simply treat it as a legend". Young people are being taught this in some high schools. It is a common view in many university courses. More recently this view has invaded the literature of some denominational Sunday schools. There is need for considerable positive teaching on the subject of miracles in the Bible.

What is the definition of a miracle? W. E. Garrison, in *The Protestant Manifesto,* defines it as: "Any miracle is an extraordinary manifestation of spiritual power in the material world." William Barclay gives a brief definition: "the will of God expressed in natural events". We would substitute supernatural for natural in the latter definition.

Four words are used for miracles in the New Testament. Each concentrates our minds on one particular quality or effect of the event.

Wonder stresses the effect on the beholders. It is not used by itself but in conjunction with one of the other three terms. *Sign* emphasizes God's presence in the act. It shows a miracle as a seal of God's authority. *Power* simply emphasizes the Almighty exercising His will. Works is a general term for these events which is sometimes modified by the adjective mighty. Each of these terms seeks to impart the idea of the supernatural nature of what we call miracles.

There are three main attitudes toward the reality of miracles. Each of these will seem to have plausible arguments to support it. It is obvious that no two of these main attitudes can be correct ones.

First, one may utterly repudiate the whole idea of supernatural forces at work. This view may be achieved as a result of study in some areas of science or religion which seems to point to this conclusion. It could be the mere parroting of the views of some respected teacher, parent or friend. In some cases it is based on a refusal to accept the changes in one's life which would be required by an acceptance of the authority of Christ and the Bible.

Secondly, one may hold what he calls" the inner truths" of Christianity, while rejecting the supernatural authority behind these truths. Such a view accepts the morality, ethics and social implications of Jesus of Nazareth, but denies that the one who gave these teachings performed supernatural acts. The so-called "quest of the historical Jesus", whether in its old form at the turn of the century or in its more recent version, is essentially an attempt to delete from the story of Jesus the miracles which are a stumbling block to the rationalist.

Finally, one may believe and defend one's convictions of the supernatural elements in Christianity. This does not need to be a narrow, bigoted, refusal to examine evidence in the matter. It may, and should, stem from the convictions that the evidence is capable of defense.

Has science made miracles more difficult to be believe? The answer is that science, which is concerned with facts validated and classified, is not concerned directly with matters of faith. Some scientists are hostile. Some are believers in the miracles of the Bible. Perhaps the majority are neutral or uncommitted.

In some ways science has opened the way for a belief in the miraculous. Archaeology and its related sciences have confirmed as true

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TEACHING GOD'S WORD

KINDS OF AUDIO-VISUAL AIDS: PROJECTED

H. Ralph Perry, London, Ontario



"Winning Souls for Christ" is the title of a dynamic new series of eight 16 mm. sound films featuring Mid McKnight of Abilene, Texas. Brother McKnight has stirred and instructed thousands to become personal evangelists for Christ. Since time does not permit him to personally present these much needed lessons everywhere they have been filmed and are now available to churches.

Daily Newspaper headlines in Lubbock, Texas, Jan. 3rd, 1965: "Lubbock Couple, Planview Girl Prepare Seven Filmstrips About God and Joseph."

"The Day Christ Came (Again)" is a sobering sermon in tract form. A colour filmstrip now illustrates this lesson which warns the indifferent and stirs the faithful to ready watchfulness.

"Youth Films" is a series of twelve dramatic motion pictures being produced by Christians for our young people. Brother George Bailey of the college church in Abilene, Texas, is featured in these.

Here we have given a sampling of thrilling things taking place among our brethren in the production field of effective projected visual aids.

In this article we discuss projected visual aids. These are audio-visual aids requiring the use of projector and screen or some other flat surface.

I. *Types of Projectors*

A. *Sound Projectors* — In religious instruction 16 mm. sound motion projectors are most commonly used. These are quite expensive financially and not very practical for the average church. Rent them.

B. *Filmstrip Projectors* — There are a fair number of reasonably priced projectors that project 35 mm. filmstrips. These are almost a "must" in the teaching programme of the average church. Quite a few churches have a number of these for use in classroom and home teaching.

C. *Slide Projectors* — Used mostly for projecting 2" x 2" slides. Since slides are more expensive than filmstrips, a slide projector will not be used as much as a filmstrip projector. However, one should be available for mission reports, and for using some good available teaching slides.

D. *Combination Projectors* — for 35 mm. slides and filmstrips. There are a few good combination projectors available. Bell and Howell's new "Specialist Autoload" projector is probably one of the best and most reasonably priced in this field. This features cartridge loading. It threads automatically and safely. You never touch the film.

For the church or person affording only one projector we would recommend this very highly.

E. *Opaque Projector* — This projects flat, opaque material of any colour by means of reflected light. Printed articles, illustrations, drawings, pictures, and three-dimensional material of limited size may be projected. Due to cost this machine will not be used by most churches.

F. *Overhead Projectors*—are designed to project from a small glass desk beside the lecturer or teacher, over his head to the screen behind him. A strong light must shine through translucent or transparent images to do this. Some are quite reasonable in price but not too practical for most of us in church work.

II. *Available Projected Audio-Visual Aids*

Due to limited space we can just give you a partial list of available materials. We wish we could describe some of these and the good they could accomplish.

A. *Sound Motion Films* (Mostly for rental, some for purchase).

1. *Our Brethren* (figure indicates number of films)

(1) "Winning Souls for Christ" (8) Mid McKnight
(2) "Youth Films" (12) George Bailey
(3) "Catholicism — G. Lambert
(4) Herald of Truth films
(5) Mission Films — prepared by individual missionaries, and churches.

2. Others. There is a wide variety of films prepared by inter-denominational studios.

Many of these we could not and would not use. There are others we could use effectively. We list categories of such films.

(1) Children's Bible stories
(2) Bible series for adults — Life of Christ, Paul, etc.
(3) Science series — some of Moody's are excellent.
(4) Lands of the Bible — background information.
(5) Youth series.
(6) Home and family.
(7) Stewardship and Christian living.
(8) Missionary — some very good and stirring films, such as "So Little Time."
(9) Teacher Training.
(10) Other — "Martin Luther", "In His Steps", etc.

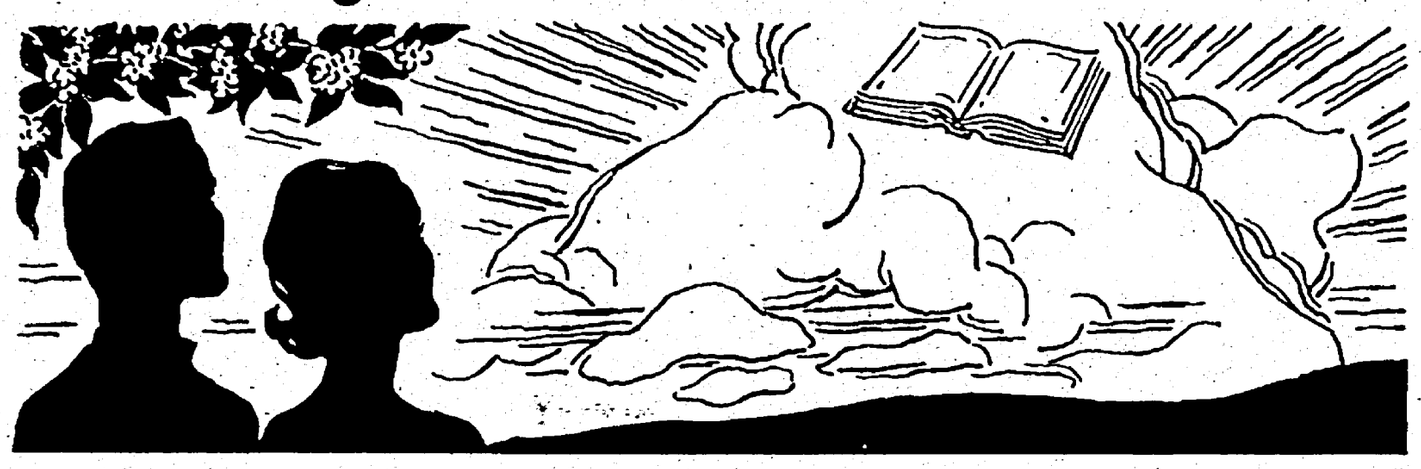
B. *Filmstrips.*

1. Our Brethren (Colour except No. 2)

(1) "Visualized Bible Study Series (5) J. Miller (5) Personal Work.
(2) "Cottage Meeting Training Filmstrips" (12) Miller.
(3) "Now That I'm a Christian" (5) J. Wilburn — New converts.
(4) "Leadership for Christ" (8) J. Wilburn — for the local church.
(5) "The Way Home" (1) To restore the erring.
(6) "The Day Christ Came (Again)" To warn.
(7) "Stones of Joseph" (7) for children and adults.
(8) "Keep Yourself Pure" (4) Youth.
(9) Departmentalized teacher filmstrips by Sweet to be available soon.
(10) "Can I Understand the Bible" (2) Ronart (Art Peddle).
(11) "Singing In Worship" (5) Batey.

(Continued on page 7)

A Page For CHRISTIAN YOUTH



Ray Miller, Editor

"COUNT ME FOR CHRIST"

Recently, a noble effort of a fine group of young people came to my attention. By now, you are probably aware of the project undertaken by the young people of the Meaford congregation. They have sent around to the congregations a questionaire in an attempt to learn how many Christian young people there are in the Canadian brotherhood. We commend them heartily for their interest in this work, and we personally urge those of you that receive their correspondence to cooperate with this survey. We would be happy to publish their findings on this page.

THOUGHTS FROM ROMANS TWELVE

(Editors note: We are very happy to present to you these very fine articles written by Sandy Davison and David Boyd. These two young people are students of Brother Keith Thompson at Great Lakes Christian College, and the following articles stemmed from an assignment in that class. It gives us exceptional pleasure to include them here because this is a page FOR Christian youth, and we would like to see more of it BY Christian youth. Our sincere thanks to Sandy and David.)

* * *

Romans 12

"be aglow with the Spirit . . . . .
be constant in prayer . . . ."

God is sitting upon his throne. He is great and all powerful. A light glows about him brighter than the sun. All the angels are bowed before him. Praises are echoing through Heaven as all the Heavenly host raise their voices to God. A faint stirring is heard, and God turns, to look down upon the earth. He sees a man, broken - hearted, bowed to his knees in prayer. His eyes are squeezed shut, his hands clasp the Bible, and his very being pleads with his Father. As Jehovah gazes down, he is moved with compassion and says, "Thy prayer hath been heard." The man rises from his knees and a smile shines through his tears. His face begins to glow and his body becomes eager again. This righteous man knew God had heard his fervent prayer and he went back to his earthly duties, aglow with the spirit.

Perhaps you, the reader, are thinking, "My, what a fantastic imagination!" Yet, think about it for a moment. Could not this scene so easily be real? God has commanded us to "be aglow with the Spirit." We should shine with joy at being Christians. Everyone we work with, and play with, should know we belong to Christ—and they will know if the Christ-like Spirit radiates from us.

But how can we maintain this glow? Through prayer — constant and fervent prayer. When we are happy, a prayer of thanksgiving will make us just a little bit happier. When we are compassed about with problems, prayer will make us forget them and be joyful again. Are we proud? Prayer will make us humble. Are we doubtful? Prayer make us firm. Most of all, prayer-constant prayer will make Christ our companion-our constant companion. Surely, with Christ as our constant companion and friend, it shouldn't be any trouble at all to "be aglow with the Spirit".

Written by Sandy Davison

* * *

Our Individual Response To God's Love *Romans 12:1,2*

In this text, Paul says we should entirely devote or dedicate our lives to Christ. Our bodies are not meant for the world. In I Corinthians 6:13 Paul says that as our stomach is for food, so is our body for God. We should be consecrated that we may be fit for acceptance by Him. We should strive for this acceptance by following His plan. In Hebrews 10:20 we find that if we follow God's plan and are acceptable in His sight, we may enter his f a m i l y through the blood of His son, Christ Jesus. We will be able to see what God accepts if we let him mold our lives. We should let God's will be our will; His wishes, our wishes. If we let God come into our hearts and accept his word, we will recognize the good and perfect things of this world. Paul says we should be free from the ways of the world, not a follower of the flesh, but of God. In Ephesians 2:2 we find that Christ has made intercession for us that we (the people of the world) may have a way to salvation. We have a way to God, all we must do is obey his will. Not everyone is equally qualified to understand and obey God's will, but possibly not the same things will be expected of all. We do know that we must try our best to learn His will, (Ephesians 5:10.)

In conclusion, we must forget all but God, work toward this end that we may be accepted in the last day.

Written by David Boyd

HERE AND THERE

India, Shillong: The **M a w l a i Christian School** opened for the new term on February 15th with 150 students and now includes class 5 which is the second class before High School.

Venezuela: Due to a change in plans on the part of the **Parkview** church in **Warren, Michigan** the **Don Logsdon** family will not be going to **Venezula** as planned.

INVITATION

The church of Christ, meeting on Ontario Street in St. Catharines, extends a cordial invitation to members and friends to visit us during the Gospel Meeting, from April 7-18. **Bro. Wesley Jones** will be the speaker. You will enjoy a Gospel feast.

GOD'S AUTHORITY

(Continued from page 3)

late the behaviour and religious practice of their brethren. The lists are often longer and more detailed than those found in the Scriptures. Artificial principles of biblical interpretation are contrived so as to permit a person to climb out of the tics and the desire to be "coldly corners into which mental gymnas- consistent" have taken him. Matters of judgment are elevated to the level of faith. With growing distortion an undisciplined enthusiasm for the "law" threatens to produce a 20th century legislation that will make void the law of Christ!

Christ said, "Beware of the heaven . . ." He thereby warned us that the danger of extremism is that of unseen and subtle influences. The veering away from truth in either direction can begin imperceptibly. Let us be uneasy with "enlightenment," and let us be cautious with "consistency," and let us rather return repeatedly to humbly search for heaven's truth revealed in the word of God.

According to John 5:39 we are not the first people to have searched the scripture looking for eternal life. Mere searching does not guarantee success, Jesus warns. He listed attitudes of the heart essential if the quest is to be gained: (1) a full-hearted yielding to Christ's will, v. 40; (2) a full-hearted love for God, v. 42; (3) a complete disdain for the regard of men, v. 44; and (4) a full-minded acceptance of the completeness of the Holy Scriptures for all matters of faith and practice.

Neither haughty protestations of orthodoxy nor breezy boastings of independence will certify that one is "in" the truth. Rather, the humble spirit, the searching heart, and the yielding will—with God's help—will permit one to draw near to the precious truth of God.

TEACHING GOD'S WORD

(Continued from page 5)

To improve singing.

(12) Bible Survey (5) Tisdale. Personal work.

2. *Other* — There are hundreds of filmstrips available on almost every phase of Bible knowledge for children, youth and adults, and training in church work. These are too numerous to mention. If you want specific information we will gladly send it to you. Most filmstrips can be rented for 50c to $1.00. In many cases it would be practical to rent rather than purchase.

C. *Slides.* 2" x 2" 35 mm. (Brethren)

1. Bible Slides Library.

(1) Bible Pictures and Maps (775 in colour)

(2) Scripture slides

(3) Chart Slides

(4) Sermon outline slides

2. *New Testament Christianity Slides* (colour)

(1) "The Inspired Book" (241)

(2) "The Church and Salvation" (261)

(3) "Baptism" (143)

(4) "The Untamed Tongue" (47)

(5) "The Worthy Women" (100)

(6) "Conversions" (117)

(7) "Financing the Work of the Church" (50)

3. Survey of the Bible, Tisdale. Personal Work.

Conclusion: Much money could be spent on projection equipment and materials. Since we are using the Lord's money we should act wisely in purchasing what is useable over a period of time and not once and then left to collect dust.

In most churches a filmstrip projector will be used. Some good cottage meeting films and training films should be purchased, and used constantly.

Bible story filmstrips for children to be used over and over could be purchased. It would be wise for variety's sake to rent these in most cases and spread out the audio-visual dollar.

From time-to-time it would be good to rent a good sound film and projector to provide inspiring programmes for youth and church meetings.

Next month — Organizing Audio-Visual teaching.

(Most of the above mentioned materials are available through the Gospel Herald except sound film and some other rentals.)

VICTORIA CHURCH HAS GROUNDBREAKING

The church in Victoria, British Columbia, had the groundbreaking for its new meetinghouse on Sunday, March 7. This climaxed many months of intensive planning and preparation for the construction of the new facilities.

Mr. and Mrs. Percy Bailey, senior members of the congregation, turned the first shovelful of dirt. It was the unanimous decision of the congregation that they should be honored in this way, inasmuch as they are the oldest members of the church, and were among the original members of the congregation here some fifty years ago.

Present meetinghouse for the church is a small building seating about 75 near the center of the city of Victoria. It has been very inadequate for some time in auditorium space, and especially in Bible class facilities.

The new building will be situated on an acre of land fronting a full block in a new housing area of the city, and on one of the main thoroughfares of the city. The land for the new building had a large creek running through it. The land purchase price and cost of culverting will be about $8,000, whereas the land will be worth about $20,000 when completed. The first stage of the building will comprise an auditorium seating 225, complete with study, cry-room, and baptistry facilities. The basement will have ten well-equipped Bible class rooms, a general work room, and storage facilities for Bible class materials and benevolent supplies. A later addition will give more class rooms and an auditorium seating approximately 500.

The first stage now under construction will cost approximately $41,000. This is being financed entirely by the congregation, which numbers about 45 members. A large part of the work on the building is being donated by the members of the congregation. Target date for the opening of the new building is September 1 of this year.

—Jim Hawkins, evangelist

HONOUR TO WHOM HONOUR IS DUE

by Ira Zavitz

Blenus Wright

Honours

In the Spring of 1960 as a first year student at A.C.C., Blenus Wright placel second in the annual "Cox" extemperaneous speaking contest. The winner that year was a returned missionary from Africa doing post graduate work.

In the Spring of 1961 Blenus won first prize in the same speech contest. (Note. After winning a first prize one is not eligible to enter future contests)

A.C.C. Debate History: As a member of Pi Kappa Delta, a national speech fraternity, he debated the first two years while at A.C.C., but had to drop it then for lack of time. The first year he debated he won first prize (gold trophy) in an oral interpretation competition.

Works

While at College he preached for about six months for the church at Vealmoor, Texas, a round trip of some 300 miles each Sunday. He preached at other places also. At one church where he was filling in between preachers, a very attractive offer was made to work with them as full time preacher after graduation. Fortunately for us in the North, Blenus determined to return to Canada upon graduation.

Student

He finished work on B.S. in Aug. 1962, but waited until May 1963 to graduate with his wife Audrey. He majored in Business Administration and graduated Cum Laude in May 1963. Audrey graduated at the same time with Magna Cum Laude with a major in English (double major really because she also had enough hours to receive a major in Bible). In August Bro. Wright received his M.A. degree in Bible from Abilene Christian College.

Vision

While in college, Blenus spearheaded the Target Canada Mission plan. After doing considerable research, the Canadian Mission Group decided upon the Lakehead. Result — the Church is there now!

Honours Continued

Returning to Toronto Blenus enrolled in one of Canada's oldest and best known law schools, Osgoode Hall in Toronto. During his first year as member of the Osgoode Hall debate team in competition with 5 law schools of Ontario, at Ottawa, he won the second "Best Speaker" award. He also won a plaque as "Best Debater" of Osgoode.

Because it is a large school, Osgoode entered two teams, and there was one team each from the University of Toronto Law School, Queens, Western, and University of Ottawa, in this year's "Moot Court" competition. This competition had one team and one individual award for the 6 teams and the 12 individual competitors. (Moot Court is an appeal before the Supreme Court. Two lawyers present their briefs before 3 Supreme Court Justices and may be interrupted for questioning at any time during the presentation). Teams competed all day Saturday, Feb. 20/65. Blenus won the "Best Speaker" award. He was presented with the Gold Cup the same evening at a banquet at the Park Plaza Hotel. Prized momentoes of this occasion are congratulatory letters from Mr. Justice Haines of the Supreme Court of Ontario and also from Dean Leal of Osgoode.

Spiritually Speaking

Prior to leaving Toronto for Abilene in September 1959, Blenus was a very active worker at Strathmore. He and Audrey were both valued teachers in the Bible School. He has many talents and used them all freely. Carpentry and electrical talents were reflected in improved S.S. classrooms; in the design and construction of attractive outdoor lighted sign board and planter together with many charts, maps and posters. During the summer of 1961 he joined the Mission Group to London England under the direction of Bro. Batsell Barrett Baxter. About a month later he caught up with Canada's own Western Canada Mission group and spent about a month at Edmonton. Since returning home from Abilene he has again been very active. Youth leader, teacher, preacher and planner. For some time he has been preaching for the Maplewood church on a regular basis. Recently this congregation were made to rejoice in the conversion of two souls. TRAINING FOR SERVICE all day meeting is planned by the Metro churches, this year, on April 16th. Blenus is chairman of the planning group. He was quite active in working on attendance during the recent Gatewood Meeting and acted as chairman each night of the meeting in a splendid way. Canada needs all her Christian Young People. The church needs them. Let us rejoice that God has given us Blenus and Audrey Wright for these critical times and let us pray that they may be used mightly in His Kingdom.

HERE AND THERE

Hamilton, Ont., Ivon Ave.: Paul Ross has been restored to the fellowship of this church. A special program is being held April 6-9th. The meetings are designed for the exhortation and inspiration of the church in preparation for the activities this year. Speakers: **Max Craddock, David Johnson, Ralph Perry and James Carter.**

Fennell Ave.: Dean Clutter of Ottawa will be in a meeting here April 22 to May 2. This church exceeded its $225 budget last year and has set a $261 budget for 1965.

Sanford Ave.: This church announces a meeting, May 9-16 with their evangelist, **Jim Carter,** as speaker.

Montreal, Que.: The church has used the new building most of February and all of March. There are some things yet to be completed.

Two French Canadian ladies were baptized on Feb. 25 bringing the number to four. An evangelistic effort in the French speaking area with **Owen Aikin of Quebec City** preaching is in the planning stage. A gospel meeting with **Keith Thompson of Beamsville** is being planned for early May in conjunction with the formal opening of the new building.

Ice Lake, Ont.: "Our campaign for Aug.-Sept. with the students from **University of Alabama** and the **University of Tennessee** is definite now. Exact dates, etc. will be announced later. The radio lessons from **Hamilton** are being heard in **Little Current,** 400 miles away.

Toronto: One young lady was baptized in February at **Strathmore Blvd.**



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Theology of the Older Testament, by J. Barton Payne, Zondervan, 1962, 554 pp., $6.95. Reviewed by Roy Merritt.

This represents the efforts of a well-trained scholar to justify the traditional conservative Protestant approach to the Old Testament. The author has an excellent working knowledge of the Hebrew language and a firm conviction concerning the inspiration of the Old Testament books.

The book is not easy reading, as may be expected from its title, but is useful in giving a great deal of material on the Old Testament teaching from a conservative view point. The author brings out a great many facts pertaining to such things as sacrifice and circumcision. He is less successful in dealing with other doctrinal matters such as original sin and salvation by faith alone.

Despite some imperfections which derive mainly from the author's adherence to traditional Protestantism, this book is a useful tool for Old Testament study. It may be ordered from the Gospel Herald.

* * *

Another Look at Seventh-day Adventism, by Norman F. Douty, Baker Book House, 1962, 224 pp., $3.50. Reviewed by Roy Merritt.

This is one of the best books that has come to the attention of the reviewer on the subject of Seventh-day Adventism. Mr. Douty has used a recent official publication of that denomination as their statement of faith. He has proceeded to show that the doctrines of their 720 page book are not compatible in many cases with God's Word. He also shows a desire on the part of the General Conference of Seventh-day Adventists to mellow some of their more radical doctrines in order to be more acceptable in the modern world. In a number of instances modern Adventist leaders are shown to repudiate former basic doctrines of their prophetess, Ellen G. White.

This book is very helpful in gaining an understanding of the true picture of Seventh Day Adventism. The author states, in the introduction, six restrictions which he will attempt to follow in order to be fair. In our view he succeeds admirably. This book may be ordered from the Gospel Herald.

GLENCOE REPORT

Upon arriving here six months ago to take up the work, the membership was twenty-one. The membership is mostly older Christians without any children at home, although one sister has three children attending Sunday Bible classes. On the same day that my wife Joan and I arrived with our two children, brother and sister Bill Wilson and their two children moved to Glencoe from Tintern. The membership is now twenty-five with seven children from these families.

Since arriving, we have seen the attendance figures increase at all of the meetings and the contribution almost double its former averages. For the month of February I submit the following averages: Bible school 28; a.m. Worship 32; p.m. Worship 23; and contribution $54.52.

We have been blessed in having non-members to all of the meetings of the church consistently. Regular Bible studies are being held in the homes of our visitors and others who have been contacted. Bible correspondence courses are being used with wide interest.

A Gospel meeting is planned for April 11th — 21st with brother Midgette of Jordan. The congregations first vacation Bible school is to be held this summer. The future for the work of the Lord in Glencoe looks promising — pray for its success.

—Jim Nicholson

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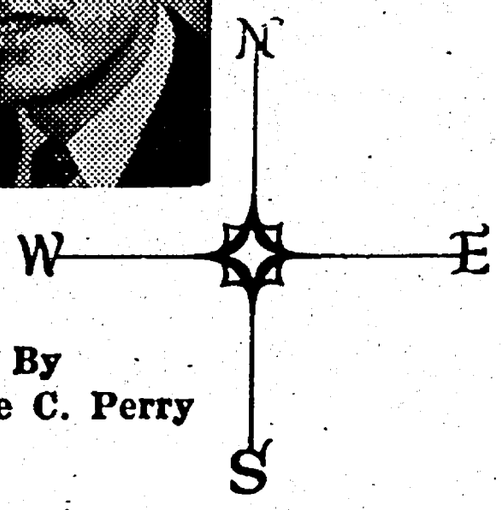
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HERE AND THERE



By
Eugene C. Perry

We remind our readers once more of the opportunity to submit Bible questions for answer in the pages of the GOSPEL HERALD.

Nanaimo, B.C.: Dennis Zelmer, formerly of **Winnipeg,** but now of the **Northside church in Dallas** recently visited **Nanaimo** to investigate the possibility of moving to labour there. He will be moving in early July.

Kamloops, B.C.: Larry Sullivan of Richland, Washington with one of the elders is visiting here once a month to make the arrangements for a meeting place, etc. The **Richland** church will oversee this work and **Sam Tumlinson** who will work here.

Vancouver, B.C.: A Campaign for Christ is planned for July 1967 with 40 to 80 workers in the city for three weeks under the direction of **Ivan Stewart of Oklahoma City.**

Edmonton, Alta.: There have been four baptisms in the **Edmonton** work thus far in 1965. Six have placed membership. Our membership now stands at 77. A group of young people from the Bible Chair at **Texas Tech in Lubbock, Texas** will be in **Edmonton** for a Campaign June 5-20. Nine home Bible studies were conducted during the first week of March. A radio contract for 8.45 p.m. on Fridays begins on April 30. V.B.S. is planned for July 5-10.

Lloydminster, Alta.: This church now has a five minute daily broadcast on C.K.S.A., 1080 kc. at 9.45 a.m.

Westlock, Alta.: Bible study and communion is being held each Lord's Day at 6 p.m. in the home of the **Clyde Gaults** and there seems some prospect of the establishment of a new congregation here.

Carman, Man.: A young man and his wife were baptized on March 8 after several months of studying. **—H. F. Thompson.**

Port Arthur, Ont.: "The congregation at the **Lakehead** recently held a very successful Gospel meeting. There were no immediate responses to the Gospel, but two weeks after the meeting closed a lady was baptized for remission of sins.

"**Sister Armstrong,** who had been contacted during our campaign last summer, was formerly a Baptist. She had been studying with a Seventh-Day Adventist preacher. As a result of this association, a religious discussion was arranged with **Mr. Bell** on Friday night of our meeting.

"**Bro. Jones** upheld the truth in a masterful way. We only wished that it could have been a full fledged debate. He would have done a marvelous job in every way.

"We hope to have a campaign here in July. Possibly groups will come from **Memphis, Dallas and Lubbock.**" — **R.D.M.**

Michael Bachuk of **Hamilton** will supervise the building which should be under way by late May according to a recent bulletin.

North Bay, Ont.: A lot of 4½ acres on **Lakeshore Drive** is now pretty well certain and there is need for a church to co-sign the note so that bonds may be arranged.

There are now 50 workers per week promised for the campaign. The goal is 75. About half of the $10,000 budget has been raised. V.B.S. is planned for August 16-20. A bus load, the mission action group of **Great Lakes Christian College** will spend the week-end of March 26-28 doing personal work in North Bay. A grade 12 student, **Arthur Ford of Meaford** will spend his summer there.

Some Christians are expected to move to the area soon and provide additional working force. Bible class attendance is averaging between 40 and 50 and morning worship around 30.

Sudbury, Ont.: Plans are being laid for the first attempt at a V.B.S. in this city. It will probably be July 5-9. **John Mills of Valdosta, Georgia** and **Dale Rideout** of **Abilene** are expected to help in this and a meeting.

Barrie, Ont.: "Three were added in Barrie on March 14. **Bro. Jim Skaggs** has joined our working force for a few months, and is working effectively in the pulpit, in personal work and with our young people. An inspiration - packed Youth Rally was planned by Jim for March 20th.

"The June Meeting for 1966 is planned for the first week-end in June, with meetings Friday night, Saturday and the usual wonderful day on Sunday. Special themes and the speaker will be announced later.

"**Carl Phagan** and **Forest Wells** of the **West Islip Church, New York,** will visit with us the first week in April as plans are made for the coming of **Faith Corps** workers in the fall.

"Plans for the June 9-27 campaign to "Let Christ Reign" are moving ahead well. — **L. W. Jones**

Vandeleur, Ont.: New pews were installed in early March.

Newmarket, Ont., Feb. 21: There was rejoicing at the obedience of **Victor Hurst** to our Lord in baptism. Several weeks before he had invited several men to meet at his home to study the Bible. They were much dissatisfied with their former denominational teachings and their preacher was not willing to engage in this type of searching the scriptures. **Brother Magnar Knutson** was asked to lead this study. Classes continue.

Mar. 14: Two more were baptized on this date. One, **Helen Lee,** has been studying the correspondence course and in weekly studies with **Brother Knutson** since the new year. The other, **Jacquilin Coombs,** is one of the fine young people who has been attending the classes and studies.

Attendance and contributions have been encouraging. Leaflets are being circulated in the area and cottage meetings conducted. It is hoped to buy property soon.

Jordan, Ont.: Active membership is 124. A gospel meeting is planned to begin on May 10.

GLEANINGS FROM FOREIGN FIELDS



NEW WORKERS IN THE FIELD

Announcement has been made lately of the plans of several new workers to enter various overseas mission fields. These include:

Jerusalem, Jordan: Bro. and Sis. Dick Biggs left the United States last month to join the Everett Huffards who have been working in Jerusalem for 21 months. They were scheduled to arrive in Beirut, Lebanon, March 18 where they were to be met by Bro. Huffard and Bro. Carl Matheny, who preaches in Beirut. The church in Cushing, Oklahoma, is overseeing their work. The Biggs' new address is: P.O. Box 529, Jerusalem, Jordan.

Malaysia: The Richard Matlock family of Lake Jackson, Texas, plan to leave in July to work with the Jud Whitefield family in Kuala Lumpur, capital of Malaysia. Bro. Matlock, a school teacher by profession, is a native of New York but has taught in the Brazosport, Texas, high school for the past eight years. He is a deacon in the Lake Jackson church.

St. Vincent Island: Bro. and Sis. Ralph Wharton and family, now living in Bogalusa, Louisiana, will move this summer to St. Vincent Island in the Caribbean where he will work to re-establish the New Testament church. More than 30 were baptized in Kingstown, the island capital, some years ago but the work was disbanded because of lack of leadership among the native workers. Bro. Wharton, who once worked with the church in St. Catharines, Ontario, found many of these people still believers and anxious to re-organize the congregation when he visited there in January. He has been conducting a correspondence course on St. Vincent and has some 40 students enrolled. His work will be overseen and supported by the Brainerd church in Chattanooga, Tennessee.

Perth, Australia: The Northside church in Dallas, Texas, will send one of their families, Bro. and Sis. Dan Talbot and two children, to Perth, Australia in May where they will work with the Rudy Wyatts.

Panama: Bro. Julio Cruz Rodriguez has completed two years of Bible study at West Texas Bible School in Lubbock, and is returning to his home, the Republic of Panama, to preach the gospel. He speaks the native Indian dialect, Guaymise, as well as Spanish and English, and is well-equipped to work with all three language groups in Panama. His personal support will be provided by the Darby Drive church in Florence, Alabama.

Pakistan: Plans are almost complete for the Don Petty family to enter West Pakistan early this summer, to be followed in a month by the Gordon Hogans, who will be returning for a second tour of duty there. Both these men will be supported by the Pinellas Park, Florida, church. One was baptized in Karachi in January.

Guatemala: The Ken Hargesheimers are returning to Guatemala, supported by the church in La-Marque, Texas, where he is now working. The Hargesheimers first began work in Guatemala in June, 1960, and did extensive Bible correspondence course work in Spanish. On their return, the same course will be offered in all the countries of Central America.

Ireland: The Jack Exum family of Dallas, Texas will go to North Ireland this summer to join Irish workers in preaching.

SOUTH INDIA

Bro. J. C. Bailey reports that there were 302 baptisms and several congregations established in South India during the month of January

March 1, 1965

"The second month of 1965 is now history. We have spent the entire month in a Training School for native workers. Meetings have been held in the evening and on Saturdays and Sundays.

"During this month there have been 182 baptized. This brings the total baptized to 1384 since we have been in the Madras area. Calls continue to come in to more and more new districts.

"Last Friday we baptized four men who had been active in sectarian work for the remission of their sins.

"We are still looking forward to some definite news of the coming of the Johnsons.

Sincerely,

J. C. Bailey"

RUSSIA

The first gospel broadcast to be beamed by Europe No. 1, the world's most powerful broadcasting station, was to have been heard in Russia for the first time January 10. The program, sponsored by the Church of Christ in Falls Church, Virginia, is to be heard weekly, originating in Paris, France. The time will be 7.45 to 8 a.m. in Moscow.

Scripts are being prepared by Bro. Otis Gatewood, veteran of many years mission work in Europe, and will be translated and broadcast by experts in the Russian language.

SPAIN

As a result of a contact made with a famed Spanish author whose work was being stressed by his country at their World's Fair Pavilion in New York last summer, Christian brethren have been made aware of another indigenous movement to re-establish the church of Christ in Spain.

This brother, himself a leader of the movement, states that there are some 600 members in several congregations in that country. He was surprised to find that there were other people in the world who called themselves simply Christians and tried to follow the Bible only in their worship and teaching.

Bro. J. W. Treat, head of the modern languages department in Abilene Christian College and who speaks fluent Spanish, will visit these brethren this summer.

NETHERLANDS WEST INDIES

One was baptized and two restored in San Nicolas, Aruba, in January.

PROTESTANTISM

(Continued from page 2)

Why is Protestantism Doomed to Failure?

I. Luther never meant to begin a full scale reformation, but a reformation of and within the Church; therefore, Protestantism was born with a feeble purpose, an unhealthy child, not really wanted by its parents. His protest, which at first seemed directed only at a specific abuse of a single practice of Roman Catholicism was quickly transformed into a challenge to the whole "sacramental - clerical - hierarchical" system of the Roman Church. His critique of these abuses, however, was so drastic and fundamental that it precipitated the vast movement known as the Reformation.

Luther never left the church of his childhood but was expelled from it by the hierarchy. He never planned to form a new church but wanted to reform the basic principles of the Roman Church. Lutherans today are not pleasing Luther since he himself asked that they not call themselves after him. He deprecated the use of the term "Lutheranism" in designation of the movement he had initiated in the Church. He never thought of himself as a founder of a new church, much less of a sect within Christendom.

II. Protestantism's foundation of "sola scriptura" has from very beginning cracked from the lack of a sufficient amount of the cement of the Word of a wise God and too much of the sand of foolish man. The sufficiency of the Scriptures as the rule of faith and practice for all Christians is one of the most supposedly consistently maintained principles of the Reformation. Yet Luther himself violated this principle and added to the scriptures. He rebelled against formalism and "works-righteousness" of the Roman Church and fought for his definition of salvation as "sola fide."

Luther even went so far as to translate Romans 3:28 inserting the word "alone" so it would read, "We reckon therefore that a man is justified by faith *alone* apart from the works of the law." Luther agreed that this word did not appear in the Greek text, but he argued that the sense of he meaning was present. In all of his writings he attempted to place a heavy emphasis on his doctrine of "justification by faith only" and the result in later years has been a misinterpretation by many writers of his true doctrine of faith in relation to works and obedience.

Luther, in his attack against the Roman Church did what Sren Kierkegaard did in later years in his attack against the Lutheran state church of Denmark. As T. H. Croxall says concerning Kierkegaard: "The boat of contemporary thought was listing in the wrong direction but in his attempt to pull it straight again he does so with such vigour that he makes the boat list as much in the opposite direction."

Christ's words in Matthew 15:9 ring out to the modern world: "In vain do they worship me, teaching as their doctrines the precepts of men." One religious group believes in baptism and bases its authority on the Scriptures. But another group comes along and disputes this baptism since it should only be a "believer's" baptism. This group claims to base its doctrine also on the Scriptures. The first group says, "Well, this is your 'interpretation' of the Scriptures and the Scriptures are not the sole authority for the view on who is to be baptized." The third group maintains that baptism is by immersion only and base this on the authority of Scripture, but the second group says the Bible is not the sole authority for this view and sprinkling or pouring is sufficient. A fourth group says faith is sufficient without baptism and bases its view on the authority of the Scripture.

The conclusion one must come to is that all appeal to the authority of Scripture, but someone is either adding to or taking away from what the complete authority says. On this premise then it is perfectly legitimate for anyone to base his doctrine on some part of the Scripture if he wishes, or to add something to his belief which is not contained in Scripture, or to subtract from the authority of the Bible. We can then really have individual religions —one for each—to each according to his need.

Existentialism has actually, in effect, done this. The existentialist, somehow, somewhere, sometime in his life, has a confrontation experience with God which becomes the "here and now" of his own experience and it is only suitable for himself and he is unable to communicate it to others. He needs no authority from Scripture so he throws away his Bible and leaps by faith into the great beyond, not knowing whither he goes.

J. JOHNSON INDIA FUND

Before embarking on a fund raising tour in the U.S. brother J. Johnson sent in the following report of monies received on his travel fund to India. Carnduff, Sask. church, $50; Clinton Brazle, N. Weyburn, $10; Regina, B. Ziemer, $5 and Oswald Hodges, $5; Bengough, John Halls, $50; Moose Jaw, Morris Bailey, $10, Jack Bryant, $5, Dianne Bryant, $5. Alida Berg, $10, George Fowler, $10, Skeffington Bell, $10, Mrs. Skeffington Bell, $20; Estevan, Erling Knutson, $5, John Fonstad, $60, Elwood Goud, $20, Ron Jacobs, $20; and Burlington, Ont., Stan Horncastle, $50, making the travel fund total $1350.

Promises for regular monthly support since last month are: Carman church, $10, Moose Jaw church — Robert Jacobs, Moose Jaw — $5, $15, Bayview Toronto church $25, Grace McWilliams, Moose Jaw — $5.00, making the total promise for this purpose $70.

Besides this the following has been received toward current expenses: Fennell Avenue, Hamilton — $50, Moose Jaw, Sask. — $45, Bayview Toronto — $50, Tintern, Ont. — $15, North Weyburn, Sask. — $50, Robert Jacobs, $5, and Grace McWilliams — $5.

Brother Johnson writes: "For this fellowship in our endeavours we are most thankful and we know the Lord will bless all who have a part in the efforts to save lost souls."

A more recent report from a Winnipeg church bulletin indicates that the Sunset Blvd. church in Dallas, Texas has agreed to be responsible that brother Johnson receives $500 per month while in India. His travel fund is reported to stand at $1697.

MIRACLES OR MYTHS

(Continued from page 4)

many biblical statements which had been regarded as folklore fifty years or less ago. The new understanding of physics in the atomic age has revealed a wide room for departure from so-called physical laws.

Dr. John R. Brobeck, professor of physiology at the University of Pennsylvania, in a speech before a joint meeting of the British and Canadian Medical Associations at Toronto, referred to the new view in physics: "A scientist is no longer able to say honestly something is impossible. He can only say it is improbable. But he may be able to say something is impossible to explain in terms of our present knowledge." *Time*, July 4, 1955.

Why were miracles performed and recorded? Many Old Testament miracles were performed to show that a man spoke or acted for God. Moses was provided with miraculous powers in Exodus 4:1-9. Aaron had his authority confirmed by a miracle in Numbers 17.

In the New Testament the deity of Christ was confirmed by a miraculous birth, a miraculous resurrection. There is evidence that the recorded miracles are only a small part of the whole. It is significant that his enemies, who were shrewd men and cunning strategists, did not seek to contradict the fact of the miracles openly. They merely sought to prove that Jesus did them under the power of Satan. John refers to the great number of miracles which were done by his Master and claims that the purpose was to give men a saving faith. (John 20: 30, 31). The miracles of the Apostles were given to show that their work was an extension of that of Jesus, their Lord, and that the authority to reveal divine truths rested upon them. (Mark 16:20; Heb. 2:4).

Christianity robbed of the miraculous ceases to be Christianity. Christ believed and taught the reality of signs, wonders and powers. He demands that we accept them because of Him. He likewise demands that we accept Him because of them. The divine Christ and the divine exhibitions of power are inseparable.

—R.D.M.

Announcing

2nd Annual

Area Wide

YOUTH RALLY

at

Great Lakes Christian College

April 30 - May 2

Make Your Plans NOW!

Third Annual Training For Service Program

Friday, April 16

"COMMUNICATING CHRIST"

Featured speaker: Dwain Evans, Bay Shore, N.Y.

Special Workshops on theme, *"How Can We Best Communicate Christ?"*

Preachers: L. Wesley Jones
Elders and Deacons: Geoffrey Ellis
Ladies: Beverly Jones
Men: Dwain Evans

Teenage Forum: William Nichols, Bradford, Penn.
Children's Classes: Age 8-12

Place: THORNCLIFFE PARK PUBLIC SCHOOL
Time: 9 a.m. - 9 p.m.

EVERYONE WELCOME

Please bring food for both meals; beverage supplied

Presented by churches of Christ in Metro Toronto

CANADA GROUP WORKSHOP AT WEST MEMPHIS, ARK. ANOTHER STEP FOR FOCUS/OKANAGAN

Fifteen members of the Focus/Okanagan group rallied last Sunday at the church 1600 N. Missouri, West Memphis, Ark. Another six families in the group could not be present because of distance) besides the fifteen who have definitely committed themselves to move to the Okanagan Valley, British Columbia, Canada, some seventy-five of the members of the west Memphis church met to learn more about this effort and to escourage the group who will go.

This was a great spiritual treat for all concerned.

At the morning services, Walt Mays and Sam Tumlinson gave 'Testimonials' about the Lord's call to B.C. In the afternoon, film stories of the Kelowna and Kamloops B.C. area were presented by Lynn Anderson, Sam Tumlinson and Leanard Hogan (a West Memphis elder).

The high point of the planning meeting was a panel discussion where the Focus/Okanagan group counselled with the six elders of the West Memphis church concerning the planning of various phases of the project. This was concluded with a thirty minute season of prayer.

Lynn Anderson, Charles Coil, and Sam Tumlinson spoke again at the evening service on the challenge for Christ.

The Focus/Okanagan group is made of several school teachers, an auto mechanic, a medical doctor, a carpenter, a civil servant and others from five states and three provinces of Canada. These people will leave the familiar home scenes to exodus to the Okanagan Valley to secure employment and remain permanently to plant the cause of Christ. Their concern is for the more than 90,000 souls in the Okanagan Valley (one of Canada's most rapidly developing areas) where there was, until this project began, only one tiny New Testament church.

Lynn Anderson, spearheading the Kelowna Project, is sponsored by the West Memphis, Church. These elders have also been planning the whole approach to the Focus/Okanagan Project. Sam Tumlinson, who will move to Kamloops, B.C. is sponsored by the church at Richland, Washington.

This West Memphis meeting of the Focus/Okanagan group was an historic event, both for the work in Canada and for the mission minded church at West Memphis, Arkansas. This will likely be the last such mass planned meeting before the group arrives in the Okanagan Valley this coming July.

HERE AND THERE

Beamsville, Ont.: A record of 143 were in Bible classes on March 14. A gospel meeting begins April 4 and runs through the 11th.

Quebec City: This new work has reported its first baptism.

Halifax, N.S.: S. F. Timmerman of **Montreal** is scheduled to hold a meeting here during the last half of April.

"CHRIST FOR THE WORLD CAMPAIGN"

JUNE 14 - 25

CHURCH OF CHRIST
WELLAND AVE.
FENWICK, ONTARIO
WM. L. CRADDOCK, Evangelist
Massillon, Ohio

CHURCH OF CHRIST
700 STEELE STREET
PORT COLBORNE, ONTARIO
BILL HEINSELMAN, Evangelist
Canton, Ohio

Meetings nightly at 8, including Saturday

We invite your interest:

PRAYER: Pray for God's blessings upon the speakers and all the workers in this endeavour.

WORK: Come and work with us for these two weeks in door to door work and in attending meetings in the evening at either Fenwick or Port Colborne.

MONEY: We are at present about $600.00 short of our goal for this campaign. If you can help us reach our goal of $2500.00 this would be most appreciated.

Address all campaign correspondence to:

MAX E. CRADDOCK, P.O. Box 90, Fenwick, Ontario

THE BEST OF GOOD FRIDAYS

by Ed Bryant

Strongly reminiscent of the all-day meetings of a generation ago, the Third Annual TRAINING FOR SERVICE workshop and lectureship will be held on Friday, April 16, at Thorncliffe Park School in Toronto's Leaside community. Theme for the day is "COMMUNICATING CHRIST TO THE WORLD".

Late in 1962, feeling the need for closer fellowship and better training of teachers for the Bible School, brethren in Toronto churches began to plan for a day of fellowship, instruction and spiritual uplift. They felt that a holiday time would be the most convenient for the most people, so the so-called "Good Friday" was selected as the day. Under the sponsorship of the elders at Strathmore Boulevard, the first meeting was held at the Bayview meeting-house. The meeting was well attended, and many from surrounding areas expressed their appreciation for such a gathering. From this, it became obvious that larger facilities would be needed for the next year's effort. With 1963 behind them, brethren planned for 1964.

Under the sponsorship of the Fern Avenue and Maplewood congregations, the next all-day meeting saw brethren gathered at the Thorncliffe Park School, with expanded facilities for more displays, workshops and meetings. Opportunities to widen acquaintance, fellowship and co-operation marked the 1964 meeting.

In the first stages of planning for 1965, the Bayview church were invited to sponsor the event, but because of the transition between preachers, felt they were not in proper position to do so. The Strathmore oversight then decided to accept the challenge, anticipating and looking forward to the usual warm, close fellowship and support from all the city congregations. They requested, and received, a permit for the use of the same school facilities at Thorncliffe Park. They invited Brother Blenus Wright to direct and co-ordinate the planning.

The program will follow the same general outline as in former years, being divided into morning, afternoon and evening sessions, with breaks between for coffee, exhibits and meals. As to meals, a similar arrangement to that for our June Meeting will prevail. Everybody is to bring a basket lunch, with enough extra for one or two guests, so that our visitors will be taken care of.

Main theme speeches will be brought by Brother Dwain Evans, of Bayshore, Long Island. Brother Evans will speak at the morning and evening sessions to the full assembly.

Schedule of events and timetable follows:

9:00 a.m. Building open. Registration and exhibit arrangement, with Dave Ellis in charge.

9:15 — PRAYER MEETING. Troy Warren in charge.

9:30 — 10:30 — Chairman Blenus Wright will introduce Dwain Evans, who will speak on "COMMUNICATING CHRIST", theme lecture.

10:30 — 11:00 — Coffee, fellowship, exhibits.

11:00 — 12:00 — *WORKSHOPS:*
Preachers: L. Wesley Jones
Elders and Deacons:—Jeff Ellis
Ladies:—Beverley Jones
Men:—Dwain Evans
Teens:—"Teen-agers and Modern Morality"
Boys — William Nichols, Bradford, Pa.
Girls — Doreen Ellis
There will be a separate class for 8-12 year olds.

12:00 — 1:30 — NOON LUNCHEON. Coffee, tea, milk will be provided.

1:30 — 1:45 — Chairman Troy Warren will introduce Jeff Ellis, who will speak on "COMMUNICATING CHRIST THROUGH THE CHRISTIAN SCHOOL".

1:45 — 2:45 — *Panel Discussion:* "COMMUNICATING CHRIST THROUGH THE BIBLE SCHOOL". Panelists: John Franklin, Ralph Perry, Ira Zavitz, Dwain Evans.

2:45 — 3:15 — Question Period.

3:15 — 4:00 — Coffee, fellowship, exhibits.

4:00 — 5:00 — Continuation of morning workshops. Exception: Teenage classes will be combined into one group under William Nichols.

5:00 — 6:30 — Supper. Coffee, tea, milk will be provided.

6:30 — 6:45 — Chairman Ed Bryant will introduce Jim Scaggs, of Nashville, now working with the church in Barrie. Jim will lead us in "COMMUNICATING CHRIST THROUGH SONG".

6:45 — 7:00 — Ron Zavitz — "COMMUNICATING CHRIST THROUGH CHRISTIAN CAMPS".

7:00 — 8:00 — "HOW BAY SHORE COMMUNICATES CHRIST" — Dwain Evans. Theme speech.

Adjourn

Thorncliffe Park School is located one block south of Overlea Drive, between Don Mills Road and Laird Drive, in Leaside. The school property is adjacent to the Sayvette Department Store, in Thorncliffe Park Plaza. If aproaching from either Don Mills Road or Laird Drive, along Overlea Boulevard, turn south at the Esso station. The school is a short block away.

OMAGH CAMP 1965

As spring approaches it is planning time for the 1965 session at Omagh Bible School. This year we are preparing for the largest and most interesting camp that we can operate. Several factors I believe are in our favour. For instance Bro. Ron Zavitz will be the Director of Omagh Camp again this year. His wife Mary will be with him also to help him in this king sized job. At present Ron is gathering a group of counsellors and other staff to help take care of the campus in their many activities.

• There are several other tasks that must be performed each year to make the camp operate successfully. One duty is that of secretary. During camp session a great deal of work of this nature must be done. There are schedules to write, forms to fill out, records to keep and letters to write, plus many other things. If you are able to serve in this capacity and wish to do so, write to us as soon as possible.

Another job that requires constant attention is general caretaking and maintenance work. If you are a general handiman and would like to spend some of the summer in a

(Continued on page 17)

OUR DEPARTED

HOULGRAVE

William J. Haulgrave collapsed on Sunday, February 28th at his home on Linsmore Crescent, Toronto. He died within a few hours. Brother Houlgrave was the oldest member of the congregation at Strathmore Boulevard. He was 94 years, and one week old. He was survived by his wife, Sister Charlotte Houlgrave, his sons Alfred and Jack. Interment was in St. James Cemetery, Toronto.

Brother Houlgrave will be long remembered by his fellow worshippers at Strathmore. It was his custom, when he arrived at the meeting-house on Sunday morning, to greet his brethren pleasantly and take his seat. He would then select either hymn book or Bible from the back of the pew in front of him, and lose himself in meditation, preparatory for the worship service. He always sat on the front, in order to hear better.

Sister Charlotte Houlgrave became 77 years old on the day she lost her husband. She has been confined to Riverdale Hospital for some time, and was not made aware of her husband's death.

The writer was privileged to conduct the services.

—Ed Bryant

* * *

SHIPTON

Isobel Shipton, 70, died in Ontario Hospital, Whitby, on Saturday, February 20. She was a native of Scotland and a member of the church that meets on Strathmore Boulevard. She is survived by her husband, Reginald, son Gordon and daughter, Sylvia Upton.

Sister Shipton was in failing health for some time prior to her passing. In the final moments of her life she was attended by John and Ray McKay, brother and sister, respectively; her daughter Sylvia, her husband, Reg, and the writer. She was laid to rest in the Park Lawn Cemetery, Toronto. Services were led by Ed Bryant.

—Ed Bryant

* * *

CLINT

The sudden passing of Arvil E. Clint of Long Branch, Ontario, in the Toronto General Hospital, on March 17th, removed a well known and faithful member of the Fern Avenue church of Christ. Bro. Clint was born at Stoney Creek, and for years his family lived at Beamsville, before removing to Toronto.

For years his familiar face was known to many at Gospel Meetings and June Meetings, in many places in Ontario. He learned the "Way of Life" in his younger days and was faithful throughout the many changes in the church and community. He was still very active after more than three-score years. He will be missed by his family and brethren.

Bro. Clint leaves to mourn his departure, his wife Gladys, three sons, William, Elwin and Ralph; four daughters, Mrs. W. A. Barnes (Lillian), Mrs. L. Gagne (Audrey), Mrs. R. Bolton (Norma), Mrs. W. McLeod (Ruth); four sisters and one brother, together with twenty-six grandchildren.

The funeral service was held at the Turner and Porter Funeral home

(Continued on page 17)

HELP BUILD AT THE LAKEHEAD

Contributions are needed from churches and inviduals to help us build. We have been meeting in a school auditorium which is not in a good area for our work. Now we have property in a fine new subdivision of Fort William. We hope to build here this year.

A loan can be arranged with the help of the Hillcrest congregation in Abilene, Texas. We need to raise $10,000 in order to go ahead this spring and to keep our payments at a practical level.

Please help this congregation now. Make possible a permanent work in this great area of Northwestern Ontario.

Send all contributions to:

ROY MERRITT, Port Arthur Church of Christ,

Box 924, Port Arthur, Ontario

OUR DEPARTED

(Continued from page 16)

on Roncesvalles Avenue, Toronto, with interment in Glendale Memorial Gardens.

The writer was assisted at the home and grave by Bro. Warren.

—Charles G. McPhee

* * *

TESKE

Fritz W. Teske, who came to this country many years ago, passed away at the home of his daughter, Mrs. Winfred Cooper, R.R. 1 Selkirk, Ontario on February 1st, 1965. Mr. Teske had lived a long life and was in his 86th year.

Funeral services were held at the Weiderick - Yeates Funeral Home, with burial in the Hamilton Mausoleum and Crematory.

—Charles G. McPhee

* * *

TIBBEL

Brother Herbert (Bert) Roland Tibbel passed away in the Riverside annex in Welland on January 17. He had been in the hospital since December and had been in failing health for about two years.

Brother Tibbel is survived by his wife, Faith, one son, two grandchildren, seven stepchildren, two sisters, and two brothers.

Brother Tibbel was born in Edmonton 78 years ago and lived there until moving to the Fenwick area 8 years ago. He was a member of the Fenwick Church of Christ and was loved by all for his many wonderful ways. Even though many of his last days were filled with pain and sickness, he always had a smile and a cheerful word.

The funeral was conducted by the writer. —Max E. Craddock

* * *

CANNON

On Sunday morning February 7, 1965 Sister Ivy Cannon passed away in her sleep. She was the Mother of Joseph L. Cannon who serves here as a missionary for the Church of Christ. As Bro. Cannon and I have worked together for some years, I was honored with the preaching for the memorial services for the English part. As Sister Ivy Cannon was so well known here for her Christ like life, services were also conducted in Japanese with Brother Junichi Akamine preaching.

Sister Ivy Cannon was born on December 17, 1898 at Lancashire, England, and later she became a citizen of Canada. She is survived by her son Joseph L. Cannon of Okinawa and a daughter, Mrs. Aileen Zimmerman of Port Credit, Ontario, Canada. Both the son and daughter are faithful members of the Lord's Body and through them and the many other lives that she touched, Sister Ivy Cannon continues to speak to us.

In her life time, Sister Ivy Cannon was an Elders wife in Canada and then she saw her son Joseph L. Cannon leave for the mission field of the Orient in 1947. Shortly after she became a widow in 1962, she came to Okinawa to help in the work in this far away place.

Sister Ivy Cannon was a real example to the church here and wherever she was known. Even though her last few months were very difficult, she continued the good fight until the Lord called her home. No number of words can tell the story of Sister Ivy Cannon's life, but she was ever in the service of Christ.

Memorial services were conducted for Sister Ivy Cannon on February 8th at 2:00 p.m. at the Church of Christ, Ojana, Okinawa where I serve as the minister. Following the memorial services, interment was at the International Cemetery, Naha, Okinawa.

Even though Sister Ivy Cannon has left us, her works do follow after her. We are thankful that she came to this far away land and through her life, we are able to see more of Jesus Christ our Lord and Saviour. Rev. 14:13. —R. E. George

* * *

FISHER

After a few months of illness, suffering with a failing heart, Edwin Fisher, a respected Christian gentleman and faithful member of the Fennel Avenue congregation, passed to his heavenly home (February 13).

Brother Fisher is survived by his beloved wife, Adeline, a daughter (Mrs. Doreen Clark), two sisters and three brothers. He was born in 1890, was baptised in 1913, was married in 1915 and celebrated his 50th wedding anniversary with his beloved wife, January 6, 1965.

In his quiet, friendly and helpful way he encouraged the growth of his main interest, the Lord's church. He was one of the prime movers in the establishing of the Fennel Avenue congregation a number of years ago. He will be sorely missed by his devoted family and the Hamilton brethren. —David M. Johnson

OMAGH CAMP 1965

(Continued from page 15)

worthy and rewarding way contact us as soon as you can.

During recent years it has become quite apparent that we need a nurse on camp at all times during camp session. With 70 to 100 persons on camp there is usually someone who needs the care of a nurse. We would appreciate hearing from you if you are qualified and would like to spend part or all of the month of July at camp.

We always have a need for someone to take care of the kitchen duties. Each week there is a need for approximately 4 cooks to prepare and serve the meals. The young people enjoy this part of camp life and those who cook are greatly rewarded when they can see the smiling faces of young people as they eat heartily. If you can help for one or more weeks please let us know soon and we will pass your name on to the person in charge of kitchen planning.

The camping session this year is planned for July 4th to July 31st. The period from July 4th to July 17th is for young people from the age of 11 years and older. The period from July 18th to July 31st is for children from the age of 8 years to 11 years old. In order to qualify for registration in either period the person must have celebrated their birthday on or before July 4th.

Fellowship Week for 1965 will be from August 1st to August 7th. The theme for this year will be "Enlarge". Bro. Ralph Perry is the Director again this year and he is arranging an interesting program.

Information brochures and application forms will be in the mail in the very near future. We encourage you to come to camp and bring a friend or friends with you.. "Let's make Omagh alive in 65". Address all replies to Mrs. John McKay, 3 Braecrest Avenue, Weston, Ontario.

—Charles A. Cook

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., Brooklin, R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L, Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7:30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C. E. P. Lake, ev. Ph. 521-1102. Earl B. Severson, 2109 London St., New Westminister sec., Sun. 10:30, 11:15 a.m., 7:00 p.m., Thurs. 7:30 p.m. Phone 522-1892 or 433-3723.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 689 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Tues. 8 p.m. Ladies' Bible Study. Sec. A. T. Purcell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 11 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Ray M. Jacobs sec., Box 382 Ph. 692-1482.

NANAIMO, B.C.
1728 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6, HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation. Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4580.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00. 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 75 Gummitcrest Dr., Weston. Ph. 241-2393.

348 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
Oddfellow's Hall, 10, 11, a.m., 8 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, E. B. McPherson, sec., 495 Main St. Port Colborne, Ont. PL-957-3234.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

"ENLARGE

Thy Borders" Exodus 34:24

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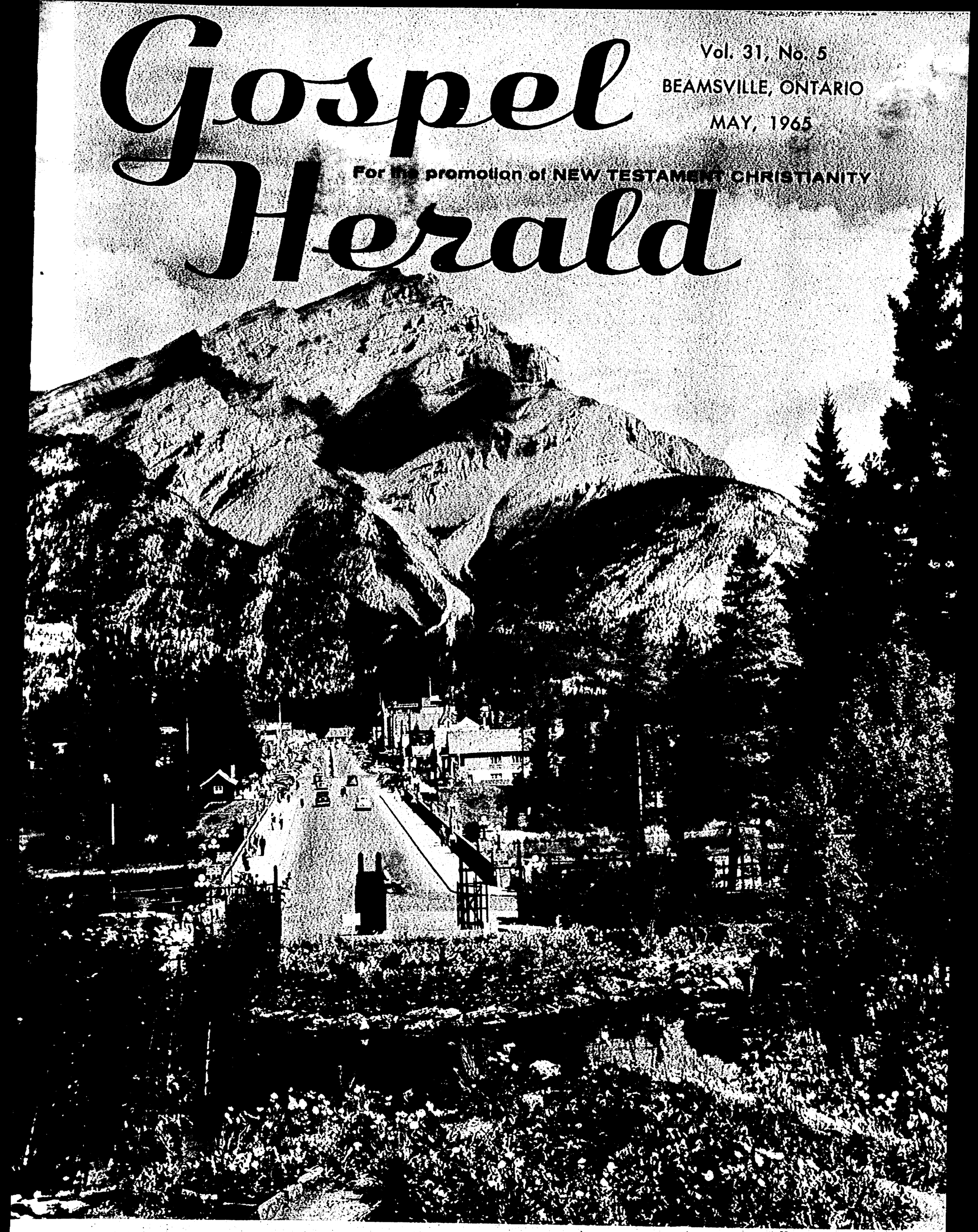
Information and Reservations:

H. RALPH PERRY, 53 Tewksbury Crescent, London, Ontario

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MAY, 1965

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY



Alberta Government phot

SPECIAL ISSUE ON ALBERTA CHURCHES

PROTESTANISM DOOMED TO FAILURE

PART II

by Blenus Wright, Toronto, Ontario

Why are there disputes among groups of Protestants if there really is no rigid authority? Each one is equally correct; therefore, there should be no need for debating and wrangling. Each has as much right to his beliefs as the other person.

Because of the mixed up state of Christian belief today the result is confusion, infidelity, skepticism, and disgust for present-day Christian religion. The Toronto Daily Star, July 25, 1964, page 52, cites a modern example of departure from "sola scripture." Mr. Gervis Black suggests that the main weakness of the United Church of Canada is "its failure to wed the fervor of evangelism to the enlightenment of liberal theology. Such a marriage can, and must, take place . . ." "We have outgrown the gold-plated heaven and sulphurous hell of the past... I seldom use such dated terms as 'salvation,' 'saved by the blood,' 'born again.' These are the Shibboleths of fundamentalist evangelism; I talk in terms of commitment, of the divine friendship, of being loyal to the royal in yourself."

Mr. Black's motto is "Have Bible; will travel." One wonders why Mr. Black needs his Bible. The reason there is no evangelism is the lack of fundamental doctrine. The common denominator is so diluted that nothing is left. When everyone has his own authority there is no need to evangelize since the whole principle of evangelism is to make one a Christian. But when each has his own "interpretation" of the authority and the consensus of opinion is that all men's thinking and practice concerning the Scripture is pleasing to God and all are Christians, then why evangelize?

Christ could change the water into wine at the wedding feast in Cana, but today in Canada ministers are changing the pure wine of the gospel into water. This brings to mind Tertullian, who once called the church a brothel because it "keeps those who adulterate the truth."

III. Protestantism is doomed to failure unless it has a restoration instead of a continual reformation. Protestantism's purpose was to protest divergence from the truth, yet it has failed to return thereto. Luther, in attempting to reform the Roman Church, touched off a chain reaction that soon had Protestants reforming Protestants, and the process is still in motion. John Wesley unintentionally founded the Methodist Church although he himself lived and died an Anglican. John Smyth, unable to reform the Church of England, broke away and established the forerunner of the Baptist Churches.

Each new group built on the foundation of another group rather than on the foundation of Christ. Men did not consult the Bible for their authority but completely overlooking God, they drafted their own creeds and rules of faith and practice.

Not only was there a reforming of other groups but a reforming within groups. Edmund W. Robb, writing in *Christianity Today,* Oct. 25, 1963 ("The Predicament of Methodism") declares:

"From its inception Methodism was revivalistic in its emphasis and free in its worship. Written prayers and a set form of worship were almost unknown in Early American Methodism. The worship consisted of joyful congregational singing and sincere Bible preaching. Early Methodists knew and experienced vital worship. With the advent of liberalism, worship lost its glow. The choir sang the proper anthems, and the congregation remained silent during the singing of unknown and often unsingable hymns. The preacher gave a discourse on his current social concern. Worship became dull, and the congregation became spectators. Reform was needed."

Most Protestant groups agree that it matters little what group you affiliate with. The outcome of such purposeless Christianity is well expressed by Gerald A. Heersma in *Church Herald,*

"Protestantism has lost its faith—not all Protestants, to be sure, but so many of them that the gasoline in the tank is half water. You can't run a car that way; you can't run a church that way."

William Hordern, in *A Layman's Guide to Protestant Theology* confirms Heersma's view by suggesting, "One of the weaknesses of Protestantism today is that so few Protestants know what they believe or why."

Roman Caholicism is slated to outlive Protestantism, as suggested by Dr. Norman Vincent Peale (Readers Digest, September, 1962): "Splintered Protestantism can no longer compete with the monolithic Catholic Church." Within Roman Catholicism there were and are divisions and rivalries, even wide varieties of theological opinion and certainly sharp difference as to practical policy, but always the central, dictatorial, supposedly infallible authority in Rome can compel obedience and outward uniformity.

Protestantism's salvation can be found in the Bible, the only infallible rule known to man. It has been called the paper pope; yet it still remains as the final authority of God.

Noted scholars cite obstacles to Christian advance in *Christianity Today,* October 12, 1962:

"Gordon H. Clark, professor, Butler University, declares that the chief obstacle to Christian advance in our time is the apostasy of the large denominations as shown in their unwillingness to insist on the complete truth and inerrancy of the Word of God written, the Bible. When the truth of Scripture is tested by foreign criteria and is reduced to symbolism, myth, or saga, there is no Christian message left.

C. S. Lewis, then professor, Cambridge University: Next to the prevalent materialism, for which we are not to blame, I think the great obstacle lies in the dissensions not only between Christians but between splinter groups within denominations. While the name Christianity covers a hundred mutually contradictory beliefs, who can be converted to it?

Bernard L. Ramm, professor, California Baptist Theological Seminary: The chief obstacle to Christian advance is the pulpit which represents a hopeless mixture of messages of liberalism, existentialism,

(Continued on page 3)

PROTESTANTISM

(Continued from page 2)

sophisticated neo-orthodoxy and effete - orthodoxy. From much a mixture there cannot be New Testament congregations alive with the power of the Gospel."

True restoration involves a return to an initial condition. Luther found the Roman Church as a man today finds an antique car—not at all in the same condition as when it was new. Other reformers came along and added workable parts to the old car, but they were never duplicates of the initial equipment. If the car is to be returned to its original design, the wornout parts must be restored in exact duplicate, not merely replaced. Likewise, Protestant churches need to restore the church in the twentieth century until it duplicates the church of the first century—in faith and works, in government and worship.

Protestants claim to be the visible church, but have actually made the visible church invisible. The only church you find in the Bible is a very visible one. Congregations of people who believed in the crucifixion of the Son of God for their salvation and were willing to repent of their sins and confess His name among men and submit to a burial in water for the remission of their sins, were added to the church which is the body of Christ; they began to work and worship, preaching, singing, praying, remembering the Lord around the Table and giving of their means as they were prospered on the first day of every week.

The Bible records no names of Protestant denominations or sects; therefore, they are invisible since They cannot be found in God's Word. Man has made the church of the Bible invisible with his ideas, and made his own churches invisible according to the Biblical pattern. Every idea of man is only another brick in the massive wall of masonry which divides the invisible churches from the visible one of the first century, which church was the body of Christ, made up of living, active, working Christians, not a complexity of buildings built with brick and mortar and called by various names.

The churches of today are materialistic institutions rather than spiritual congregations. T. Leo, Brannon, writing "Dare We Hope for Renewal of the Church?" in *Christianity Today*, October 9, 1964, tells of a growing despair with the institutional church.

The old ship of Zion is too laden with barnacles to be restored and made sea-worthy for carrying pilgrims to the Eternal City . . . That stagnation and ineffectiveness are prevalent in vast segments of the modern Church can hardly be disputed. A cumbersome bureaucracy makes the forward movement slow. Forms of government become sacrosanct even when they quite evidently miss the mark of the New Testament concept of the Church . . . Having pitched its program and ministry on a shallow biblical-theological basis, the twentieth-century Church expects people to give up traditions and patterns of life. We have fed the people the "pablum" of nature studies and have led them in sociological discussion— but we have expected them to display the faith of the apostles and martyrs . . . The Scriptures are the key. As the Church reads, reflects on, and obeys the Word of God, there is a regaining of power and a purging out of corruption. Thus, the Scriptures are the key to the continuing reformation that is basic to Protestant faith. It is in the written record of the revelation of God that we discover the reason for our existence and catch the vision of our mission. In fact, it is the written Word of God that issues the call for us and forms us into the people of God, the community of faith . . . Consider also the hope of renewal for the Church in a new spirit of unity. The ecumenical movement has been receiving considerable attention in church circles. I would not disparage this movement in the least. My concern, though, is that there seems to be a false hope for revitalization of the Church in the union of denominations. There is ample reason to doubt that this in itself will bring the awakening. It is not necessarily true that "the more we get together" the greater we will be.

By a "new spirit of unity" I mean that which comes when churches conceive of themselves as the Body of Christ, the people of God, and thus develop organic unity that goes deeper than structural ties or institutional loyalties . . . Today, in even the most autonomous-minded congregation, there is a deplorable condition of headquarters control. Programs and missions must be born of the Holy Spirit from within the local congregation if there is to be an awakening of the old structure.

Conflicting human opinions so prevalent in the contemporary religious world are ample proof that the Bible is the best authority available to man. It even describes those who err in their own wisdom: "In latter times some shall fall away from the faith;" (I Tim. 4:1) "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (II Tim. 4:3, 4) ". . . From among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." (Acts 20:30) The Apostle Paul stated that some would pervert the gospel of Christ and if anyone should preach any other gospel than the gospel of Christ, he should be anathema.

The plea of the New Testament is simple. Why not be just a Christian? It is time that both Protestants and Catholics realized their departure from the truth. Too many churchgoers interpret John 8:31 to read, "If you are among the right disciples, you will abide in my word." Let the words of Christ not be perverted, but rather, hear Him as He says, "If ye abide in my word, then are ye truly my disciples."

It is time to ask ourselves, "Is it from heaven or from men?" Let us de-emphasize apostolic succession and emphasize apostolic doctrine, continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." Acts 2:42.

Why should we be shackled to human tradition, or enslaved to human ecclesiasticism, or fettered to a sect? Christ is the only One who demands our loyalty. We will

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Gospel Herald

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WHAT THE CANADIAN CHURCH NEEDS



The church is growing, but not fast enough. It is planning, but not effectively enough. It is working, but not vigorously enough. In fact, we are partially committed to a struggle which should command our complete dedication.

We have been accustomed in the past to bemoan our small numbers, our limited financial strength and the scarcity of trained workers. Each of these three needs is far from eliminated.

Numerically the church in Canada is still insignificant. We are still listed in the census figures with those who use the instrument and endorse missionary societies. If we were listed separately, we would likely find difficulty in counting many over 4000 faithful brethren in fellowship with one another. In a nation of over 19 million inhabitants, this is rather disgraceful for a religious group that has been in the country for about 150 years.

Financially we are of very limited ability. Many Canadian Christians belong to the farming and manual labouring classes. These two occupations hold some of the most spiritual individuals on the face of the earth. They do not, as a rule, produce a high annual income.

In recent years, we have seen more and more of our young people go on to higher education. These will end up in professions and industry in positions that command higher salaries.

Canadian Christians are gradually learning to give generously. At present too many are still putting on the plate a one dollar bill in an economy where it is worth less than fifty cents. How many churches of any size can claim that the members are contributing on an average of at least ten per cent of their salaries?

The Lord singled out the contribution of the poor widow in Mark 12:41-44 because she gave in sacrifice rather than from a superfluity. Too often Christians spend their money on everything else and bring the Lord whatever is convenient from the remainder. The clause found in 1 Cor. 16:2 as a guide to the proportion required for acceptable giving is simple, "as he may prosper". This presupposes that the giver has a sensitive conscience. When Christians commit themselves prayerfully to give in this manner, our ability to work will be doubled.

One of the brightest areas of advance in the last fifty years has been in the acquisition of more and better-trained workers. This editor can remember when there was but one fully supported preacher in all of this great land. The phrase "fully supported preacher" as used of this individual is actually a misnomer. He was supported in a niggardly fashion which enabled him to keep alive and to eke out a living for his family. If our memory is correct, he was given the sum of $25.00 per week. Out of this, he was expected to maintain a roof over his head; feed a family and operate an automobile to visit members, who, in many cases were in far better circumstances than himself. When a small raise in the support was suggested, it caused quite a stir in the congregation.

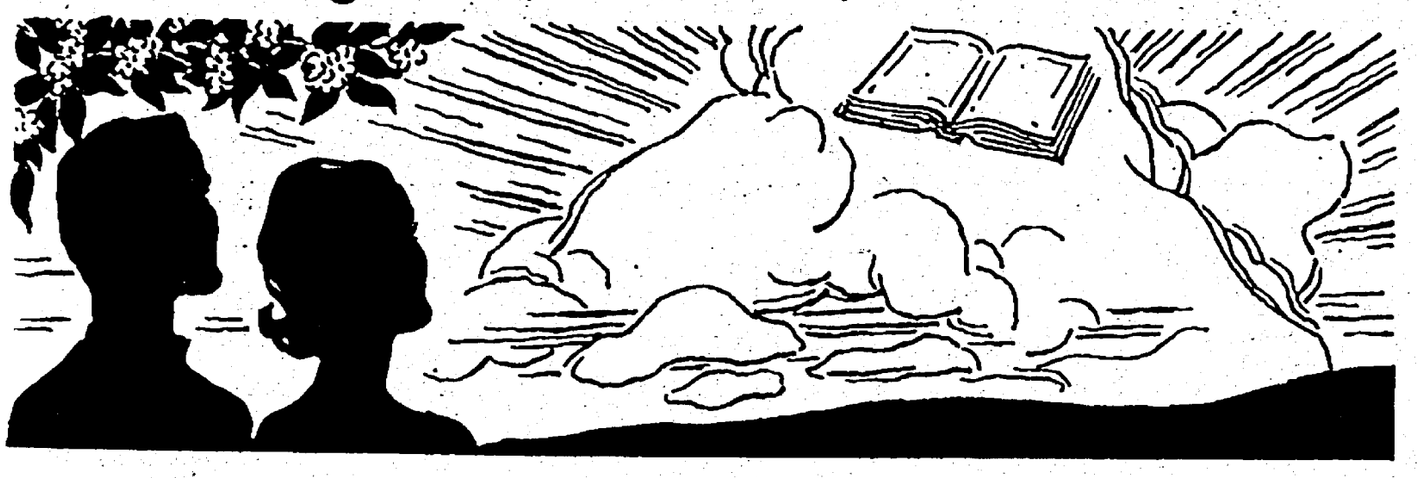
Today we have scores of dedicated men who are capable and zealous. Some of these, at least, could find fields that are easier and audiences that are larger by moving south. The fact that they are remaining in this great mission field is indicative of their zeal and their willingness to sacrifice. For the most part, they are being respected and esteemed for their work's sake. This is as it should be. May their numbers increase in the land.

When the expression "trained workers" is used, we immediately are inclined to think only of preachers. This is a mistake. Some of the most effective workers in the Lord's Kingdom should be found in the oversight of the various congregations. We have had; still have; and perhaps will continue to have, too few godly bishops who are qualified by years of training to do the work that they are appointed to do.

Young men need to be studying

(Continued on page 6)

A Page For CHRISTIAN YOUTH



Ray Miller, Editor

FREEDOM IS DOING RIGHT

by Ed Bryant

Many of us have read a lot lately about what happiness is. A lot of words have been used to tell us variously that "happiness is a stick of striped candy . . . a warm fire when it's twenty below outside . . . a full pay check, with overtime . . . a good laugh, when you're down in the dumps . . ." and so on, ad infinitum. This helps us to see that happiness consists of many things. What is happiness for one is not necessarily happiness for everybody.

We hear a lot about freedom, too. We understand that it is also made up of many things. We could even start a series of our own. "Freedom is . . . being able to decide on your own when it's time to go home . . . paying your own way with your own money . . . speaking your own convictions with apology to no one . . . choosing your own friends . . . choosing and pursuing a career . . ." You get the idea.

One of the things freedom is is doing right. None of us who have inherited a free life in a free land desire to be in bondage to anyone. We think it deplorable to see one man enslaved by another, or a people enslaved by a dictatorial ruler. It goes against our whole idea of human freedom. It is a situation from which to escape as soon as possible.

Yet the worst possible enslavement is often brought upon us by our own efforts. Since bad habits are the most obvious means of self-enslavement, let us begin with them. Every bad habit began small. It was such a little thing that we could not even imagine the power it would one day wield over our being. Like one strand of very fine thread, it could be easily broken at any time. But each time we indulged the habit, it grew stronger and we grew weaker, until one day the positions were reversed. We were no longer in control. Habit had taken over. Freedom had flown.

There is a burning desire among all young people to arrive at a time or place in life when they will be free. The young man wants the freedom of the family car. The young lady wants the freedom to accept dates from young men of her choice. Both want freedom to come and go with a minimum of parental or official supervision. But the freedom of the family car isn't freedom at all if he drives it in such a way as to cause damage to it and to the property of others, or to bring down the wrath of the law upon his head. He is only free when he does right . . . handles the car wisely and well, respecting the rights and property of others, obeying the laws of the land. It is only then that he is not restricted, and can come and go as he chooses.

The writer owned a driver's license in the state of Tennessee for many years and was never called upon to produce it, because he was not involved in accidents. On the other hand, if he had driven recklessly, he would not only have been called upon to show his license, but more likely also have had it taken away from him. You see how this freedom business works? You are free only so long as you do right.

The young lady who accepts dates from young men who are attractive to her is free only so long as she chooses her companions wisely and well. Picking even one wrong one can cause untold damage to her precious reputation, or create ugly situations which she will have no opportunity to explain to those who observe. Girls, and boys, show good sense in asking their parents questions about every aspect of dating. Oddly enough, one way to win more freedom in the dating department is to ask questions of parents and welcome their suggestions.

In the adult world which you will too soon face, the same principle obtains. Mothers and fathers are free only so long as they do right. God has given us all the power of choice. We can choose to be drunkards, and no one will stop us, but drunkenness is only another form of slavery. We can elect to attain fame and fortune, and the world will even applaud our efforts, but Jesus said, "What doth it profit a man, if he gain the whole world, and lose his own soul?" It's a good question. If we become enslaved to working our heads off to attain fame and fortune, we have by no means attained freedom. We can choose to be religious, or not to be, and no one will interfere with our choice. To seek the truth, and obey it is to do right. To forego it and drift with the world, is to choose slavery. Jesus said: "Ye shall know the truth, and the truth shall make you FREE."

Not one of God's laws was made with the intent to enslave the people of the world. His laws were made for the protection of His people, that they might prosper, and be happy, and be FREE. Sin, on the other hand, has as its primary object the enslavement of the soul. God wants His people to be free, and has arranged His laws so they CAN be. But the choice is up to us.

PROTESTANTISM

(Continued from page 3)

really be followers of Him when we stop pouring the new wines of Christian truth and love into the old bottles or human creed and tradition.

INVITATION

GOSPEL MEETINGS AT JORDAN MAY 10-19

8 p.m. including Saturday

ROY E. COGDILL, Speaker

Guest Editorial —

Alberta Section

by Gerald Fruzia



This issue of the *Gospel Herald* takes you on a brief journey into the Prairie Province of Alberta. Over 1,500,000 people are developing the cities and opening up new frontiers to the North. There is no more challenging frontier in Western Canada today than that of penetrating the hearts of this people with the Gospel.

I hope your comprehension of the scope of the challenge becomes clearer as you read. It certainly has for me as I have edited these reports. Statistics are strange things. The same set of figures can both encourage and discourage. For the membership of the churches to increase from 64 to 315 in just 10 years is to witness a five-fold rate of growth. This is excellent if it can be maintained.

However, doesn't the figure of 315 members out of 1,500,000 citizens strike you as being pathetic to the point of being ridiculous? It does me. I'm ashamed. I'm not satisfied. I'm restless in seeking better methods of reaching men with the greatest message — the most needed message — this world can know! Surely you too, desire to do more wherever you are. There is a great need all across this wonderful land.

Brethren, we need to advertise Bible Correspondence Courses on a nation-wide basis. This would reach the people of the isolated North as well as our own areas. Should we use national magazines or the direct-mail approach? Who will pay for such a program? Would you give $1000 this year? $100?

Radio programs can be placed on stations in the North for $25 per broadcast. These programs should not be weekly, but DAILY. Who will pledge one program a month over and above your regular contributions where you worship?

We need tracts and study booklets prepared and printed in Canada. Who will write them? Who will finance them?

This is the challenge!

ALBERTA RADIO PROGRAMS

5 Minutes Daily
Lloydminster, 1080 k.c.
9.45 a.m. Leo Owen, Speaker

Friday
Edmonton, 790 k.c.
8.45 p.m., Gerald Fruzia, speaker

Sunday
Red Deer, 850 k.c.
6.30 p.m. Buford Pitman, Speaker

WORSHIPPING AFTER THE NEW TESTAMENT ORDER

LOCATION AND DATE OF ESTABLISHMENT		ESTIMATED MEMBERSHIP 1955	1960	1965
Calgary	1907	37	50	85
Edmonton	1953	20	37	81
Lethbridge	1956		7	15
Lloydminster	1955	3	71	72
Medicine Hat	1948	4	12	25
Red Deer	1963			27
Westlock	1965			10
Total		64	177	315

ALBERTA EVENTS

June, **Lethbridge** — Evangelistic Meeting
July 5-9, **Lloydminster** — Vacation Bible School
July 5-10, **Edmonton** — Vacation Bible School
July 11-17, **Lloydminster** — Family Bible Camp
July 12-17, **Edmonton** — Exhibition Display
August 9-11, **Lloydminster** — Exhibition Display
August, **Red Deer** — Exhibition Display
August 18-25, **Lloydminster,** L. O. Sanderson Singing School
October, **Lethbridge** — Evangelistic Meeting
October, **Red Deer** — Evangelistc Meeting

CANADIAN CHURCH

(Continued from page 4)

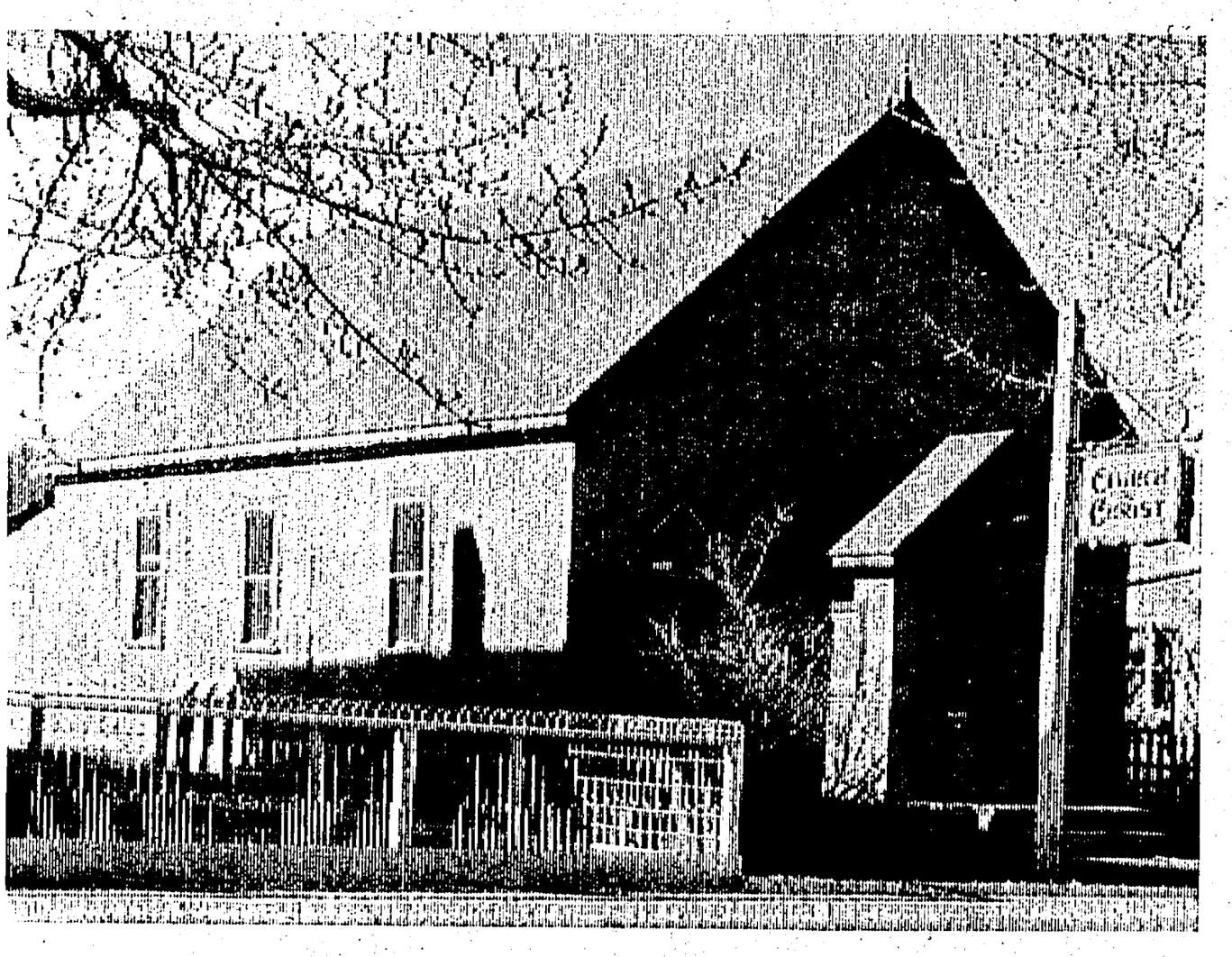
closely the qualifications for elders found in 1 Tim. 3:1-7 and Titus 1:5-9. They need to begin a life of study, discipline and activity which will qualify them to be more than figureheads. It is shameful that we must be reconciled to a situation where many older congregations cannot choose from their own number even two men who have prepared themselves for this responsibility. It is equally shameful when congregations in frustration and desperation feel that they must be willing to relax the qualifications to "set in order the things that are wanting."

It would seem that if our Lord tarries, great opportunities exist for the church in Canada. The next decade should see us firmly established in many new places. Old congregations will be infused with new vigour. These changes are already beginning.

Will our vision, sacrifice and zeal be equal to our opportunities? We pray that they will be.

—R.D.M.

CALGARY – ALBERTA'S OLDEST CONGREGATIONS



Old Building — 1907 - 1960

The church in Calgary dates back to the turn of the century. Two of our present elders were prominent in the beginning of the work here. Arthur Weston arrived in Calgary from Winnipeg, and an ad was placed in the local paper to seek other Christians. At the same time members of the Bailey family were breaking bread in their farm home in what is now south Calgary. As a result of the ad a meeting was arranged, bringing about the first real assembling of the saints in Calgary. In 1907 plans were drawn up for a meeting house on 15th avenue SW. It served as a meeting place for the congregation until 1960. In 1912 Ernest Bailey arrived in Calgary and has been active in the work of the church here ever since.

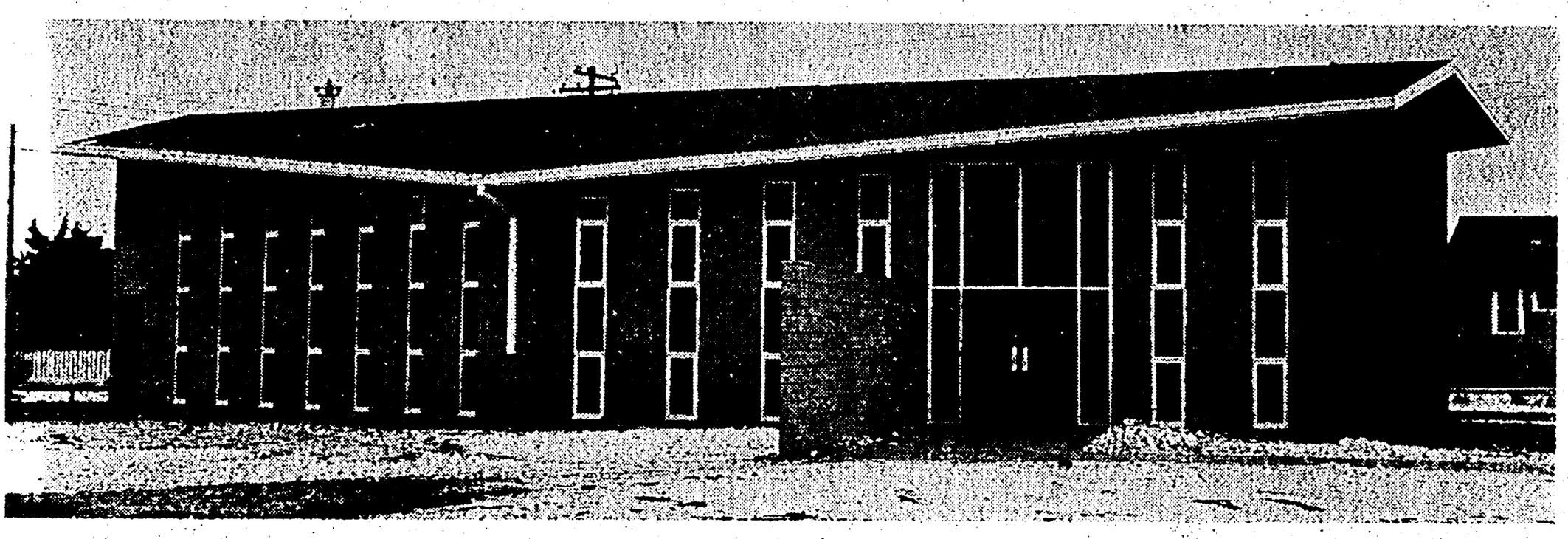
In the early days of the church a number of people played important parts in the growth and development of the work. Some who are remembered were S. M. Jones and a brother Neal. Also, such men as Albert Brown, Henry Ficklin and O. H. Tallman assisted in the work here. Among the early members themselves was brother Charles Bailey who carried a greater amount of the preaching responsibility.

At present there are five elders guiding the Lord's work here. They are A. E. Bailey, Arthur Weston, Ray Tidlund, Wilfred Bailey and Mervin Buckingham. Serving under these men are six deacons. They are Isaac Weston, Roe Buker, Dave De-Patie, Olaf Aasen, Jack Bodie and Marshall Hare. Under the leadership of these elders and the assistance of these deacons the work in Calgary moves forward with promise. The present evangelist and his family enjoy a pleasant working relationship with the congregation that would be hard to top in any other place.

The church in Calgary acknowledge a responsibility in the fields of evangelization, edification and benevolence, which it is striving to fulfill. One amazing feature of the church in Calgary is the fact that in the congregation of 85 members there are 16 adopted children with the prospects of more in the near future. Added to this there are several foster children being cared for by the members of the congregation. The reason this is rarely known is because there is a genuine love for this kind of work and no desire for acclaim for what is being done. This shows forth the dedicated Christian principles, not in word only but in action. Plans are continually being considered for a greater work here. The church in Calgary looks to the future with great hope and a renewed vigor. Our one prayer is that we may live up to the expectations our Lord has in us. For this reason we move forward unhesitatingly.

Whenever you are in Calgary there is a cordial invitation for you to visit with us and worship with us.

—Charles Littrell



New Building Seats 300

EDMONTON – ALBERTA'S CAPITAL CITY



Opened in 1956, seats 200

Immigrants from Great Britain (R. Black and D. Brown) organized worship in 1907 in the Walterdale section of Edmonton. Minutes in the possession of brother David Horwood of Toronto show that the congregation grew to a membership of 35 adults, but faded from view after World War 1.

Worship after the New Testament order returned when evangelists Sidney Roper and Roy Tidwell arrived in 1953. Services were begun with the Clifford Anderson family. Baptisms in 1954 included the Elda Parrantos, the Victor Barnes, and Mrs. Nellie Nasby.

Building construction began in 1954, and a radio program was carried on for several months. By 1957 attendance was averaging 75, but conflict within the congregation took its toll and attendance dropped to 40 by the Fall. In September brother Douglas La Course began a work which continued through 1960.

Membership stood at 37 when Gerald Fruzia moved to Edmonton in 1961. In the same year, seven students from ACC (Blenus and Audrey Wright, Ron and Mary (Morren) Zavitz, Maurine Knight, Roy Davison, and Jim Roden) devoted three weeks to a Vacation Bible School and personal work. Attendance at the school averaged 201. In 1962 and 1963 workers came from Oklahoma and Kansas to assist in schools.

A Bible Display has been presented for three years during Edmonton's Klondike Exhibition. Over 500 have enrolled in Bible Correspondence Courses and 10,000 tracts have been distributed. Several quarter-page Bible articles have been placed in the *Edmonton Journal*. An eight-page tract, *The Church of Twenty Centuries*, was published in 1963.

New Congregations Established

The Edmonton church took the lead in establishing a work in Red Deer (100 miles south of Edmonton) in March, 1965. Brethren, Fruzia, Hotchkiss, Bailey, Shaw and others spoke there on Sundays. We made contact with brother Buford Pitman and a church was found to provide his support in Red Deer.

In March, 1965, brethren living in Westlock (50 miles north of Edmonton) were encouraged to begin meetings, and assistance is being provided from Edmonton.

Campaign for Christ

Brother Ivan Stewart directed 40 Christians in a three-week Campaign in August, 1964. Dr. Hugo McCord of Oklahoma Christian College was the speaker. $1500 was spent on advertising and three-fifths of Edmonton homes were personally contacted. More than 30,000 brochures were passed out.

Eighteen were baptized and two restored. Eleven baptisms prior to the Campaign and two following brought 1964's total to 31. Six have been baptized thus far in 1965.

Congregational Development

Each family received the *Gospel Herald, Power for Today* and *20th Century Christian*. Bundle orders of *Christian Bible Teacher* and the *Teenage Christian* are obtained for the teachers and teenagers. Further spiritual uplift is provided through the church library, which is actively used by the membership.

Spiritual development may be indicated by the recent decision of our Dean Hotchkiss family to enter full-time Christian service. Brother Hotchkiss is preaching in Beckton, Texas and studying at Lubbock Christian College. He is to begin preaching at North Battleford, Saskatchewan after July 15th.

Bonnie Jean Yee, a very capable teen-age Bible teacher, is presently studying at Oklahoma Christian College.

Walter Moes, 19 years of age, has been a member of the body of Christ only one year, but has already led several to the Lord. He preached his first sermon in April and hopes to enter Sunset School of Preaching in Lubbock this fall.

A weekly radio program begins in May with brethren Gary Peddle and Gerald Fruzia sharing the speaking.

Present membership stands at 81 in this city of 347,000 people. The congregation is indebted to the many who have assisted the work, past and present. Assistance from outside sources has been reduced 50% over the past four years. Our last building payment was made in April. Supporting churches are Tyler, Texas, Sherman; Plainview, Texas; Wichita, Kansas, Sayre, Oklahoma, and the Bradleys of Austin, Texas.

SPECIAL ANNOUNCEMENT

Brother Jack L. Rankin of Queen's Church, Flushing, N.Y., will be at St. Catharines on May 14 to discuss the World's Fair and Evangelistic Campaigns.

All who can, especially preachers, elders and teachers, are invited to a 3 p.m. discussion at Ontario Street. Supper will be on the grounds at 5:30 and the evening program at 8.

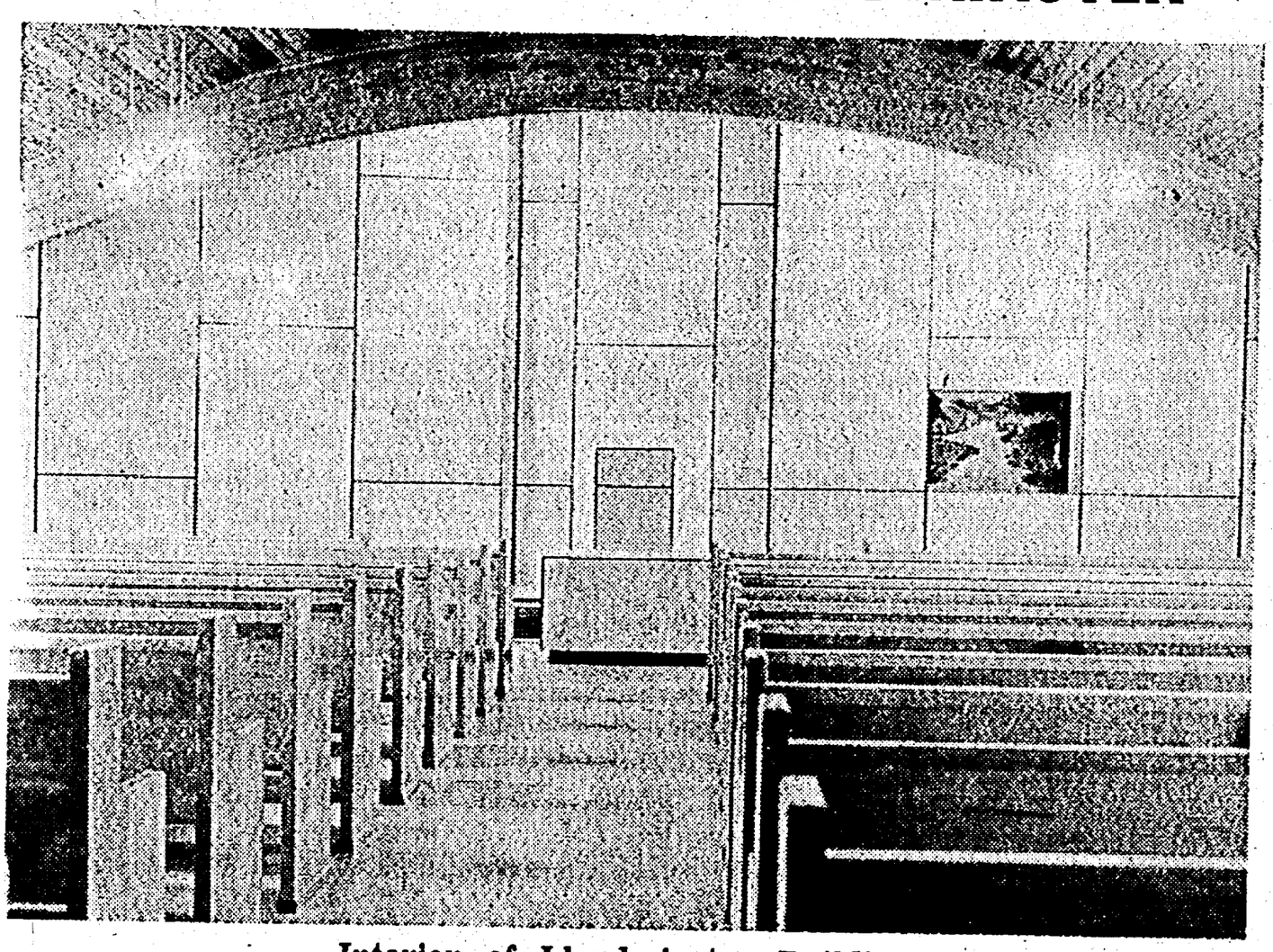
Christians in the area are urged to attend.

HERE AND THERE

Barrie, Ont.: The central Ontario campaign as advertised elsewhere in this issue will begin in each locality with personal work on June 10, preaching June 13-20, and follow-up to June 27.

One was baptized on April 4. Three acres near the building have been optioned in view of future developments.

THE CHURCH IN LLOYDMINSTER



Interior of Lloydminster Building



Leo C. Owen
Evangelist

In August of 1954 brother Alvin Jennings began driving from Saskatoon to preach once month in this city of 7,000 on the Saskatchewan - Alberta border. There was one member of the church, contacted through Jennings' radio program out of Saskatoon.

A year later brother Bulford Pitman arrived with the support of the Garden Oaks church in Houston, Texas; S. Flores in San Antonio, Texas; W. Erwin in Tyler, Texas and Gretna, Louisiana. He stayed six years during which time the membership rose to 71.

The brethren met in the Hockey Arena dressing room, in the Prince Charles Hotel and in the Legion Hall. Finally land was purchased on the edge of town and a basement completed in the Fall of 1957. The Ray family drove 55 miles each way to help build the basement and to worship. The Wasmuth's drove 45 miles.

Newspaper articles were published each week from 1956 through 1961. A weekly 15 minute radio program was carried for two years.

Brother Leo Owen was sent by the Garden Oaks church in Houston in 1961 to follow brother Pitman. His first major effort was the construction of an auditorium over the basement. Nineteen congregations joined with the Lloydminster brethren to raise $20,000 for this construction.

Since 1961 a Vacation Bible School and a Family Bible Camp have been conducted each Summer. Two singing Schools were taught by Gerald Fruzia. A Preachers' Workshop was held in January of this year.

Christians from the Lloydminster church have gone out to many places. James Lowrie and Peter Van Kiempena are in full-time work. The following are in Christian schools: Roy and Linda Atkinson, Arvil Owen, Marion and Shirley Stewart, and Gene Connett.

Evangelistic meetings have been conducted by Buster Dobbs, 1956, 1957, 1960; Jim Dobbs, 1957; Dean Brookshire, 1959; Truman Spring, 1960; Idus England, 1962; Lynn Anderson, 1962, 1963; Dale Foster, 1963; and Dan Wieb, 1964. A special Youth Meeting with four teen - age speakers from Jacinto City, Texas was held in 1962. Speakers were Kenneth and Fred Turner, John Bankston, and Richard George.

(Continued on page 19)

LETHBRIDGE



Joe Corley, Evangelist

This congregation had its beginning when the Marvin Nobles moved here from Washington in July, 1956. One member (sister Nerland) was here then. The Nobles came without support or prospects of employment. They came on faith. After doing secular work for two or three years he obtained full time support.

In October of 1956 Oliver Nerland was baptized. Four others were baptized but fell away. One erring brother was restored and has remained faithful. Another family moved to Lethbridge in 1959 and stayed two years. The Nobles moved to Walla Walla, Washington in 1961, and are still with the church there.

In 1962 the Roarks, of Tennessee, began two years of work with the church. The Zorns moved to Lethbridge from Manitoba and are still in the congregation. While the Roarks were here a dwelling house was purchased on the edge of town for a meeting place. Today, a nice residential area with a shopping center surrounds us. An elementary school and a Junior College have been built near the property also.

Previous to buying and remodeling the house, the church met in private homes, the YMCA building, and the Civic Center. The present property is now completely paid for. While the Roarks were here four were baptized. Two of these were a husband and wife with ten children. The Roarks moved to Shelbyville,

(Continued on Page 20)

RED DEER, ALBERTA



Families represented. left to right: Bob Mallalleys, Buford Pitman, Andrew Farmer, Dave Horbal, George Adams, Victor Barnes

Population 25,000

When the Andrew Farmers moved to Red Deer they began immediately to seek fellow Christians to worship with. Two unfaithful members were discovered, but failed to show any interest. A sustained effort was made to find a scriptural basis of fellowship with the "instrumental" Church of Christ, but this failed to materialize.

With speakers driving from Edmonton and Calgary worship began in March, 1963 in the Recreation Centre lounge, which is well lighted, with comfortable chairs. We have the largest baptistry (indoor, that is), in the swimming pool downstairs. Classes are conducted in adequate rooms in the basement.

Plans to move to South Africa were cancelled in favor of returning to Canada, after the Pitman family was convinced that this was the direction the Lord was taking them. Full time work began in September, 1963 with two faithful members in addition to the four members in the Pitman family. Three families moved from Lloydminster, two from Edmonton, and there are families living in Stettler and Castor; one young man, who has evidently lost interest lives in Bentley. Present membership stands at 27. Five were baptized into Christ over the past 6 months; 2 adults and 3 young people.

Attendance has been good with an average of 45 during the Fall. Overall average is 30, and goes higher when the out of town members are able to drive in. Our weekly contribution for 1965 has been $36.00; not included in this is money received to help with our radio program from outside.

Evangelistic Efforts. Ronald Milton of Tulsa, Oklahoma, preached one week in August. There were many visitors and contacts resulted in two baptisms later on.

Exhibition Booth. Tracts were passed out and we used a Carousel projector to show slides of the Bible to interest people in personal study. A Correspondence Course was offered with several enrolling. Many discussions were held right at the booth, including a profitable talk with the national Social Credit leader. We had great activity from the electronic quiz machine, which was loaned from Edmonton; this even received notice in the local paper. We believe this type of work is very effective if done in the right manner, and should not be compared to some public efforts which Jesus condemned for their glorifying effects.

VBS. A city-wide record was set for attendance in this kind of work. In comparison, one denomination with 1800 members tried a VBS and only 12 pupils showed for teaching! From 76 the first day, daily increases brought the final day's total to 103, plus many adults.

Radio Program. Every Sunday evening at 6:30 the gospel is heard over CKRD. It is received by a large audience, particularly in the Rocky Mountain House area.

Future Plans. With members living in two towns, and as the result of our radio program, we have an objective to conduct Gospel meetings in Rocky Mountain House, Stettler, and Castor this year. There ought to be a full time preacher in Stettler, population 4,302, a town with great potential. An active Christian family lives there.

Plans for our meeting in Red Deer are not final, but we are thinking of having one of our colored brethren come up and preach. Such a meeting has not been held on the Prairies and we feel that it would be effective in attracting people to hear the truth.

Plans are under way to produce a television program periodically.

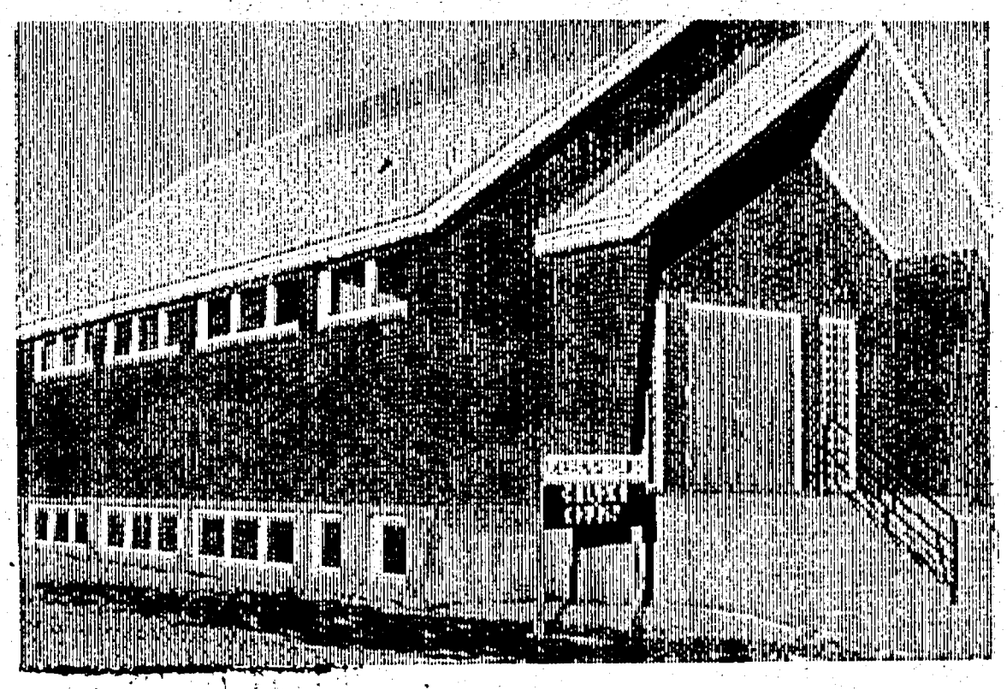
With the increase of interest and discussion about science, the Bible, and evolution, particularly after the advent of the "New Curriculum", classes are planned for the public on these themes. We hope to use a school classroom for this effort, thus avoiding whatever stigma might be attached to other locations.

The Challenge. When our Lord gave us the formula of Matt. 28:19-20, he showed us the only proper way to make converts to him: TEACH, BAPTIZE, AND TEACH. There is no way to MAKE PEOPLE do what we are here for; the individual must get a VISION of lost souls in view of ETERNITY, then he will overcome any personal shortcoming (mostly unacceptable excuses) that has hindered him previously.

Red Deer is a rapidly growing city of more than 25,000 souls: average, friendly, but worldly and LOST! The geography of the area reaches out and grabs all comers: it shakes your hand and says, "Howdy! stop and stay a while". Then you're hooked! Hunting, fishing, boating, and all sports abound with few limitations. It is a good

(Continued on page 11)

MEDICINE HAT, ALBERTA



Building Erected 1960

In 1947, when brethren J. C. Bailey and Wilfred Orr were broadcasting sermons over C.H.A.B. in Moose Jaw, Mr. O. Nerland, Sr., of Medicine Hat wrote in. Brother Bailey visited the Nerlands en route to British Columbia, then called on them again on his return journey and baptized brother Nerland.

The Harold Ellis family of Regina moved to Medicine Hat in 1948 to assist in advancing the cause of Christ, coming on faith without any employment in prospect. In 1951 the Ellis's moved to Tabor and worked there for six years, returning to the Hat in 1957.

Through these years services were regularly held in the Nerland and Ellis homes. In 1958 the church began to meet in the Eagle's Hall, and in 1960 a meeting house was erected.

In 1958, the Joe Corleys, Frank Norwoods, and Harry Meakes all moved here. Brother Corley served as evangelist from 1958 through 1963. The Norwoods moved away in 1964. In 1958, sister Cuyler was baptized at 79 years of age. She passed away in September, 1959.

Others who have worshipped with the congregation have been the Dennis family, sister D. Davies, and the Royal Stone family. Sister Arzetta Perry moved here in 1962, sister B. Mellum and the Dene Grandbergs came in 1964.

Outreach Programs

Newspaper articles, radio sermons, filmstrips in some homes, and Bible Correspondence Courses have been used in preaching the Word. A twelve page paper, the *Gospel Harvester,* is distributed monthly. There have been three vacation Bible schools which were well attended.

Brethren assisting in protracted meetings and Bible schools are Morris Bailey, S. C. Kinningham, J. Pruett, G. Tyler, J. C. Bailey, A. J. Rollings, Charles Littrel, Jack Frost, M. Noble, Jere Frost, C. L. Purdom, F. Puckett, and H. See. (Any omission is unintentional). Brother Corley has also conducted meetings at Redcliff and Bow Island.

As far as we can determine there have been sixteen baptisms since the work began in the vicinity. One has deceased and a few have ceased to attend.

After brother Corley left in 1963, brother J. C. Clifford spent a year with us, moving to Sumner, Washington in July 1964. We are completing arrangements for another preacher to come shortly.

Tentative plans call for two meetings during the year, and a Vacation Bible School in August.

—Harry Meakes

RED DEER

(Continued from page 10)

place to live and work for the Lord.

Statistics could be multiplied, but this is not the time nor the place; what is of interest to us is the staggering challenge to the church. There is one preacher in Edmonton, one in Calgary, one in Lethbridge, and one coming to Medicine Hat. Edmonton and Calgary should profit from at least four workers each. It is not difficult to realize the feelings of the apostles, who were challenged by the great commission to "preach the gospel to every creature."

"If the Lord be for us, who can be against us?" "I can do all things through Christ, who strengtheneth me." —Buford E. Pitman

WESTLOCK, ALTA.



Walter Rogers, Evangelist

Alberta's Newest Congregation

Brethren Walter Rogers and Gerald Fruzia visited with three families in Westlock during March of this year and encouraged them to begin meeting on Sunday evenings.

Bible study and communion is being conducted in the Clyde Gault home, with the Hugh Frasers and Bert Hayes attending. Another family is expected to move to Barrhead from Red Deer and be close enough to attend.

Plans are being made to rent the basement of the Memorial Auditorium and change the time of worship to afternoon. Present membership is ten, and with the coming of the new family membership would be thirteen. There is a possibility of other Christians living in the area, and any known to the readers of the *Gospel Herald* should contact brother Rogers at 11419, 74 Avenue, Edmonton, Alberta.

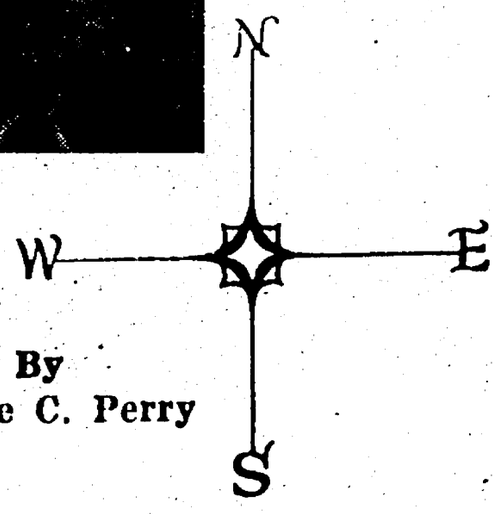
Rogers is teaching at the University of Alberta on a year's leave of absence from Texas Technological College in Lubbock, Texas. He has his Doctor of Philosophy Degree from Oklahoma State University. He is a close student of the Scriptures and an experienced preacher.

This family came to Edmonton prepared to work for the Lord. They brought an electric typewriter, mimeograph, two filmstrip projectors, teaching films, and a magnet board which Rogers uses as a visual aid

(Continued on Page 20)



HERE AND THERE



By
Eugene C. Perry

Cover: The cover photgraph is a picture of the **Main Street of Banff, Alberta,** an **Alberta Government Photograph,** and is supplied by **Bro. Gerald O. Fruzia, Jr.,** courtesy of the **Alberta Department of Industry and Development, Edmonton, Alta.**

Montreal, Que.: "After using our building in a somewhat incomplete form for a few weeks, we plan to have a "formal opening" on the third Lord's Day of May." **Keith Thompson** of **Beamsville** will preach in a meeting following this.

"Another meeting is scheduled to begin on May 31, this one in French, to be held in a rented hall in the more French section of the city. **Owen Aikin** of **Quebec City** will preach and a campaign of house-to-house work is to be carried out.

"One member has recently moved here from **Toronto. Brother Timmerman** will need support to begin on July first. Can you help?? He is now printing a monthly bulletin in French. About $9,000 is still needed to pay off the new building."

Kingston, Ont.: This church is in a series of gospel meetings, April 25 to May 5th with **Robert Eddy** of **Fairborn, Ohio** preaching. **Harry Jacques** sends an invitation and an appeal for our prayers. He also announces plans for a V.B.S. to be held August 23-27 with the **Floyd Vidlers** of **Saginaw, Texas** and the **Robert Kings** of **Lubbock** assisting.

Toronto, Ont.: **Norman Midgette** of **Jordan** is with the **Harding Ave.** church for a meeting April 25 to May 2.

Those who attended the COMMUNICATING CHRIST workshop in **Toronto** on April 16, and a good number did, received valuable instruction and inspiration and will be strongly motivated to action after sitting at the feet of **Dwain Evans** of **West Islip, N.Y.** We look for fruits from this day.

Hamilton, Ont.: **Dean Clutter** of **Ottawa** is speaking at the **Fennell Avenue** location April 25 - May 2. A man was released from the hospital long enough to be baptized in mid March. Plans are being made for a major campaign for 1967 and a smaller one in 1966. The 1965 V.B.S. will be August 23-27.

The family of the late **Edwin Fisher** suggested that in lieu of flowers, funds be donated as a memorial gift to **Great Lakes Christian College.** Many co-operated to the extent that a fund of $200 has been accumulated with more promised. These funds will be used to expand the library of books in the department of religion and will be marked as a permanent and we trust fruitful memorial to this fine Christian.

The **Ivon Avenue church** held a lectureship on "Challenges For the Church," in April.

The **Sanford Avenue** church announces a meeting for May 9-16 with their own preacher, **Jim Carter** doing the preaching.

Omagh, Ont.: **Albert Hott** of **Brampton** was baptized recently. A meeting with **Don Deffenbaugh** of **Nesho, Missouri** is announced for May 3-9.

Niagara Falls, Ont.: June 24 is the beginning date for CAMPAIGN NIAGARA for which 71 people have shown an interest and 33 are committed. The preacher for the **Wayne, Michigan** church is to come for a pre-campaign training session. **Wesley Jones** of **Barrie** will preach the last week of the meeting.

V.B.S. is to be held in the **Orchard Park** school north of the building. A Michigan school principal will conduct this effort. Thirteen have volunteered to assist.

Windsor, Ont.: "We were made to rejoice at the baptism of **Ricky Atherton** into Christ, on the last Lord's Day of March.

Peterborough, Ont.: Plans are being made for **Gordon Dennis** to begin a new work in this city beginning the first Sunday in July. He is being encouraged by some support from the **Jordan** congregation.

Campaign Dates: June 24-25, **Fenwick;** 27 - July 14, **Niagara Falls;** June 10-27, **Barrie, New Market, Pine Orchard** and **Collingwood;** May 30 - June 27, **North Bay.**

Fellowships at Pepperdine College: Preachers and others interested in practical Christianity have the opportunity of taking courses dealing with personal work and benevolence for either graduate or undergraduate credit under fellowships covering tuition, board and room. Twenty fellowships are available August 16-27 through the generosity of **A. M. Burton** of **Nashville,** on a matching grant basis, the college being responsible to raise an equal amount of money.

Meaford, Ont.: **Eddie Campbell,** campaign speaker at **Collingwood** will be the speaker at **Meaford** June 23-27. A Meaford lady has requested the correspondence course as a result of the **Herald of Truth.**

Vandeleur, Ont.: The brethren have installed new pews and are obtaining a pulpit. Brickwork will soon commence. Meetings in connection with opening services are soon to be announced as well as a V.B.S.

Owen Sound, Ont.: The regular Lord's Day radio broadcast has recently resulted in some correspondence and contacts. This series may have to be discontinued because of the transfer of support for it to the **Peterborough** work.

Port Arthur, Ont.: The **Eldon Mimms** family have arrived to assist in the work. **Roy Merritt** is holding meetings in **Sault Ste Marie.**

Dauphin, Man.: April 2 was the opening date for a lectureship. We do not have further details.

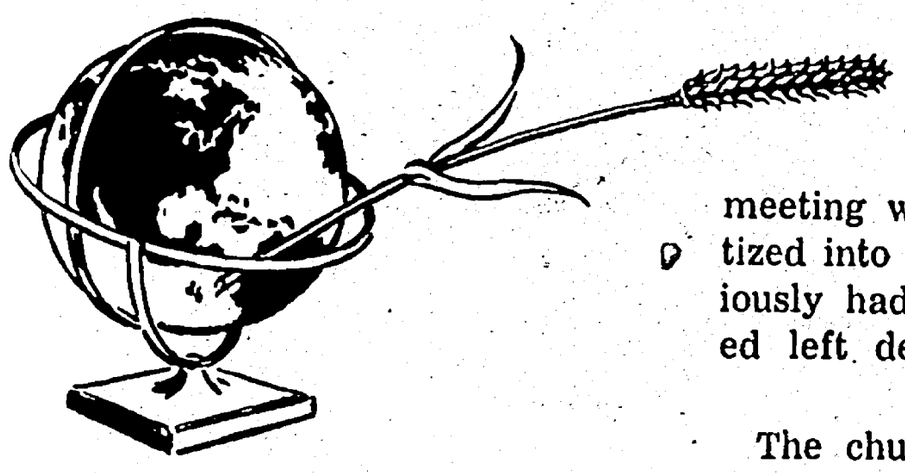
Winnipeg. Man.: The all out effort which has been going on for months is being climaxed this month.

Jack Stevenson, formerly of this city, reports from **Ireland** that the new meeting house will be ready for use this month.

Weyburn, Sask.: Six were baptized and 30 asked for prayers during the meeting conducted by the **Airport** church March 14-21. **Leo Owen, Lloydminster,** preached and **Roger**

(Continued on Page 20)

GLEANINGS FROM FOREIGN FIELDS



KOREA

The Korean - language Bible correspondence course which was first offered in Seoul August 15 of last year now has more than 8,000 students enrolled. Advertisement has been only through personal contact, through announcements made in the churches, and through the True Light, a monthly gospel magazine published by Korea Christian College.

At the present rate of enrollment, the director, evangelist Bill Ramsay, expects 20,000 students by June 1. Students are enrolled from every province and 85% of the counties in the country and represent every major religious denomination. The heaviest concentration of enrollments comes from the Seoul-Inchon metropolitan area where 4,000 were enrolled March 1.

An average of 24 letters a day are being received, asking for more Bible information.

SOUTH VIET NAM

As many of our readers have probably learned, the Maurice Hall family and Bro. Phil Carpenter were allowed to return to their work in Saigon after spending only 10 days in Malaysia and Thailand. There is still a ban on travel and residency in South Viet Nam by American military dependents, but no restrictions have been placed on the missionaries, and the work is continuing strongly.

AUSTRALIA

An average of 100 students attended the Vacation Bible school concluded recently by the church in Perth, Western Australia, the first such school ever held by any religious group in the city. A number of new students have now enrolled in the Sunday Bible classes as a result of the VBS, and many parents have visited the church services for the first time.

Following the school a week - long gospel meeting was held. Three were baptized into Christ, and one who previously had been scripturally baptized left denominationalism.

JORDAN

The church in Jerusalem was informed recently by the police that it must discontinue the Bible correspondence courses. The work had begun less than a year ago, and some 300 students were enrolled. About 25 had completed the course. Most of the students were in their late teens.

The report to the police had come from Hebron, a fanatically Moslem area, from the parents of a student.

Bro. Carl Matheny of Beirut, Lebanon, is planning to continue the course with all Arab students who have enrolled from other countries.

AUSTRIA

The Austrian Radio Network has granted permission to the churches of Christ to conduct four 15-minute gospel broadcasts during 1965.

The significance of this opportunity is best appreciated when it is realized that Austria's one radio network is completely government-controlled, and thus time for religious broadcasting is limited to the State churches, the Roman Catholic and Lutheran.

The programs are to be conducted in interview form by one of the network personnel. However the church is to prepare the scripts entirely, and the announcer will read questions which the evangelists have written. The government has asked merely that the church abide by the rules of the program: "To inform the Austrian people of the Church of Christ, what you believe, teach and practice, and why you are here in Austria."

Bro. Rudolf Rischer of Salzburg, Austria, ,and Bro. Gottfried Reichel of Munich, Germany, have been selected as speakers for the programs.

EGYPT

A very interesting and inspiring report comes from the church in Cairo, Egypt, where Bro. Bob Douglas writes that 13 have been baptized into Christ since January 1, doubling the membership of the congregation. Only 13 had been baptized in the 30 months previous. The church has moved to a larger, better-located meeting place, and a weekly Bible class for Egyptian children has been started. Attendance averages about 12.

Among the new converts are two nurses, a pharmacist, a medical student, and a family of four, the head of which is a professor of Arabic at the American University in Cairo, and a former Presbyterian preacher.

ENGLAND

Bro. Bill Banowsky, preacher in Lubbock, Texas, has been selected to preach in the Liverpool campaign this summer, replacing Bro. Batsell Barrett Baxter, whose health will not permit his fulfilling plans to be the speaker. Bro. Baxter underwent major surgery for cancer last spring and though he seems to be making good recovery, his doctors say that he must not undertake such a heavy schedule at this time.

The 10-day preaching effort is scheduled for July 18-28. Some 75 workers are expected to take part in the campaign. Bro. Philip Slate, preacher for the Wembley church, near London, is serving as director of personal work activities.

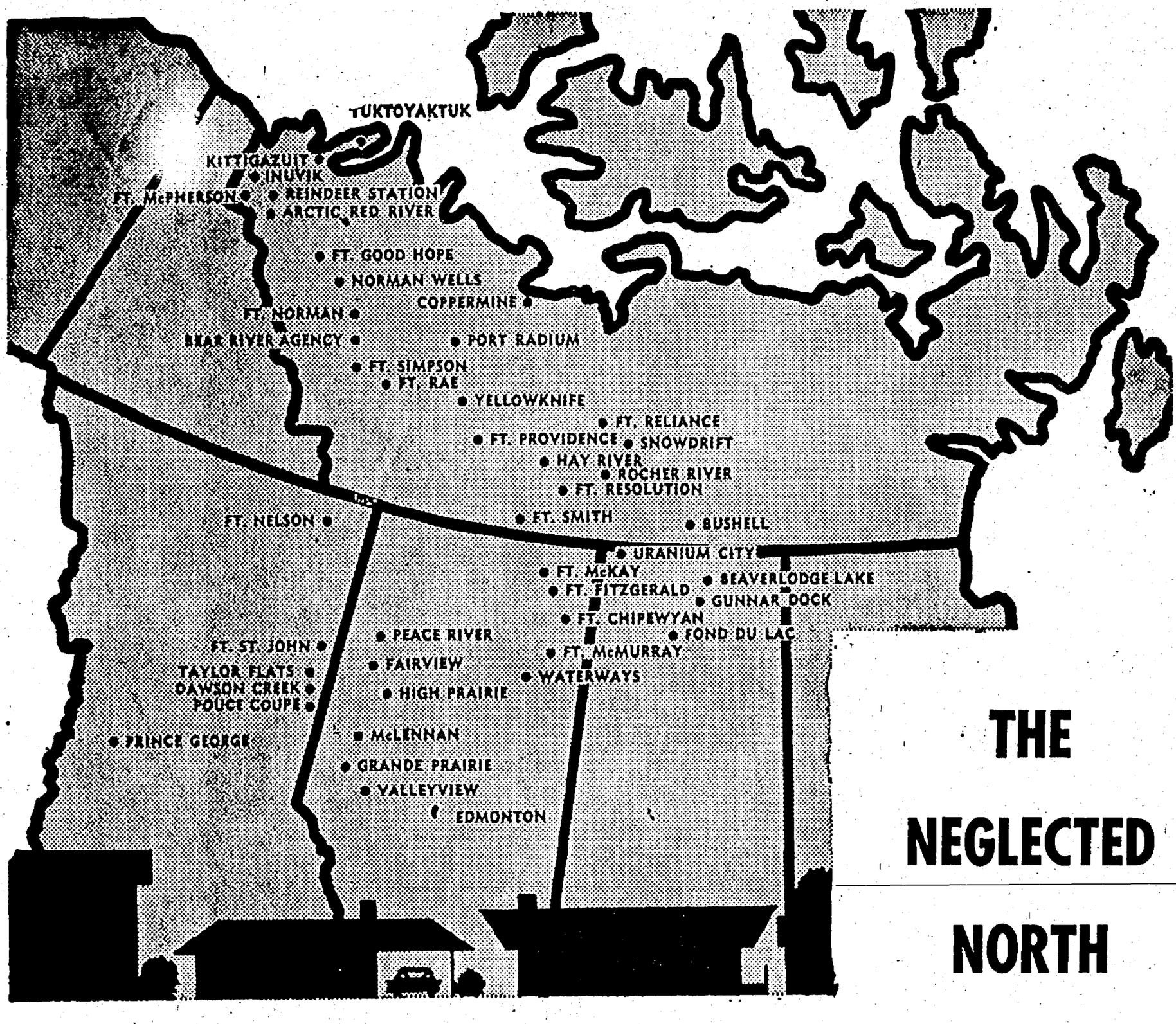
U.S.A.

The 1965 New York World's Fair opened April 21 and will continue for another six months. During this time, some 1,300 personal workers will assist the Queens Church of Christ in Flushing, site of the fair, in their booth in the Protestant and Orthodox Center. Fair officials estimate at least 40,000,000 will visit the fair; at least 2,000,000 of these will enter the center, and at least half of these will stop by the Church of Christ exhibit.

Planners of the exhibit expect to distribute at least 500,000 pieces of literature concerning the church (none is handed out except to people who ask for it).

In June, churches throughout the Northeastern United States will cooperate in a vast personal work and gospel preaching campaign. The climax of these meetings will be a vast preaching service to be held

(Continued on page 17)



THE NEGLECTED NORTH

Take a trip with me up the Alaska Highway, beginning at Edmonton, and the presence of the Lord's church (or lack of it) will amaze you. We receive inquiries several times a year asking where to meet as brethren travel North.

110 miles out is Whitecourt with 2,500 population, but no church. Valleyview, with 1,200 population has none. There is an "instrumental" church in Grand Prairie, a city of 10,708.

Dawson Creek is considered "Mile O" of the Alaska Highway. One family of Christians, the Joe Manns, live in this city of 10,946 people. At this point, we might take a detour to the west and come to Prince George, B.C. Although some Christians live here, no congregation is organized. The population is 30,000 and this is one of western Canada's fastest growing cities.

At Mile 300 on the Alaska Highway we find 3,500 people in Ft. Nelson, but no congregation. There are 1,000 people in Watson Lake, and 8,000 in Whitehorse, Yukon, but still no church until travelers arrive in Alaska!

Gateway to the North

Edmonton is the industrial and communications Gateway to the North. Thus we have a special interest in taking the Gospel into these regions. Last month the first "breakthrough" was made to the north with the beginning of the Westlock congregation.

Our weekly radio program, due to begin April 30th, will be beamed over the airwaves into remote regions of northern Alberta and even into the Northwest Territories and the Yukon.

Towns in Alberta without a congregation include: Camrose, 7,708; Wetaskiwin, 5,966; Ponoka, 4,302; Stettler, 3,895; Drayton Valley, 3,854; Ft. Saskatchewan, 3,766; Edson, 3,643; Wainwright, 3,669; and Vegreville, 3,328. Further north in the province Peace River has 3,318 and Ft. McMurray 2,000.

Travelling up a gravel highway opened last year we come to Yellowknife, Northwest Territories. The population here is 3,650. At Ft. Smith there are 2,100 and Hay River has 1,850 people.

At Uranium City in the far north of Saskatchewan there are 1,750 people.

Western Canada's Vacation Land

Hundreds of thousands of North Americans visit Jasper and Banff National Parks each year, marvelling at such natural beauties as Lake Louise and the Columbia Ice Fields. The townsite of Jasper has a population of 3,500.

Over 5,000 are permanent residents of Banff townsite. Here is a place where tourists come to see the scenery in the Summer and to ski in the Winter. The new Trans-Canada Highway goes through the town. A congregation should be here at the Crossroads of Western Canada. Our cover photo is of the main street in Banff.

The challenge of the Canadian

(Continued on Page 20)

NORTH BAY INVADED FOR CHRIST

by Clyde Lansdale

On the week-end of March 27, there was a group of twenty-four workers that launched an attack on North Bay. This effort was planned by the Mission Action Group at Great Lakes Christian College.

They arrived at 12:30 a.m. Friday and after a couple of hours work preparing the material to be distributed the next day, they finally got to bed.

There wasn't much sleep that night because everyone was to meet back at the Lansdell's house by 9:30 Saturday morning to begin distributing the literature.

This literature was made up in packet form and included a letter of introduction, a copy of the tract, "A Better World Begins With Me", and another religious tract by one of our brethren.

Some eight hours later, one of these packets had been placed in 6,000 homes in North Bay. To do this, the town was divided into three sections, each section had a team of six workers and a captain responsible for that area. The other workers were busy in the morning getting the literature ready for distribution. In the afternoon they were divided among the three teams.

On Saturday evening the group met with some of the North Bay church in the home of Brother and Sister Jim Hardage for a sing-song and hot-dogs. Even though everyone was pretty tired, they all joined enthusiastically in the singing period.

The Sunday service was conducted completely by the group. Brother Max Craddock (supervisor of the group) spoke and the young people took charge of the other activities.

After service, everyone stayed at the building for a pot-luck dinner and another hymn-sing, then it was necessary to say goodbye to a group of Christians that had passed our way and left their footprints on the sands of time. All the good that was done will be many years in revealing itself. We have already received phone calls and letters from people who received the literature as well as hearing many personal comments.

Possibly the greatest accomplishment was in the encouragement this group gave to the North Bay Church. Some of us had almost got the idea that we were all by ourselves and then the Lord let us know that He had others that hadn't bowed the knee to modern day Baal.

Thanks should go to many people for making this effort the success it was. Thanks to Brian Boden for doing much of the organizing: to Brother and Sister Max Craddock for coming with the young folks: to the people in North Bay (especially the non-members) for keeping the workers in their home: and thanks to God that gave us the strength we needed to accomplish the task.

We at North Bay heartily commend this fine group of young people. The non-members that helped keep people have all spoken very highly of everyone's behavior.

Just to say "Thank you" to all these workers hardly seems adequate but this is all we know to say. The Lord will be able to express it much better than this when he says, "Well done" when this life is over.

Campaign Plans Progress

I have been travelling extensively since the first of March in the interest of the "Gateway Campaign". Brethren throughout Ontario were very encouraging in their reception of our request for help. More than twenty people from Ontario have agreed to come and help us and some $1,500.00 has been given or pledged to assist financially.

Let me share with you one example of how brethren have responded.

Brother Arthur Ford (a student at Great Lakes Christian College) committed himself to come to North Bay for the entire summer to help us. He *only* wanted $25.00 per week plus his room and board. My wife and I decided that we could look after the room and board if we could find $200.00 to support him for the summer. This was my goal when I visited the church at Meaford, Ontario (Arthur's home congregation). After the meeting there, one brother came and committed himself to give the entire amount. Even though this man is rich from a spiritual standpoint, he isn't from a physical point of view. I had the privilege around 2½ years ago to baptize him and his wife into Christ. From the very beginning they both showed by their lives that indeed Christ had come to their house.

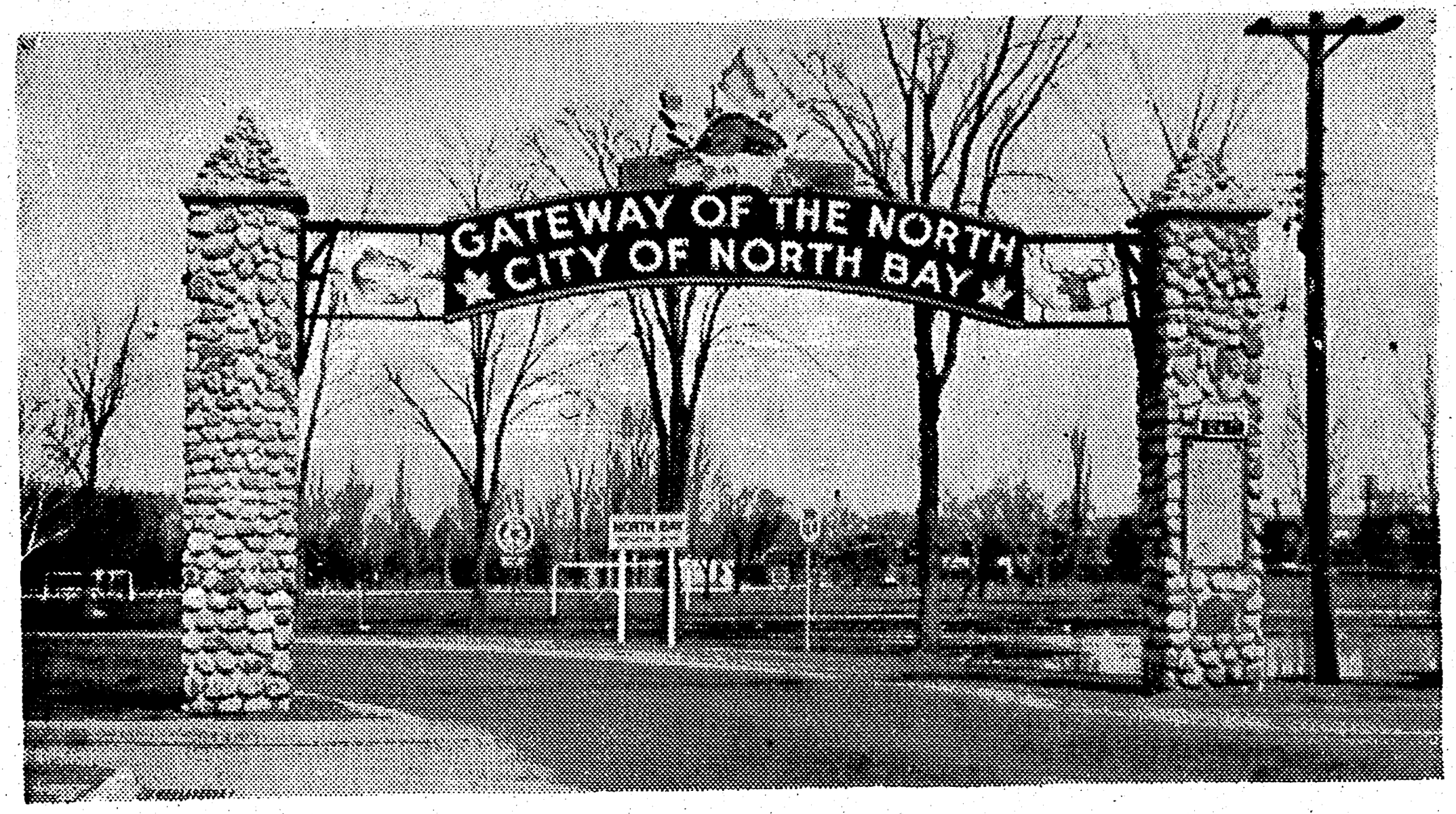
The wife of this christian home died just less than three months ago and left the husband with the responsibility of raising two fine young children. I know that this sacrifice made to preach the Gospel in North Bay will not go unrewarded and this brother, even though he cannot bring his wife back to him, is preparing to go to her.

Will you follow his example and either come yourself or send financially to help someone else come?

We still are in need of both finances and workers. Even though brethren in the United States and Canada have responded generously to our needs, we still are far short of our budget of $10,000.00. This money is needed to help with the travelling expenses of the group from the Freed-Hardeman College and to pay for advertising during the campaign. Some of our planned advertising is listed below: (1) Six full-page ads in the North Bay Nugget (two in colour); (2) On alternate days we will have either 1/3, ¼ or ½ page ads; 3) Every day we plan an eight column inch ad; (4) A daily fifteen minute and five minute radio programme is planned along with 800 spot announcements on radio; (5) An hour long live television programme is planned about half way through the campaign as well as four television ads each day; (6) We hope to rent twelve billboards for the month in the North Bay area; (7) Besides this, we hope to have posters, bumper stickers, car top signs, etc.

Brother John Allen Chalk will be in North Bay June 7-18 to serve as featured speaker each evening of that time. We certainly feel greatly privileged to have him coming. Brother Chalk has preached for congregations in, Prince George, British Columbia, Dayton, Ohio, and Cookeville, Tennessee. He has held fifty eight meetings in nine states and Manitoba since 1955. He served this year as a featured speaker at both the David Lipscomb College

(Continued on Page 20)



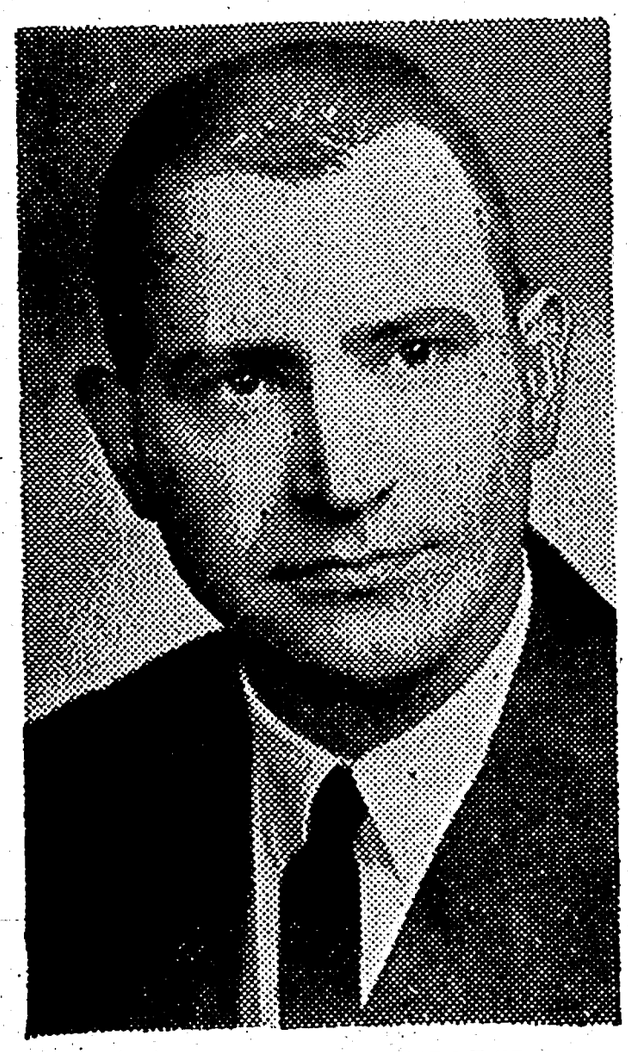
"GATEWAY CAMPAIGN"

MAY 30th - JUNE 27th

PREACHING WILL BE HELD JUNE 7 - JUNE 18 WITH

JOHN ALLEN CHALK

SERVING AS FEATURED SPEAKER



JOHN ALLEN CHALK

ASSISTANCE NEEDED: WORKERS;

PRAYERS AND FINANCES

CAN YOU HELP?

Write To: CLYDE LANSDELL

103 Gertrude Street East

North Bay, Ontario

MERGING TO MARCH

Two Toronto churches have announced plans to unite forces. The Maplewood and Fern Avenue congregations plan to sell their present buildings and move to a new location in west Metro Toronto.

The decision to move was prompted by a general feeling among the members that Christ is not being preached to full advantage under existing circumstances. Inadequate classroom facilities and parking space are two more reasons compelling a change. Sister Ivy MacKay of the Maplewood congregation expressed it this way:

When first she stood, so new and trim,
With walls all painted white,
A little wooden meeting-house
Built to shed forth God's light,
About her were the open fields,
In front, an unpaved road;
Folks came for miles in horse-drawn rig,
Or walked, to worship God.

As years passed by the road was paved;
The city larger grew.
The open fields soon disappeared
As buildings came to view.
A larger meeting-house, of brick,
Replaced the one of wood,
With basement for a Sunday School;
Sturdy and strong she stood.

More years have passed. She's now hemmed in.
Apartment houses tall
Obscure what once a landmark was,
Which could be seen by all.
The brick walls now are dark with age,
The members scattered far.
And those who come to worship find
No place to park their car.

The atmosphere has changed as well,
And souls are hard to win.
To hear God's Word and Will proclaimed
Neighbours will not come in.
So, as the Lord His followers told,
"Launch out into the deep!"
With God's help we once more will build,
To wake men from their sleep.

The sale of present properties and the search for a new lot is currently under way and the two congregations will combine for worship when one or both buildings are sold. Meanwhile, members of both congregations look forward to a bold beginning with the combined talents of both churches uniting to perform a better service for their Lord, their community, and themselves.

Nostalgia provides no deterrent to the Christians in these two churches despite the fact that many in the present membership are charter members of the existing congregations; others are proud to be the third and fourth generation of pioneer families. But all are enthusiastic about beginning again, about launching "out into the deep" with a dynamic design to preach a mighty message. May God be glorified!

GLEANINGS

(Continued from page 13)

July 4, American Independence Day, in the Singer Bowl on the fairgrounds. This bowl will seat 18,509. Bro. Jimmy Allen of Searcy, Arkansas, will be the speaker.

Bro. L. Arnold Watson, formerly of Memphis, Tennessee, who is well-known for gospel meetings he has conducted in the Niagara Peninsula area, especially St. Catharines, is director of day-to-day operations of the exhibit.

PAKISTAN

"One was baptized into Christ here in Karachi during the month of March.

"I spent most of the month in meetings in India. March 5-9 I was in Bombay with four baptisms, March 10-18 in Madras with fifteen baptisms, and March 20-28 in Shillong with one being baptized.

"The big news here right now is that the Donald Petty family of Lake Jackson, Texas, have been granted their visas to come to Pakistan to preach the gospel. Lord willing, they will be arriving in the latter part of May and will be living in Lahore.

"April 18-25 Bro. Bob Davidson of Thailand will be here for a meeting. April 26 - May 2 he will be in Lahore, and then go on to India for other meetings. June 9-14 Bro. Frank Pierce of Malaysia will be with us for a short meeting.

—J. C. Choate"

Now in Alberta and Ontario:

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...pay less for your auto insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Established in Ontario in 1956, Abstainers' Insurance Company recently extended operations to Alberta. About $2,000,000 in premiums have been written.

In Alberta write for a list of our local agents.

In Ontario mail this coupon:

Please send full information on Auto Insurance for total abstainers. A7

Name.....
Address.....
.....
Age....Occupation.....
Make and Year of Car.....
Used for Pleasure....Business....
Used to Drive to Work ☐
If so, One Way Distance.....
Age and Sex of All Drivers.....
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My Present Insurance Expires.....

17-109

ABSTAINERS' INSURANCE COMPANY
24 Peel Street, Box 444, Simcoe, Ontario

*IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

INDIA



Kamzakhup, L. P. Zuan, Ngenkhozam

Report From Shillong

The above picture is that of three young men who were baptized here in Shillong recently. They are college students who are from Manipur, the territory east of here. Their names are Kamzakhup, L. T. Zuan, and Ngenkhozam. Brother Ray McMillan and his wife live now in the area of the colleges here in Shillong. They have been studying with a number of young men there. These are the first fruits of that work. We hope that through this work the gospel may be spread into an area to which we cannot go. Others are studying very seriously their need of getting right with God. Many such young men were baptized as infants or children or as they suppose after they were already saved.

Brother J. C. Choate of Karachi, Pakistan is with us here in Shillong for a little over a week. First he preached here in Mawlai for six days. The average attendance at the meetings here has been 69 counting children. The high was 119 on the final night with a low of 40 on the first night (not announced as part of the special effort). At this time brother Choate is in Laitumkhrah section preaching in the home of the McMillans. He came here from Madras and Bombay. We appreciate his straight forward presentation of the Gospel.

—Donald Perry

Report From Madras

March 25, 1965: The work of the Lord continues to proper in South India. During the month of March we had a meeting with Brother J. C. Choate of Pakistan. We also had a visit from Brother K. V. George of the state of Kerala. We hope in the not too distant future to make a trip to Kerala and visit the work in that state.

Yesterday we returned from a three day trip into the interior of the Andhra Pradesh. One village we visited, where one of our workers had prepared the soil, we found a village with no one that professed to be a Christian, but 25 were baptized into Christ. In all there were 77 baptized in the three days to bring the total to 1533 that have obeyed the gospel since we entered the Madras area.

I leave tonight for a trip into the Kakinada district of Andhra Pradesh. We are looking forward to the coming of the Johnson family from Winnipeg in about two months now.

—J. C. Bailey

Johnson Expresses Appreciation

Since reporting in February we have received the following on our travel fund: Anonymous U.S.A., $100; Manson church $37; A. H. Rogers, Manson, $20; Winnipeg, Raymond Smith, $20; John Penner, $33; James Graham, $10; Brenda Perry, A.C.C., $3; Harry E. Johnson, Montrose, Colorado, $10; Sis. S. E. Roberson, Abilene, Texas, $3; Dallas, Texas, Marie Park, $25; Robert McClendon, $10; Margaret A. Schofield, $5; Malter L. McBride, $12; Alfa Stafford, $3; Hampton Place church of Christ, $50; James Conway, $10; Grace Shields, $10; Preston Road church of Christ, $250; Kennedy, Texas, S. P. Parsons, $10; Emmitt Hubble, $8; Church of Christ, Horse Creek, Saskatchewan, $50; Robert Tetreau, $500; Sis. Charles Davis, Lewiston, Idaho, $5; New Market, Ontario, Bro. and Sis. G. C. McKenzie, $15; David Knutson, $5; Mary Culley, Sarnia, Ontario, $10; George Johnson, Beamsville, Ontario, $20; Church of Christ, McKinney, Texas, $80; Sis. Ernest Smith, Tintern, Ontario, $20; Superior, Montana, Lavina Grubb, $5; Bro. and Sis. Edgar Pierce, $10; Hannah Smart, Vineland, Ontario, $10 ;Bro. and Sis. John Bailey, Lexington, Kentucky, $5; Estevan, Saskatchewan, Bro. and Sis. Martin Knutson, $10; Sis. A. Johnson, $5; Church of Christ, $100; Sis. Arbutus Tetreau, Regina, $20; Church of Christ, Glencoe, Ontario, $25; Fort Worth, Texas, Southside church, $500; Richard Hills church, $500; Thessalon, Ontario, Ethel Minion, $5; Harvard Whitfield, $5; Bro. and Sis. Clifford Whitfield, $25; Carlesse Construction, Niagara Falls, $100; Thornbury, Ontario, W. A. Whitfield, $40; Martha Seabrook, $20; a Sis. in Christ, Calgary, Alberta, $5; Sis. A. A. McNiel, Liberty, Texas, $5; Bro. and Sis. George Burrows, Hamilton, Ontario, $15; Edith Brown, Carman, $50; Nasley, Edmonton, $5; a brother in Christ, Kingston, $3; Sis. Rae E. Roller, Tulsa, Oklahoma, $10; church members, Windsor, $67; Medicine Hat church, $50; Bro. and Sis. Erie Olson, Ogema Saskachewan, $20; Bro. and Sis. Jack Oberkirsch, Minton, Saskatchewan, $10; North Livingstone, Ontario church, $100; Sis. Melville Davison, Meaford, $25; Sis. Lena McBain, Lloydminister, $25.

These make a total of $3343.00 and with the previous report of $1350 the grand total is $4693 plus $7 anonymous making a total of $4700.

For this wonderful and MOST generous response by the brethren and Sisters in Christ in so many places we are TRULY THANKFUL and GRATEFUL. We are greatly encouraged and inspired and we KNOW OUR HEAVENLY FATHER will bless each and every individual who has contributed to make this appeal successful.

With our travel-fund oversubscrib-

(Continued on page 19)

"WINDSOR FOR CHRIST" CAMPAIGN

The Curry Ave. Church of Christ in Windsor, Ontario, is planning the greatest single effort in it's history. For the three weeks between June 28 and July 18, Windsor will be, to the best of our ability, "saturated" with the gospel. The city of Windsor itself, has a population of nearly one hundred and twenty thousand souls. In an effort to reach as many of these people as we can with the gospel of Christ, the following plans have been set forth. During the weeks mentioned above, there will be a three weeks gospel meeting. The preaching will be done by three different brethren, each one an excellent speaker. The three are: Brother E. C. Meadows, of Huntingdon, Tennessee; Brother Don Deffenbaugh, of Neosho Missouri; and Brother Bobby Key, of Miami, Oklahoma. Both Brother Meadows and Brother Deffenbaugh have held meetings in Ontario before.

To supplement the preaching of the gospel, Brother Owen Olbricht, of Lamar Missouri has agreed to come and direct the personal work during the three weeks of the meeting. With Brother Olbricht will be his team of thirteen students of Harding College, in Searcy, Arkansas. Brother Olbricht and his team are experienced in this work, having baptized seventy - five in similar campaigns last summer. Their work will be primarily "house to house" throughout the city.

We, at the Curry Avenue church of Christ feel that this effort will be a great blessing to the church here. We feel that to work together in a great effort like this will not only bless our community, but our congregation as well. A considerable expense is involved in housing our workers, and in their transportation. Our speakers are coming supported by their local congregations. We wish to thank those congregations that have already helped us financially. We wish to thank those congregations that have already helped us financially; and, as we still have need for more help, we invite any others to join with us in this effort. Above all, we solicit the prayers of all our sister congregations, so that the Kingdom here might be enlarged. Your brethren in Christ from Windsor salute you.

—Ray L. Miller

INDIA

(Continued from page 18)

ed by $700.00, and with our regular support assured by two Congregations in Texas, "Kennedy, Texas has promised $100.00 per month and the "Sunset" Congregation in Dallas, at 2442 W. Jefferson Blvd. Texas, has promised to look after the other $400.00, we surely feel that THE LORD HAS MADE ALL GRACE ABOUND!

We still have a problem to overcome, however. We will be in dire NEED of some means of transportation after we get to India. Bro. Bailey has advised us to TRY to bring a jeep. He suggested a second-hand one, but this is nigh IMPOSSIBLE to obtain, without paying very close to the price of a new one. Every dealer with whom we have discussed the problem, without exception, has advised us to take a new one and have it shipped direct from the factory. By doing this we will be able to get a new one at the same price, or even cheaper than if we bought a second-hand one and had it shipped from Canada.

The price of such a vehicle, and one that is recommended for that particular terrain, by the time it gets into India will be well over $5000.00. However, if we are to do an effective work a dependable means of transportation, and one that will give us the least trouble, will be the cheapest in the long run, and each one in turn advises us to be SURE to buy a new one, if possible.

For those who may not be acquainted with the reason for shipping a vehicle from outside the country, let us say that, "It is extremely hard to obtain a decent vehicle in the Madras area, and when you can the price is exorbitant. It is our hope to be able to take, what we feel will be the cheapest and most serviceable in the long run.

We are writing all those who have contributed to our travel fund, "since it was completed", asking permission to use these extra funds in the purchase of "SOME means of transportation". We trust that all will be agreeable.

So Brethren, if you want us to be able to do the most for the cause in India, and to be able to make the very best use of our time, will you not help us to obtain a suitable vehicle in time to start in high gear as soon as we arrive in India?

May we again, THANK EVERY INDIVIDUAL who has helped with our MUCH-NEEDED funds, and May the Lord bless EVERYONE is our prayer. We still HOPE to be able to leave from Winnipeg by May 1st. All funds in Canada, after that date should be sent and made payable to, ("Arthur H. Beamish" Ste. 320—81 Roslyn Road, Winnipeg 13, Manitoba, Canada.) Anyone contributing from the U.S.A. should send their funds to the ("Sunset Church of Christ" 2442 W. Jefferson Blvd. Dallas, Texas, 75211, U.S.A.) All funds should be specified for "The J. A. Johnson's in India".

Brethren, Please Pray for us, that we may be the means in His service of saving many precious souls in India.

P.S.— After we get to India we will put out a News-Letter which will include our financial statements.

Yours Sincerely, In His Service,
J. A. and EVA JOHNSON

LLOYDMINSTER

(Continued from page 9)

Our 1965 Program

We recently began a daily five-minute radio program at 9:45 a.m., which is creating a good response. Brother Jim Hawkins held a meeting for us April 11-16. A Vacation Bible School and Bible Camp is planned for July. We will attempt our first Exhibition Display in August and look with great anticipation to the L. O. Sanderson Singing School August 18-25.

The four men instructing in this school combine to provide Canadian Christians the finest talent in the brotherhood. We are making arrangements to allow several hundred Christians to share their instruction. Adequate camping facilities are available as well as modern motels. Motel reservations should be made early.

CAMPAIGN SCHEDULED FOR JAMESTOWN, N.Y.

A campaign for Christ is being planned in Jamestown, New York for July 21-31. About fifty workers are expected to participate in a concentrated effort to reach South-western New York's largest city.

Truman E. Spring of Houston, Texas will do the preaching in the public evangelistic efforts. Bob Connel, also of Houston, Texas will direct the singing. There will be six nights of preaching. These services are scheduled for July 22-28.

An advertising budget of $1,700 has been planned. Spring has been travelling among Texas congregations in an effort to raise the proposed budget. This budget will be supplemented by $600 a month the Jamestown congregation has been spending on advertising since last July.

Forty to fifty workers from Texas and Oklahoma are expected to participate in the campaign. Their work will be supplemented by help from brethren in the New York and Pennsylvania area.

Workers are expected to come from Baytown, Houston, Tomball, and Austin, Texas. Other cities will also be represented. Workers in the Austin area are planning to charter a bus to Jamestown.

The Jamestown congregation had its first meeting on July 12, 1964. Jim Sheerer, Charles Williams, and Norman Bales serve the congregatios on a full time basis.

Norman Bales
P.O. Box 998
Jamestown, N.Y.

NORTH BAY

(Continued from page 15)

lectureship and the Abilene Christian College lectureship. He is the speaker for the New Herald of Truth television series and was recently in Winnipeg, Manitoba to assist the brethren there in their campaign. Besides this he is the minister for the Cookeville, Tennessee church of Christ. Somewhere in between all these responsibilities he has found time to write several good books. I am sure that our Campaign will be aided greatly by his presence.

LETHBRIDGE

(Continued from page 9)

Tennessee in February, 1964.

There was one baptism in August, 1964. In September, we moved here to work with the church. Our present membership is 15, with an average attendance of 32. Two of our fine young members (Ken Nerland and Gary Zorn) are attending Western Christian College.

In addition to the Lord's Day services, we have a ladies Bible class on Tuesday night, mid-week Bible study Thursday night, and a men's training class on Saturday night.

Publication Mailed Out

Several hundred copies of *Bible Pathways* are mailed out each month to residents of the area. This is a 12 page printed booklet designed to teach non-members. Brother Charles Littrell (Calgary preacher) and I edit and print the paper. The churches in Calgary and Medicine Hat also mail out copies. Each have their own distinctive name for the paper along with their address and time of worship. Each congregation pays for the printing and mailing of the number of copies it uses. We believe that teaching in this manner is an effective means of preaching the gospel and will open some doors for further teaching both publicly and privately.

We plan to completely rebuild and enlarge our present meeting place in the near future if we can arrange for a loan of about $7000. During 1965, we are planning two gospel meetings — one in June and one in October.

When in Lethbridge, we invite you to meet with us at 2720 21st Ave. S.

WESTLOCK

(Continued from Page 11)

in preaching. They are presently having a family in their home for Bible studies. He has already assisted in the conversion of several.

Westlock is a promising location for the Lord's work. Population has increased in the past five years from 1,838 to 2,447. It is an active farm center with auction barns, and has a weekly newspaper. Brother Gault operates one of Alberta's largest Honey-bee Apiaries.

HERE AND THERE

(Continued from page 12)

Jeal, Prince Albert, taught daily Bible classes. Both spoke in chapel and counselled students having questions. Their presence was a tremendous impact upon us. The messages they brought drew us all nearer the cross.

Saturday evening brought young people from several points to the campus for a program aimed at youth. One of the new York College Foundation films on "Dancing" was shown which features George Bailey preaching. A panel discussion followed with good interest.

Those baptized were from homes not previously in connection with the church. We urge your prayers that these may stand for the Lord.

We plan a workshop June 7 with the theme, "The Eldership."

W.C.C. Alumni selected Lynn Anderson of Lepanto, Arkansas as Alumnus of the Year of 1964. During the past seven years he has held 42 gospel meetings with 557 public responses. He plans to move to Kelowna, B.C. in July. The alumni gave over $7,000 to W.C.C. in 1964.

Westlock, Alta.: Meetings began here on March 21 at 6 p.m. at the Clyde Gault home. Walter Rogers reports 12 present each of the first two weeks.

Salmon Arm, B.C.: This 23 member church plans a meeting June 6-13 with Bruce Tretreau of Moose Jaw. V.B.S. July 5-10.

Victoria, B.C.: Jim Hawkins spent April in meetings in Saskatchewan and Manitoba as follows: April 4, Dauphin; 11, Lloydminster; 18, Wawota and 25 Portage La Prairie.

Nanaimo, B.C.: A new baptistry is being installed in the meeting house.

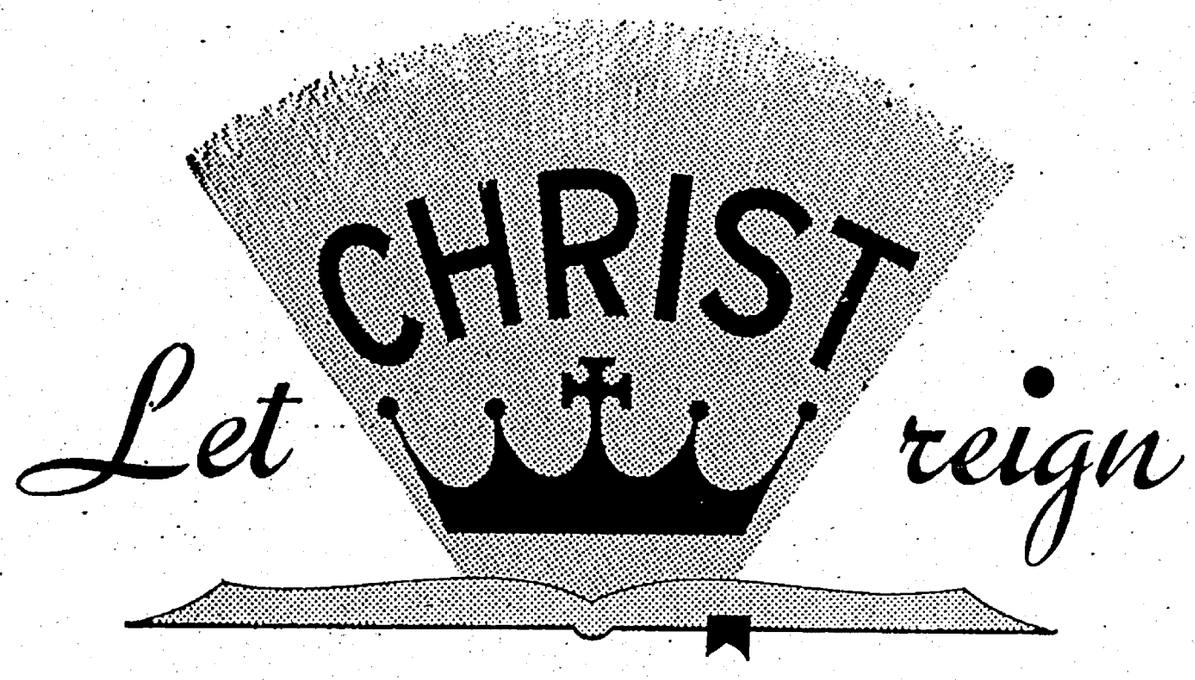
THE NEGLECTED NORTH

(Continued from page 14)

north now lies before you. We ask you to pray about the need, and help us find workers to come to these places. Help us to preach the Gospel by radio. Perhaps Bible Correspondence Courses could be advertised in the newspapers of these towns. Now is the time to act!

CENTRAL ONTARIO CAMPAIGN

Barrie - Collingwood - Newmarket - Pine Orchard



JUNE 9-27

RALLY - 8.00 P.M. BARRIE BUILDING, JUNE 9!

HELP US PACK THE BUILDING FOR THIS KICK-OFF

WORKERS FROM —

- Valdosta, Georgia
- Chattanooga, Tennessee
- Bowling Green, Kentucy
- Dallas, Texas
- Ontario Points

Your Prayers and Participation Are Welcome!

Write Any Of The Above Central Ontario Congregations
At Their Herald Listing

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., ph. 433-3723, Sun. 10:30 and 11:15 a.m., 7:00 p.m. Thurs. 7:30 p.m. E. P. Lake, ev. Ph. 521-1102. M. J. Hope, sec. 758 Monana Rd., Richmond, B.C. 277-8512.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 689 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues. 8 p.m. Wilfred Cook; sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Tues. 8 p.m. Ladies' Bible Study. Sec. A. T. Pureell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E., W. Dale, ev., Beamsville.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev.; R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S.; Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 10:30 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Roy Clarkson, sec., Box 382, PL. 693-1018 sec., Box 382 Ph. 692-1482.

NANAIMO, B.C.
1728 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m., Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6, HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.; Bill Bunting, ev.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 75 Summitcrest Dr., Weston. Ph. 241-2393.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
Oddfellow's Hall, 10, 11 a.m., 7 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, Harry Cosby, R. 1 St. Ann's.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

OMAGH CAMP 1965

JULY 4 -- JULY 31

— DIRECTOR —

MR. RON ZAVITZ

— FEATURES —

DAILY CHAPEL
BIBLE CLASSES
SINGING
DEVOTIONALS
CAMP-FIRES
STUNT-NITE

SPORTS
HIKES
SWIMMING
CAMP-OUTS
COOK-OUTS
CRAFTS

1st SESSION JULY 4 - JULY 17

FOR YOUTHS AGES 11 YEARS AND UP

2nd SESSION JULY 18 - JULY 31

FOR CHILDREN AGES 8 YEARS TO 11 YEARS

SPECIAL: BRING TWO NEW CAMPERS AND WIN A FREE TUCK CARD

NOTE: APPLY EARLY AND BE SURE OF A PLACE AT CAMP

Send All Applications Along With $3.00 Registration Fee To:

MRS. ELIZABETH HUNTER, 1655 Sandgate Crescent
Apt. 22, Clarkson, Ontario

Let us "Make Omagh Alive In 65"

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31, No. 6 BEAMSVILLE, ONTARIO June, 1965

SPECIAL

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P

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I S S U E

"For we are labourers together with God . . ."

G

N

Four hundred and eighty-one years before Christ, the greatest army ever marshalled in the history of carnal warfare set out from Persia toward Greece. It is variously estimated to have numbered about eight hundred thousand men gathered from forty-nine different nations. This campaign, under Xerxes as its commander-in-chief, was doomed to defeat by the heroic efforts of the Greeks under Leonidas. Such must ever be the end of all campaigns undertaken solely for self and depending upon mere human strength.

A "Campaign for Christ" is a much more glorious idea. It is an undertaking in which every Christian can have a part, and which has for its object the conquest of the whole world for Christ. The churches of Christ today now number well over two million souls and have for their commander-in-chief, Jesus, "the captain of our salvation."

Wherein does a campaign for Christ differ from a gospel meeting? Neither phrase is found specifically in the New Testament but the concept is entirely scriptural. Paul says, "The weapons of our warfare are not carnal but mighty through God to the casting down of strong holds" (2 Cor. 10:4). The Christian life is a constant warfare against the forces of evil in whatever form they present themselves. Vacation Bible schools, gospel meetings, teacher training series, and campaigns for Christ are phases employing differing strategy in the same warefare.

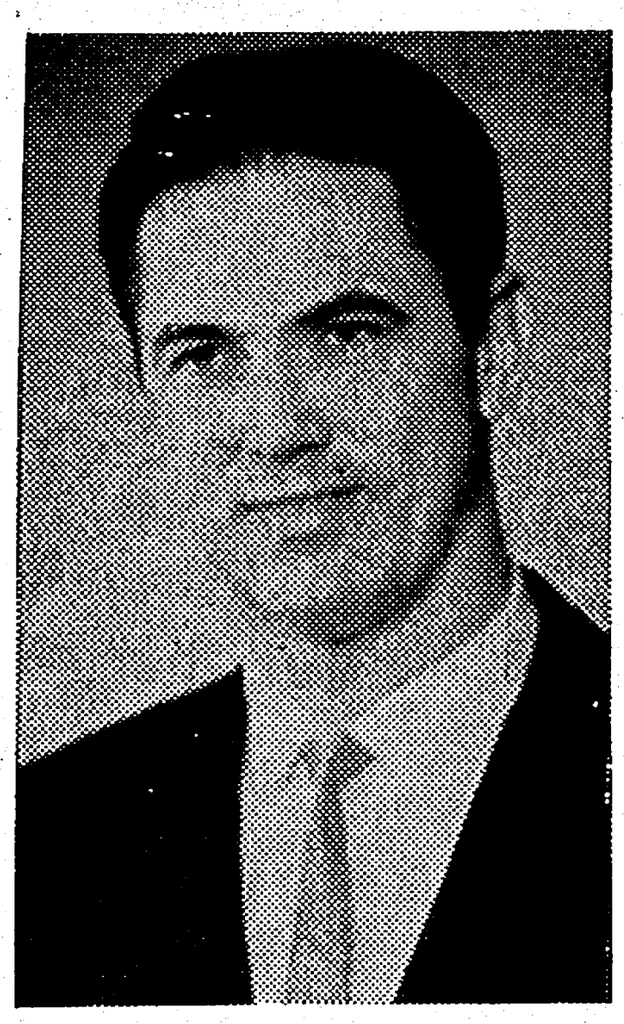
—Fred Walker in
PERSONAL EVANGELISM

"Windsor For Christ" Campaign

We have made a few reports in the past to the readers of the Gospel Herald about our forthcoming "Windsor For Christ" Campaign, but it gives us exceptional pleasure to be a part of this special issue of the Herald devoted to Campaigns throughout our great Province. Contentment with our numerical size and spiritual depth not only contributes to stagnation but eventually leads to the slow but certain decease of the congregation. We are learning that to be passive may be peaceful but it is also deadly; while on the other hand, to be active may be tiring but it is also healthful. And so to the facts.

The church of Christ has existed in the city of Windsor for some forty years and to the credit of the brethren here it must be said that many fine efforts, and many long hours have gone into the work of the Lord here. The congregation has in the past, and now has excellent leadership. Through the foresight of these leaders many fine gospel meetings have been conducted with good results by some of Canada's most powerful evangelists. Visitation, radio and newspaper advertising, and other means have been used to put the simple message of Jesus before the people of this city. An excellent Bible School is maintained, and it is necessary to charter a city bus each Lord's Day to pick up and return home the many children attending that have no other affiliation with the church.

But we feel that even more must be done—greater efforts must be made to lead more of our citizens to a saving knowledge of King Jesus. And with this in mind, the "Windsor for Christ" Campaign was conceived. Over a year and a half ago, Ray L. Miller, the local evangelist, talked with three brethren from the south about the possibilities of a great effort for Christ. Those three, E. C. Meadows, of Huntingdon, Tennessee; Don Deffenbaugh, of Neosho, Missouri; and Bobby Key of Miami, Oklahoma agreed to come. Each of them received the encouragement of his local congregation, and these congregations have agreed to send them at their expense. At least one of these congregations will also be sending along a good supply of tracts to be used in the effort. Shortly after the decision was made to conduct such an effort, Brother



Bro. Owen Olbricht

Don Deffenbaugh contacted Owen Olbricht, the preacher at Lamar, Missouri, to come and take charge of the personal work. Bro. Olbricht agreed to come to Windsor, even though it meant turning down an invitation to work in a similar capacity at the N Y Worlds' Fair those same weeks. Out of over one hundred that applied to be a part of his team, Bro. Olbricht his carefully selected fifteen to accompany him. This team will be holding similar efforts in various places throughout the summer. Last year, seventy five were baptized and thirteen restored to active duty through the efforts of Bro. Olbrichts' team. Needless to say, we are looking forward to great things along these lines here in Windsor. Olbrichts' team will be at work during all three of the weeks of the Campaign, and have set their sights on two thousand contacts per week. Bro. Olbricht has written his own material for use in these efforts. These have been printed and are on sale for general use. Profits from their sale will help finance his work this summer. He may be contacted at 1401 Cherry, Lamar, Missouri, should you care to use his material in your own work.

To help in the expenses that would naturally be involved in the travelling, etc. of sixteen people over the country in these various campaigns, Bro. Olbricht has asked each congregation involved to make an effort to raise one thousand dollars. May it just be noted in passing that any one reading these lines and wishing to be a part of this great effort in Windsor, may feel free to contribute any amount to help us make up the total.

For some six months the congregation here sponsored a radio programme called "Words of Life" over radio station CJSP in Leamington, Ontario. Although we received some favourable comment, it was thought that the expense did not warrant it's continuance. It is our intention, therefore, to use the local newspaper almost exclusively in our adverising. We have found this to be the most successful means in the past.

While our campaign may seem small compared to some others with reference to money spent and number of workers involved, we feel that the length of the concentrated effort and the devotion and training of the workers (they are meeting each week now to make ready) will still render our work successful. Here in Windsor the effort is being kept before the membership and special meetings are to be conducted to "stir us up" to the task. Especially we should and will invoke the blessing of our Heavenly Father, for by His help we cannot but be victorious, but without it — we are already doomed to failure.

We are asking you, dear reader, to pray fervently for the "Windsor for Christ" campaign, as well as all other similar efforts to extend the borders of the Kingdom. May the summer of '65 be long remembered as a turning point for the church in Canada!

—Ray L. Miller

HERE AND THERE

Hamilton, Ont.: Three young people and one adult were baptized in the meeting held at Fennell Ave. by **Dean Clutter.**

Fenwick and Port Colborne Campaign

JUNE 14-25

by Max Craddock

THEME:

"Christ For The World" will be the theme for the campaign to proclaim Christ that is planned for the Fenwick — Port Colborne, Ontario area this summer. This theme has been chosen because of the questions raised in recent months by "leading religionists" concerning the being of Jesus Christ, God's Son and our Saviour.

PLANNING:

Plans for this endeavour have been in the making since June of last year. A group of preachers in Stark County, Ohio expressed an interest in coming to help in a campaign to proclaim Christ in this area.

While in Ohio holding meetings in August I met with an interested group of preachers and church leaders and talked with them about helping with such an effort. Their response was such that we knew we could gain the support needed to see our ideas through. We set goals of 120 workers and $2500.00 for the campaign and set the dates of June 14-25, 1965.

In December I made another trip south and talked with brethren in Ohio, West Virginia and Kentucky about our plans. This trip was a success both in money raised and workers committed.

SPEAKERS:

The speakers for the campaign will be Brothers W. L. Craddock of Massillon, Ohio (Fenwick) and Bill Heinselman of Canton, Ohio (Port Colborne). Both these men have had much experience in proclaiming the truth of God's Word and we're sure they will do a good job for Christ here. Their home congregations are sponsoring these men in their work with us. Both these men will be speaking at the June Meeting on the 13th as well.



Bro. W. L. Craddock



Bro. Bill Heinselman

JUNE MEETING:

The June Meeting this year will be held on June 13th at the E. L. Crossley School on No. 20 Highway near Fonthill, Ontario. Besides our two campaign speakers we will have Brother Stanley McInery for one of the services of this meeting. We believe the June Meeting Sunday will be a real good way to start into our campaign.

ADVERTISING:

By way of advertising we are planning to use street banners, highway signs, posters in public buildings and in cars, newspapers, Gospel Herald, handbills, and radio. In fact the Fenwick town council has given permission for us to attach directional signs on the poles below the stop signs where needed. We have also received permission to put a street banner above the highway in the town square.

A five minute radio programme will be aired daily over the radio station, C-HOW, in Welland. This programme will feature the two speakers of the campaign in lessons vital to the times. Also we will have announcements daily about the campaign. On top of this the radio station has promised us some extra announcements daily, over and above the ones we are paying for.

We are using two newspapers for advertising. We plan to have $65.00 ads, about ½ page, in the Welland paper on June 12 and 19. Then there will be ads every other day in the Welland paper throughout the campaign. The Welland paper has 14,784 subscribers in the area we are going to cover. Then we plan to put two $35.00 ads in the St. Catharines paper. It has a circulation of 565 in the area around Fenwick and Port Colborne.

NEEDS:

We still need some workers that can come for one, or more, days and help in the door to door work. If you live close enough to our area to drive in for a day, or want to come and stay longer, please contact me at P.O. Box 90, Fenwick, Ontario. Also we invite you to attend the services each evening in either Fenwick or Port at 8:00 p.m.

Let us all remember to pray daily for all the efforts to teach Christ planned in our land this summer.

SPECIAL MEETING AT IVON AVENUE

A special meeting for church members in the Hamilton area was held at the Ivon Avenue building, April 6 to 9th.

The meeting was well attended and a great deal of interest was shown in the theme "Challenges For The Church."

Max Craddock, David Johnson, Ralph Perry and James Carter as speakers did a splendid job of presenting the challenges of "The Purpose of Christian Action, Personal Involvement in Christian Action, The Means of Christian Action and Collective Action For Community Evangelism.

As in most meetings of this type the real problem remains. How may exhortation and encouragement be translated into useful productive church activities? —Walter Dale

Gospel Herald

Published Monthly for the Promotion of New Testament Christianity
— FOUNDED BY ROBERT SINCLAIR, 1936 —

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Central Ontario, "Let Christ Reign"

(Editor's Note: In view of the great amount of activity taking place during June, July and August, in the nature of special Campaigns with large groups of workers participating, Brother Wesley Jones of Barrie volunteered to edit this special issue of the GOSPEL HERALD. The time factor has prevented this from being as thorough as was intended. Reports of this type of activity in the west had not arrived in time for press date so Brother Jones has turned in what he had. We appreciate his fine efforts and in recognition of them give him space on the editorial page. E.C.P.)

Again this year the four congregations in the Heartland of Ontario are co-operating in a special campaign. Comprehensive plans based upon our belief that the Holy Spirit will move and work through us and the Written Word, will consumate in special activities on June 9-27.

Churches at Collingwood, Barrie, Newmarket and Pine Orchard are gearing for a common and thorough effort to preach Christ in their respective communities. The four churches cooperated in such an effort in 1964. The outside help that year was led by brethren Bob Bryson and Howard Wakefield of Valdosta, Georgia. These same two brehren whose labours were so inspirational and successful last year will again lead the effort. The four churches are listing every possible resource that they might contribute the most to the campaign. Even the man-hours to be contributed are counted. Some will take their holiday to work with the visiting campaigners. Many will offer living space and meals and will join in the door-to-door work as well as the prayers.

PRE-CAMPAIGNING

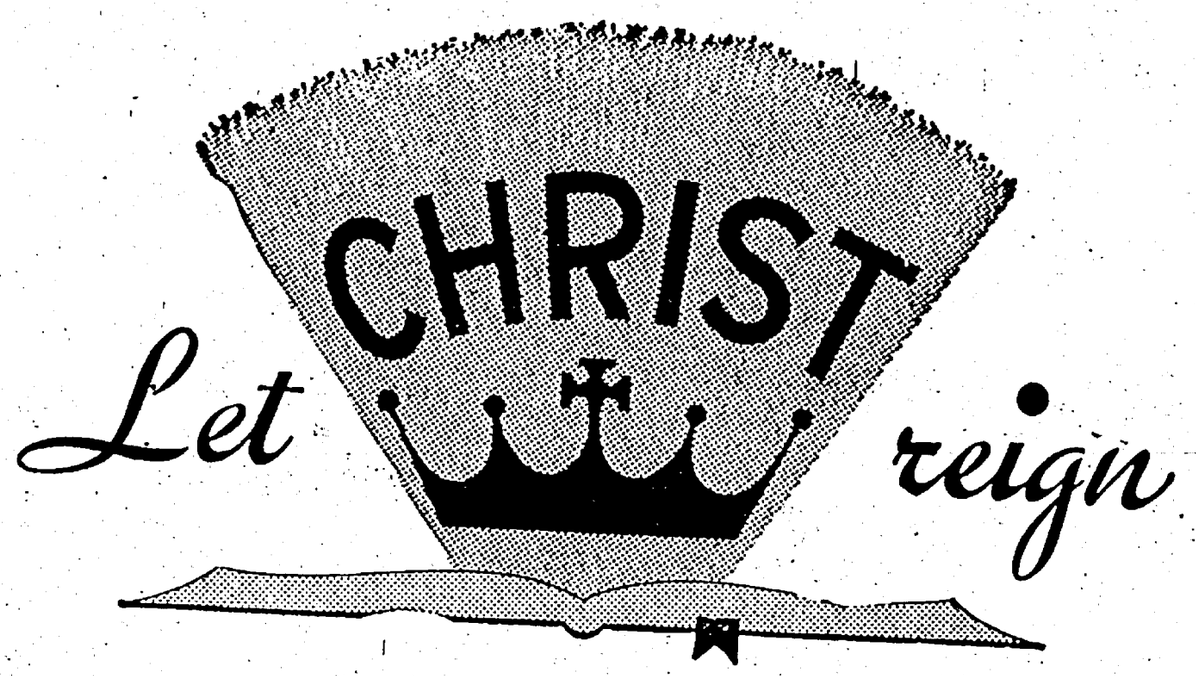
The campaign leaders will be joined by a large group of brethren from Georgia, Texas, Kentucky and Michigan. Pre-campaign planning has included special bulletins mailed throughout Ontario as well as into the U.S. A number of workers are expected from Ontario this year, and by the special bulletins we have attempted to excite others. A series of business and committee meetings have been conducted since mid-winter by the four congregations in which we have prayed for and studied together the means of organizing all of our forces. It has been kept constantly before us that we are labourers together with God, and that for this reason we are not limited to our human abilities and judgments. Ground work has now been laid for a very thorough advertizing programme, and a *special event* is planned for May 30. At three o'clock that afternoon the four churches will gather at the Barrie Church to hear Dave Hearn, Jr., of Buffalo, New York. We expect Brother Hearn's message to erase all symptoms of spiritual fatigue and to motivate us to the very highest state of expectancy and enthusiasm.

ADVERTISING

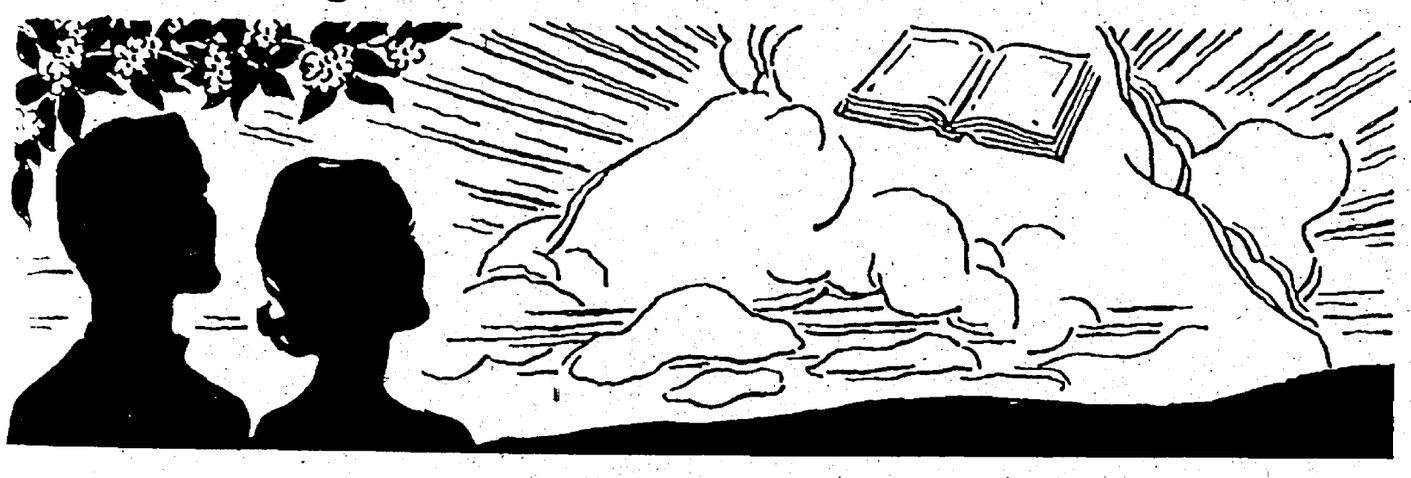
Visual advertising will be built around a special symbol which you may see included in this article using the words "LET CHRIST REIGN". This symbol was especially designed by Brother Jody Boren of Fidelity Press in Abilene, Texas, for our campaign. It will appear in the street banners, in television advertising, in the newspaper, on bumper stickers, and in mass mailing. All of these methods will be used in advertising the campaign anl will get underway with force about June 1. However, thousands of pieces of literature will have been mailed to the homes of the four areas before campaign time. These will be simple pieces, using the campaign "trademark" and the dates June 13-20. These are the dates of the night meetings.

Radio and television advertising will be built around a stanza of "Come Thou Almighty King". You

(Continued on page 12)



A Page For CHRISTIAN YOUTH



Ray Miller, Editor

Campaigns For Christ — And You

Young people, while we are devoting this issue of the Gospel Herald to the various campaigns for Christ throughout this coming summer, we want to bring before you the stark reality that you may contribute forcibly to these efforts to win souls to Christ. The young people here in Windsor, Ontario conceived of the idea entirely on their own to work in advance of the campaigners by passing out announcements of our meeting. You too can serve wherever you live. With brave hearts (and young legs) you can add mightily to the work of your congregation this summer, whether it is planning a campaign or not. In the North Bay effort there will be many young folks, working under the direction of Steve May, of the Omagh, Ont. congregation, we are sure in an effective way.

We commend heartily the consecration of all you young folks that are working in the service of the Master. What a fine example you are setting for those older folks that are not as active as they ought to be! Your zeal is an indication of greater things for the church in Canada in the future. Let us resolve to stay here in Canada, your native land, for truly here the "fields are white unto harvest and the labourers are few". On to great things in 1965!

* * *

As A Father Sees It

by Warren T. Whitelaw, Niagara Falls, Ontario

The years between twelve and twenty present many problems. They also afford many challenges and opportunities.

Most teenagers live in a world with many pressures. Pressures from teachers, friends, pressures brought about from school activities etc. And of course, pressures from parents. It is an age of decision. During these years many of our patterns are set. For the first time many are faced with the decision of "values". What is right, and what is wrong? "I must decide", not my parents or teachers.

During these years Christian young people must make many decisions. Is it right to dance? Others date at an early age . . . why not me? Should I go steady at fourteen? Why can't I go here, or there? All these questions and many more are magnified because many non-Christian friends engage in these activities. If we take a good look, we will soon see that many of these things lead to early or necessary marriages, divorce and broken-hearted lives.

As the father of four Christian young people, in this age group, I can see the price they say for principle. They don't dance, go to, or do many of the things non-Christian schoolmates do. Their friendships are limited to a few and their school activities become fewer. I speak of course, of the three that attend public and secondary community schools. The oldest girl attends Great Lakes Christian College and finds it a great blessing in her life. The next girl goes to the local high school. She was interested in Drama, but felt it necessary to drop this activity because much vulgar language was allowed in the plays. Yes, when you stand for that which is right you'll have to make certain sacrifices. But, believe me, it's worth it!

Young people, when you make a tough decision which involves sacrifice, and you do this because you know it's right, you gain inward strength and maturity which cannot be taken from you. You will also gain the respect of adults, teachers, and even classmates, although they may hesitate to tell you or show it. But what is vastly more important . . . you will gain he respect of God. You can have no better feeling than the feeling that comes from doing "right"!

Don't think that you must do everything others do, merely because others do it. You're not a mistrable failure if you're not going steady or dating at thirteen or fourteen. Most of the early marriages, heart-broken young lives and divorces stem from this sort of thing. Don't take my word for it, look around.

Spend some of your extra time with a good hobby, cultivate the association of other Christian young people. If your congregation is small, then plan to take in the activities at other places. Save your money for a week or two at camp.

Take your responsibility at home and in the church. A responsible adult is not formed overnight, at the age of twenty-one. Some young adults can take more responsibility than others . . . because they took more responsibility as teenagers. Responsibility is the acid test in growing up. Do you get up without a battle in the morning? Do you make your bed, or are you a special guest in your house? Do you hang up your clothes, or leave them for the "maid"? Do you volunteer for jobs? Do you see the job that needs doing or must you be told? Is it a project to get you home on time from a date?

What about the church? Are you trying to lead other young people to Christ? Do you invite them to your activities? Do you volunteer for some of the jobs that must be done? What jobs you ask: Cleaning around the building. Communion trays must be filled and washed. Snow must be shoveled and grass must be cut. Young people get sick and appreciate a visit. Bulletin printing and mailing takes time for someone. This summer there will be a dozen "Campaigns for Christ" in Canada.

(Continued on page 7)

'Campaign Niagara'

by Warren Whitelaw

"Campaign Niagara" is a series of organized planned actions to share Christ and the teachings of the Bible with the peoples of Niagara Falls, Ontario.

1. *TRAINING PROGRAMME:* On June 24 and 25 an extensive training programme will be held at Great Lakes Christian College in Beamsville. Rodney Spaulding, Personal Work Director of West Islip, Long Island will be the featured speaker.

2. *CANVASS OF THE AREA:* Beginning on June 28th we will canvass the entire city of some 54,000 peoples giving special attention to the immediate residential areas and our Vacation Bible School enroll ment. Millard Loftis, Evangelist of the Redford church in Detroit, Michigan will be in charge of this effort.

3. *VACATION BIBLE SCHOOL:* Our Bible School will be conducted in the Orchard Park Public School just north of our building on Dorchester Road N. Arnold Pylkas of Plymouth, Michigan will be the Bible School Principal assisted by his wife. Brother Pylkas is principal of a 900 pupil school in Michigan. A huge "horse and wagon" parade through town will conclude a week of canvassing for V.B.S.

Featured with the regular V.B.S. will be special classes: (a) Teenage students taught by Allen Killom, evangelist of Trenton, Michigan. (b) Ladies training by Mrs. A. Killom and (c) Personal Work training by Ed Boring, evangelist of Wayne, Michigan.

4. *GOSPEL PREACHING:* One of the outstanding evangelists of Ontario, L. Wesley Jones will preach each day July 11-16. Many people are coming to help us during each week of the campaign. There is work for all who wish to help and training will be provided during the entire campaign.

Brother Boring will be available for instruction and guidance of workers throughout the day during this week and throughout the following week of gospel meetings.

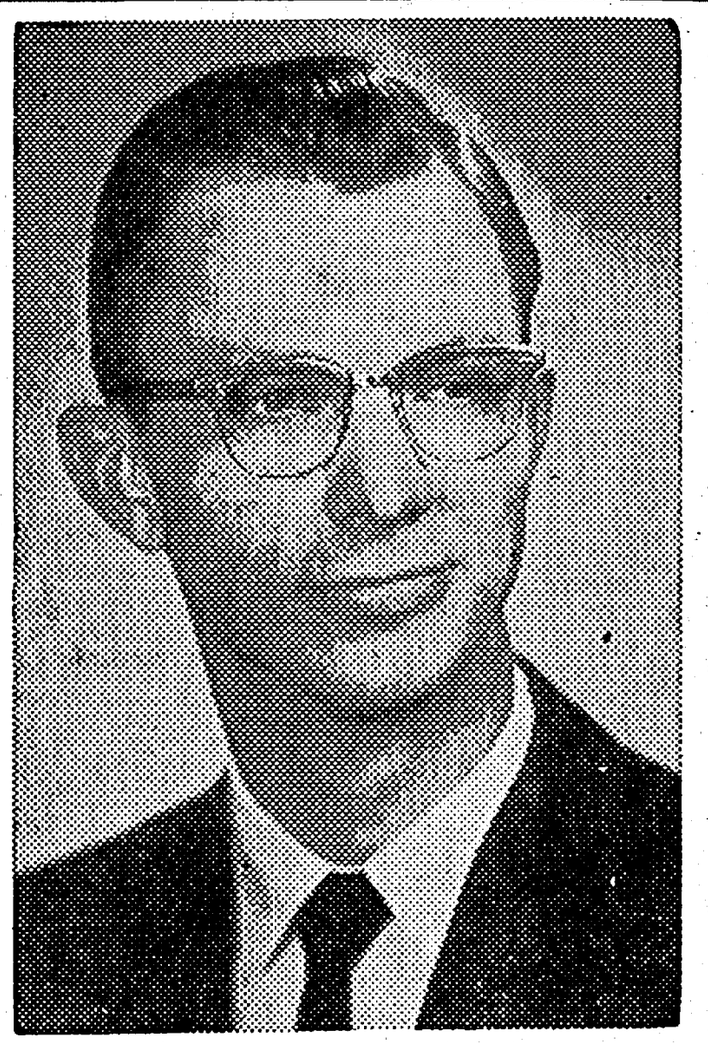


Bro. Boring

5. *FOLLOW-UP:* A number of workers who could not come during the first portion of the campaign are planning to help us in the vital "follow-up work", July 18-30.

Campaign Niagara will be known

(Continued on page 16)



L. W. JONES

NIAGARA CAMPAIGN

NIAGARA FALLS, ONTARIO

"Know Your Bible"

JUNE 24 — JULY 30

1. TRAINING — JUNE 24-25 AT GREAT LAKES CHRISTIAN COLLEGE
2. CANVASS — JUNE 28 — JULY 3 — YOU CAN HELP!
3. VACATION BIBLE SCHOOL — JULY 5-9 — ADULT CLASSES
4. GOSPEL PREACHING — JULY 11-16 — L. WESLEY JONES
5. FOLLOW-UP WEEK — JULY 18-30 — MORE HELP NEEDED

SUNDAY PREACHING — VICTORIA PARK

3 P.M. — JUNE 27, JULY 4 AND JULY 11

Campaign Report – Port Arthur, Fort William

by Eldon Mimms



Bro. Roy Merritt

The 1965 summer months are expected to bring much glory to the Lord and His Kingdom in Port Arthur-Fort William, Ontario. Summer plans have been made that should result in a very fruitful and fitting conclusion to the first year of this congregation's existence.

Campaign Highlights Activities

At least seventy persons plan to take part in a special two-week evangelistic effort in the Lakehead, scheduled July 5 through July 18. About fifty of these workers will come from two congregations in the states—the Casa View congregation in Mesquite, Texas and the Macon Road congregation in Memphis, Tennessee. Brother Wayne Smith, preacher for the Casa View congregation, will serve in a key position in the campaign as director and organizer of personnel.

Nightly preaching services will be held from July 11-18, though there yet remains some uncertainty about who will do the speaking. There is a desperate need in the Lakehead, as in most places, for a forceful and logical demonstration of the wisdom in returning to fundamental New Testament Christianity. These nightly services should be a successful step in that direction.

Plans have been made to use almost every available means of advertising prior to and during the campaign, including radio and television spots, teaching articles and advertisements in the two major newspapers, distribution of tracts and brochures in area homes, and word-of-mouth invitations by the campaign workers. Although some house to house visiting will be done by the workers in both cities, this year's campaign will place the greater emphasis on the city of Fort William.

Mimms And Merritt Work As Team

Since the early planning stages of the "Target: Canada" project, those involved have intended that two preachers be employed to labor in the Lakehead area. In June of 1964 Brother Roy Merritt moved his family to Port Arthur and began work as the first gospel preacher there.



Bro. Eldon Mimms

On April 6, 1965, the Eldon Mimms family, supported by the Casa View congregation in Mesquite, Texas, arrived at the Lakehead to add their full-time efforts to those of the Merritts. Brother Mimms, his wife Charlene, and their twin daughters are living in Fort William. Mimms and Merritt will work as a team, and expect to accomplish a great deal more than they could separately.

Building Program Begun

After many months of anxious waiting, the Lakehead congregation is seeing the first material evidence of its much-needed building. Several months ago the congregation purchased, very economically, two acres of property in Fort William, and began making plans to erect a building there. Now, largely through the financial backing of the Hillcrest congregation in Abilene, Texas, excavation has begun on the grounds.

The building will be very strategically placed on one of the main traffic arteries from Fort William to Port Arthur. It is located in the center of a huge new housing area, and is within a few blocks of several new schools.

The building will seat about 200 people in its auditorium, and is expected to cost approximately $50,000.

Brother Mike Bachuk, of Hamilton, Ontario, is subcontractor for the project. He expects the building to be finished by the end of August.

Another great boost has been given the Lakehead work in the promise by a Seagoville, Texas congregation to send $300 per month there, to be used as a fund for advertising, distribution of literature, etc. This is expected to set the work there ahead by several years.

Campaign "Follow-Up"

From July 31 to August 7, the Lakehead congregation plans to operate a booth at the local exhibition. Rental space has been applied for in the major exhibit building on the exhibition grounds. Ideas are being entertained for the most effective way of using this booth to the Lord's glory. This effort will be very timely, since it so closely follows the July campaign.

The members of the Lakehead congregation feel, after several years of planning and praying, that the fields there are "white unto harvest," and that the reapers are prepared to gather. If the Lord is willing, 1965 should be an important milestone in the progress of His Church in Northwestern Ontario.

As A Father Sees It

(Continued from page 5)

Many of these efforts would welcome your help.

Finally, make wise decisions, accept your responsibilities, and may God bless you with a full, happy and useful life.

HERE AND THERE

Glencoe, Ont.: Norman Midgette reports that there were visitors present at every service with over fifty different visitors. One was baptized and others showed a real interest.

Newmarket, Ont.: About 150 were present for the parents night on April 10.

An Island For God

by Brodie Harrell

Manitoulin in the Indian language means "God's Island." The church at Ice Lake intends to convert this into a fact as well as words. Christian students from the University of Alabama, the University of Tennessee, and possibly the University of Auburn (Alabama) plan to come in August to assist us in making this prayer come true. They did a beautiful job last year and we expect even greater results this fall.

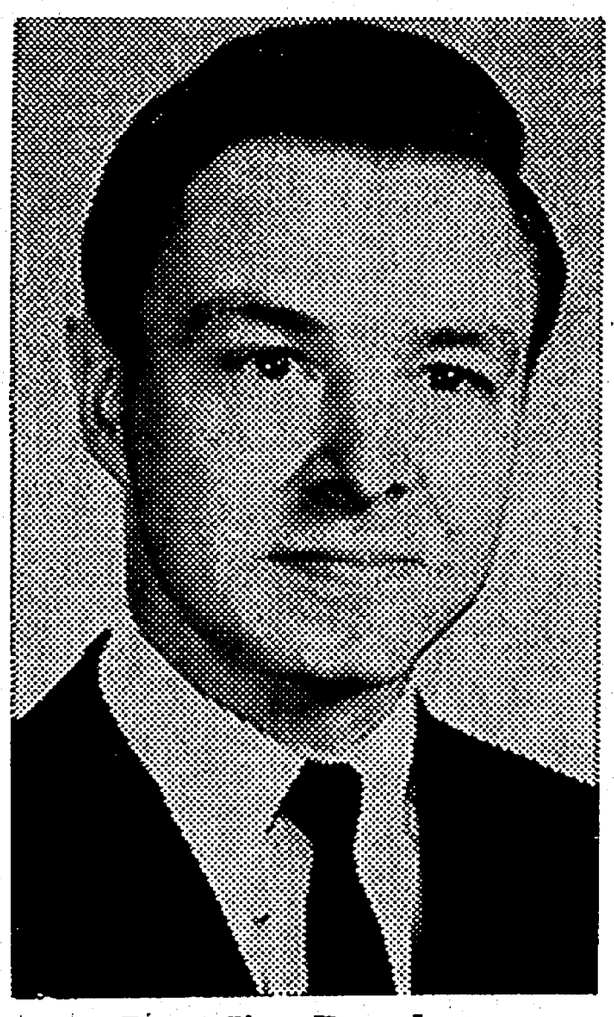
One major reason for such success was remembering that a campaign is not an end in itself. The campaign is merely a means to an end —the saving of souls. Each soul contacted was "one pearl of great price." The campaign was 'big' and 'great' because of the attention given to small things. If many miles needed to be walked to talk to someone—they were walked. If a meal had to be missed that was all right, too. Attention was given to "a cup of cold water", a small gift of affection, and most of all a show of real love. Since the students returned home many have continued to keep up a correspondence with those they studied with here. Some have even made long distance calls. The church and the Island fell in love with them.



Bro. Kenneth Reed

This year brother Kenneth Reed will conduct a gospel meeting from August 23 thru 31 while the students are here. Bringing the students to the Island was originally his idea, and he has led and promoted it ever since. Brother Reed has taught Bible since 1951 at the University of Alabama under a Bible Chair Arrangement sponsored by the University Church of Christ in Tuscalcosa, Alabama. These courses carry full university credit. Brother Reed also serves as minister for the University Church of Christ, which meets adjacent to the campus.

He is a graduate of Freed-Hardeman College and of Abilene Christian College, where he received the M. S. degree in Christian Education. In addition to his regular preaching duties and activities on the University of Alabama campus, brother Reed preaches in several gospel meetings each year and has spoken on various state college campuses during Religious Emphasis Week. In 1958 he made a study tour of Egypt, Jordan, Israel, Greece and Europe. He will be accompanied by his wife, Betty, and three children.



Bro. Jim Pounders

A major aid to the campaign last year was the wonderful singing directed by brother Jim Pounders. He will do so again this year. At that time brother Jim was associate minister of the Laurel Avenue Church of Christ and Director of the Christian Student Center serving the University of Tennessee. He received his B.A. Degree from David Lipscomb College, where he served as Senior Class Presidnt, and is completing his Master's Degree at the U of T.

Brothers Pounders and Reed are currently promoting, "Target 66", an exodus of some two hundred persons to Connecticut next summer. Brother Jim has recently moved to Tuscaloosa in order to work more closely with the project as he is going to be the evangelist when they move. Brother Pounders will be accompanied to the Manitoulin by his wife, Carolyn, and two children.

A very rare treat for us this campaign will be the use of the tent from the Appalachian Mountain Mission, headquarters in Cherokee, Alabama and coordinated by brother E. C. Maynard. This can be partitioned off into rooms and the students will conduct a V.B.S. If you are not familiar with their work you should be. It reaches as far south as Panama City, Central American, and as far north as Ice Lake. Their plans include from 100 to 150 workers — preachers, personal workers, and teachers — and quite often they are found transporting tons of clothes to Indian reservations in Arizona, North Carolina, and the jungles of the Carribbean islands. Brother Maynard would like his Canadian brethren to know that there are still some openings for tent meetings, and V.B.S. with the tent next summer. They will furnish preachers, personal workers, and teachers or you can supply your own. It is an excellent opportunity for those who otherwise may not be able to conduct a campaign. Brother Maynard will assist you in every way possible — even to the point of bringing all equipment and personnel without cost if you can't pay. Write him c/o Church of Christ, Cherokee, Alabama. But you must PLAN NOW.

The students and preachers must leave us on August 31st, but we plan to continue the gospel meeting through September 10th with another preacher.

A rather unique bit of transportation for our campaign is the Land Rover which the University Church of Christ purchased for my use. As

(Continued on page 17)

"Gateway Campaign"



It seems that we are living in the age of space travel, moon shots, and CAMPAIGNS FOR CHRIST. From the special issue of the Gospel Herald, you can see what I mean. These special efforts have proven their effectiveness wherever they have been held. I know of no better way to reach the lost. The amazing thing about all these efforts is that there is enough personnel for each one.

I know that in North Bay there has been nothing to thrill us more than getting ready for the "Gateway Campaign".

It all started last fall when Brother Steve May suggested that he thought he would be able to get ten or fifteen workers to come to North Bay this year from Freed-Hardeman College to help in a special effort to reach the lost.

Freed-Hardeman Group Grows

Instead of the original ten or fifteen workers, some thirty are now planning to come. This growth came mainly through the prayers and efforts of Steve May. Under his direction meetings were scheduled, posters placed all over the campus, a display prepared for the lectureship, etc.

Another step forward came when Brother Elvis Huffard agreed to serve as faculty advisor for the group. His valuable suggestions and advice have aided greatly in the group's preparation to come. Brother Huffard will be coming to North Bay with the group although he cannot stay for the entire time.

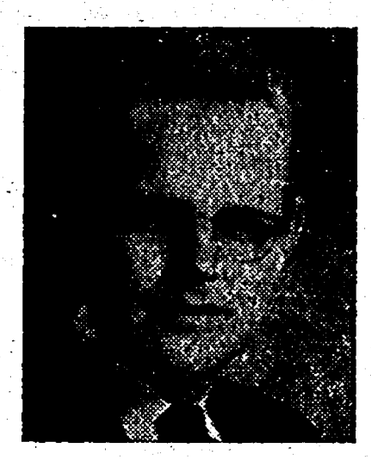
Herald Of Truth Speaker Featured

Mr. John Allen Chalk is to be featured speaker for the Campaign. He is the outstanding young evangelist who just recently was: (1) Chosen as man of the year in Cookeville, Tennessee (where he preaches); (2) Chosen as the newest speaker on the Herald of Truth Television series; (3) Chosen to highlight the David Lipscomp College lectureship and Abilene Christian College lectureship; (4) held a meeting for the Highland church of Christ in Abilene, Texas which resulted in 225 responses; (5) held a meeting in California where 150 responded to the invitation; and (6) also just recently returned from a trip into the Holy Land.

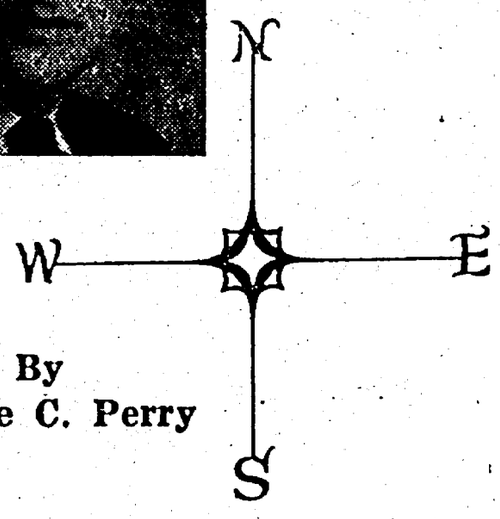
Bro. John Chalk



(Continued on page 16)



HERE AND THERE



By
Eugene C. Perry

The Herald of Truth comes to British Columbia by radio beginning on May 16. It will be heard each Sunday morning from Blaine, Washington on station Kari, both AM and FM. Times will be 7.05 to 7.30 at 550 on the AM dial and 8.30 to 8.55 at 104.3 on the FM dial. Station coverage is from Everett to Powell River, serving a listening area of 1¾ million people. The station broadcasts only religious programs. This program is being carried on sustained (free) time by the station.

We are expecting an announcement soon concerning the Herald of Truth on T.V. in this area. — The Oak Leaf.

Vancouver, B.C.: Four placed membership on April 18.

Creston, B.C.: "Plans are under way for a V.B.S. encampment at Kootenay Lake in the Kuskanook area, August 1 to August 8. Teachers and a preacher will be announced later. It would be appreciated, if those planning to attend would contact me soon. This is about 18 miles from Creston, B.C. Write to George Clarke, Box 532, Creston, B.C.

Westlock, Alta.: Meetings are now being held in Memorial Auditorium at 3.30 p.m. each Lord's Day.

Edmonton, Alta.: It has come to our attention that brother Dean Hotchkiss who gave up secular employment last fall to move to Lubbock, Texas to prepare himself for full-time Christian service is in need of financial assistance. Paying College fees and housing and feeding a family is a real strain on the amount he gets for part time preaching and he will need additional funds to move back to Canada where he takes up work at North Battleford this summer. Those wishing to encourage this venture of faith should send donations to Don Fester, Box 744, St. Albert, Alberta or to C. B. Hotchkiss,, Box 585, Beamsville, Ontario.

V.B.S. supplies should be ordered as soon as possible as some of the series we have advertised are already out of print. We still have a good stock but will fill orders on a first come first served basis.

Winnipeg Campaign: Word has been received of the results of the 10 months of concentrated effort. During the week of the meeting in the Playhouse Theatre, April 11-18, there were fifty-one who responded to the invitation of the Lord. There were twenty-nine baptisms, fifteen who pledged themselves anew to the Lord's service, and seven who came to ask to study the scripture further. One lady was immersed into Christ on the Wednesday evening following the close of the meeting. There were seven baptisms during the nine months preceding the downtown meeting.

Besides this many friends have been made and many good contacts have requested home Bible studies. Many brethren have been trained in Cottage Meeting work and are working harder for the Lord than at any time in their lives. The feeling is that as many will be led to the Lord during the follow up as obeyed the gospel during the downtown meetings.

The Jim Johnsons have embarked for India and will soon be busy in the work there. Murray Hammond will join the team of workers who will work in the campaign in Liverpool, England this summer. He will need support for this venture.

Portage La Prairie, Man.: Jim Hawkins of Victoria was recently in a meeting at this place.

Ice Lake, Ont.: The Ice Lake congregation was thrilled last Wednesday, May 5, when Mrs Louisa James (formerly Mrs Dearing) confessed her neglect of the Lord's will and asked to be restored to the Lord's body. We pray for her spiritual well-being.

It has been a good winter with four baptisms and two restorations.

Six of our young folks and myself traveled to Great Lakes Christian College for the Youth Rally in May. We all thought it was "the greatest"! In addition to the many stiring sermons, we enjoyed a trip to Niagara Falls and a few minutes spent on the U.S. side of the border. It was a first for five of the seven. Thanks to G.L.C.C. — C. Brodie Harrell.

Herald of Truth: "It is interesting to note that Barrie, Parry Sound, Huntsville, North Bay and Swift Current are now listed as Canadian stations carrying the Herald of Truth." A lady suffering with cancer in the North Bay hospital recently requested baptism as a result of hearing this program. We understand that she was immersed by brethren Jones and Hazelip on a stretcher.

Barrie, Ont.: One young man was baptized on April 27.

Four of the Faith Corps personnel who will be moving to Barrie this fall will visit the congregation on May 30. They are Tom Blake, Carolyn Fawcett, Shirley Campbell and Karen Van Rheenan. There is now a possibility that the fifth will be a trained sign-language worker who will carry on in teaching the hard of hearing after this work is begun by the McKissicks of Dallas in the June campaign.

Griersville, Ont.: W. Jones held a meeting May 10 to 18.

Heathcote, Ont.: W. Hazelip of Collingwood will be in a meeting May 30 to June 4. He is presently in Rome, N.Y. in a meeting.

Sudbury, Ont.: The 23rd of May is the occasion of the fifth annual fellowship meeting of churches in the north being held at Sudbury.

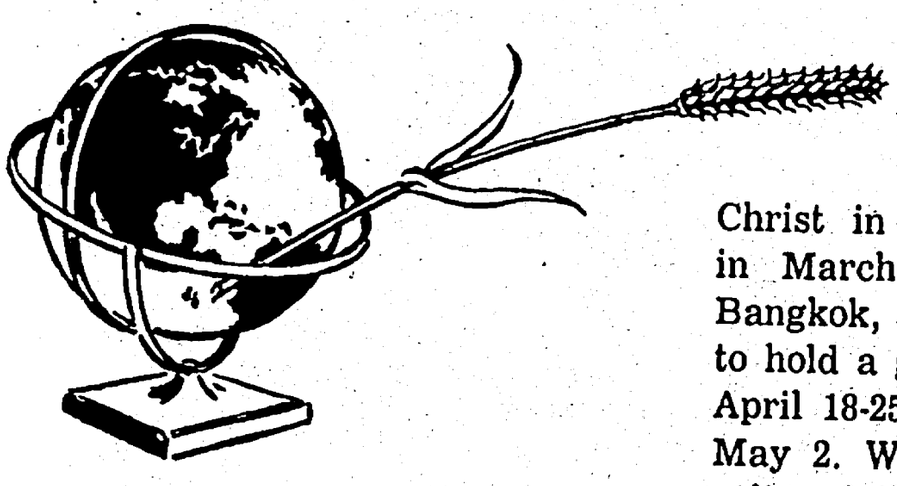
Meaford, Ont.: This church will continue its support of the Herald of Truth. Leonard Bailey will speak on June 6 and show pictures of the work in northern Rhodesia. These pictures will be shown in Beamsville on Friday night, June 11. The Meaford church is planning its V.B.S. for July 19-23.

Owen Sound, Ont.: F. Jenkins of Memphis, Tenn. will be in a meeting in Owen Sound, June 6-11.

Toronto: A bus is being chartered at $29 per person for the trip and overnight accommodation to take

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS



DOMINICAN REPUBLIC

The following report has been received from Bro. Stanley Morgan, minister of the church in Santo Domingo. Brother Morgan was in Los Angeles briefly, but had not been forced to leave the country and planned to return immediately.

To his knowledge at that time, his wife, children, and all other Christians in Santo Domingo were safe from immediate danger, and the rebel forces had not expressed anti-religious sentiment yet.

He said food and clothing were badly needed for distribution, and can be given out through the church. All clothing, for all ages and for both men and women, must be of summer weight, and foodstuffs should be non-perishable. Packages should be sent to the Church of Christ, 1094 East 4th Ave., Hialeah, Florida, from which point they will be sent to the Dominican Republic.

The church in the Caribbean republic dates back two years when Brother Morgan, a native who had been a denominational preacher, returned to Santo Domingo and organized a church which meets in the heart of the city. It has an attendance of more than 100.

In addition, there is a small church which meets in one of the suburbs, and requests have come in from five other cities for evangelists from the church of Christ to come and work. The problem has been that Brother Morgan is the only full-time worker in the country.

However, two other natives, Bro. Prebisterio Henriquez and Bro. Cesario Rijo, are studying in the preacher training school for Latin Americans in Lubbock, Texas, preparatory to returning to work in their own country.

Brother Morgan's address is Box 1187, Santo Domingo, Dominican Republic.

PAKISTAN

One was baptized into Christ in Karachi, West Pakistan, in March. Bro. Bob Davidson of Bangkok, Thailand, was scheduled to hold a gospel meeting in Karachi April 18-25, and in Lahore April 26-May 2. We have not heard the results of these services.

Bro. and Sis. Donald Petty of Lake Jackson have received their visas to go to Pakistan as missionaries and expected to arrive there by the end of May. They will be living and working in Lahore. Bro. Gordon Hogan, who has been home in the United States on a visit, plans to return to Pakistan in August.

PANAMA

Bro. James R. Holland has just completed a trip through northern Panama where he held gospel meetings with three of the four churches in Bocas del Toro province. Three men were baptized in the Sixola River, boundary line between the Republic of Panama and Costa Rica, and were added to the Lord's church and the congregation which meets on United Fruit Company's Farm 51. In Almirante, one man was baptized.

Because of the work of native Christians along the Panama- Costa Rica border, a congregation has been established in the village of La Laguna, in Costa Rica. There are six Christians in the village, and an average of 16 people are attending worship services and studying the Bible with them.

Brother Holland, who held the meetings, preaches for the church in Balboa, in the Panama Canal Zone.

SPAIN

The first conversions in Spain have been reported by Bro. E. J. Sumerlin, who has been traveling among the small native congregations in that country. The new Christians are Bro. and Sis. Braulio Perez, who had been attending the English - language worship services in Madrid, where there is no native church. The young couple had previously attended services of the church in Caracas, Venezuela, where they lived before emigrating to Spain.

Bro. Perez is a medical doctor doing post-graduate studies at the University of Madrid. He will complete his studies in June and is considering remaining to practice medicine in Madrid rather than returning to Caracus, in order that he may help the Spanish churches more.

SWITZERLAND

A recently-passed law in Switzerland may bring about the explusion of all foreign missionaries in the country. Already a young German preacher for the church of Christ in Lucerne, Bro. Dieter Baltaz, has had to leave the country, and Bro. Bob Wilkerson, an American who had worked with the churches in Switzerland for a number of years, has not been allowed to re-enter the country after going to Munich, Germany, for a short time.

Only one evangelist, Bro. Hans Grimm, a veteran German preacher, has received a permit to stay and work in Switzerland for an indefinite period.

It is reported that hundreds of denominational workers have already been expelled.

POLAND

One of the Polish evangelists, Bro. Jozef Naumiuk, pioneer in the restoration movement in that country, became seriously ill, and doctors refuse to attend him. He passed away on May 12.

Bro. Henryk Cizek, a co-worker, wired that Brother Naumiuk had "a blood effusion into the brain" which left his left side paralyzed. He also had pneumonia.

Brother Naumiuk has been jailed several times by the Communist Government of Poland for his religious activities, and presumably doctors were afraid to have anything to do with him.

PUERTO RICO

The Cockrell Hill church in Dallas, Texas, has opened a Bible training school, called Caribbean Christian College, in San Juan, Puerto Rico, for the purpose of training native evangelistis to work in the Caribbean islands. Bro. John P. (Jack) Fogarty, who has conducted tent meetings throughout the area for the past four years, will direct the program.

CENTRAL ONTARIO

(Continued from page 4)

may remember that the closing words of this stanza are "Come and reign over us, ancient of days." It now appears that again this year Barrie Boardcasting, which is the company operating the radio and television facility in Barrie, will add a generous measure of public service announcements to those which we buy. The newspapers in each area offer some reduction in rate to churches. Ads began in newspapers shortly after May 1. Councils in each of the municipalities have given permission for suspending large and attractive banners across principal streets. Other advertising will include signs on church property, placards, large buttons reading "LET CHRIST REIGN" for each campaign worker, bumper stickers and about 15,000 full-colour brochures to be distributed from door-to-door by workers.

SPECIAL-FEATURES

There will be a number of special features in the campaign. First of all we know that we are venturing out to have simultaneous services. It is true that we could be helping one another in attendance under a different arrangement, but after the success of last year and the realization that we do not really want to fill our meeting houses with our own people, we are resolved to proceed. The order and arrangement of most of the night services will be unusual. A relatively brief and pointed lesson will be presented by a different speaker each night. There will be a time set aside for exhortation to obey the gospel, and a panel discussion to answer questions from the audience and to discuss headline religious problems. The particular talents of individual workers will be used to the fullest extent. Some will be excellent in using the telephone, and extra telephones will be installed in all locations. Telephone lists are already under preparation. Some workers are best at making the original contact, and some at following up with the prospect. Others do their best work at bringing that prospect to that point of complete obedience to Christ. Whatever abilities God has given the campaigner, we will do our best to make use of it.

There will be frequent get togethers of all of the workers of the four areas so that we may share experiences and gather inspiration. Each day of work will begin with a devotion and worship. Some special worship services, including sunrise breakfasts, are planned.

The formal beginning of this campaign will be on June 9 at the Barrie building. Visiting workers, Ontario brethren, and members of the four churches along with local guests, will come together at eight o'clock. Some television, radio and newspaper coverage of this meeting is expected. The guest speaker from Ontario will be Brother Blenus Wright and there will be a response to his remarks from Howard Wakefield of the U.S. workers. Some special announcements concerning the future of the Barrie work will be made at that time. Those who were present will recall this meeting of last year, that it was well worth attending.

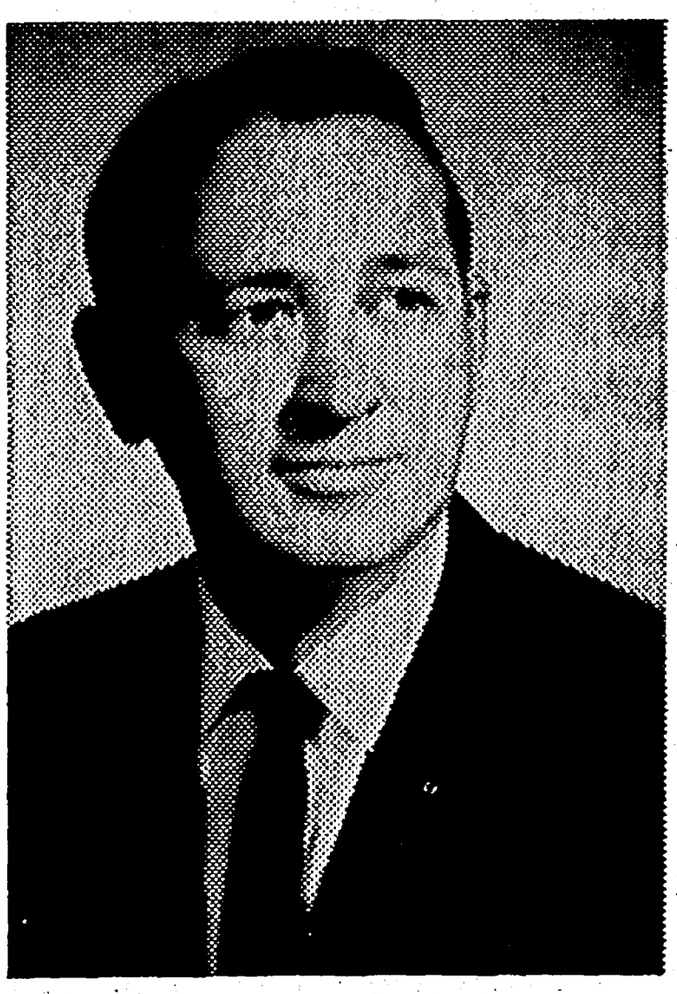
FOUR CHURCHES

In each of the four congregations an excellent foundation exists for this *season of harvest*. Collingwood has definitely secured space on the main thoroughfare as an office from which the campaign will be operated. Since last year they have bought and paid for new property upon which to build a building. There have been additions in number and in spirit, and there is a firm resolution to do this work well.

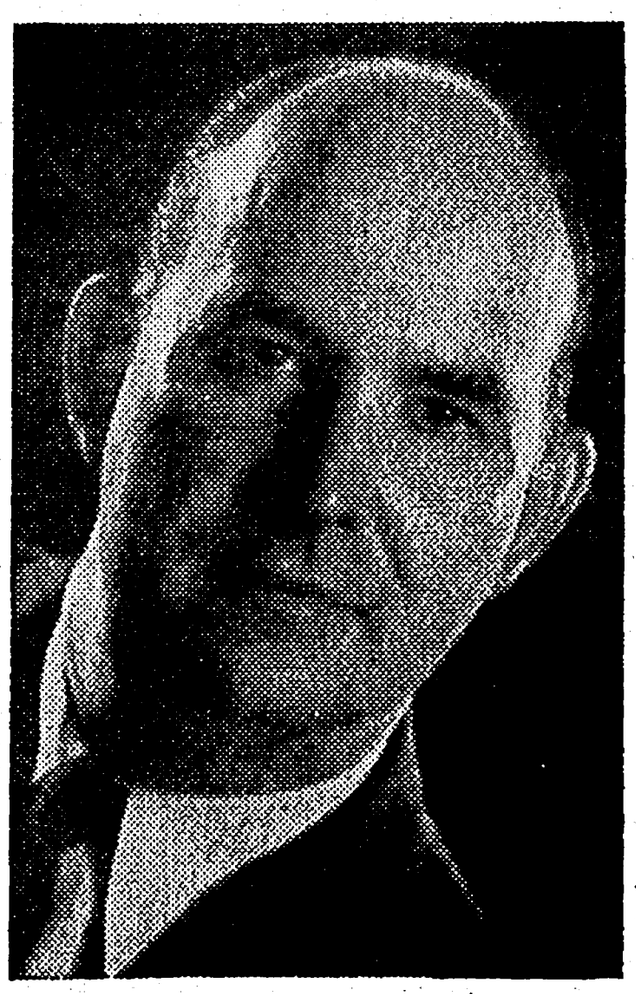
In Barrie several have been added by baptism and by placing of membership since last year. There is a new prayerful enthusiasm among the members, and a generous spirit of sacrifice has already been evident. Additional property has been purchased for the expansion of the Barrie work, and Faith Corps workers who will be moving into Barrie this fall will be visiting the Church around June 1.

Since last year's campaign Magnar Knutson has come to work full time with the congregation at Newmarket. There have been a number of baptisms (membership has tripled) and planning for this year's effort has been thorough and prayer-

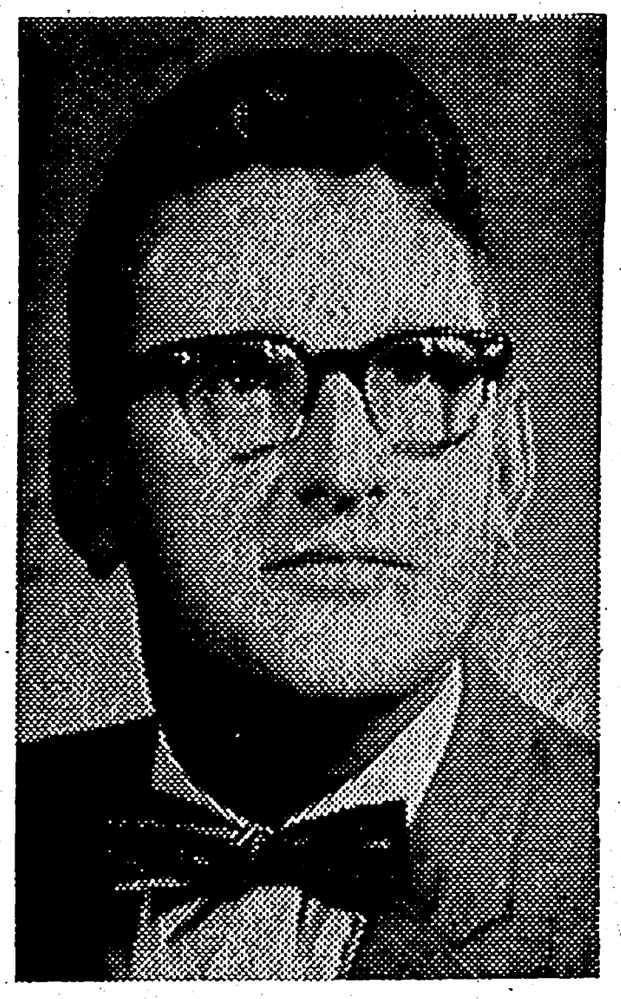
(Continued on page 17)



Bro. Joe McKissick



Bro. Dewey Shaw



Bro. Bob Bryson

CENTRAL ONTARIO CAMPAIGN

Barrie - Collingwood - Newmarket - Pine Orchard

Let CHRIST *reign*

JUNE 9-27

RALLY - 8.00 P.M. BARRIE BUILDING, JUNE 9!

HELP US PACK THE BUILDING FOR THIS KICK-OFF

WORKERS FROM —

- Valdosta, Georgia
- Chattanooga, Tennessee
- Bowling Green, Kentucky
- Dallas, Texas
- Ontario Points

Your Prayers and Participation Are Welcome!

Write Any Of The Above Central Ontario Congregations
At Their Herald Listing

CHRISTIAN FELLOWSHIP WEEK CIVIC HOLIDAY SPECIAL DON'T MISS THIS — CAMPAIGNS: A PANEL DISCUSSION

H. Ralph Perry

Churches of Christ are poised for some well planned and powerful programmes of personal evangelism and preaching this summer. Probably more committed workers for Christ will be knocking on doors and teaching people and more sermons preached in south and central Ontario than in any other period in modern restoration history. Campaigns are being conducted in Windsor, Niagara Falls, Port Colborne, Barrie, New Market, Pine Orchard, Collingwood, North Bay, and Port Arthur. 75 campaigns are planned for the New York, New Jersey, Connecticut area with over 1000 workers.

We anticipate some thrilling results for Christ. The final meeting of a recent campaign in Winnipeg resulted in 29 conversions to Christ and 22 others responded to the invitation. Wesley Reagan tells the exciting news of the final night in these words, "Eighteen people were baptized the night of April 18 as William S Banowsky preached the final night of the "Christ for Today's Crisis" campaign in Winnipeg. Half of the converts went to the baptistry in garments still wet from previous baptisms." Last year 22 (?) were baptized in campaigns in central Ontario and 18 in Edmonton, Alberta.

Most of the workers are coming from the U.S.A. Some Canadian brethren are going to be deeply involved in some of these. More and more of us should become activated in reaching the lost for Christ. We need to conduct campaigns for Christ in various needy and unevangelized areas of Ontario and Canada.

On Civic Holiday, August 2nd at 2:30 in the afternoon a valuable panel discussion will be conducted on "Campaigns for Christ". This is a special of Christian Fellowship Week at Omagh Bible School. This will be just after most of the campaigns in Ontario will be completed. Canadian brethren with some experience will appear on the panel. Topics to be discussed will be: *Promotion, Preaching, Personnel, Work.* Wesley Jones will chair the discussion and tentative plans call for the other panelists to be Clyde Lansdell, Warren Whitelaw, Max Craddock, and Magnar Knutson, if possible.

Elders, deacons, preachers, church leaders, you cannot afford to miss this. Many of you will be involved in campaigns and need to hear this discussion. Encourage Christians everywhere to attend.

This same day Blenus Wright will deliver a lesson "Enlarge through Dedication" at 10:15 a.m. Wesley Jones is scheduled to address the assembly at 8 p.m. on the topic, "Enlarge through Vision."

Let us make this a profitable and thrilling day of fellowship, instruction, and motivation. We will be looking for you at Omagh, Civic Holiday, August 2nd. Bring basket lunch.

THE GOSPEL TO PETERBOROUGH

by Gordon Dennis



The Lord willing, the church of our Lord will begin meeting in the city of Peterborough, Ontario on the 4th of July 1965. At the present time brother and sister Jack Maddocks are living there. We plan to move there when our children get out of school in June, so as to start working there the first of July.

I have now completed eight years with the church at Huntsville. We believe that it will be in the best interest of the Lord's work for us to move to Peterborough and begin the church in that city of 53,130 souls. We have for some time been conscious of the need for establishing the church of our Lord in Peterborough, which is ideally situated about 87 miles north east of Toronto. It is on the edge of a vast tourist region to the north, good agriculture to the south, with 97 different industries within the city, as well as a university, teacher's college, and business college.

Two ads offering correspondence Bible lessons have already been in the Peterborough paper, with 18 responses. We are thankful to a loving heavenly Father for the way our plans are materializing so smoothly for our move. We are thankful too, for the confidence which many brethren have shown in us, in promising to help with our support and work. Our personal support is already all promised. Our many thanks to the brethren at Jordan, Ontario; Birmingham, Alabama; Sarnia, Ontario; and brother and sister Bert Dearing of Chapleau, Ontario for promising to look after our personal needs. We would like to raise enough now to purchase song books, signs, Gestetner duplicator, tracts, and do as much advertising as possible, and so on. If you are able to help with any of these items please let me know. We would like to have sufficient equipment so that the church in Peterborough can get off to a good start.

Do any of you have friends or relatives living in or near Peterborough? If so, please let me know so that we may contact them. My present address is Box 478, Huntsville, Ont. Should any of you be vacationing in the Kawartha Lakes Tourist Region we will look forward to having you worship with us in Peterborough. Please watch for further notice concerning our work there. We will let you know our address, and also the address of the meeting place for the church as soon as we are able. We will send out a special invitation along with this information as soon as it is available, and hope that many of you will be able to come and worship with us on the 4th of July.

Brethren, please remember this new work in your prayers, please come and visit us when you are able, and please assist us in any way you are able to get the required equipment so the work will get off to a 'flying start' in Peterborough. God will bless all you do in His service.

All Day Meeting, July 4, 11 a.m., David Johnson; 6.30 p.m., Norman Midgette; song service and short speeches at 2.30.

ATTEND THE —

ANNUAL JUNE MEETING

WHERE —

E. L. CROSSLEY SCHOOL
No. 20 Highway
Near Fonthill, Ontario

WHEN —

JUNE 13, 1965
Services - 11 a.m. - 2:30 p.m. - 7:00 p.m.

SPEAKERS —

BROTHER STANLEY McINERY, Livingston, Tennessee
BROTHER W. L. CRADDOCK, Massillon, Ohio
BROTHER BILL HEINSELMAN, Canton, Ohio

BRING YOUR BASKET LUNCH AND STAY THE DAY. COFFEE, TEA AND MILK WILL BE PROVIDED

CHURCH of CHRIST
Welland Avenue
Fenwick, Ontario

W. L. Craddock
Speaker
Massillon, Ohio

CHRIST FOR THE WORLD

CHURCH of CHRIST
700 Steele Street
Port Colborne,
Ontario

Bill Heinselman
Speaker
Canton, Ohio

CAMPAIGN
JUNE 14 - 25

"COME OVER TO WELLAND COUNTY AND HELP US"

Canvass — Help us daily in our door to door work. If you can come and help us for a day or more. Please contact us soon.

Attend — Services nightly, including Saturday, at 8 p.m. in both Fenwick and Port Colborne. Your attendance at these meetings will lend much encouragement.

Pray — Continue in prayer for God's watch and care over all who work in this endeavour for the Glory of God.

Address all correspondence to: **MAX E. CRADDOCK, Box 90, Fenwick, Ontario**

A GREAT VACATION "ENLARGE"

A spiritually stimulating and a physically relaxing experience is in store for those who attend Christian Fellowship Week at Omagh Bible School. The dates are August 1-6.

Daily swimming for all in the new swimming pool. Various outdoor recreational facilities and equipment are on hand. We hope to have organized sports this year. Trips to nearby sites of interest are planned. There is a good golf course close by for those interested.

You can hardly find a cheaper vacation financially. When you consider the fellowship with Christian people and the vigorous church leaders who will be there, you just can't affort to miss this. Plan now to spend *part* of your vacation at Omagh, August 1-6.

Those who cannot attend for the whole week are encouraged to be present on Civic Holiday for the challenging day's programme. (see back). Drive to camp each evening for the lectures and association.

The cost. Room and board is only $12.50 for adults and youth, 12 and up. Charge for children is according to age. There is no charge from birth to five years. Five years ($5.00) and up to 12 pay $1.00 for each year of their age.

Those who bring camping equipment and cook their own meals pay just $1.00 a day.

We look for you August 1-6. Come and enlarge your vision and usefulness to our Lord.

NIAGARA CAMPAIGN

(Continued on page 6)

locally as "KNOW YOUR BIBLE CAMPAIGN". Tracts, Vacation Bible School literature, Bible Correspondence courses, Visual Aids, and all advertising will be done with "Know Your Bible", as the theme.

One of the outstanding features of the campaign is sure to be the "Victoria Park" preaching services. These are scheduled for Sundays, June 27, July 4 and July 11 at 3 p.m. Victoria Park is directly opposite the American Falls.

We solicit the prayers of all and pray for an outstanding summer in campaigning for Christ throughout the Dominion. "The Christ we will not share, we cannot keep."

"GATEWAY CAMPAIGN"

(Continued from page 9)

The people of North Bay are already introduced to Brother Chalk by seeing him each Sunday on the Herald of Truth television series which is shown over the North Bay station.

Bill Oakley-Personal Work Director

Brother Bill Oakley from Wichita, Kansas is to serve as personal work director for our Campaign. He was in North Bay last year to assist in a Gospel Meeting. He is therefore acquainted with local problems. He is bringing two other workers.

Other Personel

(1) Brother Jim Carter from East Detroit, Michigan is preparing our newspaper advertising.

(2) Brother Brodie Harrell, Ice Lake, Ontario is preparing television and radio ads.

(3) Brother Louis Pauls, Meaford, Ontario is in charge of keeping records. I know of no one who has done more in preparation for this Campaign than Brother Pauls.

Workers

We have an elder and deacon coming with their families from the Homewood church of Christ in Birmingham, Alabama (supporting church). Some twenty workers are to come from across Ontario in addition to workers from Michigan, Ohio, Minnesota, Indiana, Tennessee, Alabama, Georgia, Texas, and Mississippi.

Advertising

As was reported in last month's Gospel Herald, extensive radio, television, newspaper, and bill-board advertising is planned. At the height of the Campaign we will be having five television spots per day and full page ads in the newspaper twice a week (as well as daily smaller ads).

General Information

1. Name of Campaign—"Gateway Campaign".
2. Theme—"Christ for the World and the World for Christ".
3. Dates—May 30th through June 27th.
4. Public Meetings—June 7th through June 18th.

Our Greatest Need

PRAYER, PRAYER, PRAYER, PRAYER, PRAYER. Will you help? Come if you can.

by Clyde Lansdell

Now in Alberta and Ontario:

IF YOU DON'T DRINK

...pay less for your auto insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Established in Ontario in 1956, Abstainers' Insurance Company recently extended operations to Alberta. About $2,000,000 in premiums have been written.

In Alberta write for a list of our local agents.

In Ontario mail this coupon:

Please send full information on Auto Insurance for total abstainers. A7

Name.....

Address.....

.....

Age....Occupation.....

Make and Year of Car.....

Used for Pleasure....Business....

Used to Drive to Work ☐

If so, One Way Distance.....

Age and Sex of All Drivers.....

.....

My Present Insurance Expires.....

17-109

ABSTAINERS' INSURANCE COMPANY

24 Peel Street, Box 444, Simcoe, Ontario

*IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

AN ISLAND FOR GOD

(Continued on page 8)

ou see it has a snow plow attached



which helped me to move more freely last winter in contacting the many persons who asked the students for someone to study the Bible with them.

If you would like to come during our campaign we have a very nice motel available with a special price, lodging, two hot meals, and a sack lunch each day for $6.50 per person. If you can bring any equipment such as film strips, projectors, etc. we can use them.

Campaigns involve thousands of dollars and hundreds of people. Too big? Too costly? Impossible? We kept singing "I know the Lord will find a way for me" — He always did — He always will.

CENTRAL ONTARIO

(Continued from page 12)

ful. Space has been secured in the heart of Newmarket as a base of operation. The Huron Height High School on East Davis Drive will be the scene of the night services Monday through Saturday. Campaign headquarters have been arranged for both Pine Orchard and Newmarket in the heart of town. On Sunday nights the services will be conducted at the Maple Leaf School where the Church customarily meets.

A building remodeling which has been under way at Pine Orchard for sometime has continued to the completion of a new baptistry. With the cooperation of the Newmarket brethren, drapes have now been installed around the baptistry, and plans are being made for a generous mailing of literature into the community before the campaign starts.

All four congregations have enjoyed additional strength from the Herald of Truths television series which is now being sen on channel 3, and a fine spirit of good will prevails among them.

Some of the gospel preachers and elders which we know about who will be coming to work in the campaign are: Joe McKissick of Dallas, Texas; W. O. Mitchell of Flint, Michigan; Bob McCready of Knoxville, Tennessee; Dewey Shaw, Missouri; David Johnson, Elders, and some members of the Fennel Avenue Church is Hamilton, Ontario; several Elders of the Church from Valdosta, Georgia, and Bowling Green, Kentucky.

Woodrow Hazelip
Wesley Jones
Magnar Knutson

NEWMARKET NEWS

"We have many reasons for rejoicing in the progress that the work here is making.

Our Sunday School attendance reached an all time high this month of 98 present.

Cottage meetings continue at the rate of three to four nights a week besides some studies during the day. We are happy to report the baptism of a fine young couple into Christ on May 16th. We welcome Brother and Sister Pospichel into the fellowship of the Lord's people here in Newmarket. They received their teaching principally through the cottage home studies (several of which were in their home). There are others who are not far from the kingdom of God.

We look forward with great anticipation to a real fruitful season during the period of our Central Ontario Campaign of June 9 through 27.

Please pray for us and the continued growth of the church here.

—M. J. Knutson

HERE AND THERE

(Continued from Page 10)

a load to the **World's Fair** for the July 4th week-end. **Strathmore Blvd.** V.B.S. will be August 30 to Sept. 3. **Gerald Montgomery of Detroit** will show slides of the **Holy Land** at **Fern Avenue** in **Toronto** on the evening of May 28. **Floyd Lord,** new minister at **Bayview** assumes his duties there on July 1.

Jordan, Ont.: The **Jordan Journal** has reported four baptisms in recent issues.

Ajax, Ont.: The dates for the V.B.S. are from July 19-23 and 26-30. A protracted meeting with L. Wesley Jones will take place Aug. 11-20.

Brian Boden and Stanley Jackson have been employed by the congregation for the summer to do personal evangelism. Two young boys have recently put on Christ in baptism through Bible school teaching." — **Brian Boden.**

Montreal, Quebec: We understand that something over 160 attended the formal opening of the new building in **Lachine** on May 16th. **K. Thompson** of **Beamsville** began a meeting there on that date. There will be a meeting in **French** at the "Salle Chopin" May 30th through June 4th with **Owen Aikin** of **Quebec City** as the speaker.

Huntsville, Ont.: V.B.S. is planned for the last week of July. The **Gale Millers** of **West Virginia** are to be there to help again this year.

London, Ont.: Bible class attendance reached a high of 111 in April. The average for March was 102.

St. Catharines, Ont.: Two young people were baptized the last night of the meeting held by **W. Jones.** One will be a member at **Tintern.**

Beamsville, Ont.: A G.L.C.C. student from **Montreal** was baptized on April 29th and one from **Owen Sound** in the middle of the night on Tuesday, May 4.

Fenwick, Ont.: One young man was obedient on May 9.

Halifax, N.S.: The church at **Orange, Texas,** which provides support for **W. Hart** in **Halifax** is overseeing **Project: Nova Scotia '66** in which it is the goal to move a group of Christian families to **Halifax.**

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., ph. 433-3723, Sun. 10:30 and 11:15 a.m., 7:00 p.m. Thurs. 7:30 p.m. E. P. Lake, ev. Ph. 521-1102. M. J. Hope, sec. 758 Monana Rd., Richmond, B.C. 277-8512.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodle, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays. 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Tues. 8 p.m. Ladies' Bible Study. Sec. A. T. Pureell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E., W. Dale, ev., Beamsville.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-118

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 10:30 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Roy Clarkson, sec., Box 382, PL. 693-1018 sec.

NANAIMO, B.C.
1728 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6, HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 75 Summitcrest Dr., Weston. Ph. 241-2393.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
Oddfellow's Hall, 10, 11 a.m., 7 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, Harry Cosby, R. 1 St. Ann's.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

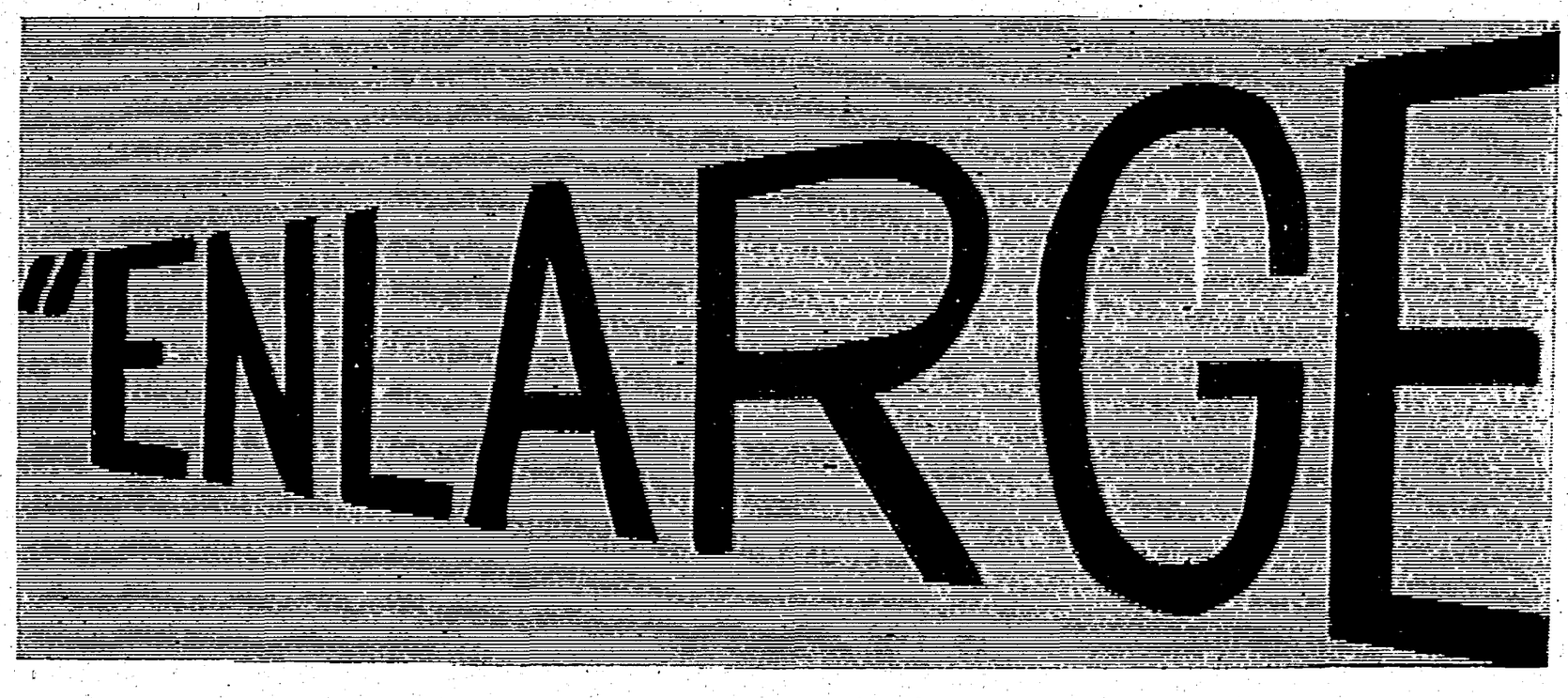
WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

You Can't Afford To Miss This . . .

GREAT VACATION



THY BORDERS" Exodus 34:24

STIRRING MESSAGES: "ENLARGE THROUGH

- Personal Work — J. Whitfield
- Visitation — D. Hearn
- Stewardship — R. Miller
- Planning — D. Johnson
- Study — G. Ellis
- Training — E. Perry
- Bible School — W. Whitelaw
- Missions — R. Palmer

SPECIAL

CIVIC HOLIDAY – AUGUST 2

"Enlarge Through Dedication" — 10:15 a.m. Blenus Wright

PANEL DISCUSSION: 2:30 p.m.

CAMPAIGNS FOR CHRIST

Promotion *Personal Work* *Personnel* *Preaching*

PANELISTS: W. Jones (Chairman), W. Whitelaw, M. Knutson, Max Craddock

"Enlarge Through Vision" — 8 p.m. Wesley Jones

CLASSES ON TEACHING

PRE-SCHOOL — J. Perry
PRIMARIES — L. Carruthers
JUNIORS — D. Ellis
YOUNG TEENS — D. Carruthers
YOUTH — K. Wallace
ADULTS — I. Zavitz

COST: Adults $12.50, Children (5 to 12) $1.00 per year of age Camping $1.00 per day

CHRISTIAN FELLOWSHIP WEEK – AUGUST 1-6
OMAGH BIBLE SCHOOL

Information, Schedule and Reservations:

H. RALPH PERRY, 53 Tewksbury Crescent, London, Ontario

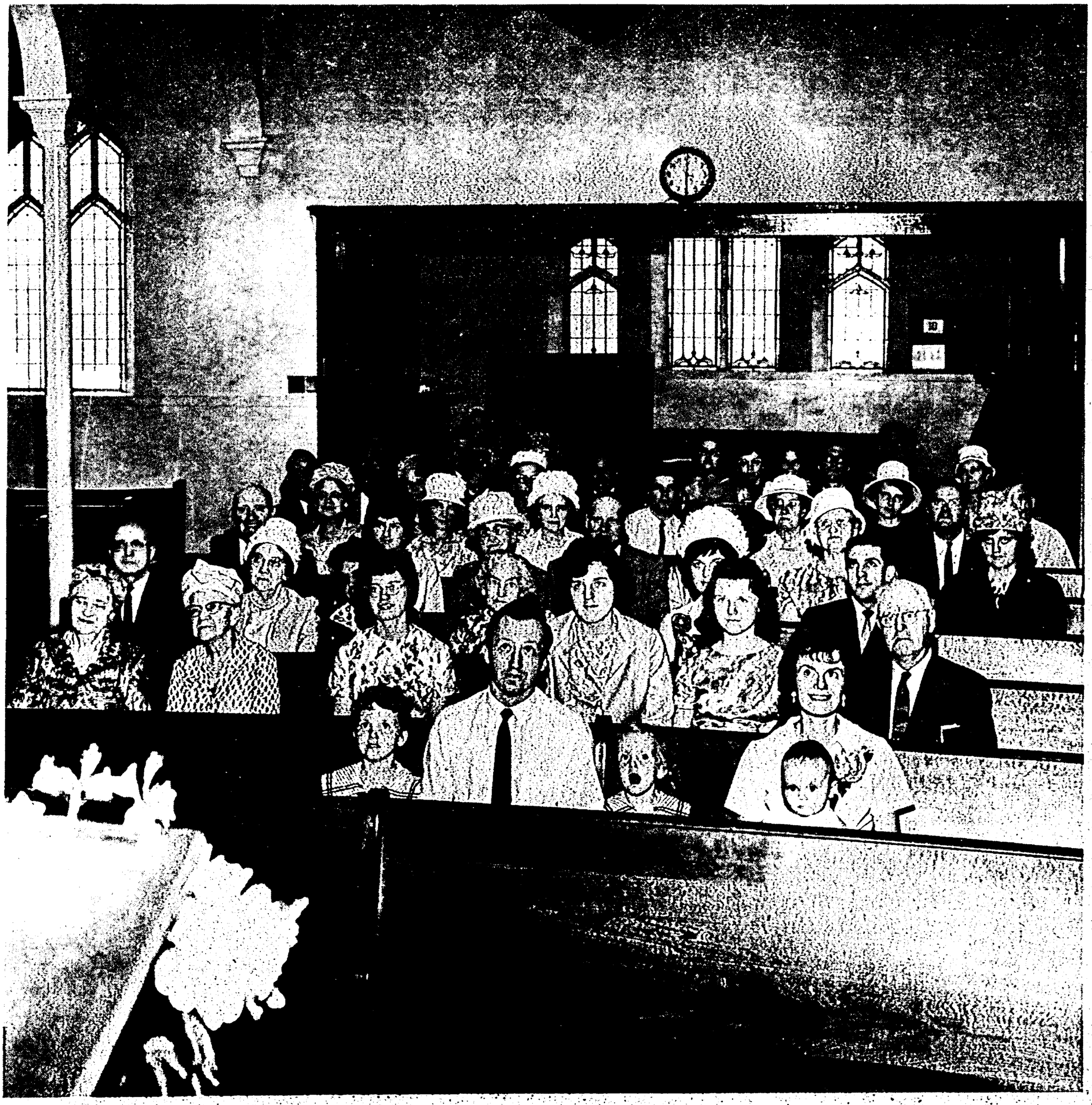
(Note: At press time a number of persons have not yet accepted their appointments but we anticipate that most will be able to be present as scheduled)

Gospel Herald

Featuring the Merger of Two Toronto Congregations

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31, No. 7 BEAMSVILLE, ONTARIO July, 1965



"Our Faith looks up to Thee"

ADVENTURES IN FAITH

L. Wesley Jones

There was a time when we thought a congregation should "swarm" as soon as it had enough members to pay the bills in two places. We suppose that no one ever attempted to prove by the Scriptures that this is the proper way to grow. It was a matter of judgment, and the question of whether Churches should emerge or unite is a matter of judgment. We rejoice to see the older trend reversed and smaller congregations getting together. For this reason among others we salute the brethren of Fern Ave. and Maplewood for the adventure in faith upon which they have entered.

We Learn From Others

Jesus said that the children of this generation are wiser than the children of light (Luke 16:8). The *modus operandi* of the '30's and '40's is not being followed by any successful organization. The school system is the best and nearest parallel to our own. At one time good judgment demanded that schools be small and scattered, within the reach of as many as possible. Consolidation or merger is the order today when transportation is no longer such a factor. We are realizing that what was good for the educational system is good for our edification. We are learning to adapt to the times in which we live without altering God's plan for the organization of a Church.

Such a union as the two Toronto congregations have formed bespeaks an attitude toward the past and its rich memories which we cannot but praise. The locations which are being given up by each congregation hold tearful memories of hard work, pleasant fellowship, scenes of conversion and many personal sacrifices. Hence, these brethren have moved with courage and love for the Lord. They have recognized that their present locations, as rich in tradition as they are, will not serve efficiently in the Mid-twentieth Century. They have thus committed themselves to what we believe is a Bible principle—the material properties of the Church must be subservient to the Church's mission rather than the mission of the Church being limited by its properties.

The principle of compounding will now work for these brethren. You have heard "that it takes money to make money," and "that a crowd draws a crowd." There will be a spontaneous generation of new zeal and fervour among these brethren. Their activities will demand attention in the new community where they choose to work. The new congregation will quickly assume proportions making it possible for them to do mission work. They will no doubt become examples for others throughout North America who should take the same action.

In Good Company

We classify what the brethren at Fern Ave. and Maplewood have done along with the historic steps taken by those who have seen the need for a well developed class programme in our Sunday schools. Their step forward is in the category of our discovery a few years ago that our meeting houses did not need to be limited to poorly located and unattractive structures in order to be economical and efficient. The boldness of these brethren compares favourably with the faith and vision of those who first realized that the old gospel could be preached by new electronic means such as radio and television. They have outgrown their fear of becoming large without outgrowing their fear of God. They are adding to Christian achievement without adding to the Word. They are surpassing previous stalemate without forgetting the sacrifices of their forefathers. They are reaching for new goals without losing their balance of faith and judgment.

As a casual observer of the preplanning of these respective brethren through the winter '64-'65, we are partly aware of the many hours of prayer and study which have gone into this decision. We believe they have proceeded like brethren who were dedicated to the Lord and who were asking, "What will God do with us?" They have received an answer and have acted like brethren who are partners with God. The individual names of so many who have worked tirelessly, who have yielded to one another in matters of opinion, who have shown charity and good will, appear in other reports of this Special Herald. The only reason that these names are not listed on a special roll in heaven is because the most honoured of all honour rolls is that one which God keeps of *every* faithful member of his Church.

COVER

Pictured are some of the members of the Fern Ave. and Maplewood congregations, who with the help and guidance of God have united forces to sell their present buildings and to establish a new congregation in West Metro Toronto.

The congregations express appreciation to all who have contributed to this special issue of the Herald. A sincere thanks is due to Howard Anderson for photographic work, to Dan Patterson for the artwork and to the Editors of the Gospel Herald for their fine co-operation.

HERE AND THERE

Central Ontario Campaign: One lady was baptized on May 26 prior to the campaign. Over 350 gathered at Barrie on June 9th to give an inspirational start to the campaign. Plans to build a home for the aged near the Barrie meeting house were announced on this occassion. Plans are to attempt construction in 1967.

A report from **M. J. Knutson** of **Newmarket** informs us that there have been 26 responses during the campaign up to June 22. Among these have been 10 baptized and one restored at **Newmarket** bringing the membership to 47. A man and wife were obedient at this place on May 16. There have been 13 responses at **Barrie** including the restoration of Brother Watson. The 12 baptisms include three married couples.

At Collingwood crowds have ranged from 75 to 120 people with as many as 31 visitors from the community at one meeting. We anticipate a fuller report for the next issue.

COME OUT, BE SEPARATE

(REPENT) or (PERISH)

Buford E. Pitman, Red Deer, Alta.

Early in the morning when going fishing, I watched as a boy, the wonder of the rising sun over the Gulf of Mexico as a new day heralded its advent. As darkness was dispelled, the sun assumed absolute command, separating the day from the night.

As surely as God has parted day and night in his physical world, he has equally demanded a distinct separation between believers and unbelievers in his spiritual realm. The light of the gospel has beamed brightly in modern history through the Restoration Movement. Clouds have periodically appeared on the horizon, and a recurring problem for more than half a century has come to the forefront for attention in a way that cannot be ignored by either party involved.

What is the relationship between the church of Christ and the "Christian Church?" is a question asked of me very often in meeting and talking with people here in Red Deer. There is a congregation of each located in this central Alberta city. The issue that has dogged the steps of each group ever since the disruption of fellowship must now be settled once and forever more, if at all possible.

I believe, with the help of God and the sincere efforts of all who love God and believe the Bible, the next generation will face a clean slate on this score. If not, it will be mute testimony to the fallacies and failures of disobedient men who "love the praise of men more than the praise of God." On the other side of the ledger, a great multitude of believers could be persuaded to walk side by side in peace and harmony, thus bringing greater glory to God, and salvation to the only creature made in his own image, you and me.

The following information is offered as evidence as to why the present distinction must be maintained between the "Christian Church" (where is such a term in the Bible?) and the church of Christ, Mt. 16:18. Personally, I could hope for nothing more than I do now for a reconciliation, with fellowship restored on a Bible basis. BUT, "How can two walk together, except they be agreed?"

During the period immediately following the dissention over instrumental music, there must inevitably have been some trying moments, coupled with strong and very heart-rending emotional stress. It is to be hoped that brethren on both sides of the question were diligently trying to close the breach, however unsuccessful they might have been. That breach widened steadily, so that there is a "deep gulf fixed" between the "Disciples" and the church of the present generation.

Due to efforts underway, further complications might bring about a situation which will be intolerable even between the two camps of "Disciples," — "Leftists" and "Centrists" as they are called by J. D. Murch. They are more commonly known as "Cooperative" and "conservative". These efforts are described in a booklet entitled, "Freedom or Restructure?", and is published by the "Disciples." Apparently, the purpose is for the Convention to assume power and set up absolute control over every congregation; the achievement of this goal would destroy the local autonomy and put everyone under "headquarter" control.

For serious meditation on the question of fellowship, we must consider ALL the areas of difficulty, not instrumental music only. Many have the mistaken idea that this is the ONLY point of difference between us. Had the problem we are now facing been over mechanical instruments alone, there would have been no issue. The New Testament is the poorest place in the world to turn to for authorization of mechanical worship. Basically, the issue here, as in all error, lies in the attitude of people toward the Bible. It is my conviction that if the break had not come over the music question, it would have come over something else; as evidence I bid you consider the other innovations that have followed the employment of unscriptural music in the worship. It is no matter if a corral gate is opened but one inch, the horses will soon discover it and all will be "gone with the wind!"

In the absence of divine command, mechanical music does not fit into the doctrine of Christ. Without example in the early church, who would dare to justify its use in worship as being "in spirit and in truth?" Therefore, in the absence of both command and example, only the most presumptuous of men would include mechanical music as scriptural under the heading of "necessary inference." In the light of truth, it must be classified as an addition to the Bible, which is expressly forbidden in Gal. 1:8-9 and Rev. 22:18-19. Since all scholars translate the word "sing" without fail, it is indeed strange that so many disagree and would make it read, "sing *and* play."

To believe that the use of mechanical music is the only difference between the church of Christ and the "Christian Church" is as mistaken a notion as the little red hen who shouted that the sky was falling, when only an acorn had hit her on the head.

A "COMMITTEE FOR THE PRESERVATION OF THE BROTHERHOOD" of Indianapolis, Indiana, has prepared a booklet entitled, "Freedom or Restructure?" It is available to everyone, and points out some startling proposals arising from the International Convention of Christian Churches (Disciples of Christ) last October. It lists these potential dangers:

1. Ministers of various denominations, bearing credentials from Disciples' headquarters, expounding strange doctrines in our pulpits.
2. Unimmersed persons from "other churches" being certified as full-fledged members of our churches.
3. Infant baptisms approved as a regular practice in our churches.
4. Creeds, sacraments, and liturgies (speaking as the oracles of God?) or merging denominations recognized and permitted in our churches. (I assume they mean

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Gospel Herald

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— FOUNDED BY ROBERT SINCLAIR, 1936 —

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W.C.C. LOOKS AHEAD



On May 15th this editor was privileged to visit the campus of Western Christian College at Weyburn, to deliver the commencement address. It was a thrilling experience to see the 24 graduates in their caps and gowns solemnly receive their diplomas before their families and friends. Most of the graduates were members of the church. These young men and women represent a potential for service which will bring strength and vision to many congregations in the years to come.

As we were shown about the campus by Brother Wieb and Brother Andreas, it was quite obvious the school has come a long way in a few years. In 1946 it had but one small building. Today it has fifteen converted air force buildings. In 1946 only two students graduated. This year 24 were sent forth to higher education or the business world. This might not impress some who are accustomed to Christian schools in areas where the church is strong numerically and financially. On the Canadian scene this represents splendid progress.

Perhaps the most important event that happened during our visit was the decision reached by the board of directors to seek Junior College status. The target date for this major step forward was set at 1967. A year of work on the university level will be added plus advanced courses in Bible and related fields. Several needs were outlined in order to achieve the desired standing by the target date.

First, it is obvious that greater financial backing will be needed in order for the new academic goals to be achieved. The problem of financing Christian education is not easily solved. The tuition fee paid by young people for their education falls far short of paying for the actual cost of it. At Western Christian it is estimated that the charges cover only two-thirds of the total cost. This is true of most of our Christian colleges. Alumni of the colleges should remember this when they have graduated and established themselves financially.

Another vital need in order to meet the goal of Junior College work is the preparation of a qualified faculty. Plans are already taking shape to increase the qualifications of some of the present faculty to at least the Master's Degree. Other faculty members will be added. It is doubtful if many of us realize and appreciate properly the amount of sacrifice involved on the part of the dedicated men and women who staff our schools. They are usually underpaid, overworked and deprived of the kind of prestige they would receive in public school systems. Their work is a labour of love.

A third need in the preparation for the new level of work is the increase of library facilities. The step from high school to college work calls for reference works on various subjects. These are a must if the work is to succeed. Books, like everything else, have increased in cost drastically. Obviously money will be needed to acquire a good working library. The provision of good books for keen young minds is one of the most direct ways of helping to shape them. A Christian college library is one of the best places for young men and women to investigate the important questions of life.

Our visit on the campus of this fine young school impressed us with the conviction that every effort was being made to use available funds efficiently. We have been on many campuses which were more beautiful, but none that we can remember where brethren were striving harder to make the best use of all available facilities. The school is blessed with ample buildings for their needs in the immediate future. Operating funds are badly needed to meet the needs which we have outlined above. Mere land and buildings without dedicated teachers and necessary tools of learning will not get the job of education done.

The larger schools operated by our brethren are often the recipients of large sums of endowment money

(Continued on page 9)

TEACHING GOD'S WORD

Eight Practical Steps In Audio-Visual Organization

H. Ralph Perry, London, Ontario



Most of our activity for Christ could be more effective through thoughtful planning and effective organization. This is true of the purchase and use of audio - visual aids in the church's programme. Without planning and organization here much effort and money can be wasted. Worse yet is the loss of effectiveness in teaching the soul-saving gospel.

We submit eight practical steps for organizing an effective audio-visual department.

I. *Appoint An Audio-Visual Director*

Perhaps the old saying "Everybody's business is nobody's business" is overused. Yet it states a truth we must face. If someone is not appointed to direct and co-ordinate the purchase, storage, and use of audio-visual materials, what is on hand will be lost and rarely used.

Gene Getz, author of *Audio Visuals in the Church* lists seven primary requirements for the job. "(1) Dedicated to Christ and aware of the Scriptural foundation for A-V's; (2) able to spend adequate time; (3) administrative ability; (4) teaching ability; (5) working knowledge of A-V's; creative ability; (6) mechanical aptitude (if possible); (7) above all, willing to learn."

We might not find one with all these qualifications but let us select the best interested person and give him proper supervision, guidance and support.

II. *Possibly Choose An Audio-Visual Committee*

In small churches one man might need to accept the total responsibility for audio - visuals. However, where possible others should be brought into the picture. It would be wise to have someone mechanically inclined care for the equipment. Another person with creative ability could be in charge of creative product to develop posters and others audio-visual aids. At least three age level representatives should be on any committee — for children, youth, and adults. One person might be on this committee with the job of caring for the storage and checking out of materials.

III. *Take Inventory*

Audio-Visual departments can easily be set up by going though cupboards, shelves, and boxes in classrooms and gathering together odds and ends. This would include maps, pictures, flannelgraph materials, objects, models, etc. Plan a session to repair what is not discarded.

It is wise to make a master list or card file of all audio-visuals on hands. These materials should be classified according to type and usage. For instance, a picture file should have the main divisions of Old Testament, New Testament, and Modern Scenes. These will have many sub titles as the file develops. Modern scenes could be divided into religious application, missions, nature, food, people, scenery, homes, travel, and miscellaneous. Each of these would be divided. Missions would need to be divided into continents and maybe countries.

Filmstrips, flannelgraph materials and scenes, models, and maps should all be classified on cards. Teachers can then check the file to see what materials are available to aid in presenting a specific lesson or a series of lessons.

IV. *Set Up An Audio-Visual Budget*

Each situation will be different. Evaluate what you have, what is needed, and what can be spent.

Getz suggests three rules for an A-V budget.

1. "Purchase A-V equipment and tools according to immediate need."

2. "Purchase audio-visual materials, kits, filmstrips, etc. according to over-all usefulness."

3. "Start small and inexpensively, if necessary, but start. It's amazing what you can do with only a few dollars per year to build an effective A-V programme.

V. *Correlate Audio-Visuals With Curriculum*

First, the curriculum must be studied. List all lessons on a diagram to give an over-all view. Check your files on audio-visual materials and visit a religious book store to see what is available.

After becoming familiar with the lessons to be taught and what you have on hand and then what is available, ask the teachers what they need. Tell them what is available. From this gradually purchase what will be usable and used.

VI. *Store Audio-Visuals Efficiently*

Audio-visuals can get strayed, lost, and borrowed very easily. Have a place for them and see that they are put back in the right place. If possible a room should be converted into an audio-visual library. If not, shelves or cupboards in some accessible place should be devoted to the storge of these valuable materials.

VII. *Promote Audio-Visuals Continually*

Teacher apathy towards audio-visual aids is a major problem. One reason for this apathy is that the teachers do not know what is available and how and when to get them.

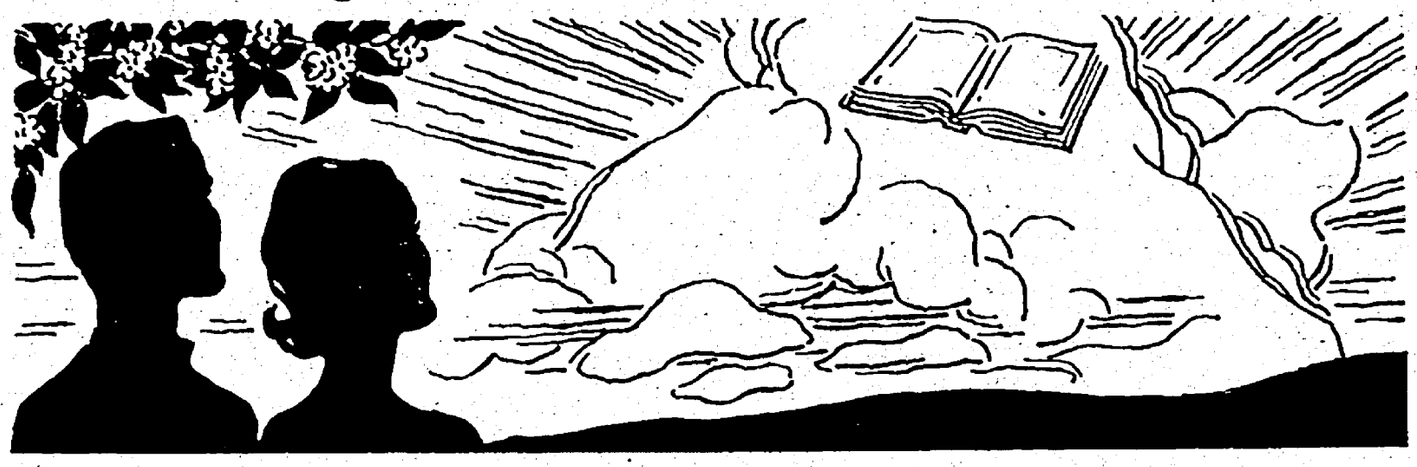
At teachers' meetings audio-visuals can be displayed and demonstrated, especially new aids. A list of materials can be duplicated and given to teachers. Be sure to show the teachers where the master file is and how to use it. Demonstrate this with some specific lesson a teacher is about to teach. The director should be aware of lessons being taught and inform teachers and recommend various materials.

VIII. *Train Teachers To Use Audio-Visuals.*

The use of all equipment and materials should be demonstrated to the teachers. Ample opportunity should be given to the teachers to practice using flannel materials, maps, filmstrips projectors, record

(Continued on Page 8)

A Page For CHRISTIAN YOUTH



Ray Miller, Editor

WHAT ABOUT TOMORROW?

By Ed Bryant
Toronto, Ontario

The world has made much progress in recent years. We have come a long way from even the days of the horse and buggy. But it seems that the more success we have in raising the world's standard of living on a material plane, the less we have in raising it on a spiritual plane. Striving for material success often has led us along pathways that lead away from God.

The trend is very marked, and should it continue, who can say what the attitude of the average person of tomorrow's generation will be toward God and His word? Already we have seen the difficulty of teaching one who has not even the basis of a belief in God. Where once the preacher began to teach with this advantage, now he must prove to his prospect the very existence of God! Is this progress?

The church of tomorrow will have to be nourished and kept alive by the youth of today. Are they being fitted for the task? Are they preparing to teach and to preach the truth; or are they pointing toward a career in technology? If the latter. . . .where do you think the church of tomorrow will be?

(Ed.'s note: The above article was written by Bro. Bryant for the bulletin he so ably publishes, "The Strathmore Searchlight". It contains a message so vital to our time that it cannot be overemphasized. While all agree on the need to prepare for secular tasks; others feel it wrong, or at least see no need to prepare in the Lord's work. While secular areas of employment may reward more in this life (financially at least) none are more rewarding in the long run. . .for leading souls to Christ is the greatest work anyone can do. May we never lose sight of the fact that this work also calls for education and preparation. . . for to fail in this work is the greatest of all failures!! — R. L. M.)

* * *

"CIVIL RIGHTS"

by Max E. Craddock

For some time now we have been reading in the papers and seeing on T.V. the news of the 'Civil Rights Movement'. In the Southern U. S. there have been many unsavoury incidents caused when Negroes, and those who agree with their cause, have made their desires known to those around them.

Recently our attention has been fixed on Selma, Alabama. There people from all parts of the U.S., and some from Canada, have marched, prayed, and one died. Dr. Martin Luther King Jr. has stood out as a leader of a people for a cause.

I think most everyone has spent some time thinking about this problem. Some have discussed it with their friends and others have shown their interest in other ways such as sending money to Dr. King and his followers. On CHML's (Hamilton, Ont. radio station) Open Line on Thursday afternoon (March 18th.) many listeners called in to ask questions and make comments to Perce Allen and some Hamilton churchmen who were in Selma the week before. Some different views to the 'civil rights' question were stated as is to be expected. The one thing it points up is that people are thinking and are worried about the 'civil rights' problem of the U.S.

I wonder, however, how many of these people are worried about the many who haven't heard the gospel of Christ. What about those Christians who have expressed their views on 'civil rights' but don't have enough concern to express their interest in the souls of others. Perhaps they feel the 'civil rights' of all men are more important than the *'eternal rights'* of all men.

I am not suggesting that the 'civil rights' of all men are not important and that all men should not have them. But the question that does concern me is: ARE NOT THE SOULS OF MEN MORE IMPORTANT?

Jesus said to his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo; I am with you alway, even unto the end of the world." Matt. 28:19,20. In this command Jesus laid upon the shoulders of every Christian the need of a personal commitment to the 'eternal rights' of all mankind.

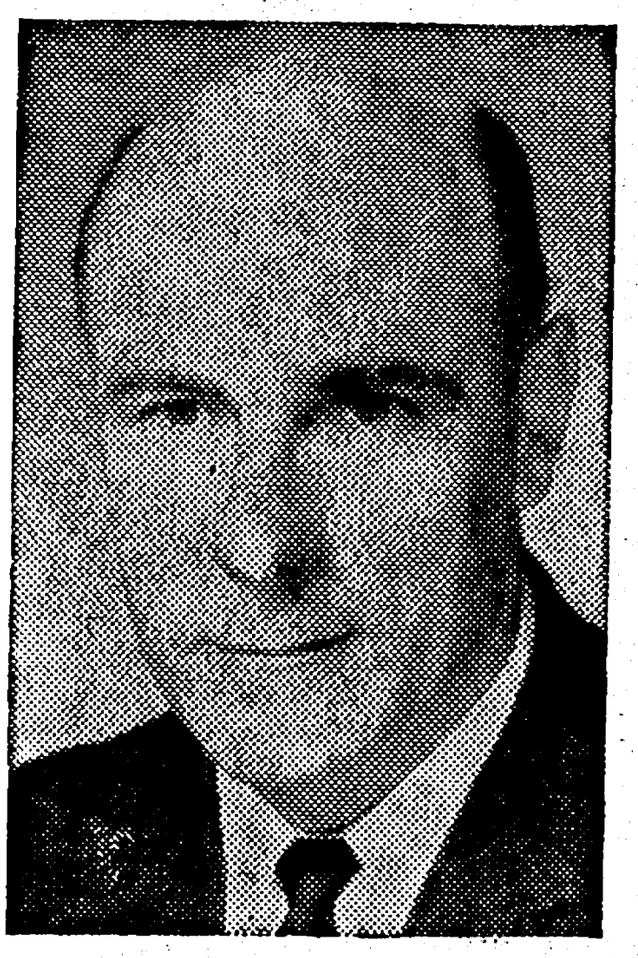
Several times in discussions with young people I have been asked the question: "What about the heathen who have never heard the gospel of Christ?" The only answer I know is that they will stand before a just judge in the great and final day'. At the same time I know something else to be true. That is that God will hold me accountable for what I could have done, but didn't do, to see that all men had an equal chance to hear and obey.

Paul wrote these words to the Brethren at Rome. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16,17. There is only one way on God's earth that men can obtain this saving faith. Paul tells us how in Romans 10: 17 - "So then faith cometh by hearing, and hearing by

(Continued on Page 8)

SAVOUR FOR THE SAVIOUR

by Roger Jeal



"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet smelling savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but of sincerity, but as of God, in sight of God speak we in Christ." (2 Corinthians 2:14-17)

Thus the apostle presents the sufficiency of God's provision whereby we may be complete in Christ; triumphant over sin and death, thoroughly proclaiming the gospel and fighting against sin, is said to be, "the savour of his knowledge" and "a sweet smelling savour of Christ."

This peculiar use of the word "savour" is worthy of more than casual interest, and since we, as Christians, are striving to do all things in the name Christ, let us consider it from the standpoint of "savour for the Saviour." To this end we shall try to come to a clear understanding of the meaning of the word, evaluate the manner in which we nominally express the term, consider its usage in God's word and determine measures of application and responsibility.

More Than Taste or Smell

It seems, that to many, the real meaning of the word savour is something that tastes good or smells good. Thus, to relate this to savour for the Saviour on a purely literal plane, it would suggest nothing more than that we smell good to the Lord, for we would certainly not expect Him to eat us, or taste us. It is evident then that here must be a greater depth of meaning to this word and we must not of course, neglect its spiritual application. But, as much as it is thus understood by many, we can do little more than suggest perhaps, that we sprinkle ourselves with aromatic herbs and perfumes to make us smell good, or that we endorse the maxim, "Cleanliness is next to godliness." A good taste and a good smell are indeed savours but there is much more to its meaning than this.

Webster defines savour as: 1. Taste or odour — something that perceptibly affects the organs of taste and smell; as the savour of an orange or rose; an ill savour; a sweet savour. 2. The quality which renders a thing valuable; the quality which renders substances agreeable to the taste. 3. In Scripture - character - reputation. Synonyms are: flavor - relish - taste - fragrance - scent - smell and odour.

Thus in addition to being a good taste or smell, it can also be an ill savour, or in other words, it can also be a bad taste or smell. It refers also to the quality which renders a thing valuable and in Scripture it speaks of character and reputation. With all this, we ought to be able to broaden the scope of our understanding and with more readiness of mind receive instruction concerning savour as it is set forth in God's word.

Symbolic of Prayer

Except for its inclusion within readings of the Bible, an almost exclusive use of the word savour is in our public prayer as expressed in the phrase, "a sweet smelling savour." Here, the context is in reference to the prayer itself, that it might be received of God as, "a sweet smelling savour", that is, that it will be acceptable and pleasing to Him. There is but little doubt that such is said in connection with the writings of the beloved John in the revelation letter. In Revelation 5:8, the heavenly host are represented as having "harps, and golden vials full of odours which are the prayers of saints," and in Revelation 8:3,4 "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angels hand." Thus, we pray that our prayers be as a sweet smell to God. This is commendable and is part of savour for the Saviour, but should always be done with spiritual understanding as is enjoined unto us in 1 Corinthians 14:15.

An Acceptable Sacrifice

The apostle Paul wrote to the saints at Ephesus, "And walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." (Eph. 5:2) An analysis of this injunction may be thus considered:

**And walk in love* — let every act of life be dictated by love to God and man.

As Christ-hath loved us — laying down your lives for your brethren if necessary.

Hath given himself for us — Christ hath died in our stead, and become thereby a sacrifice for our sins.

An offering — an oblation. . .It means any offering by which gratitude is expressed.

A sacrifice — a sin offering — a victim for sin — the same as that sacrificial act in which the blood of an animal was poured out as an atonement for sin.

A sweet smelling savour — refers to the burnt offerings, the fumes

*adapted from Clarke's Commentary.

(Continued on Page 9)

OF ONE FAMILY

By Warren T. Whitelaw

Niagara Falls Ontario, Canada

In seeking to preserve our "local autonomy" we have forgotten that we are of "one family". All Christians comprise the "house of God", the church of the living God.

The New Testament speaks of the church, in the local sense, on this wise:. . ."To *all* that be at *Rome,* beloved of God, called to be saints." Rom. 1:7; "Unto *the church* of God which is *at Corinth*"-1 Cor. 1:2: *"the church* which is *at Cenchrea"*- Rom. 16:1; *"to the saints* which are *at Ephesus"* - Eph. 1:1.

The point emphasized is this "local church" is spoken of in the New Testiment as all of the body of Christ in any given community. This "local church" worked to perform the task of preaching the gospel and caring for the needy. A good example of this is the church in the city of Jerusalem - Acts 6:1-7. The church in Jerusalem is spoken of as "the church", (Acts 15:4) all of God's people within the city. The Jerusalem church had *thousands* of members, one body of elders and deacons, and one organized work programme.

The scriptures are quite clear on this point. All the brethren in any given city are referred to as "the church" in that city. When Paul and Barnabas were thinking of making another trip, Paul said, "Let us go again and visit our brethren in every city" - Acts 15:36. When speaking of the oversight of these local churches, or congregations, the scriptures speak in this manner . . ."And from Miletus he sent to *Ephesus* and called the *elders of the church"*. - Acts 20:17; "And when they had ordained them elders in every church" - Acts 14:23; "ordain elders in every city" - Titus 1:5. When Paul came to Antioch he gathered "the whole church together" - Acts 14:27. The apostle exhorted the church in the city of Corinth regarding matters of worship and order of service. . . "If therefore the *whole church* be come together *into one place"* - 1 Cor. 14:23.

The size of the "local church" or congregation, was apparently determined by the number of disciples within a given city, and the size of the city. He who teaches that all of God's people in any given city cannct work and worship together, because they form a body of people larger than the "local church", fails to understand the simple and plain teaching of the scriptures.

We don't find, in the scriptures, a record of fifty "local churches" in Jerusalem with each having their own body of elders. Nor do we find brethren criss-crossing the town to meet with people on "such and such" a corner,. . . .passing five other "local churches", in order to meet with their perferred group. The church in Jerusalem was "one family". They worked together under the direction of one group of elders, and in harmony with one work programme administered by one group of deacons.

In seeking to perserve "the local autonomy" we have torn the church assunder into little petty groups of ineffective people who refuse to work together. Brethren who live in the same city, face the same responsibilities, serve the same Master, and worship the same God, often are guilty of saying, "We cannot work together". Many of our present day problems have been brought about because *we* have changed God's ways, thoughts, and teachings into "rules of confusion".

A plea for unity, based on the teachings of God's word, falls on closed ears. . .when proclaimed by a body of people who refuse to accept the most simple and plain of all God's teachings. We are of one family.

TEACHING GOD'S WORD

(Continued from page 5)

players, flip charts, diorama and other teaching aids.

One audio-visual director took the teaching staff on a tour of the audio-visual library and showed them all available materials and how to check them out.

Another thing to provide training is to give the teachers good reading on the subject of audio-visual aids. One good book is the one mentioned above by Getz. Standard has a fine booklet on "How To Use Flannelg aph." I have another booklet entitled, "The Flannel Scene." Various books, booklets, and articles are available on the use of specific audio-visual aids. Be alert to these and make a file of such so that you will be able to recommend good reading.

CONCLUSION:

We believe that audiovisual aids can make more thrilling and effective the teaching of God's word. These are not an end but a means to an end — the saving of souls.

May we secure, organize, and use audio-visuals effectively for God. (Much of the material in this article came from *"Teach"* magazine's special issue on Audio-Visuals, Winter 1964).

"CIVIL RIGHTS"

(Continued from page 6)

the Word of God."

Even though men do read God's Word they don't always understand it at first. As our example we turn to Acts 8 and read of a man from Ethiopia who was a religious man, but wasn't following God's will because he didn't understand for sure what God's will was. For this reason Philip, a preacher of God, was sent to meet this man and teach him of God's will. Upon hearing he believed and obeyed. (Please read this text from your Bible)

There is, therefore, a need for individuals to stand up and be counted for the 'eternal rights' of all men. Each one of us has greater opportunities than ever before for fulfilling our individual responsibility of taking the gospel to men who have no hope in death. Several congregations are planning campaigns for the purpose of leading souls from the paths of sin, into the light of God. Won't you help?

My young friend; this summer you have the great privilege of partly preparing yourself to work in the Lord's vineyard. If you are willing to put forth your time there are those who can use you. Make your interest known. I know that you will be blessed by the Father of us all if you take advantage of your opportunities.

SAVOUR FOR THE SAVIOUR

(Continued from page 7)

of which ascended from the fire in the act of burning; an offering with which God is well pleased and accepts the person who offered it.

Here then, a sweet smelling savour is an acceptable sacrifice prefigured by the burnt offerings in a past age. In the 8th chapter of Genesis, verse 20 tells us that after the great flood had subsided, Noah built "an altar unto the Lord. . .and offered burnt offerings on the altar", and verse 21 states "and the Lord smelled a sweet savour." Similarly, when the sacrifice and ceremonies for consecration of priests was outlined in Exodus 29:18, we are informed "It is a sweet savour, an offering made by fire unto the Lord." Yet other examples of burnt offerings received as a sweet savour by the Lord are given in Lev. 1:9,13 and 17; Lev. 8:21; Num. 15:13,14 and Num. 18:17. Peace offerings, also made by fire, are said to be a sweet savour unto the Lord in Lev. 3:5 and the same is said of meat offerings in Num. 28:8.

However, just because an odour is sweet, it is not necessarily acceptable as a sacrifice. To be pleasing it must be offered in sincerity. This was certainly true for the Israelites, and it is also for us. The 26th chapter of Leviticus deals with warnings to the disobedient who were under the law and the penalties they had to endure for walking contrary to God. Of this, it is written in Lev. 26:31 "I will not smell the savour of your sweet odours," but of the obedient in Ezek. 20:41 "I will accept you with your sweet savour."

Now, we are not under the law, but all this foreshadows our relationship with God as Christians and the same principle applies to us. For this cause, Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," (Rom. 12:1) and in Phil. 4:18 he wrote of sincere Christian sacrifice, that it is, "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

Consecrated Service

Returning now to verses 16 and 17 of our text, "And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." God has given us His own pure doctrine, and we are not ones to corrupt it, but we also have a duty to uphold it and teach it.

On the mount, Jesus said in His great sermon, "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men". (Matt. 5:13) As Christians, Jesus likens us to salt which is essentially a preservative. As salt, we are to do our part in preserving the world from sin and destruction. Giving of ourselves to such sacrificial service is indeed savour for the Saviour, "but if the salt have lost its savour . . . it is henceforth good for nothing."

Not all savour is sweet, or good, or pleasing to God. In Eccles. 10:1 it is said that "dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour." Our many foolish ways are as an offensive odour and are displeasing to God, but by walking by faith and thus expending our energies in consecrated service, our savour will be as a sweet smell. Nothing short of total commitment to our heavenly Father's will can suffice if we are to be unto God a sweet savour of Christ. Savour for the Saviour is in complete surrender to God; not only separation from sin to righteousness, but separation of self to the will of God.

Is God having His way in our lives? Are we walking by faith and are we so busy expending our energies in consecrated service and willing to sacrifice for others that we are beginning to understand more fully Paul's statement, "It is no longer I that live but Christ that lives in me?"

If so, our lives are an acceptable sacrifice and we are bringing forth fruit unto God, having found the supreme goal of Christian service. If not, may we successfuly fight the battle with self, and honestly and completely lay our lives at the feet of our Saviour.

W.C.C. LOOKS AHEAD

(Continued from page 4)

from successful business and professional friends. The smaller schools who need the assistance just as badly, if not more so, are often overlooked. Where are the brethren who will build the financial resources for these vital centers of learning? Childless couples who have been blessed by the Lord beyond their need should consider their ability to help in this area. Such individuals could find real satisfaction in making a substantial contribution in their twilight years. If security in old age concerns them to such a degree that large contributions are impossible during their lives, there is the alternative method of providing money for Christian education in their estates. One does not need to be wealthy to do a great deal of good with a thoughtful approach to the writing of one's will.

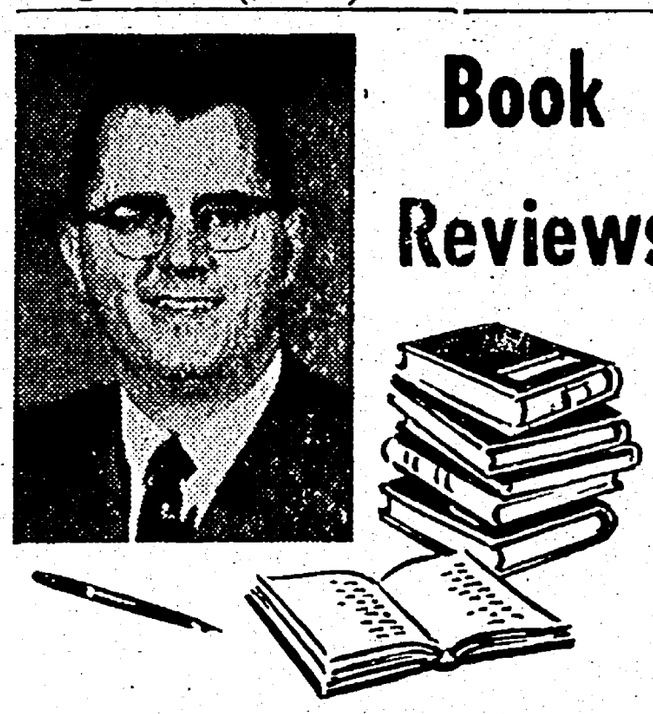
Brethren who live within easy driving distance of W.C.C. or G.L.C.C. are beginning to learn how pleasant it is to attend the various functions of these schools. Those who attend find that they are more and more sold on the value of Christian education. Most of us who have had the opportunity to study the finished product and to taste the joys of such education do not need to be sold. We are convinced that the slogan is true: "Christian education does not cost. It pays." Despite the truth of this statement, there is an investment to be made before the dividends are produced.

We call upon our brethren across Canada to rally to the support of Western Christian College as it prepares to assume a greater usefulness and a greater responsibility.

—RDM

HERE AND THERE

Brandon, Man.: May 16-21 were the dates for an evangelistic effort by **Wesley Reagan of Winnipeg. Emerson Goud,** now of **Dauphin,** will take up the work at **Brandon** this month.



Book Reviews

Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

None of These Diseases by S. I. McMillen, M.D., Fleming H. Revell Company (In Canada: G. R. Welch Co.). 158 pages, cloth, $2.95; paper, 60c. (plus exchange in Canada).

The best news about this book is that it is now available in paperback for only 60c (plus a little exchange in Canada). It went through at least eight printings as a hard cover book. That will give you some idea of its popularity. And it certainly deserves a wide reading.

The title is taken from a verse in Exodus 15:26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee." The author's thesis is that following the teaching of the Bible is not only beneficial spiritually but also physically and mentally. He shows that the laws of health and happiness laid down in the Bible have proven valid down through the years.

The chapter headings give you some idea of the interesting reading in this book. For instance there are chapters headed "Gray Hair and Rattlesnake Oil"; "Science Arrives — Four Thousand Years Late"; "Coronary and Cancer by the Carton"; "The Enemies of Sexual Happiness"; "It's Not What You Eat — It's What Eats You."

The author is college physician at Houghton College, Houghton, New York and was formerly a medical missionary.

Special Note: A limited number of the excellent commentary on James by J. W. Roberts are available at $2.50 instead of the regular price of $3.50.

ANNOUNCING

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DAUPHIN, MAN. REPORT

The second annual lectureship was held April 2, 3, and 4 and was a attended by members of the church from Regina, Weyburn, Estevan, Carman, Carnduff, Manson, Branden, Winnipeg, and visitors from the town. The theme was "The Christian Home" and speakers were James Burns of Regina, Clinton Brazle of Weyburn, Ed Smithsen of Central Congrgation in Moore, Okla., Dale King of Stanford, Texas, and Dryden Sinclair of Western Christian Foundation of Wichita Falls, Texas. Mrs. Ray Meneer taught the Ladies Class. Jim Hawkins began a meeting on the Sunday night and continued April 4-9. He is an outstanding evangelist and we felt greatly blessed by his presence in our midst. There were no visible results, but all were strengthened in the christian faith. We are sorry that Bro. Hawkins health has not been good of late. We pray for him, for he is of great value to the western work.

Our radio program over CKDM Dauphin continues with good interest. There are more requests for lessons at this time than any time previously. It is supported almost entirely by outside congregations and will continue to the end of this year at least. It has a good coverage. Brethren from Punnichy, Wawota and Manson are listening as are local people.

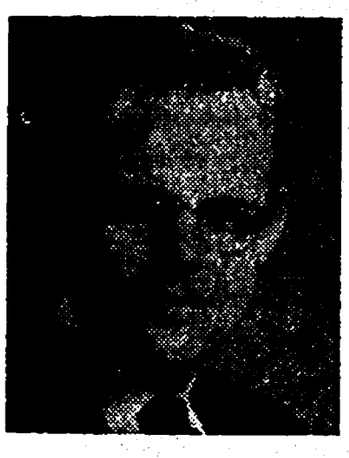
We plan a VBS for July 12-16 with Bro. Ed Baggett of Searcy, Arkansas as director for the fifth consecutive year. He will also be the song director for the Tent meeting July 18-25, with an all day meeting on July 18. Bro. Joseph Jones of Northside in Detroit, Michigan will be preaching. He preached in the 1962 campaign here and we are indeed glad to have him and his wife and family with us again.

The work in Dauphin seems to have a bright future. One outstanding feature is the excellent property we were able to secure, with the hope that we may be able to build on it before too long. Cottage meetings are being held, with others in prospect. Our meetings are well attended with almost the entire membership being present at the Sunday and Thursday evening meetings. Ladies Class is also well attended.

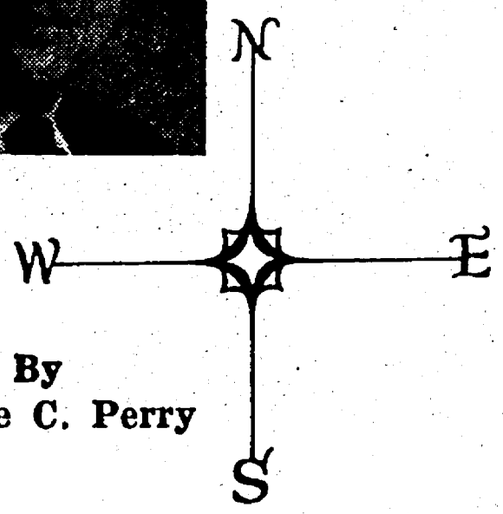
Our young people attended the Young People's Lectureship in Winnipeg on May 21st weekend. Bro. Dods addressed the group on May 23.

Brethren Dods and Williams continue to work here. We are pleased to have these men. We are sorry to report that the Emerson Gould family will be leaving us at the end of this month to take up residence in Brandon. We know the church in Brandon will be blessed by their work.

We ask your prayers for our work here and we extend a hearty welcome to anyone who can be with us at any time and especially for our tent meeting July 18-25.



HERE AND THERE



By
Eugene C. Perry

Victoria, B.C.: Two were baptized on March 29. The new meeting house is progressing well with the walls up and the roof in process.

Nanaimo, B.C.: A lectureship on the topic of **Vision in Church Leadership** has been announced for July 1.

Campbell River, B.C.: Steve and Gail Pawlak have moved to this place and hope to form the nucleus of a congregation there.

Vancouver, B.C.: Two men were identified on May 9th.

Medicine Hat, Alta.: A gospel meeting has been announced for June 27 to July 4 with **E. P. Lake** doing the preaching.

Edmonton, Alta.: A plan of evangelizing, called **"Christians at the Door"** has been announced. It will encourage young people to give a period of their lives to this work. We hope to publish further details later.

Sault Ste Marie, Ont.: The **McNab** street church is having a V.B.S. in the evenings July 5-9. Consideration is being given to re-locating.

Lakehead: One member has donated $5000 toward the new building which is now being built. The **Hillcrest** church in **Abilene, Texas,** has also provided generous encouragement in this building program. A campaign is planned for the first part of July with evangelistic services conducted by **Keith Thompson** of **Beamsville** July 11-18. Meetings will be in the **Northwood High School** in **Fort William** which is near the building site. A booth has been contracted for the fair in August.

Ice Lake, Ont.: Sister John Kerr, Ice Lake, Manitoulin Island, is celebrating her 100th birthday on Aug. 15th. She has been a member of the Lord's family for 85 years and is a regular reader of the GOSPEL HERALD.

North Bay, Ont.: A verbal report indicates a wonderfully encouraging campaign with a total of 24 baptisms representing something like a 150% increase in the congregation.

Sundridge, Ont.: One has been baptized this spring but is now living in **Sudbury.** Helpers are needed for V.B.S. here and also at **Huntsville.** The school at **Huntsville** will be July 26-30.

Meaford, Ont.: Eddie Campbell of **Valdosta, Georgia,** began a meeting in **Meaford** on June 23.

Toronto: A sister from **England** has recently been received at **Maplewood. The Warren Lewis** family has moved from **Boston** to **Toronto** where he will be studying. We understand that he is an excellent speaker.

Hamilton, Ont.: The **Fennell Ave.** church is sending four workers to the **Central Ontario Campaign** and is also encouraging members to help in the **Niagara Falls Campaign** by paying the living expenses of those who will volunteer. One was baptized at this place on May 16.

Ajax, Ont.: Two young men have been welcomed into the church in recent months. A campaign is planned for the month of August.

Peterborough, Ont.: Gordon Dennis reports that a bid was placed on a school house (solid brick, well kept) just a mile and a half from the city. The bid was accepted. A Gestetner machine has been obtained at a good saving and 25 hymn books have been donated. The opening meeting is July 4th.

Beamsville, Ont.: Two young people from **Great Lakes Christian College** have been baptized recently. This church, with an eye to better provision for the large crowds and for Bible classes has purchased 3.6 acres of land north of the College Campus. There is no definite decision to build as yet. V.B.S. is July 5-9.

Tintern, Ont.: Marvin MacDonald, just returned from **Texas,** has taken up work with this church. V.B.S. is planned for July 5-16.

Fenwick, Ont.: The campaign is still in progress with some encouraging responses from the community. **Don Alexander,** a **G.L.C.C.** student will be assisting with this work through the summer months.

Wellandport, Ont.: This church which has grown numerically by eight baptisms is hoping to secure some property and build a meeting house as soon as possible.

Windsor, Ont.: "By the time this goes to press, we here in Windsor will be in the midst of our **Campaign for Christ.** We solicit the prayers of our brethren on behalf of this work. Our thanks again to those that helped financially. Over five hundred dollars has thus far been received.

I will be working with the brethren at **Concord,** in a gospel meeting from Sept. 19 to 26.

—Ray L. Miller

Montreal, Que.: There were 175 in attendance at the formal opening of the new building on May 16 as **Keith Thompson of Beamsville** began a meeting. **Owen Aikin** of **Quebec City** held a meeting in French at the "Salle Chopin" May 30 - June 4. The French speaking brethren are now meeting each Lord's Day at 11.15 a.m. in the basement of the new building.

Halifax, N.S.: One lady was baptized on April 11. Although about six members have moved from **Halifax** there is hope of a group of Christians moving there in the future to work. **Ron Pauls** and wife, supported fully by two **Texas** churches will come to brother **Hart's** assistance in August.

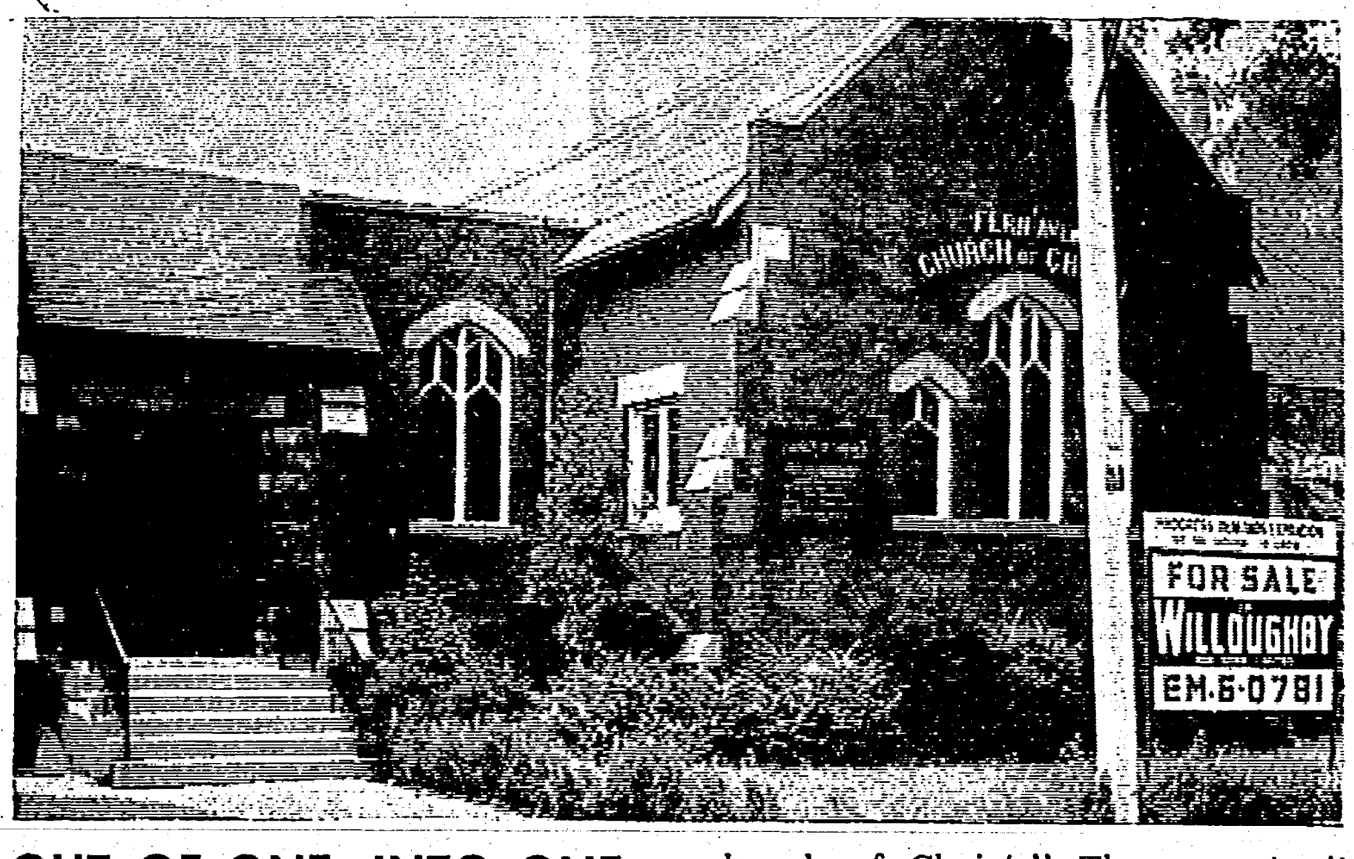
Mill Village meetings — July 25 to August 1, V.B.S. July 26-30.

Halifax V.B.S. August 9-13.

India: The **Jim Johnsons** arrived at **Madras** on May 28 and entered immediately into the work despite the hot climate. They had not yet found a place to live and were feeling severely the need for suitable transportation at last report. A motorcycle at about $400 was suggested as being useful. A May 31 report from **J. C. Bailey** states that the number baptized to that date was 2,008.

the PAST

"forgetting the things which are behind"



OUT OF ONE, INTO ONE

by Audrey Wright

The Bathurst Street Church in Toronto must have been a determined and flourishing group of Christians. Just four years after they located on Bathurst St., the June, 1907 issue of **Bible Student** reveals that "scarcity of houses in the City led to a few of the members of Bathurst St. locating at Wychwood Pk., later deciding to plant the banner of the Cross on the hill north of the city." Result? The Maplewood Ave. Church.

By 1910, Bathurst St. was again launching out. "Another church house has been purchased in the west end of the city, and work will be commenced about the middle of April." Result? The Fern Ave. Church. Truly? we of the sixties owe a debt of gratitude to a church of faith and vision, who, in the early years of this century could evangelize the city of Toronto as it spread north and west.

The neighbourhood surrounding the Fern Ave. meetinghouse is described as "one of Toronto's newest residential districts, offering a tempting opportunity to establish a church of Christ." The opportunity was met with a building containing a 200-seat auditorium and classrooms. An ambitious undertaking for thirty members! But with help from Bathurst St., they were soon able to defray the purchase price and repairs, totalling $4,400.

From the beginning, the work of the Bible School was an important and rewarding area of emphasis. By their second anniversary in 1912, 195 were present for Bible School and records reveal that "additions to the church are being constantly made from the ranks of the scholars and in many instances the parents also have been reached." Pertaining further to the Bible School activity, the **Bible Student** relates, "The work is being greatly hampered by the fact that our facilities are very inadequate. We have reached the limit of increase unless the building is extended."

Within two years, January, 1914, this demand became a reality for 137 members when the new and existing meeting house was opened by a week's meeting preached by W. D. Campbell of Detroit. Attendance figures for opening day provide ample proof of canvassing from door to door and among acquaintances: Bible School, 237; morning worship, in excess of 200; evening worship, about 400.

The early days of the church at Fern Ave. are filled with deeds of faith and daring — in the Bible School, in foreign mission work, in the women's work, and in the community. By 1916, thirty-one students of the Bible School had been baptized, and increased missionary interest initiated a four-page missions bulletin, published monthly. Local mission work in the towns of Aurora, Erin, and Stouffville occupied the interests of several in the congregation.

The succeeding years were fraught with the usual "growing pains" of a new work, yet not without their rewards. The Silver Jubilee Anniversary in May, 1935 was cause for rejoicing, reflection, and renewing of efforts. . . . A letter dated May,

(Continued on page 13)



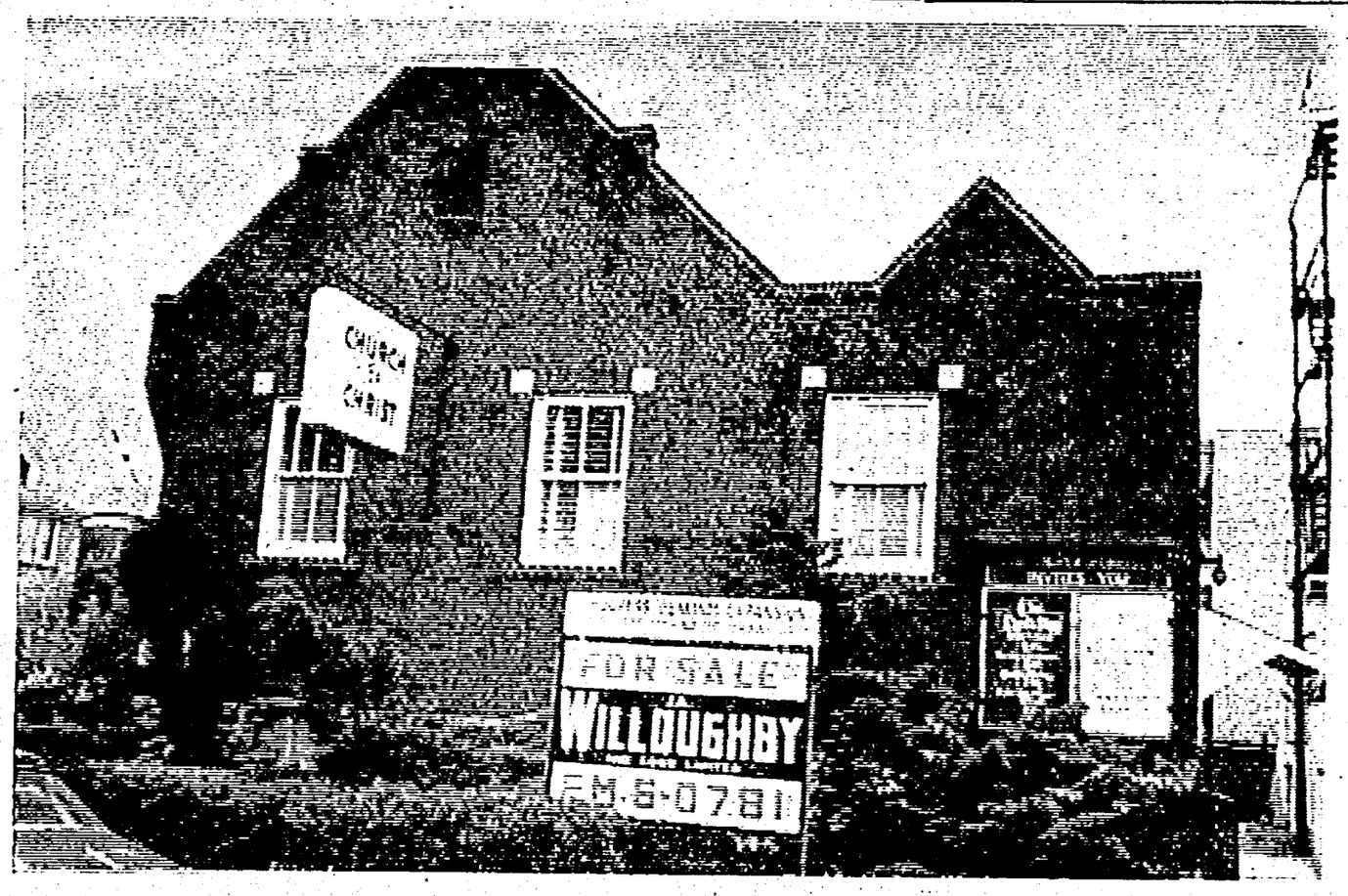
The clasped hands represent the faith that the congregations have in each other and the love which must abound between them if the new congregation is to do an effective work. But faith in each other and love for each other is insufficient without the assistance of God. The praying hands are a symbol of complete dependence on God to guide our plans. With our hands clasped across the city and held up to God, we will, by His strength and abundant mercy, stretch out our hands in service to the people of Toronto.



OUT OF ONE, INTO ONE

(Continued from page 12)

1940 reveals an existing mortgage of $2,700, with a strong appeal to make it non-existent. . . . A fire late in 1944 gutted the building and gave rise to the question, "Rebuild or move?" Much discussion ensued but posterity is witness to the fact that Fern Ave. was to remain "Fern Ave." for the next twenty-one years. March, 1965 will go down in the annals of time for the decision of the elders that a more effective work could be accomplished in Toronto by merging with Maplewood for greater growth — numerically, financially, and spiritually.



The aggressive group of thirty members who migrated from Bathurst St. to form the Wychwood Pk. church secured a lot for $550 and erected an $800 meeting house. The June, 1907 **Bible Student** reports, "It is built right in the midst of a new and rapidly growing district and the Church has a splendid opportunity for sowing the good seed." A report of opening day services testifies of door to door visitation: "A large section of the audiences were neighbours living in shacks, shanties, and cottages close by the meeting house." Small wonder then, that their ranks swelled to 45 by October, and to 55 by January, 1908. This growth can be largely attributed to summer open air meetings, and weekly tract and literature distribution.

Increases among their own ranks gave way to missionary zeal so necessary to the growing, successful church. In September, 1908 there was an exodus to western Canada by several families; on the local scene, the towns of Sherwood and Stouffville were receiving assistance by the Wychwood Pk. church. But mission efforts by this young church did more than merely decrease their number. The March, 1910 **Bible Student** reveals, "The work at this place is making excellent progress. . . . It will not be long before a much larger church house will be absolutely necessary in order to accommodate the rapidly increasing audiences."

Twenty-two baptisms had been realized within the year ending May 1910, bringing the membership to a total of 70. "It is doubtful if there is a congregation in the dominion that is making as rapid progress, and doing more good than this little hive of workers at Wychwood Pk." **(Bible Student, July, 1910).**

Open air preaching continued during the summer months and doubtless gave rise to mounting interest on the part of some Mormons in the neighbourhood who were also visiting from door to door and distributing literature.

The Wychwood Church was a reading church for they maintained a library. A 1911 account suggests, "Any gift of books to the library . . . . suitable for either adults or children, will be gratefully received and acknowledged by the librarian." The collection was greatly enhanced in later years by many of Bro. H. McKerlie's books, donated at his passing by Sis. McKerlie.

Within three years of the first migration to western Canada, another group of brethren departed for the West in 1911, leaving the little band small in number, but large in activity. They published **The Wychwood News**, a community bulletin, providing news of coming events with an invitation to be present. But the press was not their only medium of advertising. When a two-week meeting was scheduled with Albert Brown, members were each assigned a street to canvass, "giving a personal invitation to every householder" both weeks of the meeting

In 1913 a brother arrived from the West and began worshipping at Wychwood. He possessed a great passion for open air preaching and could be found on Yonge Street (Toronto's main artery) on Sunday evenings, addressing the passers-by. Reports tell of at least two who were baptized through the efforts of this preaching brother.

A passing glance at a Sunday morning worship service in 1919 reveals the presence of 18 members and four visitors; the offering totalled $9.40.

The year 1926 recalls to many the joyous occasion of moving into a new building. Brick replaced the frame construction of the original building, whose small auditorium and few classrooms necessitated the change.

The work of the church was demanding deacons by 1927 and soon the congregation "on the hill north of the city" became aware that in order to grow, they must continue to help others to grow; therefore, monthly contributions were sent to help spread the gospel in Africa.

The traditional June Meeting was hosted by Maplewood in 1933 when events began on Saturday, followed by the Lord's Day services in Vaughan Rd. Collegiate. Speakers for this occasion were C. G. McPhee, L. J. Keffer, and H. McKerlie.

Through the years changes have occurred throughout the neighbourhood; prospects for progress became hampered by diversity of nationalities, each with its own ethnic background, and by the lo-

(Continued on page 16)

the PSENT

"and stretching forward to those things which are before"



PUBLICITY — Troy Warren, Blenus Wright, Audrey Wright and John Banks are involved in public relations and the advertising of the work as it progresses.



FINANCE — The hardest task of all rests on the shoulders of Roy Williams, Albert Bennetts, W. G. Harmen (not pictured) and Edith Williams, sec. Approximately $150,000 will have to be raised.

"It is my belief that there is strength in numbers. With the coming together of the two congregations, with the properly appointed eldership, a strong church with tremendous future possibilities can be foreseen. The organization of any church on sound scriptural basis can be a tremendous influence for good in any community, and more particularly in a new work in a different area. The congregations here have longed for a move which would stimulate interest more than ever before. So it is with a great deal of encouragment and delight that we enter into a new era." —Russell Peckham, Fern



PLANNING — Russell Peckham, Blenus Albert Bennetts, E. J. A. Kennedy, Sidney Huntsman, Troy Warren, Colin Cameron, G. Harman (not pictured), Mary Ellen Banks, sec. The overall planning of the mlity of this group concerned mainly with the work and worship of the new congreon spiritual growth.

Revival is not a miraculoon an unprepared people like a bolt out of the blue. It comes westly want revival and are willing to pay the price. It is always pr of individuals and a breaking up o: the hardened ground of theireless praying and beseeching the blessing of God, and by an heerful willingness to obey the Holy Spirit. —**Christianity Today**, April 9, 1965

The book of Proverbs tells no vision the people perish. The Maplewood and Fern Ave. churcnstances over which they have no control, have decided to unite inieve, can only lead to success, for the Lord does not want His peolieve He allowed the early church to be scattered abroad because e just "standing on the promises of God" and not doing enough bn of a new work can, I believe, only receive God's blessing andll who join hands together in the union of faith and love, working —George Broome, Maplewood

"The combination of thesill certainly add strength to the cause. If we all work together, tcomplished."

— Margaret Whitelaw, Fern



BUILDING — Bob Johnson, Graydon Hefferman, George Broome, (Bob Mason, Roger MacKay, Bob Hunter, not pictured), Yvonne MacKay, sec. are exploring plans of other buildings and discussing ideas to provide a new auditorium to seat 400 with Bible school facilities for an equal number.



LOCATION — Bill MacKay, Fred Byne, Troy Warren, (Mel Stewart, Bill Sloan, Dennis MacKay, not pictured), Margaret Whitelaw, sec. are busily engaged searching for a tract of land suitable for the home of the new congregation.

As members at Maplewood for several years, we, along with many others, have felt that a more aggressive work for the Lord must be done. We are thrilled that Fern Ave. and Maplewood have seen fit to combine forces and "launch out into the deep." With God's help and much determination on the part of all concerned, we are confident that great things can be accomplished for the Lord and His kingdom extended throughout this city.

—Yvonne and Bill MacKay, Maplewood

the FUTURE

"we press on toward the goal unto the prize of the high calling of God in Christ Jesus"

A VISION OF THINGS TO COME

by Troy R. Warren

"WHERE THERE IS NO VISION THE PEOPLE PERISH," said a man who was reputed to have been the wisest to walk the earth. These words of Solomon, found in Proverbs 29:18, grow to be more meaningful to us as we consider the awe-inspiring probabilities of the population explosion and its implications to the followers of the Lord Jesus Christ. In the business world, men have recognized the need to look to the future with reality and scope in order to be prepared for the challenges of a world growing faster than the finite mind can imagine. Paper manufacturers are assuring themselves that forests are being planted today that will not be harvested for seventy years. Petroleum companies are spending millions of dollars annually in research for new fuels and lubrications which will be needed when the now-known supplies of natural oil are exhausted. Thoughtful prophets have predicted that by the year 2,000, barring natural disasters, diseases, or major wars, there will probably be a continuous uninterrupted metropolis from Niagara Falls, Ontario, all the way to Oshawa.

Applying these examples of vision and forethought to the church of our Lord, we realize that all of these multiplied thousands of people will each represent a precious soul in God's sight, whom he would not have to perish, but to come to repentance. With this knowledge in mind, the leadership of the Fern Avenue and Maplewood Avenue churches in Toronto, plan to unite their efforts. A new building in a better location will replace the existing buildings and the new congregation will begin to apply itself as never before to the task of evangelization, both at home and across the waters. This decision was made after due consideration of possible alternatives, and the announcement was made with apologies to no one, because it is viewed not as a step backward, but a bold step forward.

In the minds of those brethren who are responsible for the merger are many plans which should definitely further the Cause in Toronto and in Ontario. At the basis of these plans lies vision. These brethren foresee a church which is both numerically strong and spiritually mature enough to perform the task of planting the New Testiment church in surrounding Ontario cities where pure new Testament Christianity is still unknown. Newspaper advertisement, radio and television programs, direct mail literature, and 'Dial-a-Devotional' are all possibilities being considered as means of advancing the city's knowledge of the church and of assuring a more accurate image of the church there.

Enthusiasm is running high among membership of both congregations. There is the natural nostalgia of those who have had such a large part in the past work, but it has not interferred with the desire to progress. It can safely be said that only healthy sentiment has been exhibited for the two buildings which have served well for so long, but which must now make way for the new.

Most of all each person involved in this project is being encouraged to view himself as a weak and useless creature without the help of God who loves us, grants us grace in time of need, and will provide the means of accomplishing His will, if only they will but trust in Him and His promises. There are no dream castles about the task that is before them now. All realize the difficulty of finishing the job which has only been begun, but they are cultivating the attitude of, WE CAN!! WE MUST!! WE WILL!! If it be God's will.

Isaiah 40:29-31 — "HE GIVETH POWER TO THE FAINT; AND TO THEM THAT HAVE NO MIGHT HE INCREASETH STRENGTH. EVEN THE YOUTHS SHALL FAINT AND BE WEARY, AND THE YOUNG MEN SHALL UTTERLY FALL: BUT THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH; THEY SHALL MOUNT UP WITH WINGS AS EAGLES; THEY SHALL RUN, AND NOT BE WEARY; AND THEY SHALL WALK, AND NOT BE FAINT."

OUT OF ONE, INTO ONE

(Continued from page 13)

cation of the building on a side street where parking is inadequate. Hence the wishes of the majority gave rise to the signs now posted at the front of each building: For Sale. Progress demands expansion; we are moving to grow.

And so, out of one, into one. What the great Bathurst Street Church did for Toronto in the 1910's, reaching out to evangelize north and west, the Maplewood-Fern Church hopes to continue in the 1960's.

HERE AND THERE

Ottawa, Ont.: A gospel meeting was preached by **Earl West** of **Indianapolis, Ind.** June 2-9. Contributions are over the budget and three families have home Bible studies in progress. V.B.S. dates are Aug. 23-27.

WHAT OTHERS ARE SAYING

"As a former member of the Fern Avenue congregation I am greatly interested in the proposed merger of these two congregations. I can recall that Fern Avenue was often hampered from accomplishing all we would like to do because of a lack of sufficient members. This, I believe, has been the case with our good brethren at Maplewood as well. Of course, it is often the situation with all small congregations. In the great, constantly expanding metropolis of Toronto, there is an ever increasing need for strong congregations of the Lord's church. I feel confident that the brethren involved in this union do not feel that simply by this act alone will the job be done. But in view of the lessons of the past and the challenges of the future I would say it is a step in the right direction."

—Keith T. Thompson, Minister, Beamsville, Ontario.

I have visited the churches in Toronto over the past 25 years, and have spoken on various occasions to all of them. It has been my pleasure, therefore to observe them — their needs and development.

The church has made great strides, in spite of obstacles, and the brethren there are to be commended for their great work. One thing that has been a very definite hinderance to the church there is that it has been divided into groups that are too small. Their facilities have been inadequate, and this has hindered their efforts to advance the cause of Christ effectively.

I believe the move to consolidate two of the congregations, and move into a new building in a new and growing section of the city is one that will put the cause of Christ ahead many years in Toronto. It has been my pleasure to meet with various brethren to discuss this with them. I believe the plans they have made there are good. This is not a new venture, for such action has been taken in various cities, with the best of results.

—Otis Gatewood, World Evangelist

Sentiment, emotion and tradition can be very healthy attributes of the Lord's people. They ought not to be allowed to impede progress nor to lessen the efficiency of our efforts to proclaim Christ. It is a source of happiness to this writer to note that two congregations, both rich in memories of past days, are able to subordinate their sentimental ties to the needs of the hour. Thus, in the merger of the two, a new congregation will be born.

Maplewood and Fern Avenue congregations are each located in areas that have made growth difficult. As they merge and move into a new area, I anticipate that the Gospel of Christ will be proclaimed with increasing strength, zeal and efficiency. May God bless this happy union with a harvest of souls.

—Roy D. Merritt, Minister, Port Arthur, Ontario.

"I would like to give my congratulations to the beloved brethren of both congregations, whom I have known for many years. Like marriage, the purpose of this union is to build a new and happy life together, and raise a family to the glory of God. Also, like marriage, the basis of this union must be mutual love and respect, and unconditional devotion to God. From this kind of relationship only good can come. I know there will be many problems, and all of them will be people, but by the grace of Christ, there will be just as many solutions. God speed to you all."

—Joe Cannon, Missionary to Japan

"When brethren deliberately inconvenience themselves in order to further the cause of Christ as being the greater and higher purpose; when mutual labours are pooled, not just to become "big", but to effect economy that the Lord's work may have the benefit of increased finances; when personal preferences are cast aside as of no consequence when compared to what God desires, then can we know what it is to commit our lives wholly unto God.

"I salute the brethren at Fern Avenue and Maplewood Avenue for their very forward-looking planning in merging the two separate congregations into one, and pray that the result will be increased devotion to learning, doing and teaching the Word of God."

—Edward L. Bryant, Minister, Strathmore Blvd., Toronto, Ontario.

I am frank to say that I feel a new era is dawning. A great step forward has been made in the determination of the two groups to pool their efforts and resources for Christ. With the spirit and attitude I saw manifested on May 29, at my meeting with you, there can be no possibility of failure. I am impressed with your plans and your goals I am sure you are moving in the right direction in moving into a newer and better location and I am also much impressed with your determination to take the cause of Christ back into the older sections of the city when you are strong enough to do so. May God bless you in your efforts and your plans.

—G. E. Montgomery, Minister, Southfield, Michigan.

NEW CHURCH BUILDING TO BE DEDICATED

Some two years ago three or four families left with the bleessing of the Griersville church to hold services in the Vandeleur Hall. Last fall the group began to erect a proper building in which to meet and worship. With the help of a number of other brethren and by their own determined—effort the building is erected and almost paid for.

Opening Day will be July 25th., Services will be held at 11 a.m. with Bro. Marvin McDonald of Tintern speaking, at 3 p.m. with Louis Pauls of Meaford and at 8 p.m. when C. G. McPhee of St. Catharines will speak.

The Vandeleur church invites you to be with them on this day.

Planned Activities at Vandeleur

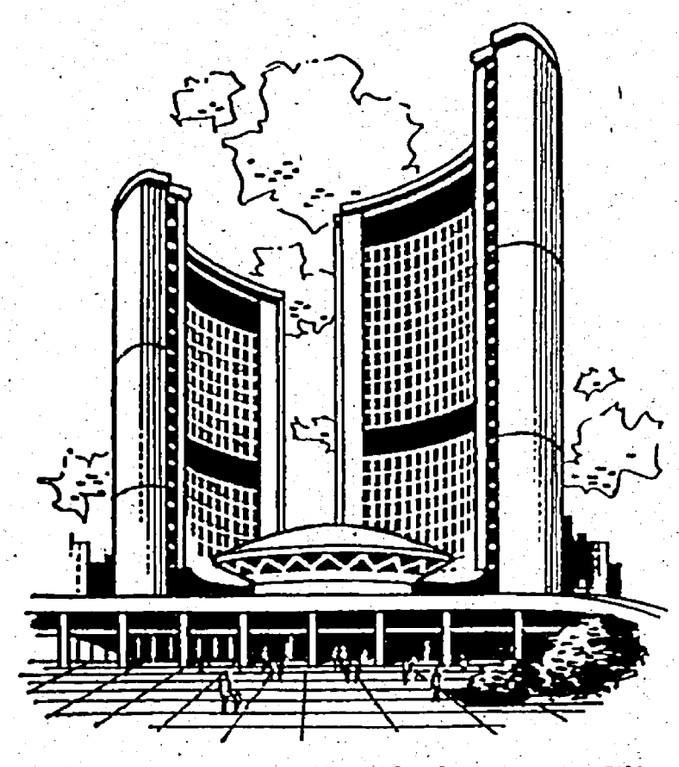
Following the formal opening of the new building on July 25th., a Vacation Bible school will be held from July 26th., to July 30th. A special service will be held for children and adults on Friday evening.

As a follow - up to the vacation Bible school a gospel meeting will begin on Lord's Day August 1st and will continue through to Lord's Day August 8th. (except Saturday)

Walter Dale, presently working with the Ivon Avenue church in Hamilton and teaching at Great Lakes Christian College will speak each evening. He will also assist in conducting the Vacation Bible school.

TORONTO CHALLENGES THE CHURCH

by Blenus Wright



The twin towers of the new City Hall depict the image of Toronto today. From the heart of the downtown area the city spreads like an octopus, grasping all available land and filling it with tall skyscrapers, unique office buildings, modern apartments, sprawling industrial plants, and multi-designed homes. But where's the church? Unfortunately, the church, if regarded as a building, is lost in the maze of modern construction. Yes, the image of the church is dim when the world looks at the material side. But, fortunately, the church as a people are living and active in this huge metropolis. The church is not lost in the maze of modernistic teaching of this age, but stands at the intersection of its greatest challenge to preach a gospel to a world in need of the power of God. The image of the church as a people is dull; unless the church accepts the challenge of Toronto now, the future will be much darker. The church as buildings and the church as people are in need of a revival today before the future so overwhelms it that there will be no hope for survival.

The people of the church are keeping up with the people of Toronto in material things. We live in modern homes, drive new automobiles, eat the best of food, wear good clothes, and enjoy many conveniences far above the average person. Yet the world scoffs when they see how much we spend on the spiritual part of our lives which purports to be our whole life. Our church buildings certainly don't flatter our potential for material things. We spend more for furniture for our homes than we do for equipment in our classrooms. How many would be happy living in the church buildings as they are, rather than their homes? The cost of our food, shelter, clothing, and cars compared to the amount we spend preaching the gospel via radio, TV, and the printed page is appalling. Truly, the city is out-challenging the church of today. What about the future?

Toronto challenges the church. The world of the future plans on. Think of a wrist telephone; driverless bus (already invented), simply need the cables in the streets); turbine cars needing no water, antifreeze, oil change, batteries, nor wheels; national daily newspapers; plants raised hydroponically in water and chemicals under artificial light; air-conditioned barns where livestock spend their entire lives; farmers at TV screens operating the farm by pushing buttons on a central panel. That is the world of the future, but this is Toronto today. "Entering the bigtime with a bang, Metro Toronto boasts: It's growing faster than New York, is richer than Montreal, is the brightest, boldest city in Canada . . . and, ten years after its formation, is just beginning to come alive."

The population of Metro Toronto will reach two million by 1970, four million by 1994, and the projection for 2064 is seventeen million when the city will extend from Oshawa in the east to Niagara Falls in the west, and north to Lake Simcoe. Fifty thousand souls annually swell the statistics of the city. These people must be housed, fed, clothed, educated, employed, and most important of all, "churched". Toronto's census has increased by 44.9% over the past ten years in comparison to New York's 14.3% and Chicago's 21.6%. "Few communities have as wide open a future as Metro — a future as big, busy, and bold as anyone wants to make it."

In new construction, Toronto ranks higher than any city in North America. Torontonians were impressed in the 1920's when construction of the Canadian Bank of Commerce Building was to cost ten million and the Royal York, fifteen million. Today, the East-West subway will cost 200 million; Flemingdon Pk. development 100 million; Toronto-Dominion Bank, 60 million; the new city hall, 35 million; the new court house, 16 million — just to mention a fraction of the new construction now in progress.

Toronto is "alive, friendly, cultured, attractive, exciting, tolerant, bursting with opportunity." Two hundred twenty-five trains and fifty thousand trucks move in and out every day. There are 350 take-offs and landings, and ten ships arrive every twenty-four hours.

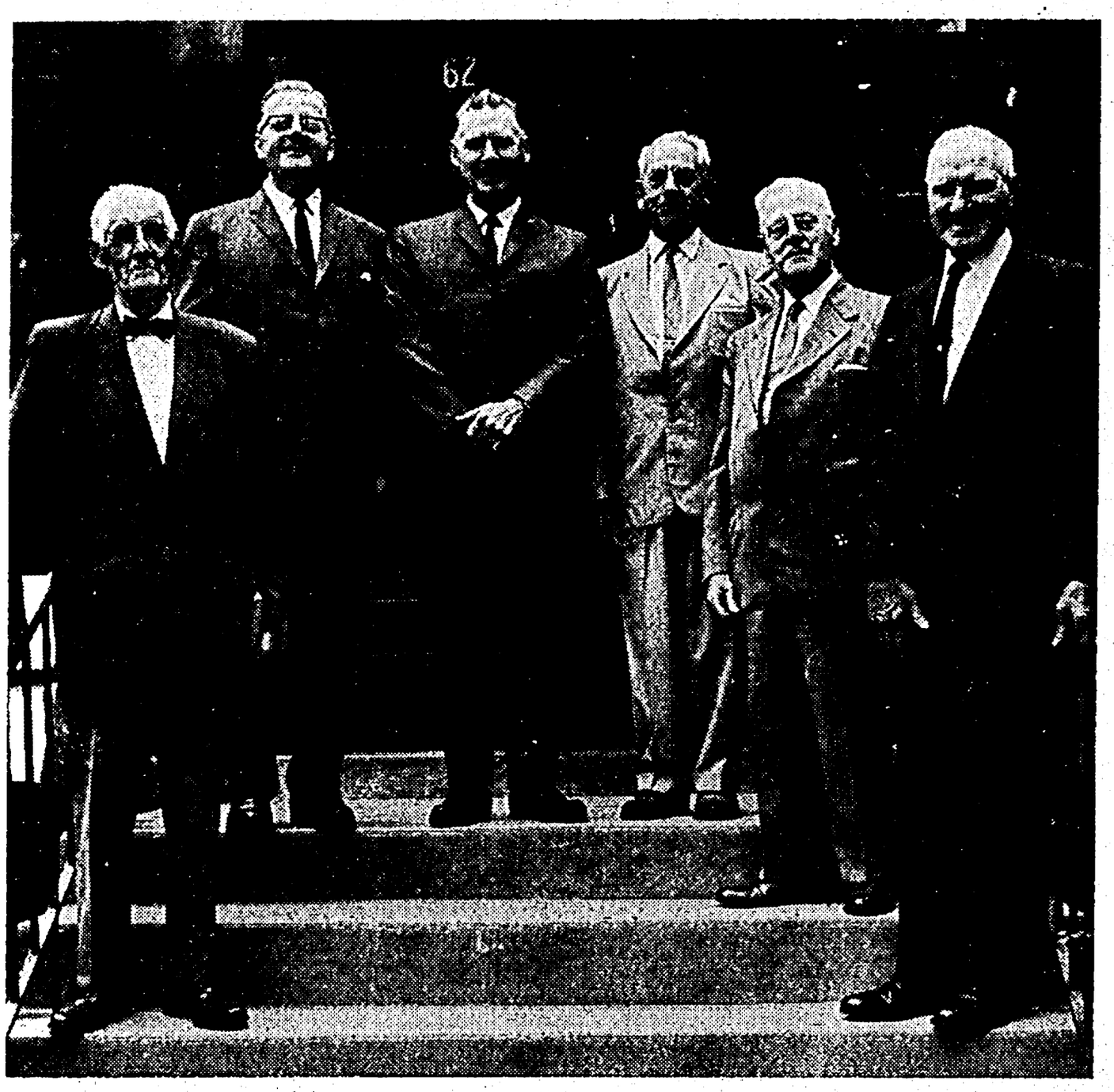
"Downtown will be finer and more human, enjoyable, and interesting. Traffic, parking and public transportation will be underground. The surface, freed for the pedestrian, will be bright with flowers, trees, outdoor cafes; elevated walkways will connect building to building. Pollution, wiring, ugly signs will have gone. In winter, much of the downtown area will be enclosed and heated and the pedestrians will move through buildings, passages and bridges and covered public places. In this inner belt flying jetcars will be commonplace, travelling in controlled lanes and landing at garage airports."

The corner stone of the new head office of the Royal Bank contains several predictions for the future. It is expected that the building will be torn down in 100 years. This building is not completed, yet man is thinking of the future when it will be demolished to make room for progress. Truly, "the sons of this world are for their own generation wiser than the sons of light." But where's the church? The church hasn't commenced to begin to get started in planning the work of the Lord that this city so desperately needs.

Toronto challenges the church. For too long the city has been growing in all directions and the church has been satisfied to stay in its own little city-within-a-city oblivious to the happenings in a modern society. The present congregations are

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THE ELDERS by John Banks



"If a man desire the office of a bishop he desires a good work"

Albert E. Bennetts — was born in Toronto in 1914. He was married to Ina Robertson in 1940 and from this happy union have come two daughters. Bro. Bennetts was added to the church in 1925 and has served as an elder of the Maplewood congregation since 1961. He is Vice-Chairman of the Board of Directors of Great Lakes Christian College, a member of the Ontario Safety Council and is very active in community affairs. Bro. Bennetts holds a position at the head office branch of the Canadian Imperial Bank of Commerce.

Colin D. Cameron — was born in Falkirk, Scotland in 1886. He married Mary Long in 1911 and their marriage has been blessed with four children. Bro. Cameron was baptized into Christ in 1903 and moved to Toronto in 1907. He began worshipping with the Vaughan Road Church of Christ (now Maplewood). Along with his father he helped build the present church building. He has served as an elder since 1943 and is a retired bricklayer.

Harry Bennetts — arrived into this world June 16, 1885 at Millom, Cumberland, England. He took for his wife the former Frances Ann Bland in 1909. They have three children. Bro. Bennetts became a member of the church in 1902 and moved to Canada in 1910. He was a butcher in England and had a similar business here for a short time. Prior to this he worked with the Dominion Bank for 13 years. He has preached for a number of years having spent eleven of these in the states of West Virginia and Kentucky. He was first appointed an elder of Maplewood in 1920 and except for his absence during the years of preaching he has continued to hold this office.

John MacKay — appeared on the scene of time Jan. 27, 1909 at Perth, Scotland. The former Ivy Berry and John MacKay have enjoyed the past 35 years together as husband and wife. They have four sons and one daughter. John became a member of the church in 1920 and travelled to Canada in 1922. He is active on the Board of Directors of Omagh Bible School and has been an elder at Maplewood since 1962. For the past 28 years Bro. MacKay has operated the Phoenix Dye Works.

Sidney Huntsman — was born October 4, 1885 in Clinton Township near Tintern, Ontario. In 1922 he married the former Mrs. Jean Mason, a widow and became father to her two children. Sis. Huntsman passed from this life in 1965. Bro. Huntsman was baptized in 1901 and has held the office of elder at Fern Ave. since about 1930. He is now retired but has been a farmer and an accountant and still works occasionally as an accountant.

E. J. A. Kennedy — was born in 1880 in Belfast, Ireland. At the age of ten he came to Toronto and shortly afterwards became a member of the Bathurst Street congregation. He married the former Donna Culp. They have one son. Bro. Kennedy was employed as a manufacturing agent for several confectionary firms. He has served as an elder at Fern Ave. for about 15 years.

OUR DEPARTED

SNEDDON

Bro. James Sneddon passed away in the Henderson General Hospital on June 5th after a few days of much suffering. He was in his 62nd year. Our Brother was born in Scotland and came to Canada nearly 17 years ago.

He was baptized into Christ about 34 years ago, and was a faithful member of the church at Sanford Ave., in Hamilton. He attended the meetings of the congregation regularly and was a good worker, serving as treasurer for nearly 13 years, even to the time of his passing. He will be greatly missed.

He leaves to mourn his departure his wife, one son, also one brother and two sisters in Scotland. The funeral service was conducted from the Robinson Funeral Home, with internment in the Woodland Cemetery. The large attendance of brethren, friends and fellow-workmen indicated how highly he was esteemed.

—Walter Cartwright

FAITH OF OUR FATHERS AND THEIR SONS AND DAUGHTERS

by Blenus Wright

"No man is an island." No individual is justified in looking into the mirror of life and congratulating himself on the fine job he is doing in cultivating for himself a unique character and personality. The individual's nature and disposition are moulded by heredity and environment. Without the influence of family, without the faithfulness of friends, without the hundreds of other indivudals encountered at the crossroads of life he would have little character or personality. He is a debtor to others who have become a part of him.

A church does not consist only of its present membership. The Fern Ave. and Maplewood congregations have no right today to say, "Look at us. We are the church in Toronto in July, 1965!" To some degree this is true, yet one must never forget that the church of today is a product of the church of yesterday. We must pause to pay tribute to the faith of our fathers.

Faith of Our Fathers

How easy it is for youth to look to the past and see the errors, faults and lack of faith of the church of yesterday. The spectator always comprehends how the game could have been won, but the task becomes slightly more difficult when he dons a uniform and begins to experience the hard knocks of action on the field. Youth should ask this question: "What if we had lived in the past and made the decisions for the church?" Perhaps the outcome would have been disastrous and the congregations today would have been less active. A far more imposing question for the youth of the church today: "What will the youth of the next generation say concerning the activities of the church in the decade of the 60's?" The torch has been passed and it must be held high. We must do our share to contribute to the future church. It must be realized that the age in which the congregations were established was an age quite different from the present one. Truly our fathers exhibited an undaunted faith.

"Your old men shall dream dream"

The dreams of many of the early members of the church concerned not only the work of the Lord, but the hopes and aspirations of the work of the Lord in a new and growing country. Some of our fathers were pioneers in this country and in the church. The writer lacks knowledge with which to express adequately to each member of the past the praise which they deserve. Mention will be made of only a few of the people who have contributed to building the foundation of the present congregations. It is impossible to name each person but we salute with gratitude every individual through the years who has had a part in making the church what it is today.

The nucleus of the Maplewood congregation emanated from the Stevenson, Whitfield, and Summerfield families. Worthy of mention is A. E. Hudson who, previous to coming to Canada, was a missonary to India. It should not be forgotten that not only did the men and women of the past work to provide the physical needs of life, but they also built the physical buildings in which worship is conducted today. Besides their physical activities, they did much of the preaching and teaching which built the spiritual church of which we are sons and daughters. Bro. Colin Cameron Sr. was a brick contractor and not only was responsible for the building of the present Maplewood building, but also the Strathmore Blvd. building. Bro. H. McKerlie was a man well respected for his scholarly approach to the Bible. He was a prolific writer, leaving behind a number of books and articles for our admonition today. Bro. McKerlie served as minister for all the Toronto congregations and passed away while laboring with Maplewood.

A number of men have taken their places as elders in the church, among whom was Bro. Alexander Robertson, late beloved husband of Sis. Jemimah Robertson. He serves as an example of others who shepherded the flock during lean years.

Fern Ave. has witnessed an equal number of men and women of great stature in the church to whom we of the present owe our thanks. Added to the hall of fame of preachers would be the names of Albert Brown and D. H. Jackson, late life's companion of Sis. Jackson. The church will long remember A. L. Whitelaw, a "prominent fellow around here," "a wonderful asset to Fern," "no other man like him," "always thinking of someone else who could go to college." The writer has himself experienced the great interest that Bro. Whitelaw had for Christian education as Bro. Whitelaw was the first to encourage him to pursue a Christian education. Perhaps the most significant factor in the history of Fern Ave. is the training and sending out of young men to preach. Four of these, Keith Thompson, Bert Thompson, Warren Whitelaw, and Murray Hammond preach in Canada today; Joe Cannon has been a missionary in Japan for more than ten years. These are only a few of the spiritual stones which made up the church of the past. May we build with faith on the firm foundation which they have laboured to provide.

Your young men shall see visions

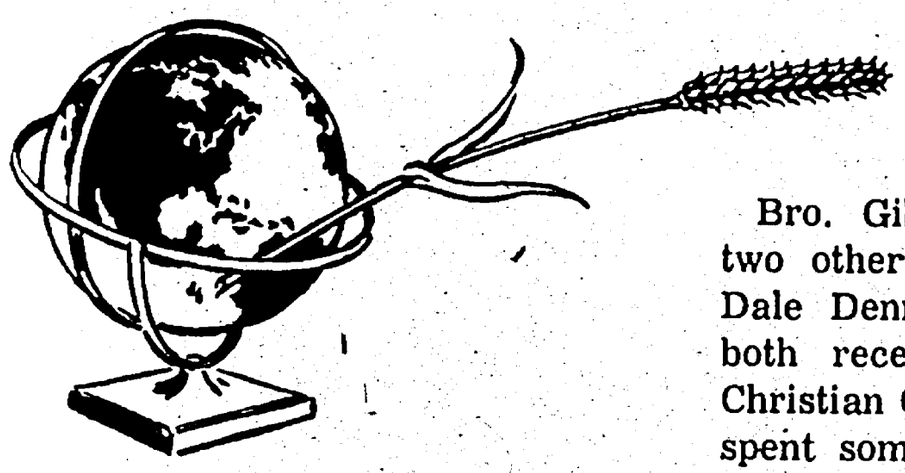
The congregations of today are the sons and daughters of the fathers and mothers who have passed on. The faith of our fathers has been instilled into the lives of the present members. Praise is to be given to the members of both congregations who have weathered the storms of the past with all the difficult times and discouragements. These experiences have built a fearless people, full of faith and vision, willing to take bold steps in 1965, marching toward new horizons.

The present membership includes some who are walking down the hall of this life, but up the mountain of the next. It has been the writer's privilege to be associated with the elderly members of the congregations over the past year in work and worship;; they cease not to be a daily source of inspiration. The older in years and younger in heart challenge those of us who are younger in years and weaker in heart. What a triumph it would be to harness the young energetic bodies and minds of the youthful with the faith, wisdom and vision of the elderly.

There never has been a time in

(Continued on page 22)

GLEANINGS FROM FOREIGN FIELDS



NIGERIA

Chief Udoh Unwa, who lives in the village of Uto Ikot Ekpo, Nigeria, was recently baptized into Christ by Bro. John Inyang, a native gospel preacher. Though this new brother in Christ does not know his exact age, he is several years past 100.

In the course of his long life, Chief Unwa has exercised vast power over the local people with his professed witchcraft and had been responsible for many deaths. Formerly a polygamist, he now has no wives. He was a powerful warrior in the infamous secret Ekpo Society which ruled much of West Africa. His posterity is so numerous that he has long since lost count. Now his happiness is great, he says, because he knows Jesus Christ has forgiven his sins.

Chief Unwa heard Brother Inyang preaching in the village marketplace, and was convinced of his own sinfulness in contrast to the righteousness of Jesus. He confessed his faith and was baptized. Since his conversion, some of his relatives and many of his fellow villagers have accepted Christ.

TANZANIA

The elders of the Mary Ellen and Harvester Streets church in Pampa, Texas, have taken over the oversight of the Tanganyika Bible School where young preachers are trained to take the gospel of Christ to their own people.

Brother Bob Gibson will supervise the school. A structural engineer by profession, Brother Gibson has spent much of his adult life preaching and teaching Bible classes. He spent two years in Bengasi, Libya, where he converted a number of Mohammedans to Christ. It was through his influence that Bro. Bob Douglas was allowed to enter Libya as a missionary, and later Egypt, where he established the growing church in Cairo.

Bro. Gibson will be assisted by two other young gospel preachers, Dale Dennis and Michael Fortson, both recent graduates of Abilene Christian College. Both have already spent some months working among the native churches in Tanganyika, where they helped in meetings during which more than 1,000 were baptized into Christ.

The Wayne Smallings family of Briar, Texas, left the United States June 15 for Chimala, Tanganyika, where he will preach and teach the Bible and Sister Smallings, a registered nurse, will work with Bro. Ronald Huddleston in the small hospital run on the mission.

JAPAN

Eight baptisms in Ibaraki-Ken during the past few weeks are reported. Writes Bro. Billy Smith, an American missionary and president of Ibaraki Christian College, "During the past 10 weeks we have seen an awakened interest in the gospel of Christ. Churches in Ibaraki state are more active, zealous programs of work have been planned, and an air of enthusiasm flows from church to church."

Two missionaries and their families are planning to return to the United States on furlough after working among Japanese churches. The Bill Carrells are coming home after 15 years in the Orient and the Charles Meltons after three years. The Meltons will return after a year and a half in the United States.

FINLAND

The ninth annual Scandanavian Lectureship was conducted May 4 to 7 at a lodge between Helsinki and Tampere, Finland. Most of the missionaries and their families were present from Norway, Sweden, Denmark, and Finland, as well as Bro. Jerry Porter and Sis. Phyllis White (from the Bayview congregation in Toronto) from Glasgow, Scotland.

THAILAND

Bro. Larry McClung and family left Huntsville, Alabama, in April for Bangkok, Thailand, to join three other missionary families already supported there by the Mayfair church in Huntsville. Bro. McClung is a son of Bro. Paul McClug.

SWITZERLAND

About 100 personal workers from the United States are expected to be in Lausanne, Switzerland, July 15-25 to help in a gospel meeting to be held there. Some 50,000 homes will be visited personally with invitations for residents to study the Bible and attend the meetings.

UNITED STATES

Members of the church in Madison,, Tennessee, recently had a special drive to increase Bible school attendance and set Sunday, May 23, as the date when they would make an all-out effort to surpass their previous Sunday school attendance record of 3,002. They set the number 3,501 as a goal, and surpassed it by some 800 when 4,394 persons were present for the morning classes. A basket dinner followed the morning worship service attended by some 4,621 persons.

PAKISTAN

April was an historic month for the church in Pakistan as 25 persons were baptized into Christ in Karachi and 15 in Lahore. The church members in Lahore declared this to be the finest month ever, since five families were united in Christ.

OUR DEPARTED

FRANKLIN

The late Horace Franklin was born in England 70 years ago, coming to Canada in 1913. Together with his family he settled in the Vineland, Beamsville district. More than 40 years ago he moved to the city of St. Catharines, and was employed by the Bell Telephone Company. He had been in failing health for some time and passed away in the General Hospital on May 14th.

Before his marriage to Ruth McRae in 1928, Mr. Franklin had served overseas with the Canadian forces during World War I.

He is survived by his wife and one daughter Ruth, Mrs. Lloyd Nortan of Sault Ste Marie, Ontario; one brother, Harry Franklin, of this city, and two grandchildren.

The funeral service was held in the Butler Funeral Home, with burial in Pleasant View Memorial Gardens. —Charles G. McPhee

TORONTO CHALLENGES

(Continued from page 17)

situated in the old city serving about one-fifth of the area of the entire metropolis. We worry about our own convenience getting to and from the building as the centre of our activities but we don't think of the inconvenience of the masses who live miles from our buildings. Christ went to the sick for those who were well had no need of a physician.

We live in a city which is a centre of government; a city whose three large daily newspapers infiltrate the homes throughout the province; a city of numerous radio and TV stations; a city of religious fervour. Each weekend the daily newspapers print extensive religious advertising and articles. Toronto is the headquarters for many religious groups. A book like **The Comfortable Pew** derives from this area to effect religious groups across Canada and the United States.

This is a university city. What a golden opportunity to invite foreign students into our homes to acquaint them with the church! Who knows but that someone may take the gospel back to his homeland just because the whole thing began with a simple telephone invitation to our home? This urban area is blessed with growing foreign-speaking communities. A door is open for preachers who can communicate Christ to these fine people in their own language. Toronto has the world's largest annual exhibition. We have failed to utilize this medium for the church. God forgive us. On every hand there are challenges.

The Fern Ave. and Maplewood Ave. congregations accept the challenge of Toronto and move out boldly by faith. The task is enormous; the labourers are few. This city needs a giant campaign for Christ. What congregations will spearhead such a campaign to Toronto? We need an exodus of talented and dedicated people to this vast city. Who will come?

"Few cities on earth can match Metro for prosperity, for opportunity, for sheer thrust and dynamism in every field of human activity — social, economic, cultural" — and we add — for a challenge to the church.

FAITH OF OUR FATHERS

(Continued from page 20)

the history of either congregation when there existed such powerful potential for the preaching of the gospel. Both congregations are blessed with men and women of talent, capable of wonderful works for the ongoing of The Way. God has blessed the members with material prosperity. A number of the members are engaged in their own businesses. Others hold responsible positions in various walks of life. Just recently several have been promoted to places of management with their companies. God will bless His people who will put Him first in their lives. God's promises are being fulfilled in the lives of the members, but there are many more promises that God will fulfill in our lives if we are willing to fill our lives with the love of God.

A spiritual awakening has taken place. There is more dedication to the task of being the church. More love for God is manifested; a greater love for each other fills the air and, more important, a keener awareness of concern for the souls of lost mankind lingers in many hearts. A combined personal work program has been in progress over the past several months and is proving to be a valuable tool in strengthening the work of the church and the lives of the individuals participating in it. Already some who have been training are teaching others about Christ. More and more, minute by minute, day by day, and week by week, the members are working together in the body of Christ producing an ever-increasing force for good in this city. Thanks be to God for these fine brothers and sisters in Christ. May their faith, vision, zeal, enthusiasm and dedication continue to thrive. Paul speaks to them in the words of his letter to the Philippian church, 1:3-11.

Okinawa: "We are having the dedication for the Naha church building on the 20th, and brother **Doi** who has recently moved here from **Japan**, will begin a meeting the same day. Our thanks to the many brethren who have contributed to the progress of the church on **Okinawa.**" —**Joe Cannon**

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DENNIS ZELMERS TO WORK IN CANADA

The elders of Northside church of Christ, Dallas, Texas have agreed to fully support the Dennis Zelmer family in Nanaimo, British Columbia. Nanaimo is the second largest city on Vancouver Island, just off the west coast of the mainland. With an approximate population of 30,000, this city has a congregation of 30 members meeting in a new building erected in 1962.



Brother Zelmer, Sister Zelmer, Robert, Gerald and David

Brother and Sister Zelmer were baptized into Christ by Brother Wesley Reagan in Winnipeg, Canada in January, 1962. Dennis, a former policeman in Winnipeg, decided to give his life fully to preaching the Gospel. Immediate plans were begun for the Zelmers to move to Abilene to enable Dennis to attend Abilene Christian College. Dennis attended A.C.C. in 1963-64. He also preached for the Northside congregation in Brownwood and the Highway 36 congregation in Abilene. In August, 1964, Brother Zelmer became the minister of the Northside church in Dallas where he is doing an outstanding job.

The decision to support the Zelmers in this work resulted from a survey trip to Nanaimo by Brother Robert McClendon, one of the Northside elders, along with brother and sister Zelmer.

The Zelmers, leaving for Nanaimo July 5th, will be replaced at Northside by the Wesley Reagans from Winnipeg, Canada. Plans for Nanaimo include efforts to make this a self-supporting congregation with a minimum of 90 members by August, 1970.

Disciples, and anyone who believes that Jesus is the Christ is a Christian to them, regardless of religious affiliation.

They permit women to preach, (I know a woman who is "head of the evangelistic program" in her congregation!), observe "Easter" and partake of the Lord's Supper on Thursday evening at that time of the year, participate in denominational services and preaching campaigns, ministers belong to ministerial associations, some hold to liberal theology (reject the virgin birth, the authority of Scriptures, do not believe in miracles or the infallible inspiration of the Bible, etc.), and some practice "open membership."

These, along with the dual description, "Christian Church" and "Church of Christ" are all part of the basket of eggs they have "hatched" in departing from the truth. Some of our brethren are willing to fellowship such apostasy, and, not only so, would persuade others to enter this unholy alliance with them!

If we may add ONE thing to the word of God, then it matters not *how much* is added. Compromise on ONE point is not justified, or we might cast it ALL aside. With the spirit of Christ and in love, I appeal to every believer to wake up and stand for the right, to "contend earnestly for the faith once and for all delivered." "And have NO fellowship with the unfruitful works of darkness, but rather reprove them." ". . . for what fellowship has righteousness with unrighteousness? and what communion has light with darkness? And what concord has Christ with Belial? or what part has he that believes with an infidel? Wherefore come out from among them, and be ye separate, SAITH THE LORD, and touch not the unclean thing. . ."

With prayerful heart these words are sent forth, sincerely desiring to bridge a gap that has existed too long and that should never have been made. "By this shall all men know that ye are my disciples, IF ye have love one to another." "If ye LOVE ME, ye WILL keep my commandments."

"BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."

COME OUT, BE SEPARATE

(Continued from page 3)

the building!)

5. Ecumenical mission policies and programs substituted for our own missionary work and appealing for our financial support.
6. Literature used in our Sunday Schools and Bible classes reflecting strange doctrines and promoting questionable programs.
7. All church-planting and evangelistic work limited to projects approved by inter-church bodies.
8. Mergers FORCED between our congregations and "other churches" in the community.
9. Church properties closed, transferred or sold under threat of reprisals or court action.
10. Congregational freedom gradually eroded and denied, and the distinctive testimony of the Disciples, which has had a salutary effect on the "whole Christian world," silenced in the interests of "ecumenical goodwill."

(pp. 22-23; "Freedom or Rrestructure?")

Matters have taken such a deplorable turn for the worse that even they cannot longer sit still and remain silent on the corruptive forces at work in their own camp. The actions of the men who wrote this tract, as well as those who are publishing and distributing it, are to be heartily commended.

In addition to mechanical music can be listed other teaching and practices; the spirit of compromise is almost unlimited among the



GROUND BROKEN FOR NEW BUILDING IN FORT WILLIAM — On May 17, brethren of the church in the Canadian Lakehead cities of Port Arthur and Fort William held ground-breaking ceremonies for their new church building, now well underway. Bro. Bernard Montgomery, second from left, oldest member of the congregation at 83, turned the first spadeful of sod. Others taking part were, left to right, Bro. Eldon Mimms, Bro. Gordon Ellis, Bro. Roy Merritt, and Bro. Dan Paterson Jr., all members at the Lakehead, and Bro. Michael Bachuk of the Fennell Avenue church in Hamilton, who is supervising construction. The new building is to be located on Edward and Redwood Streets in Fort William, Edward being the new Inter-city Expressway. Membership of the congregation now stands at 16. (Photo courtesy of Fort William Times-Journal).

BURNABY, B.C. REPORT

Since returning from the mission work in Wembley, London, England, and reporting to our sponsoring church in Nashville, Tenn., we spent a few weeks with our family in Western Canada and then came on to the work in Burnaby.

This is indeed a challenging work and should develop in due course. Unfortunately, the church is now without oversight. Bro. Earl Severson, Bro. Caleb Wood and Bro. Roger Jeal were the elders. Bro. Jeal is in full time work with the Prince Albert church, and Bro. Caleb Wood passed away in October. Nonetheless, the work goes on and will improve as the congregation have a mind to work, this being evident in the past week as we made a public showing of the Jule Miller slides. The area around the meeting house was canvassed and literature distributed from house to house. In addition, the members brought their neighbours and we had a nightly average of eleven non-members.

Two have been added by baptism and two have died since we came to work here. Personal work does not meet with too much success due to the fact that such groups as the Jehovah's Witness have worked the area and caused much hard feeling against others that try door to door work.

Our membership runs to 52 active members and we have an average attendance on Sunday mornings of 69 and 56 in the evening. Our building inside is not quite finished and the big item will be the plumbing which will cost several hundreds of dollars, this we can handle along with the finishing of class rooms, landscaping the grounds etc. Much will be done this summer and we hope to have an attractive meeting house before the winter sets in.

OUR DEPARTED

BECKETT

Frederick James Beckett passed away suddenly on April 30th, when he was stricken with a heart attack while reading blueprints on a construction job. He was 63 years of age.

Brother Beckett was born March 23, 1902 in Swan River, Manitoba. He and Celia Start were married in Harptree, Sask on May 24, 1932. He was buried with his Lord in baptism at Radville, Sask. on July 14, 1932.

Moving to Vancouver in 1942, he was engaged in construction work He was building foreman during the construction of the Oakridge church building in 1958 and will be long remembered for his great assistance in this project.

He is survived by his wife Celia, two sons Doug and Ron, four brothers and one sister.

He will be greatly missed as he was esteemed by all who knew him. His work and interest in the church were indicated when he was appointed in December of 1964 to serve as a deacon of the Oakridge congregation.

The funeral service was conducted by the writer at the Mt. Pleasant Funeral Home with interment in Mt. View Cemetery.

—D. C. Marshall

V. B. S. will be held from Aug. 16th to 20th. Should any member be in this vicinity at that time on vacation, we would greatly appreciate some help. We look forward to a very successful school.

The budget is set at $550 per month and this is at the moment being exceeded. We hope to have a campaign here in the not too distant future and this should be a great help to the church.

—E. P. Lake

HERE AND THERE

Port Colborne, Ont.: Four were baptized during the campaign in which **Brother Heinselman** did the preaching.

Sunlridge, Ont.: Two placed membership and two baptized since February. V.B.S. August 16-20. **Marshall Keeble** to hold October meeting.

GOD BLESSES WINNIPEG CAMPAIGN

by Murray F. Hammond



Some very grand and exciting things have lately transpired in Winnipeg, and we, of this city, would like our brethren across Canada to share in our elation.

A Gospel meeting in the Playhouse Theatre, one of Winnipeg's oldest, most beautiful, and best known auditoriums, climaxed our city-wide Campaign for Christ — April 11th through 18th. Brother William S. Banowsky, minister of the Broadway church, Lubbock, Texas, did the preaching, and Brother Eugene Gilmore, of Burkburnett, Texas, directed the singing.

This was a Campaign in many respects unique. Take, for example, the matter of its longevity. It really began way back last August, with the arrival in town of a large group of young people, in their teens, from the Southland, who joined local workers in taking a religious census of strategic areas of the city. A few months later, another group of volunteers, older persons this time, many of them preachers, came and assisted in the doing of still more census taking. In all, some 35,000 homes were visited and thousands of pieces of literature were distributed, and, as a result, more than 30 Bible studies were set up and conducted.

In the months following, a series of Gospel meetings were held in the city by well-known evangelists — Alan Bryan, Paul McClung, Johnny Thompson, John Allen Chalk, Wesley Jones — to complement the extensive programme of personal evangelism being carried on. Other brethren, too, visited us in connection with the Campaign, among them Ralph Bumpass, an elder of the Vandelia Village church, Lubbock — the congregation, incidentally, which had graciously committed herself to underwriting the Campaign. Brother Bumpass conducted a course in leadership training.

Those were extremely busy months, but they were also very fruitful months — eight persons were baptized into Christ during that period!

But the best was yet to be It was now the beginning of April. The time had all but arrived for our Gospel meeting in the Playhouse Theatre, the occasion for which we had all prayed so long and worked so hard. We began advertising now in earnest. Large, and beautifully designed, posters were displayed on the sides of seventy-five city buses; half-page ads appeared almost nightly in both city newspapers (with a circulation between them of 200,000); spot announcements were made repeatedly on radio and television; car bumper stickers were distributed and used; thousands of brochures were mailed; telephone calls were made and letters sent out en masse — all of which combined to make our forthcoming meeting in the Playhouse one of the most publicized and talked about events in Winnipeg.

And we gave ourselves, individually and congregationally, to fervent prayer.

On April 9th, Brother Banowsky arrived, and so did forty workers, from here and there and everywhere, come to help with the personal work.

Then, on April 11th, our meeting got under way. The services throughout were well attended, an average of more than four hundred nightly. And the preaching superb; Brother Banowsky did an outstanding job, speaking on the general theme: "Christ for Today's Crisis." THERE WERE FIFTY-ONE RESPONSES TO THE INVITATION, TWENTY-NINE OF THEM BAPTISMS. AND TWO PERSONS, CONTACTED DURING THAT WEEK, HAVE SINCE BEEN BAPTIZED. For all of which, God be praised!

In addition, literally hundreds of promising contacts were made at the Playhouse, of whom we hope to convert more than a few.

That's our story. And it's a wonderful story, a story of the power of God in action. Speaking personally, this Campaign was one of the most enriching experiences of my life! Among other things, I shall not soon forget the inspiring way in which all three congregations in Winnipeg worked in perfect love and harmony together to make this endeavour for the Saviour to succeed.

NEW CONGREGATION IN WEYBURN, SASK.

"To more effectively reach the urban and rural population of the Weyburn area with the Gospel message." This is the purpose of forming the new congregation in the City of Weyburn, according to Dan Wieb, secretary for the congregation.

On May 31, 1965 members of two congregations met together to form a new congregation. The new congregation, known as the "Weyburn Church of Christ" will meet through July and August at the meeting house corner 10th & Bison in Weyburn. Then, in the fall and winter the congregation will hold two services both Sunday morning and evening. One service will be conducted at 10th & Bison, the other at the Weyburn Airport.

Plans call for the erection of a building in 1966 on a site being purchased from the City of Weyburn. The building will be built in two stages, the initial stage to have an auditorium seating 450 with adequate classroom facilities.

Also included in the plans is the securing of another full-time evangelist to work with Clinton Brazle who presently ministers with the congregation.

Weyburn is the city in which Western Christian College is situated thus giving the Weyburn Congregation a dual challenge, to provide teaching and counselling for the students of the school as well as evangelism for both students and the local community.

The local resident membership of the congregation is approximately sixty but during the school year, the membership nearly triples.

A challenging program of work has been set before the membership with a temporary weekly budget of $244.00 being set for the next few months.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., Willowdale and Cook Streets, 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Sun. 10:30 and 11:15 a.m., 7:00 p.m. Thurs. 7:30 p.m. E. P. Lake, ev. Ph. 521-1102. M. J. Hope, sec. 758 Montana Rd., Richmond, B.C. 227-8512.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun, 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Tues. 8 p.m. Ladies' Bible Study. Sec. A. T. Pureell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone; P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E., W. Dale, ev., Beamsville.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m. Harry Jacques, sec.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 10:30 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que, 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Roy Clarkson, sec., Box 382, PL. 693-1018 sec.

NANAIMO, B.C.
1728 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Maplecleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6, HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Leslie Smith, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PORT ARTHUR, Ontario
Services 10, 11 a.m., 7 p.m. Sun. Algonquin Ave Public School, 7:30 p.m. Tues. Roy D. Merritt, 76 Lyle St., 344-1256.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 75 Summitcrest Dr., Weston. Ph. 241-2393.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study, Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
Oddfellow's Hall, 10, 11 a.m., 7 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, Harry Cosby, R. 1 St. Ann's.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison. Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1136 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

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For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31; No. 8 BEAMSVILLE, ONTARIO August, 1965

CAN WE EVANGELIZE THE WORLD?

J. C. Bailey, Madras, India



Some one has said that every old man gets either bitter or soft. I can remember forty years ago looking over what, to me, were old men and assessing them as to whether they were soft or bitter. I realize now that what I called "soft" then might well be called forbearance or long-suffering. That what I called "bitter" might well be but mature judgement and lack of the frivolity of youth. Let me say in advance that what we call pessimism will occupy a large place in this article.

I am sure that WE can evangelize the world. I am sure that what was done in the first century can be done in the twentieth century. That is not the point we are discussing. Neither am I suggesting that anything I question here is wrong in itself. However, in the end, can we have these things, and multiply these things, and get the job done?

Yesterday I was reading in one of "our" papers and a church was describing the new building they had erected. They were telling about all the things that they had. One thing was wall to wall carpets. Now if one church has a right to have wall to wall carpets, of course, all churches have the same right. Can we get the gospel preached in this generation and spend millions of dollars on wall to wall carpets? Our wall to wall carpets would compare favourably with all the money we spend to preach the gospel overseas at least in one year! Do these compare equally? If they do not then we are not good stewards.

One of the workers approached me yesterday and wanted ten rupees to buy MATS for one of the places where he preaches. This amounts to $2.10 in American money. A pathetic thing compared to wall to wall carpeting. Yet, in principle, it is the same thing. Some people here do not like to sit on the bare ground. Some people there do not like to put their feet on bare wood. We bought the mats. We are anxious to strengthen this weak work. Immediately there is a reaction, other places want mats for mission funds. Did

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OLD TESTAMENT "CHRISTIANS"

E. D. Wieb, N. Weyburn

The church throughout the world faces a very serious "dropout" problem. In any community today, there are at least as many unfaithful members of the church as there are faithful ones. There are probably many causes for this but perhaps they can be somewhat summed up in a broad way under the general heading of the unconverted. Sooner or later we must come to let Christ into our hearts as well as into our heads or we will not remain faithful.

For one to try to be an Old Testament "Christian" is to try to be a spiritual freak and such distorted creatures have a very short life span. In the book of Hebrews, chapter 8 verse 10 we read, "I will put my laws into their *mind,* and write them in their *hearts.*" This is in direct contrast to the original covenant and the legal system based upon a law inscribed on the tables of stone.

We are very sure of our position doctrinally concerning the old law and the covenant of grace but in our application of this knowledge, I fear we sometimes fall very short. We do not believe in living under the law but many of us do not live otherwise. We serve God only as we feel the letter of the law dictates but we will go no further.

There are many examples of this type of "Christianity." For example, God's Word demands we worship

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PHILOSOPHY, TRADITIONS AND TRANQUILIZERS

by Ed C. Wharton

(This article was written some time ago by brother Wharton, who is at this time one of the instructors at the Sunset Church of Christ, School of Preaching. I believe that the subject under consideration is a very important one. It is my prayer that this type of thing will not come into being among the brethren in Canada. Please read this article with an open mind and a prayerful heart. Bill Bunting, 4616 36th Lubbock, Texas.)

Not long after Billy Graham's New York "Crusade For Christ," informed sources reported that several denominational preachers gathered to analyze the lasting effects of such a campaign. The discovery was startling. Many of those who had made "decisions for Christ" were jumping into the East River.

The reason? Mr. Graham's doctrine of salvation by faith at the point of prayer produced a tranquilizing effect which gave the recipients the consent of their own consciences. Sidestepping obedience to the gospel, many "accepted Christ" expecting to find peace from the pressures of the world. Then came the disillusionment. As worldly pleasures continued, rather than burst like bubbles, the tranquilizing effect wore off bearing its natural fruit of skepticism and despondency. This ended in the cold waters of the East River.

The point is, the Lord's church has a few tranquilizers of her own that have no good end. Among these the Catholic confessional is barely distinguished from an absolution-type rite performed in behalf of those who have "responded" during invitations to be restored.

Christ stated, "Ye have made void the word of God because of your traditions" (Matt. 15:6). The Spirit's instruction to the erring is "Repend therefore of this thy wickedness and pray" (Acts 8:22). But in spite of the command which is definitely personal, and the warning against corrupting it, a tradition, which has the force of a command reflecting a modern philosophy of the flesh, is fast making void the command to repent and pray.

The indictment is strong but can be sustained. Let's start at the beginning.

Time was when it was the thing to be atheistic. But its natural fruit was a breakdown of values and morals leading to a non-ethical standard in society. Neo-orthodoxy, opposing this, used the Bible as its ethical standard, but like atheism denied the creation story, miracles, etc. This was nought but religious-atheism, but no obstacle for a high-jumper. Hurdling the obstacles of inspiration, virgin birth, etc., neo-orthodoxy jumped right into the front yard of Christian ethics. In other words, if you don't like a thing taught in Scripture just jump over it and go on!

One brother has compared this to the mother goose rhyme: "Hi-diddle-diddle, the cat and the fiddle, the cow jumped over the moon." This is just what denominations have been doing for years. If baptism for remission of sins doesn't strike a desirable chord just jump over it and go on to heaven without it. You can call this new-orthodoxy, or religious atheism, or hi-diddle-diddle; they all amount to the same thing.

Paul wrote by the Spirit of warning, "Take heed lest there shall be anyone that maketh spoil of you through his philosophy . . . after the traditions of men . . . and not after Christ" (Col. 2:8). Human philosophy has for years reflected itself in denominationalism, and has made its inroads deep into the church of Jesus Christ. Existentialism "begin(s) with this human existence as a fact without any ready-made preconceptions about the essence of man" and proceeds from that point to find the purpose in life. Paul says that man is "body, soul, and spirit" (1 Thes. 5:23), and his purpose to glorify God (Eph. 1:5, 6).

This modern philosophy denies anything but the body exists. In order to investigate the area of religion from this point of view to see if it has purpose, diddle-diddle — just jump over what doesn't click with you.

The extent of this extends from the absurd to the ridiculous. None by jumping over the word of God at ANY point have reached the eternal goal. But the end is not yet.

The tradition to "respond" to the invitation if "you've not lived as you should" and be restored, has developed into a Frankenstein. We are literally encouraging our people to jump over repentence into the front pew while another does the praying. To "come forward" is not repentence. And no one can pray the prayer YOU are commanded to pray yourself. How many respond to the INVITATION but not to CHRIST! Perhaps it never occurs to many to repent and put away the sin from their lives, and then with deep humility personally ask God's forgiveness. Having heard the word they are convinced of sin and want forgiveness. The condition is repentance and prayer, so they "go forward." That's how they interpret repentance! That repentance is not accomplished is evident in that most come forward again and again for the same reasons (if you ever knew the reason in the first place).

Without a doubt few pray about their sins before or after the preacher prays. Usually a response is based on the emotionalism of the hour and neither repentance nor prayer precedes. But they "feel guilty," as I have read on many a card, and want forgiveness of something (they won't say just what). Then after services they "feel better." They have neither repented nor prayer, but they have come forward and now everything is all right . . . till next time.

The root of this mockery lies at the foot of professionalism. Men who encourage responses on the aforementioned basis, rather than teach the people to turn from sin and to personally communicate their petitions to God, are motivated, it seems, by an ambition to have so many responses to their credit at the end of a given year.

Our concept of restoration is con-

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CAN WE EVANGELIZE

(Continued from page 1)

we not pay for mats at Coronation Nagar? Whether it is wall to wall carpets in America or mats in India it means in the end that less tracts will be printed and our work must grind to a stop after we have baptized so many thousand people.

The way we do it, can we evangelize United States or Canada let alone the world? The sects do not intend to evangelize the world individually. I rode on the train with one of the leading Baptist preachers here in India recently. He was a fellow Canadian. There is certain territory occupied by Canadian Baptist and certain territory occupied by Northern Baptists. This is not hard to understand. I asked him a question about the "saw-off" between the Canadian and American Baptists. He misunderstood me and told me about the "saw-off with the Lutherans. There is certain territory into which Baptists do not tresspass and there is certain territory into which Lutherans do not go. They can afford to do this. We cannot do this. We cannot even make a "saw-off" with the Christian Church.

OUR PER CAPITA EXPENDITURE on foreign work is far below that of any of these denominations that I have mentioned. How then can we evangelize the world in this generation? They are not doing it COLLECTIVELY with all their expenditures. How shall we do it with far less money?

We have more than 100 years to catch up on the Northern Baptists and nearly 100 years on the Canadian Baptists. The Lutherans have been here even longer. Let us suppose we should suddenly begin to take this matter seriously at home. I mean this matter of world evangelism. This could well be true for there is a definite growth in the right direction. We would quit fooling around missing a meal a month and miss a meal a day. We would let our righteousness exceed the righteousness of the scribes and Pharisees and money would pour into what we call mission work in an unbelievable volume. We would be begging men to go overseas to make use of the money that would be available. We would cut out our attendance at movies and devout all THAT MONEY to-work overseas. Soon India would be vying with the United States in claiming members of the Lord's church. This is not an idle dream. I am here and I KNOW.

DESPITE THE APATHY ON THE PART OF MOST MEMBERS TOWARD INDIA WE HAVE A potential here second only to the United States in this generation and maybe more. We recently approached a church about helping with the work in a new field here. They were sorry but they had bought a "field". They had spent more on that piece of land than all the money that has been spent in India in baptizing 1795 people. I am finding no fault. I am simply answering my own question. We cannot evangelize the world while a church spends more money on a bare piece of land than ALL CHURCHES SPEND IN THE SECOND LARGEST NATION ON EARTH. There was not a paise for India. A paise is about 1/5 of a cent.

Brethren are supporting us. Bro. Johnson and his wife will be with us before this is read. They are being well supported. This is fine but certainly is not the answer to our problem. It is only a start.

Students want to go to America to school. Is this the answer? I have a letter on my desk wanting to know about a certain young man who has attended several years in America. I am trying to find him. I have heard that he is not true. I want to either stop the rumours or show up this young man. Sending young men to America for some reason has not proved very advantageous to work in foreign countries. There are some notable exceptions. Certainly we shall never get this tremendous job done in this way. I could write pages along this very line.

Some one cries that they must be educated on the field. Some countries have had workers for years and they have had teaching programs for years but what nation has in any sense been evangelized?

Our work has not been a failure. Thousands of souls have been born into the family of God and each soul is worth more than the wealth of this world. The number of members of the church will increase in the next 25 years at a rate that we would not have dared to hope even 25 years ago. Despite this we are not evangelizing the world nor do I see any prospect for that.

Like Job who will prove me a liar. You say, we shall do it by radio, by television? Certainly we should use these mediums but as far as getting the job done they too will not do it. Those who have any ideas along this line just do not KNOW the world in which we work.

If this article sees the light of day as far as the papers to which it is sent, then I intend to follow with another. If this article does not meet editorial approval then we must try to get these pessimistic truths home in some other way.

PORTAGE V.B.S.

Northside church of Christ held their 6th annual Bible Camp July 5th-12th. Attendance was down to some extent, over previous years, but a fine group of young people gathered to study, worship and play. Gerald McCutcheon acted as camp director. He was assisted by John McMillan, Heather Brown, Lorraine McCutcheon, Thelma McCutcheon and Ernie McCutcheon as councilors and teachers. Two ladies from the Carman congregation drove over each day to assist Eva McCutcheon in the kitchen.

During the week, some 25 hours were spent in group study, singing and memory work. We were happy to note five students who have been with us the previous five years were with us again. Bro. Leo Richardons of Moline, Ill. was with us one evening, on his way through to The Pas, Man., for a Vacation Bible School. He spoke to the students on the campfire program that evening. He and Bro. Roy Lanier, Jr., are holding their second V.B.S. at The Pas this week. There are two members there.

Dates for our 1966 camp have been set for July 11-18th.

—W. E. McCutcheon

HERE AND THERE

Tintern, Ont.: Marvin MacDonald, having graduated from **Abilene Christian College,** has taken up work at **Tintern.** He was initiated with a 10 day V.B.S. Attendance was around 90.

Gospel Herald

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WHAT SHALL WE DO WITH OUR BUILDING?



Since the church at the Lakehead is busy erecting a new church building, it is only natural that this writer's thoughts should be attracted to the subject of church buildings as he prepares this editorial. Other congregations are preparing to build in the near future and we pray that the next few years will see an acceleration of our building program in Canada.

We have no book, chapter and verse in the matter of erecting a meeting house. For years the church in the New Testament period seems to have met in private homes. This seemed to work out quite practically because the church grew by leaps and bounds. On the other hand, most of us know instances where churches have erected splendid buildings only to find that growth did not follow and internal dissension prevailed. Church buildings are not an end within themselves.

The truth of the matter is that buildings are merely tools assisting the accomplishment of certain goals which the church should be seeking to achieve. When these tools are chosen carefully and used wisely, the work profits. When a congregation is compelled to struggle along for years without a permanent building of its own, usually its growth is inhibited.

There is ~~a~~ need from time to time that we be warned against a false attitude of reverence toward the church building. This attitude is prevalent among certain denominational churches, especially those which stress liturgical rites and forms. We find such people referring to the material building as "God's house." Informed Christians realized that the only house God has is His church which is composed of redeemed people rather than bricks and beams (I Tim. 3:15; 2:20-22).

The denominational world has often prescribed certain rules of behaviour inside their church buildings. Women are required to have their heads covered on entering, holy water is to be applied to worshippers entering the doors. Everything is done to convince the people that the building is a holy place.

In a similar way, some brethren in the Lord's church have had peculiar ideas about the sacredness of the building. They would not allow a sandwich or a cup of coffee in the basement. They could not conceive of a visiting college chorus singing religious songs in the building, or of ladies quilting and sewing there, or of young people joining in well-chosen recreation there following a special class of instruction.

All of these things have been objected to by a few. None of these actions are necessarily evil within themselves. It will be of no avail to point out abuses to establish a law of prohibition in the matter. Abuses, in themselves, merely prove that a practice may be abused. They do not prove the practice must be abused.

This editor is concerned over a major failure in the use of church buildings by his brethren. In our judgment, expensive buildings have been allowed to stand idle too often. When we invest $50,000 to $100,000 in a building, we should carefully and prayerfully plan to use that structure in the most efficient way. Sometimes our judgment may vary as to what is expendient in such usage. This is largely in the area of human judgment and opinion and often cannot be neatly decided by an argument from Scripture. Perhaps failure to use the buildings which are entrusted to our care can be as sinful as a slight misuse of the same. Here is a question which needs to be pondered carefully.

A great portion of the Lord's Day contribution sometimes goes into our buildings. The matter of using this money effectively should be of a major concern to Christians.

HERE AND THERE

North Bay, Ont.: We neglected to report that two were baptized on May 27 in the chilly waters of Lake Nipissing.

TEACHING GOD'S WORD

DO WE REALLY WANT MORE STUDENTS IN OUR BIBLE SCHOOLS?

M. Norvel Young



Mr. Dean Dalton, an expert in the Sunday Bible school field who is connected with a large publishing company, told Jim. Bevis, of the Broadway Church in Lubbock, that he thought we were not interested in having many non-members in our Bible school classes. He had checked attendance reports on our adult classes in some churches and was amazed at how few outsiders attended.

Have we neglected this opportunity? Do we really want more non-members to study the Bible with us? Have we spent enough time planning, inviting and encouraging their attendance? When they visit do we make them feel welcome? Are they impressed with our desire to learn more about God and our love for them?

This expert points out that some of our religious neighbors are successful in enrolling 20% to 30% non-members in their Sunday classes. It is through this contact that they gain most of their new members.

Of course, we want more students in Bible study, but we have neglected to take the action essential to this objective. Here are a few suggestions for positive growth:

1. The elders, preachers, and Bible teachers should spend one meeting a month planning ways to recruit non-members in Bible classes. Adequate planning is critical. This is the point where most churches are falling short. More planning will nearly always result in greater numbers.

2. A systematic program of cultivation of prospects will prepare them to be receptive. For a small investment in time and expense, a select list of two or three hundred prospects could be receiving regular mailings of appropriate Christian literature (Christian magazines, tracts, special letters).

3. These people should be invited to enroll in a Bible class. An appropriate person should invite them. This is done without necessarily expecting the prospect to be baptized the first meeting.

4. Christians in the class should go out of their way to make the prospect feel at home. Invitations to our homes should follow.

5. Just as soon as these people are enrolled we should be inviting others. The cutting edge of Bible study must not be neglected. It is easy to forget that those of us who are Christians came from the ranks of prospects. There are untold multitudes of sincere people who are searching for truth. The word of God is the seed of the Kingdom. Let us spend more time and money sowing this seed in hearts that have not had the opportunity previously. The Lord will give the increase!

Note — Brother Young points out a wonderful avenue for increasing our opportunities in planting the seed of the kingdom.

In Canada I believe that most of the churches of Christ strive to enroll children from non-member families in Bible school. Here in London our Bible school enrollment is about triple the membership and their children. If some of the large churches in the U.S. had a comparable enrollment their Bible school attendance would number in the area of 6000 instead of two to three thousand.

It appears that in some parts of Canada the religious atmosphere is different. Prejudice is not so strong. Thus we can enroll quite freely many children from the community. May all churches be working diligently at reaching into the community to enroll as many as possible in Bible classes.

When it comes to enrolling non-member adults in Bible classes, we are negligent. We have worked on this some (not very hard) in London, and it his paid off. This afternoon I baptized a lady who last winter had enrolled in our adult Bible class. A cottage meeting was arranged for late in June and the fourth lesson completed last night.

If we really wanted to, we could reach many more with the gospel by following the suggestions given by brother Young.

—H. Ralph Perry

CATHOLICISM BOOK ON CONSIGNMENT

Brother O. C. Lambert, of Winfield, Alabama, has condensed Vol. I of his book, "Catholicism Against Itself", into a paper edition, which he issues at cost; in a desperate attempt to reach the public with its vital and timely message. He offers copies to churches on consignment without obligation, except that they pay 50c each for them when sold, enabling him to print more. Several thousand congregations of the brotherhood have already handled the book, which is no wBaest Seller. We'd like to have 100% participation in this momentous effort. You can help by ordering a consignment for your local congregation. Individual readers wishing to do so may order these from the Gospel Herald at 60c.

100th BIRTHDAY

Julia Kerr, the oldest member of the Ice Lake congregation was born, Julia McArthur, on August 15, 1865 in Collingwood township, the third child of Peter and Mary McArthur. The family moved to the Manitoulin Island in 1873 and settled in Long Bay.

She was baptized into Christ at the age of fifteen during a visit of brother William Crewson to the island. Having married John Kerr in 1886 she bore him one son and six daughters. He died in 1939.

She has been a faithful member of the congregation meeting at Ice Lake for all of these years. Submitted by a niece, Dr. Eleanor Robinson.

YOUTH CAMPS GROWING, ACCOMPLISHING GOOD

by Don Gardner

Youth camps conducted by Christians have been growing in number throughout the country. The good which these camps have accomplished is difficult to measure.

One problem connected with operating youth camps is selection of class material that will be useful and inspirational for the student. The April issue of the Minister's Monthly featured a series of articles on the book of Proverbs which have been designed for study guides for our youth camps. The subjects and those writing on these themes are:

"Introducing the Proverbs," Frank Pack; "Love Not Sleep—Proverbs About Work," Bill Teague; "Greater Than Taking a City—Proverbs on Self Discipline," M. Norvel Young; "Walking on Hot Coals—Proverbs calling for Personal Purity," Jennings Davis; "A False Balance — Proverbs About Basic Honesty," Howard Horton; "Power in the Tongue—Proverbs on Words," Don Gardner.

Those who are directing a youth camp next summer would be advised to bear in mind the availability of this material. Better still, the director might anticipate his needs and place an advance order for a sufficient number of copies for the students in the camp.

Those desiring additional information may write to the Gospel Advocate, Nashville, Tennessee, or to Frank Cox, Editor, Minister's Monthly, 2108 Woodhaven Drive, Tyler, Texas.

10 BAPTISMS RECORDED AT WORLD'S FAIR SERVICE

By Walter E. Burch

The largest gathering of the church in the history of the Northeast — an estimated 7,000 persons — witnessed the first baptisms ever performed at a World's Fair, Sunday, July 4, as the New York World's Fair evangelism campaign reached a public climax in the Singer Bowl.

The service was also broadcast to millions nationally over the American Broadcasting Company radio network.

Jimmy Allen of Searcy, Ark., talented and effective evangelist, brought the message to the throng which gathered in the outdoor arena. Host for the vast evangelistic service was the Queen's Church of Christ in Flushing, N.Y.

Allen's sermon was entitled "Meeting the American Crisis." He told the crowd that the main threat to America today is not communism or poverty, but rather the lack of true Christian spirit among it's citizens.

When the invitation hymn was sung, ushers throughout the stadium assisted persons as they walked forward to express their desires for baptism or for restoration. A portable baptistry was used, and as the crowd watched and listened, 10 persons confessed their faith in Christ and were baptized. Three others came forward to ask for special prayers that they would be restored to the church.

The Singer Bowl service marked a high point of the effort of churches of Christ at the New York World's Fair and was the kickoff for an intensive co-ordinated Greater North-eastern Campaign involving some 72 churches in New York, New Jersey, Connecticut, Delaware, Massachusetts, and Pennsylvania.

About 1,150 personal workers from throughout the nation are in the East to work with these churches in local campaigns. On July 5, the day after the Singer Bowl activities, 15 of the congregations in the New York City area began gospel meetings, and about 15 others are planning meetings in the near future. Many special activities will continue through August and into early September.

HERE AND THERE

Portage La Prairie, Man.: Bro. Love could not come as was hoped so that this church is still without a full-time preacher.

Carnduff, Sask.: We understand that this church hopes to erect a building soon.

Burnaby, B.C.: Three were baptized in mid June.

WHY A HOME FOR THE AGED IN BARRIE?

Plans were announced by the Barrie congregation on June 9th to build a home for the aged in this city, probably in 1967. The next eighteen months will be spent in a study of the project and leaders of the congregation will appreciate constructive counsel from any of our brethren.

That all may know some of our reasons for this decision and announcement we offer the following points:

1. Christians are sent into the world as Christ was sent (John 17: 20). The Son of God carried out His mission to redeem the souls of men with compassion for the physical man and his distress as well as with a message. We do not believe we can improve on His method.

2. A definite community need has been established by careful study and survey. This need has been confirmed by the warm response of the community of senior citizens.

3. By the creation of a community of senior citizens an opportunity will be provided to older Christians to teach those of their own generation. (This is often physically impossible in any average environment.)

4. We believe that by this Christ-like programme of benevolence we may remove one of the barriers that often exists between a young church of Christ and its prospects. This barrier is best seen from the viewpoint of the "outsider". Until taught the gospel he regards the church as an intruder into his community, taking rather than giving.

Thank you for considering these points in your prayerful deliberations.

—L. Wesley Jones

SPECIAL NOTE

Our office will be closed during the weeks August 2-7 and August 16-20 for vacation. We hope that these brief interruptions will not cause serious inconvenience to our customers and correspondents.

Despite the fact that the Post Office strike indicates some doubt as to when this issue will be mailed, we are preparing it on schedule.

YOUR QUESTIONS ANSWERED

Keith T. Thompson

Send your Bible questions to the writer of this page at Box 403, Beamsville, Ont.

Was Mary a virgin before and after the birth of Jesus?

That Mary was a virgin before the birth of Jesus is the plain teaching of the Bible. This truth was accepted without question for the first 1800 years of the history of the church. Unbelievers, as early as the third century, have centered their attacks on the virgin birth. It has only been in more modern times that professing Christians have denied this doctrine. Modernists like Harry Emerson Fosdick have asserted, "The virgin birth is not to be accepted as an historical fact."

The evidence for the virgin birth in the New Testament is overwhelming to the believer. Luke 1:26-38 gives us the testimony of Mary. She is introduced as "a virgin betrothed to a man whose name was Joseph." The angel Gabriel told her that she would conceive and bear a son to be called Jesus. But Mary asked, "How can this be, since I have no husband?" Gabriel explained that the birth would take place through the miraculous intervention of the Holy Spirit. He added, "For with God nothing will be impossible." Humbly Mary submitted to the divine will, saying, "Behold, I am the handmaid of the Lord; let it be to me according to your word." Surely no one would be so bold or so foolish as to suggest that Mary was an adulteress. Her hymn in Luke 1:46-55 is hardly the product of an immoral woman. Next she went to the house of the high priest. If she were an adultress she would hardly go to the man who would pronounce sentence on her.

The testimony of Joseph is no less convincing. Matthew 1:19 describes him as a just man. When he learned Mary was pregnant he considered divorcing her. (This was necessary as a betrothal was practically as binding as a marriage). This is evidence that he was not the father of Jesus.

The second part of the question asks whether Mary was a virgin after the birth of Jesus. Matthew 1:24, 25 states that Joseph took Mary as his wife "but knew her not until she had borne a son . . ." This states plainly that Joseph knew Mary as his wife after the birth of Jesus. But the Roman Catholic Confraternity Version, supporting the view that Mary was a perpetual virgin, does not agree. In a footnote it says on the word "till" in Matt. 1:25 (until R.S.V.) "the word may mark a point of time without implying any change thereafter; see Ps. 109: 1; Matt. 12:20; 1 Tim. 4:13." While the word "till" can be used in the sense claimed in this footnote it does not seem to be the logical meaning in Matthew 1:25. The obvious meaning here is that Joseph and Mary entered into normal sexual relationship after the birth of Jesus. Matthew 13:55, 56 refers to the brothers and sisters of Jesus. Again, the apparent meaning is that these are actually his brothers and sisters. But, attempting to defend their doctrine, the Roman Catholics claim that these were cousins of Jesus. (see the Douay version). To uphold their viewpoint they are forced to use doubtful arguments. We would not loose any point of faith if it could be proved that Mary was a perpetual virgin. But the Roman Catholic Church has used this as part of their claim for exalting Mary in a way that Scripture does not. The attitude of Jesus toward Mary belies that of the Roman church. (Read Matt. 12:46-50; Luke 11:27, 28).

OLD TESTAMENT

(Continued from page 1)

together and break bread upon the first day of the week (Heb. 10:25; Acts 20:7). So we attend the Sunday morning services. Nowhere, however, are we commanded to meet mid-week or even twice on the Lord's Day. So, our attendance falls off sharply at these services. We have obeyed the "law" of God. Again, the New Testament "law" teaches that we must give of our means. It doesn't command specifically how liberally we should give. So, as long as we place something in the collection plate, we have obeyed the "law" of God.

So, where it is convenient to do so we look to the New Testament pattern as a legal system superseding the legal system of the Old Testament. We are in effect Old Testament "Christians." If our service to God is merely the response of a fearful heart to the imagined legal demands of a powerful God, we will never grow in grace and we will perish.

How different is the Christian who serves not under law but under grace! The question of service becomes a spiritual worship, a dedication and surrender (Rom. 12:1) The "second mile" becomes the norm as he truly surrenders all. The worship service is not an obligation to be taken care of but a privilege to be entered into reverently and joyfully. His giving becomes a sacrifice of love as he shares in the work of the Lord. He knows liberty of life and freedom of Spirit.

The problem is of our own making. We have preached to our people as if they were children under the schoolmaster. We have made Church attendance, giving, etc., mandatory and just as arbitrary as if we worshiped under Moses law. We have refused to heed Jesus statement, "If I be lifted up I shall draw all men unto me." If the New Testament teaches anything, it teaches that Christianity is the response of a loving heart to the love of God, not the observance of so many rules. Let us not be guilty of substituting the law of the church for the law of Moses. Even the initial obedience of the person to God is spoken of as obedience from the heart (Rom. 6:17. This heartfelt obedience must continue if we are to grow in faith. Otherwise our service becomes only a "form of Godliness" ending in the loss of our souls.

Truly, doctrine is important and loyalty to the faith is essential but such loyalty must stem from a heart which says "What wilt thou have me do, Lord"? rather than a mind which asks "What is written in the Law?"

JOHNSONS ACTIVE IN INDIA

Annex 19, Aspiran Gardens
Madras 10, India.
June 14/65.

Dear Brehren:

It is almost three weeks since we arrived in India. We are very grateful to the Lord, and to the brethren for having made this venture possible. These 20 days have been days of education. From our first day in Karachi, Pakistan, our education began and it still continues. Every day we learn or see something different, many of which we could hardly have believed, if we had not seen or experienced. The culture here is so entirely different that one must be here in order to appreciate it. I had read most of the things which the brethren had written about India but failed completely to appreciate what they said.

We arrived on schedule the morning of May 28. We were taken to the training school which was in progress, where we received a very warm welcome. From there we came here, to Bro. and Sis. Bailey's home, where we are still staying. By four the same afternoon we, J. C. two Native workers and I, left to visit several congregations in the surrounding area. We spent the night under the stars on a wicker cot, in a brother's back yard. Except for the insects it was quite an experience. We got up before 5:00 A.M. and had our first Indian breakfast, or at least it was placed in front of us. I drank the coffee and ate bananas. During the day we visited in all more than eight places and there were 25 people added to the Lord's Church. These were as a result of teaching by Native workers. Late in the afternoon we had visited a congregation about seven miles from anywhere, and two miles from there on the way back we had two flat tires in about 500 yards. There was a town of over 5,000 people about seven miles distant, but no facilities for fixing a flat tire. We wound up walking about five miles in a cool 106, and coming in on the bus getting home about 10:00 P.M. One of the Native workers took the tire by bicycle, another twelve miles to get it fixed. He spent the whole night on the road, having a third flat tire, plus running out of gas arriving here at 6:00 A.M. He was out at meeting at 9:30 A.M. also.

We preached twice here on Lord's day, and with about two exceptions have preached at least once each day since then. We have visited a number of congregations and in all we are quite impressed with the type of workers and the general interest. Surely the harvest is plenteous and the laborers all TOO FEW. Last Monday we went, by invitation, to a gathering of NON-PROFESSIONAL preachers. Actually it is a group of different denominations who have decided to (RISE ABOVE) denominational divisions and to meet as a common group. It is headed by a Native Lutheran who is as devoted as any person we have ever met. We were told that he gives HALF his income to this work, and he is a government official. There were at least five different faith's represented at the gathering which lasted 5 days. We were only there for three, but were privileged to speak five times. We were told it was the first time a foreigner of another faith had been privileged to speak at their meetings. We did our best to set forth the prayer of the Lord and the plea of Paul to be one and to all speak the same thing. There were no immediate responses but the leader expressed great appreciation for the series of lessons and assured us they would consider seriously the truths as set forth. He further said. "Words fail to express how much your messages have taught us, and how much they will mean to us". Besides the public gatherings we talked with a group of university students regarding the church and baptism, trying to answer their questions SCRIPTURALLY, and with Scriptures. Then we talked to many of the same number in their sleeping quarters concerning the "reason for the various denominations and divisions." There were 15 who have enlisted for the "Correspondence courses", and several have expressed a desire to attend our next "Training school", which we hope D. V. will be in August. We had a good discussion with their leader and he expressed himself as "Realising they were NOT giving enough thought to some of the commands of the Lord, but justified the omission by saying that it would create too much dissension." This admission we used, we hope to great advantage in the two remaining lessons we were privileged to give. We were treated with the utmost deference throughout, and left with a warm sendoff. There were more than a dozen, including the two main leaders who accompanied us to the place where we caught the bus, and we have an invitation to return at our earliest convenience to any of their meetings.

Besides these opportunities, Eva was invited to teach a group of women on at least 3 occasions, and used these opportunities to stress the gospel principles. She was VERY greatly appreciated and they could not do enough for her. This was also a FIRST, in any of their gatherings. It grieves one to see such simple trusting faith having been indoctrinated with so many varied and deceptive doctrines. There are many who yet may be reached before they have been falsely taught, but the time is NOW before others can reach them with their deceptive doctrines. We are persuaded that we can regain many of these, if we can get to them before the dignitaries realise they are losing ground through New Testament teachings. When Bro. Bailey says "He could use fifty men" He is NOT exaggerating. In lieu of this he has many Native workers and is utilizing every means possible to get the job done. What a tremendous harvest there COULD be, if we had the NEEDED HELP. We are VERY handicaped without our own means of transportation, but hope D. V. this will be forthcoming. Bro Bailey has been forced to replace his old car (11) years old. He has purchased a 3 yr. old Fiat. It is a great improvement but will strain the finances which are needed elsewhere.

We are still in need of much assistance on our work-fund. There is a tremendous field to be gleaned,

(Continued on page 13)



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Comfortable Pew by Pierre Berton (McClelland & Stewart, 158 pages, $4.50 cloth, $2.50 paper).

Ernest Harrison, an Anglican clergyman, states in the introduction to this book that the Anglican Church of Canada "aimed high" when they selected Pierre Berton to write it. If considered in the light of Mr. Berton's reputation as a journalist and controversial commentator then this statement can be accepted. But it is a rather amazing claim when considered in the light of the fact that Berton is according to his own description "a reverent agnostic." Is it not passing strange that a religious denomination would select an unbeliever to pen criticisms of itself?

Yet in spite of its oddity this volume has much to commend itself. It says many things that have needed saying for a long time. And Pierre Berton has a way of saying them that makes them stick. While not necessarily agreeing with all that is said the honest reader will doubtless be stimulated to serious thought about many vital questions.

The book is especially concerned with the "major denominations" such as the Anglicans, United Churchmen and Presbyterians. It is not addressed to those "hard-core fundamentalist and evangelical churches with whom I have little in common; they belong to a world apart." Here Berton unwittingly states the Biblical principle of the fundamental difference between those in the Kingdom of God and those yet in the world of sin.

Berton's book does a real service in challenging us all to be more relevant to the world in which we live. We need to face up to the current questions which he discusses. Such issues as Civil Rights, Nuclear warfare, Birth Control, the Ecumenical Movement, Capital Punishment, the Sexual Revolution must be honestly weighed by thoughtful Christians. We must learn the applications of Biblical truth to these matters and then apply them to a world that needs to hear them.

Faith For a World in Doubt, the Fort Worth Christian College Lectures, 1965, Fort Worth Christian College Bookstore, Fort Worth 18, Tex., 268 pages.

Fort Worth Christian College has given us another excellent lectureship volume. Previous volumes have been surveys of the Old and New Testaments and last year's dealt with "The Holy Spirit." These books are still in demand.

Perhaps the best way to review this volume is simply to present the various topics and speakers. ATHEISM, Hulen Jackson. "WHAT IS TRUTH?", Virgil Trout. WHY WE BELIEVE THE BIBLE, F. W. Mattox. GOD IS, Gus Nichols. GOD'S TWO BOOKS AND EVOLUTION, James D. Bales and Robert T. Clark. A VICTORIOUS FAITH IN AN AGE OF SCIENTIFIC

(Continued on page 13)

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

RAIN IN THE BIBLE

1. True or false. God caused it to rain before he made the plants and herbs.
2. True or False. Noah was 600 year old when God caused the great 40 day deluge to take place.
3. In the seventh plague God rained down destruction on Egypt. In what form did the rain fall? What accompanied the rain?
4. What improper request did the Israelites make which caused Samuel to call upon God for thunder and rain to destroy their wheat harvest?
5. How long was the drought caused by Elijah's prayer?
6. How many times did Ahab look for the rain that ended Elijah's drought?
7. Who raised the meteorological problem and to whom: "Has the rain a father, or who has begotten the crops of dew?"
8. "Like clouds and wind without rain is a man who boasts of a ..... he does not give." Complete.
9. Who said: "For the Father sends rain on the just and on the unjust"?
10. Give the book and chapter of the following quotation: "For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God."

ANSWERS: 1. True, Gen. 2:5. 6. 2. True, Gen. 7:11, 12. 3. Hail, thunder and fire, Ex. 9:22-26. 4. Ask for a king, I Sam. 12:17, 18. 5. Three and a half years, Jas. 5:17. 6. Eight, (7 plus 1) I Kings 18:43. 7. God to Job, Job 38: 28. 8. Gift, Proverbs 25: 14. 9. Jesus, Mt. 5:45. 10. Hebrews 6:7.



HERE AND THERE

By
Eugene C. Perry

Stephenville, Nfld.: Efforts are being made to organize a group of Christians by August, 1966, to move and help establish New Testament Christianity in Newfoundland. Will interested persons please contact **Dalton E. Voss, P.O. Box 748, Stephenville, Newfoundland.**

Quebec City, Que.: "We have another baptism scheduled, the wife of the one baptized last January." — **Owen Aikin.**

Montreal, Que.: The first public service in French was conducted on May 9 with 14 present. The number has steadily increased. Although the special meetings in early June were disappointing in attendance, one family now attends regularly as a result. One lady was baptized on June 13. **Brother Timmerman** is now receiving support and work money from churches in **Little Rock** and **Chattanooga.**

Two fine Christians have moved here from **Kentucky.** Some $3,000 is still needed to clear current bills on the building. **Brother Davidson** held a meeting in **Michigan** and returned for the V.B.S. in **Montreal.** The church has sufficient staff to have this school without outside help for the first time.

Ottawa, Ont.: One was restored during the meeting held by brother **West** in early June.

Kingston, Ont.: One was baptized and one restored during the meeting with brother **Eddy** of **Fairborn, Ohio.** Plans for a V.B.S. in August with **F. Vidler** of **Saginaw, Texas** and **R. King** of **Lubbock, Texas** are going ahead well. Dates are August 23-27. Arrangements are being made for a Fall meeting with **L. D. LaCourse** of **Cuyhoga Falls, Ohio.**

"We are sorry to report that brother and sister Young are being transferred to **London.** They will be missed here but will be appreciated at **London.**" — **Harry Jacques.**

Peterborough, Ont.: "We had a wonderful day for the opening meetings of the church in Peterborough. Thirty-six were present for the morning and afternoon, and 28 for the evening. **B. Bailey** and **N. Midgette** were the speakers. — **Gordon Dennis.**

Toronto, Ont., Strathmore Blvd.: One was baptized on June 12 before departing for Singapore. Many from this church took the chartered bus ride to the July fourth **World's Fair** meeting. One young lady was among the 10 who were obedient to the gospel at this great meeting. Some 7,000 attended from many places to help encourage this history making event.

Bayview Ave.: Floyd Lord moved from **San Antonio, Texas** to this work, July 11.

Fern Ave.: One young man from **North Bay** has placed his membership here.

Hamilton, Ont.: The **Fennell Ave.** V.B.S. will be August 23-27.

London, Ont.: V.B.S. high attendance 425 with no day below 400.

Concord, Ont.: One was baptized by brother **Atkinson** on June 13th.

Niagara Falls, Ont.: The **"Know Your Bible Campaign"** ended with high enthusiasm. There were 225 in V.B.S., one was baptized and several are near the kingdom. Sixty families in the community have accepted home Bible studies and 75 have enrolled in the Bible Correspondence course.

Thus the campaign is just the beginning of an extended effort to take the gospel to the community. The park meetings began on June 27 with about 150 present. They succeeded in further publicizing this campaign.

Ken Page, Great Lakes Christian College student from **St. Catharines,** is working with the church for the summer and plans are to have a full time personal worker in the near future." — **W.T.W.**

Omagh Bible School: Ron Zavitz is reported to be conducting an excellent camp. Including staff, capacity crowd of 100 has been on hand. Nine obeyed the gospel during the first two weeks.

Newmarket, Ont.: The membership of 48 represents an increase of 36 since this date last year. "Plans are underway to secure property and begin construction."

Pine Orchard, Ont.: One baptism has been reported.

Collingwood, Ont.: Brother Hazelip has begun a weekly bulletin, the **Reminder.** The meeting in June was the best attended in the history of the congregation. **Brother Hazelip** will be spending three weeks in meeting work in the **U.S.** leaving **Collingwood** on July 25th.

Meaford, Ont.: June 19th. "We started this morning (V.B.S.) with a total enrollment of 155. We look forward to a good week."

Owen Sound, Ont.: The meeting in June was well attended and encouraging. Two were restored to the faith. V.B.S. is announced for Aug. 16-20 with **N. Midgette** of **Jordan** assisting and also conducting evening song drills.

Iron Bridge, Ont.: "Brother L. L. Jameson of **Glen Rose, Texas** will be with the **Iron Bridge** congregation in a meeting from August 6 through August 15. We had a good meeting with brother **Jameson** last year and are looking forward to another one this year.

"If any congregation is in need of someone to hold a meeting for them next year they should contact us or brother **Jameson.** They will not be disappointed as brother Jameson can deliver fine lessons and is willing to help wherever he can. He has mentioned spending several months in Canada if enough congregations are interested." — **H. I. Weir.**

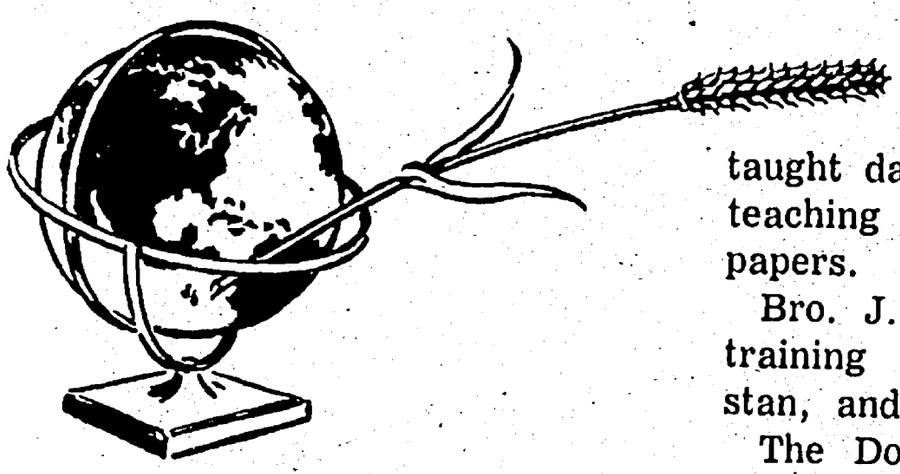
Sault Ste Marie: The **McNabb St** Church of Christ summer Bible school was conducted from July 5th through July 9th at 7 p.m. to 8.45 p.m. each evening.

This was the first time that the church here in **Sault Ste Marie** have conducted their Bible School in the evening and it proved to be an outstanding success.

We believe that the success of the school came as a result of the lit-

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GLEANINGS FROM FOREIGN FIELDS



POLAND

In a short gospel meeting held in Warsaw June 1-4, six were baptized into Christ. During the last week in June, four more obeyed the gospel. The church is moving steadily ahead despite continued harrassments by the government.

Bro. Henry Ciszek, who was expelled from Poland for preaching the gospel more than a year ago and then allowed to return with assurance of the Polish Embassy in Washington, D.C., that he would be allowed to register as a citizen and live in Warsaw (Bro. Ciszek has lived in Pouand all his life though he was born in the United States of Polish parents), has been refused registration by the ministry of interior affairs. He has appealed the decision and is awaiting another answer.

In another situation, the widow and aged mother of Bro. Josez Kaumiuk, one of the leaders of the church in Warsaw, have been forced to move from their apartment, which was the meeting place of the church, into one unheated room.

Despite these persecutions, the brethren in Poland are carrying on with preaching and teaching the gospel of Christ to others, and conversions are reported regularly.

PAKISTAN

The church of Christ in Karachi, capital of West Pakistan, began its fourth year of existence June 10. During the month of June, 10 were baptized. A total of 63 were baptized during the church's third year, more than in the first two years combined. An overall total of 125 have been baptized into Christ during the four years.

During the past 12 months, the congregation has had four gospel meetings and a Vacation Bible School. They have published a monthly teaching magazine, offered a Bible correspondence course, taught daily Bible classes, and run teaching articles in the daily newspapers.

Bro. J. C. Choate has helped in training classes in Lahore, Pakistan, and Madras, India.

The Donald E. Petty family arrived from the United States the first of June to begin work with the church in Lahore.

A correspondence course in the Urdu language is now ready to be offered in the newspapers.

NORTHERN IRELAND

A 10-day gospel meeting was to begin July 18 in a tent located on a building lot recently purchased by the church in Coleraine, Northern Ireland. Local brethren were to be assisted in the meeting, in a follow-up campaign, and in a Vacation Bible School, scheduled July 19-23, by a group of 15 workers from the church in Huntsville, Alabama, which assists the 17 members of the Coleraine church. The local evangelist, Bro. Charles St. Johns, is supported by the Orange River Blvd. church in Fort Myers, Florida.

JAPAN

Sister Hettie Lee Ewing, missionary teacher in Shizuoka, Japan, left Tokyo June 19 on her way back to the United States at the end of 40 years works in Japan.

Sister Ewing, who was encouraged to go to Japan by Sister Lillie Cypert, a Christian teacher who was doing kindergarten work in Tokyo in the early 1920's, arrived in Japan in 1925.

After spending some time in Tokyo and Hokkaido, she moved to Shizuoka in 1927 and with the exception of the war years, has lived there until now. At the close of World War II, she returned to her work under the sponsorship of the church in Bishop, Texas.

Sister Ewing's work centered in Bible class teaching and personal instruction. Her home became a well-known gathering place for high school and college students who came to learn English but under her teaching became Christians. Several of the young men are now gospel preachers.

Sister Ewing also edited the "Japanese Christian", a monthly paper devoted to news and background of the work in Japan.

INDIA

April 29 — "We need fifty families to even BEGIN to meet the possibilities of the work. If you would like our monthly newsletter write us at Annex 19, Aspiran Garden, Madras 10, India."

May 5 — "We have the opportunity to buy some property here that would give permanency to our work but how to go about to raise it when we are so far away I just do not know.

"We are all well here. The heat is very oppressive but in about two weeks now we shall have reached the peak and by July it should begin to gradually taper off."

June 28 — "Brother and Sister Johnson have now been in India for one month. They have been able to stand the heat much better than I expected. We thank God for this.

"Our second Training School of six weeks for this year is now history. We trust that good was done in the teaching of the Word. The number of baptisms now stands at over the 2,200 mark.

"We have had quite a number of problems in recent weeks that come from such a fast expanding work. We need the prayers of the faithful that we may have wisdom to meet the problems as they arise." —J. C. Bailey.

Shillong: A $100 cheque from Jimmie Lovell's M.A.M. fund has enabled brother Hallett to advertise Bible Correspondence courses in a newspaper that is circulated throughout the whole of India.

A bilinual, mimeographed paper, edited by D. Perry is being passed out in Mawlai. In the meeting held by brother Davison, attendance was over 100 many times. One was baptized. The highest attendance at the short meeting at Laitumkhrah where brother McMillan works was 60.

The new building at Bhoilymbong is completed and is fine. A person from Umphowind was baptized there during a recent visit by D. Perry.

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ECHOES FROM THE PARK

by Ed Bryant

The warm glow of fellowship, of zeal and renewed enthusiasm, still echoes from the all-day meeting on April 16th at Thorncliffe Park School. With officially recorded attendance reported to be 348, the day was also a success in that department.

The day was a lot like a three-ring circus, no disrespect intended. There was just so much to do or take part in that one was hard-pressed to know which workshop or activity to attend. Attention in all areas was given to the theme, "COMMUNICATING CHRIST". This was done with such general excellence it would be well-nigh impossible to single out any one person or activity for special mention.

It was planned at first to have the various reporters assigned to "cover" each activity to submit their reports for condensation and publication in the GOSPEL HERALD. Then it was found that each would lose too much in the condensation, especially after these reports were reviewed and found to contain much rich material. At an evaluation meeting of Bro Blenus Wright's planning staff, held after the all-day meeting, it was decided to issue this one general report, and leave the special reports for others to submit if and as desired. It should be noted that plans for the 1966 meeting were initiated at this evaluation meeting. The eldership of the Bayview Avenue congregation proposed to oversee the next effort of this kind.

Serving as the main speaker for the day, Dwain Evans, of West Islip, New York, reviewed many of the plans that went into Exodus Bay Shore, told us a great deal of what the church at West Islip is doing now, and gave a panorama of of their plans far into the future The main thought of his messages was "How Bay Shore Communicates Christ", but underlying all this was the challenging thought: "What has been done in Bay Shore, Long Island, can be done in Toronto, Ontario!" And the way he told it, it didn't seem at all impossible.

Speaking twice to the young people who assembled, William Nichols, of Bradford, Pa., challenged their thinking with the messages: "Teenagers In The New Morality," and "God's Under-Achievers". Both shots were dead on target.

Taking a broadside look at themselves and the fraternity of preaching brethren, the preachers enjoyed a frank and open discussion under the able leadership of L. Wesley Jones. In this vital area of communicating Christ to other human beings, the need for self-appraisal and honest evaluation was pointed up and ackowledged. Ways in which improved communication could be brought about were explored.

The field of preacher-elder-congregation relationships, as these are involved in communicating Christ to the community, was entered by the group in Geoffrey Ellis' workshop. Deacons, elders, and men of the church who attended very quickly discovered that this was no routine discussion. The preparation-in-depth brother Ellis brought to this workshop, and the wild-fire interest it aroused in officers and men of the church caused the allotted time to seem to evaporate. When the workshop periods ended, it was felt that the rest of the material, as yet untouched, was too good to miss. As a result, brother Ellis returned to Toronto on May 1, and continued the discussion at the Bayview meeting house. Some who had attended other workshops on the 16th were thus enabled to take in a part of this.

Pinch-hitting for Beverly Jones, who had been taken ill, Shirley Speck explored with the ladies the question of how best to communicate Christ in their roles in the home, church and community. Many areas of opportunity and service were opened to view and discussion. Some of our ladies came away with renewed determination to use their opportunities to better advantage in future efforts to communicate Christ to their neighbourhoods.

Dwain Evans, busiest man of the day, spoke to the men in two workshop periods, morning and afternoon, in addition to his main speeches in the auditorium.

Highlighting the afternoon was a panel discussion, featuring John Franklin, speaking on "Power Failures in Communicating Christ Through The Bible School"; Ralph Perry, who demonstrated that "Curriculum Planning Makes Powerful Communication"; Ira Zavitz, helping all to understand that "Bible School Is For Adults", and Dwain Evans, who showed "How Exodus/Bay Shore Communicates Christ Through The Bible School".

At the morning workshop period, the teenage girls were privileged to meet with Doreen Ellis. This group became co-educational at the afternoon period, combining with the boys' group to hear William Nichols.

Provision was also made for children, eight to twelve years of age in special sessions with Eileen Dale, Edie Kulawsky, Evelyn Perry, Mae Zavitz, Thora Whittington, Frances Miller, Ardeth Sanna and Edythe Williams.

Ronald Zavitz, director of the Omagh Bible School encampment last year and this year, spoke briefly on "Communicating Christ Through Christian Camps". Geoffrey Ellis, president of Great Lakes Christian College, gave a short talk on "Communicating Christ Through The Christian School".

Others who participated in the various programs throughout the day were: Troy Warren, George Barber, Jr, Bob Slater, Weilan Wettstein, Woodrow Hazelip, Wesley Peddle, Albert Bennetts, Magnar Knutson, Edward Haufschild, Don Jones, Fred Smart, Stan Herron and Ed Bryant. The entire program was planned by a staff of men, headed by Blenus Wright. Registration and arrangement of exhibits was under the direction of David Ellis. Preparations for the two coffee breaks, plus the two meal periods, were under the auspices of the ladies from Strathmore Boulevard, ably assisted by the ladies from Fern Avenue, Bayview Avenue, and Maplewood Avenue.

Thus went the day, from nine a.m. to nine p.m. Visitors came from near and far, along with interested brethren, to make of this event what is considered by most to be the best

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JOHNSON'S ACTIVE

(Continued from Page 8)

but we need assistance to do it. We have not had any report from either the U.S.A. or Canada since we arrived, but are hopeful there will be more assistance forthcoming. We have had one letter from Bro Beamish with a partial report, and for those who are assisting we express our great appreciation. We will be unable to put out a financial statement for awhile owing to the lack of information in the meantime. We are handicapped until we get our shipments with our own equipment also. We hope the brethren will bear with us.

I baptized my first Indian convert in the Bay of Bengal on our first Tuesday here, and then baptized eight on a second ocassion. The first one was a result of the teaching he had received in the training school, and the latter had been taught by a Native worker. These last started a new congregation in a Native village.

We had twenty four in our classes this morning and drilled them on the conversions. J.C. was away to a wedding this A.M. and is not back as yet. We still have not been able to locate a suitable house. This is to a large extent due to not having a vehicle and hence limits the distance we can investigate. We could surely use a motorcycle to great advantage. The cost would be about $400.000 and we could use it for going into out-of-the-way places which is extremely hard on a car, and it would be much more economical when one is travelling alone, or even with two. The bus service (leaves) something to be desired. They travel only at set times and on set roads and do not always connect. On one occasion we had to walk four miles or stay overnight, without any public accomodation. In the smaller places there is just ONE means of transportation, "Shanks Pony" and in this heat this is not an enviable one. Your continued prayers are NEEDED and APPRECIATED, and letters are (TREASURED). There is a 5 Acre Tea-Plantation for sale for less than $10,000 about 400 miles from here that would be ideal for a home for orphan children and also as a retreat for those who need a respite from the heat. We hope and pray this finds everyone well and WORKING for the Lord.

Yours In Him

J. A. and Eva Johnson

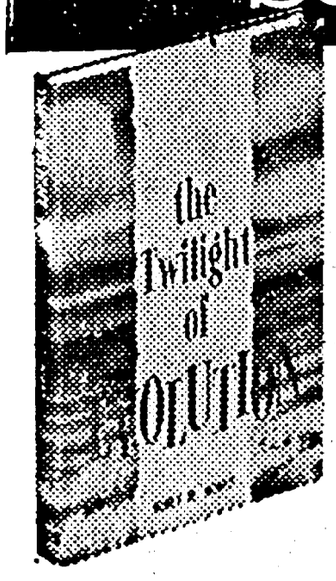
BOOK REVIEWS

(Continued from page 9)

ACHIEVEMENT, Reuel Lemmons. DO THE BIBLE AND SCIENCE CONFLICT?, J. D. Thomas. THE DEITY OF JESUS CHRIST, C. W. Lincoln. THE MEMORIAL SYSTEM, Ray F. Chester. THE ATONEMENT, Hugo McCord. SIX THOUSAND OR SIX BILLION YEARS, Foy Kirkpatrick. MY FAITH LOOKS UP TO THEE, Jon Jones. "NO CERTAIN SOUND", Leroy Brownlow. THE MISSING LINKS ARE STILL MISSING, Paul Witt.

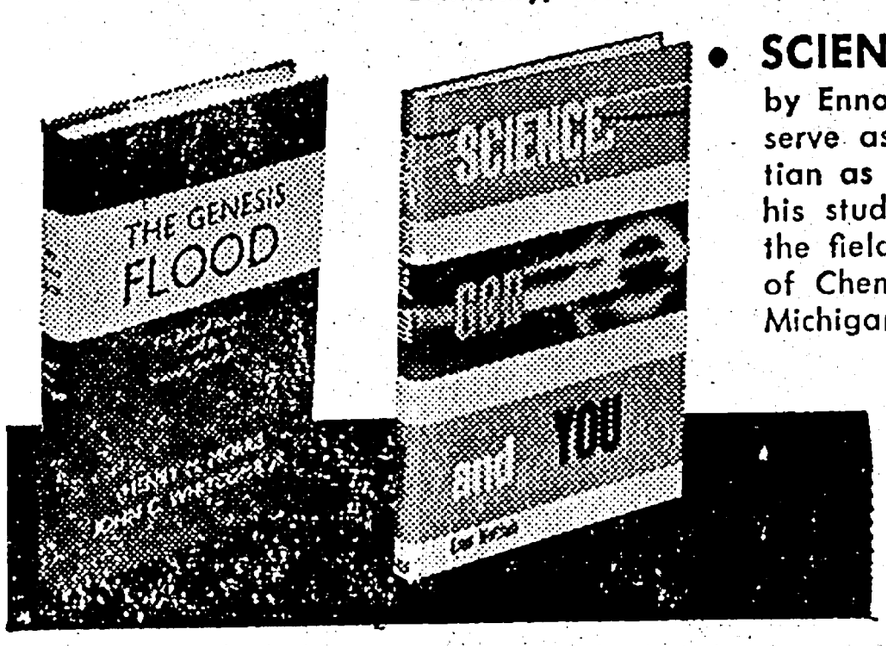
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ST. CATHARINES

The church in St. Catharines held its Vacation Bible School from July 5th through July 9th. The attendance was good throughout. Many outside children attended and on the closing day, many parents were present for the program. It was the means of contacting children for the regular Sunday School.

The church is doing well for the vacation period. Many are away, but last Sunday morning we had 174 present for the morning worship. Two young men were baptized at Omagh July 12. The heads of two families were restored to the church during July. Recently, we have had a number of outside people attend the services, and we look forward to greater things in the future.

If you are visiting in this neighbourhood worship with us. —Charles G. McPhee

HARTWIGSEN BECOMES G.L.C.C. VICE-PRESIDENT



Alfred Frank Hartwigsen, former member of the Board and area preacher of the gospel, has been appointed to the office of the Vice-President of Great Lakes Christian College, effective September 1.

The Board of Directors made the decision at their April 12th meeting to establish this office because of the increasing demands of a growing school. The office will be primarily responsible for Public Relations.

Al Hartwigsen served on the Board in the years 1961 to 1963 during a five year ministry with the Niagara Falls, N.Y. church. His wife Louise was the first president of the Women's Association for Vital Educational Support. Her effective leadership contributed a great deal to the vigorous program that has characterized this organization from the beginning.

Brother Hartwigsen has preached the Gospel since 1954, serving churches in Queens, N.Y. and Palmdale, Calif., in addition to Niagara Falls. For the past two years he has worked with the Holmes Rd. congregation in Lansing, Mich. He served the I.B.M. Corporation in an Administrative Management position for ten years prior to his work in preaching.

The challenges of his office, in addition to administration for which he is well-qualified, will be to develop interest in Great Lakes throughout the bordering states. He is an American citizen, born in Jersey City, N.J. He is widely known and respected by Canadian brethren for his love of the church, his native enthusiasm and ability, and for his great interest in Christian Education. His son, Brock, a former Great Lakes student, will enter Oklahoma Christian College as a Freshman this September. His daughter, Darlene, will attend G.L.C.C. this year.

The establishment of the office and the appointment of Brother Hartwigsen are two major steps forward for Great Lakes Christian College.

PHILOSOPHY, TRADITIONS

(Continued from page 2)

fined to the church house. For an illustration. Over a year ago the number of responses took a decided dip after preaching on this subject. An elder said to me, "Bro. Wharton, I am sure that several here would repent if they weren't afraid you would ask them what they've done." ( ) This statement is a good commentary on our thinking. The inference is clear: "Several" would not repent because of me; repentance was limited to the assembly, and prayer for forgiveness was limited to another! That means repentance is confined to the church house! As one member put it, "I just thought I wouldn't live until Sunday morning came so I could go forward and repent." Just respond to the invitation and your sins will be prayed away. This Tranquilizer pill is being sold in the large economy size and being swallowed by God's children everywhere!

Our tradition is making void the command to repent and pray. James 5:16 doesn't say to make a general statement that we "have done many things contrary to God's will." We all have. The preacher, the elders, everybody. It means to make known the sins so that the one praying in your behalf (after you have prayed about it yourself) can say something relevant. The wisdom of this is seen in that one will not continue to confess the same sins many times before he either stops sinning or stops confessing.

Luke tells us that some professed Christians who were mixed up in those black arts among the Ephesians "came confessing and declaring their deeds" (Acts 19:18). They didn't confess that they were sinners. They came confessing their sins. Quite a difference.

Let's rid ourselves of this vicarious mockery by educating the people to the Scriptural requirements to which each individual under God must submit himself. The Scripture teaches us to "repent . . . and pray the Lord." To every child of God who is in the "gall of bitterness and the bond of iniquity" I heartily recommend this as sound advice.

OUR DEPARTED

McARTHUR

Flora Marguerit McArthur
February 2, 1964 to June 30, 1965

Sister McArthur was stricken with a stroke on June 25, 1965. This was the third in possibly a little over a year. She was unconscious in the local hospital until passing from this life on June 30. Funeral services were conducted in Collingwood on July 2, 1965.

She is survived by her husband, Bill, two daughters, Pat and Jeanie, one brother and four sisters.

Greta was a faithful dedicated member of the church and will be greatly missed from our fellowship but we rejoice in her hope of eternal glory. W.H.

☆ ☆ ☆

HODGKINSON

George Albert Hodgkinson was buried from the Ferguson Funeral Home in Meaford on July 14th. Having been born in this area 79 years ago, he had moved to Little Rapids, Ontario about six years ago. A memorial service was held for him at Thessalon on the Monday before he was buried at Meaford. The building at Meaford was filled to overflowing, and the presence of so many friends and relatives spoke highly of the esteem in which he had been held during his life.

—L. Louis Pauls

HERE AND THERE

Nanaimo, B.C.: There were 87 present at the July 1 lectureship on Leadership. The Zelmer family has arrived to begin work here.

DAUPHIN REPORT

With an average of 108 over the five days the V.B.S. reached an all time high of 126 the last day. The evening display was attended by 43 adults and 73 children. The closing picnic at Friday noon provided recreation and food for all. Brother Ed Baggett, who directed the school, was assisted by Sisters Baggett, Williams, Dods, Heather and Pat Shaw and Diane Kalinchuc.

Brother and Sister Roy Lanier and daughter Lee of Lakeland, Fla., are with us. He began a gospel meeting on July 18th. The Richardsons and Wilson families and Mike Sullivan of Moline, Ill., the Welch family and sisters Peters and Butler of Mid-west City were with us on their return from their work in The Pas.

These fine Christians have spent two weeks for two summers now in The Pas building up the Metzner family in the faith and trying to break through the hardness of a northern town of about 5,000 population of which nearly half are Indians. It was a pleasure to have these fine brethren stop for Sunday all-day meeting, along with visitors from Brandon, Estevan and Moose Jaw. Other recent visitors have been brethren from Regina and Manson and the L. Bailey family of Koloma, Zambia.

One precious soul, Sister Betty Pearce was added to the Lord July 4th by obedience in baptism. Sis. Pearce was a teacher in the Presbyterian Sunday School. We rejoice in the Lord for what has been accomplished and thank all of those who have helped in the work here in the past.

Bro. and Sis. Glen Todd and Bro. and Sis. Howe Todd of Moore, Okla. spent a week-end with us the last of June. Please remember the work in your prayers.

—Ethel Johnson

NEWS FROM SUDBURY

Sudbury's first Vacation Bible School is now history, and although our attendance fell short of our objective, the school was our biggest step forward since the beginning of the work here. We had an average student attendance of fifty-one, with fifty-nine the highest attendance recorded. The attendance was consistent; Forty-five attended every day.

Our attendance would have been larger, but a sudden death on Friday prior to the opening of the school eliminated one family, and curtailed canvasing for students considerably. Needless delay, and rejection on the part of the public school board hurt our efforts. The Bible School had to be postponed one week, and a new location secured.

The value of the School was best determined by the good showing of parents and students on Friday night. An accurate count is not available, but seventy-five present, would be a conservative estimate. A number of new contacts have been secured; plus a better relationship with previous contacts.

Able assistance was provided by: Diane Robertson, Betty Frost and Blanche Bailey of Sudbury; Jim O'Neal, of Sundridge; Paula Wilson of Ice Lake; Sharon Start of Regina and Dale Rideout. Dale is formerly from Clawson, Michigan, attended A.C.C. this past year and is presently helping with the work in Sudbury. He still needs about $25.00 a week to provide adequate support for the summer months. Any congregation, or individual desiring to help in this respect should mark their donation accordingly.

In spite of disappointments, our membership has increased, and our attendance almost doubled in the past few months. If we are financially able we plan a series of meetings sometime during the summer months. Our finances are dangerously low following the expenses of the vacation School.

With new contacts to encourage, and an obligation to the boys' camp the first week in August, we feel that the Canadian Missionary must take one month's rest. The Lord willing, the August edition will be prepared.

B. W. Bailey

HERE AND THERE

Winnipeg, Man.: Wesley Reagan has returned to the states to work for the Lord there.

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FROM JORDAN: A REPORT ON PETERBOROUGH

It was announced previously through the Herald that a new assembly of the Lord's people would begin meeting July 4th in Peterborough. At this writing the new congregation has begun with excellent attendance at all the services on the above date. We are happy that brother Dennis and his family have the desire to move into this new and challenging field of labor and we rejoice with all the brethren who are now meeting regularly in this large and growing city.

Since the church at JORDAN is having a major role in this new work financially and had a part in the planning stages before the work was begun it is in order that we give a report of our part and role in this work.

One of the first indications of the interest in Peterborough to spiritual matters was the response received from announcements of a free Bible correspondence course. Several ads were placed in the Examiner at Peterborough with good response. Some have already completed the course with above average grades. If it holds true in this city as it has in others some of these people will, after further study, obey the Lord.

As plans are at the present we will be aiding brother Dennis with the major part of his support and having fellowship with him in the furtherance of the gospel in this manner.

As long as is needful we hope to be able to send other preachers of the gospel to Peterborough for special meetings whenever it is needful and preparations have been made.

We are vitally interested in the preaching of the gospel in this city and will continue our help and encouragement. These brethren have undertaken to do the Lord's bidding in this area and have committed themselves to sacrifices which many of the Lord's people have not in other places been willing to make. With the many cities throughout Ontario where there is not heard the sound of one Christian's voice there needs to be more willing to go and make what sacrifices are necessary that others may hear, know and obey.

The Church of the Lord now meets in Peterborough. The Church at Jordan intends to help in any scriptural way. We will make no decisions for them nor oversee all or any part of their work. But we will pray for and encourage them continually that their labors might bear fruit to the glory of the Lord and that their advance as well as defence will be nothing but Truth established by the authority of Christ.

Norman Midgett

TRULY A REMARKABLE THING HAS HAPPENED

Annex 19, Aspiran Garden,
Madras 10, India
July 14, 1965

Most converts to Christianity in India are from the no caste Hindus, or from the Untouchables. There are few converts from the caste Hindus. We have a worker in the Guntur District, in the State of Andhra Pradesh, that I visited this week. He took us to a village that he has been working. There was electricity in this village. We showed the film GOD'S PLAN FOR REDEEMING MAN. Although these people were Hindus they had already began to destroy their heathen pictures. They had already put up a small prayer hut as they call it. We urged them through the interpreter to accept the Lord Jesus Christ. We went over the plan of salvation repeatedly. We said there was no use of coming unless they were coming in true faith and in true repentance. Those who would thus come should come now. We went to a pond of water. We ask them to confess their faith in Christ. We repeated the words: I believe that Jesus Christ is the Son of God. Then the audience repeated that they believed that Jesus Christ was the son of God. We started baptizing these people. When we were through there were 55 caste Hindus had been baptized into Christ. We thank God for this victory.

Berthren we must assure that this work shall go on and on. One thing that we can do is to start a hostel. In fact I have in mind three of them but just one for a start. We shall send these orphans boys or poor boys to school and give them daily Bible training and thus train them into the kind of men that we want to continue this work in India. There is a probability if we can get this hostel running that we can get an American couple in to do this work. We could thus increase our working force.

We have an excellent place available and it is in the mountains where the weather is delightful. The place consists of two houses and about five acres of land. The land is planted to tea. It would make a small income later and would help to make work for the boys that we had. However, we need the money NOW to buy this land. It will take just over $10,000. I do not want to leave the ministry of the Word to raise this money. Why not help us, and help us now, to acquire this property? I am sure God will be pleased.

Brotherly,
J. C. Bailey

DISCUSSION WITH JEHOVAH'S WITNESSES

Through the personal efforts of Mrs. Jim Rigley of the Barrie congregation to teach a co-worker, plans have been completed for a discussion with representatives of the Barrie congregation of Jehovah's Witnesses, August 20 and 21 at 8.00 p.m. in the building of the Barrie church of Christ.

Mr. Dennis Rogers will lead the presentation for the Witnesses. He is overseer of the local group. L. Wesley Jones will lead the discussion for the church. There will be a thirty minute address by each on both evenings, followed by a question period during which the audience may address questions to either participant. Mr. Rogers will be assisted by Mr. John Barnes, and Mr. Jones by Woodrow Hazelip. All participants have pledged themselves to high standards of conduct.

We make everyone welcome to these two very special evenings.

—Barrie Congregation

LAKEHEAD CAMPAIGN

Our short campaign for Christ in the Lakehead cities of Port Arthur and Fort William drew to a close Sunday, July 18. Brother Keith Thompson of Beamsville preached a series of the finest gospel sermons we have ever heard. One was baptized, the membership was surely strengthened, and new contacts were made which we believe will result in new souls won for the Lord.

The group which worked with us this year was very small when we think of last summer's campaign. But we realize that these six couples and three single girls, all from Mesquite, Texas, and the membership here passed out some 15,000 brochures in house-to-house work, we know that a great deal was accomplished.

It had been planned that 25 college and high school students from Memphis, Tenn., would have this work done before the actual meeting started, but unexpected last-minute circumstances prevented their coming, and the small group here which is physically able to do such work began immediately to try to make up for lack of numbers by long hours of work. The brethren from Texas then arrived, a few at a time, and joined us. Our workers were well received everywhere they went, and a number of persons visited services for the first time because of new contacts made with them.

Work goes ahead on our building and plans are already underway for a similar campaign next summer. The days when house-to-house work can be done in this climate are limited, and we plan to concenerate heavily on such work each summer Next year brethren from Taylor Blvd in Louisville, Kentucky, who were with us last year, plan to come again in another such effort. R.D.M.

HERE AND THERE

(Continued from page 10)

erature chosen and the organization of the evening classes.

The Bible School was planned as a family night which gave us plenty of teachers as well as students. The school was made up of eight classes. We had one teacher and one helper in each class which enabled them to control the students at all times. The average attendance at the Bible School was ninety-five.

—A. A. Gallagher

Port Arthur, Ont.: A young couple has moved to this area to find employment and assist the church. The membership is now 16. The church in **Seagoville, Texas** is sending $300 per month to be used in forwarding the work. The building is progressing nicely with the target for completion set at September 1. Services are now being held in **Sherwood Hall** in **Fort William**, just down the street from the new building.

Dauphin, Man.: This small church has purchased two acres, two blocks from the **Court House**, on main arteries and hopes to erect a building soon. Why not send them some encouragement.

Lloydminster, Alberta: The big event for the summer is the **Canada-Wide Singing School** August 18-25. May we urge all who possibly can to take advantage of this wonderful opportunity.

Salmon Arm, B.C.: A total of 44 visitors attended the meeting here. One was restored to service.

Kelowna, B.C. About 20 have been attending regularly. Meetings alternate between the **Slinn** and **Parker** homes. Visitors and two families who were once in the church were discovered through newspaper advertising.

"We will be leaving for **Kelowna** the 19th of July. Three of the seven families have gone ahead and have already baptized one person." Our prayers for this new effort are solicited.

GLEANINGS

(Continued from page 11)

HAWAII

A "Campaign for Christ" was scheduled to get underway August 3 in Honolulu, Hawaii, directed by the 25th and Geraldine Church in Oklahoma City. The gospel meeting will continue through August 25 with Bro. Harold McRay preaching. Bro. Ivan Stewart, who will have just returned from directing a similar campaign in Brisbane, Australia, will direct the crew of personal workers. The members of the church in Honolulu raised $5,000 for advertising and auditorium expenses. There are 460 Christians scattered through the islands in five congregations, with many of these recent converts and temporary military and government employees stationed there.

PANAMA

The annual Pan American Bible Lectureship is scheduled for this fall, October 25 to 29, in Panama City, Panama. The first such lectures were held in Guatemala City, Guatemala, in 1962. Last fall they were held in Mexico City.

Brethren in the States of Texas and Florida are planning to charter planes to fly to the meetings. Those interested in going should write Reuel Lemmons, Box 77, Austin, Texas, or W. H. Rogers, 310 N. Canna Drive, Valdosta, Georgia.

MEXICO

The elders of the church in Hobbs, New Mexico, have sent Sister Becky Tilotta to Mexico City to work on graded Bible study material for children and to prepare teacher training manuals for Latin American Bible school teachers. Sister Tilotta is a well-trained and experienced teacher and writer of Bible school materials. Some of her materials have already been translated into Spanish and are used throughout Latin America. As soon as she is more fluent in the language, she will be sent throughout the Latin America churches to help train women Bible school teachers.

ECHOES FROM THE PARK

(Continued from page 12)

one to date. Responsibility of the undertaking was with the elders of the Strathmore Boulevard congregation. They were admirably assisted by the people of the congregations of the city.

The warm fellowship shared, in periods of devotion; the lessons learned, under very capable leaders; the enthusiasm generated by the sum of events of the day, will continue to echo to us from this, which was indeed the best of Good Fridays.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., 345 Grove E. 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Sun. 10:30 and 11:15 a.m., 7:00 p.m. Thurs. 7:30 p.m. E. P. Lake, ev. Ph. 521-1102. M. J. Hope, sec. 758 Montana Rd., Richmond, B.C. 227-8512.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St.; 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 689 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues-8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FORT WILLIAM - PORT ARTHUR
Sherwood Hall, 220 Edward St. South, Fort William, 10, 11 a.m., 7 p.m. Sundays. Tuesdays, 7:30 p.m., at 76 Lyle St., Port Arthur. Roy D. Merritt, 344-1256.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Tues. 8 p.m., Ladies' Bible Study. Sec. A. T. Pureell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E., W. Dale, ev., Beamsville.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m., Thurs. 7:00 p.m. Harry Jacques, sec. ph.546-0838 or 542-5027.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 10:30 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Harold Ellis, sec., 533 6th St. N. E.,

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m, 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Roy Clarkson, sec., Box 382, PL. 693-1018 sec.

NANAIMO, B.C.
1780 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6. HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Jerry Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10:15, 11 a.m., Thurs. 8:00 p.m. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PETERBOROUGH, Ontario
Cangeco Bldg. 1054 Monaghan Rd. Sun. 10, 11 a.m., 6:30 p.m. Tues. 7:30 p.m. Gordon Dennis, ev. Box 441, ph. 745-5171.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m. Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m. 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
Orange Hall, 495 Spruce St. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 75 Summitcrest Dr., Weston. Ph. 241-2393.

348 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

Bayview Ave., at Soudan, block S. of Eglinton. 9:45, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Friday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, HU 9-3869. John Justin, ev., HU 9-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
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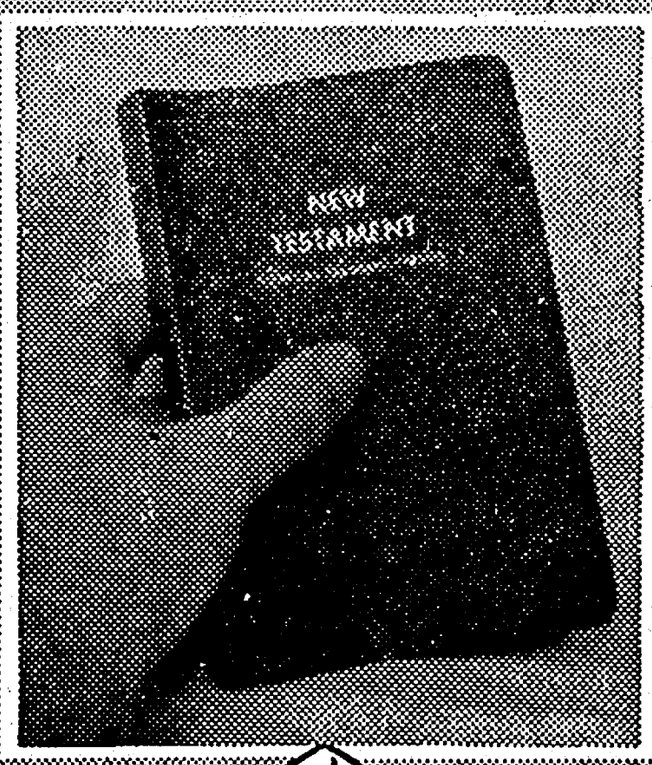
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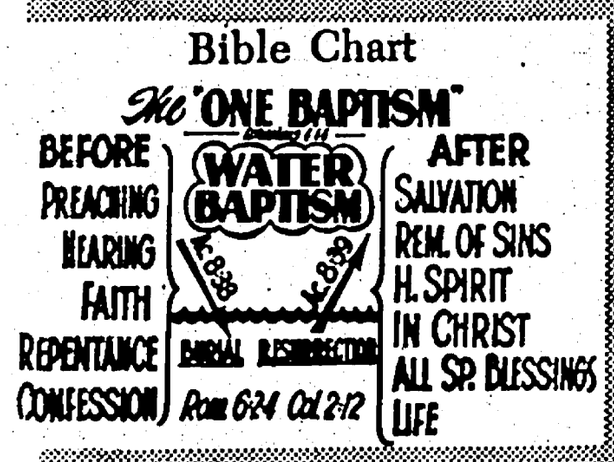
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Conditions of pardon from past sins—(1 Hearing the gospel) Jno 6:45; Acts 2:22; 8:6; 10:22; 15:17; G 13:2; (2 Believing in Christ as the Son of God) Mark 16:16; Jno 8:24; 3:16; Acts 8:12, 37; Rom 1:16; 10:10; Heb 11:6; (3 Repenting of sins) Lk 13:3; Acts 2:38; 8:19; 17:30; (4 Confessing Christ) Matt 10:32-33; Rom 10:9-10; (5 Be Baptized, Immersed, for forgiveness of sins) Mk 16:15-16; Acts 2:38; 10:48; 22:16; Rom 6:17; 1 Pet 3:21

Bible Chart



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Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31, No. 9 BEAMSVILLE, ONTARIO September, 1965

THE NEW "MORALITY"?

by Ed Bryant

Observing human conduct around us today, and comparing it with that which prevailed even a decade ago, we are forced to admit that many taboos have gone by the board. Things once looked upon as shocking to our moral senses are now accepted by the majority with hardly a murmur of protest. Some have gone so far as to call this situation the "New Morality". We are convinced that this is a misnomer, for one whole syllable has been left out of the final word. It should read "The New IM-morality", if it is to be descriptive at all.

Those who have campaigned for the relaxing of our moral standards through the years have used for argument the supposition that increased freedom, especially in the sexual realm, would produce more enlightened people, happier people, people more suited to abundant living in the free society. Removing the restraints, they said, would make evil less attractive, and make full self-expression possible. With full self-expression was supposed to come emancipation from narrow morality, which to them seemed crippling to the psyche. We were supposed to have fewer sex crimes, less violence, more of the sense of the brotherhood of man when all the old-fogey notions about morality were dissipated.

We need not ask whether the efforts to relax the restrictions have succeeded. We need only to look around us. The evidence is everywhere. The chaste and modest woman of yesteryear has been supplanted by today's wanton. Where once a mere glimpse of exposed ankle would bring a blush of shame to the young woman's cheeks, we now have the spectacle of young women reluctant to cover any part of what nature gave them, even on a public beach! Where we once had honourable men whose word was their bond, we now have men who would not tell the truth if a lie would serve their cause better, and have no compunction about lying under oath! Where once we used to "whale the daylights" out of a child caught stealing, we now condone shoplifting to the extent of blaming external causes rather than the child himself. He is looked upon more or less as a victim of circumstances. There may be some

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FROM FAITH UNTO FAITH

Donald E. Perry, Assam, India

Some four men overcame difficulties to bring a sick man to the feet of Jesus. Rather than leave this man at home on his bed so they could run off with the crowd to hear Jesus, these men carried the paralytic on a cot to the house where Jesus was teaching. Not becoming discouraged when they found the doorway of the house so crowded that they could not enter, they went upon the roof and tore it open so they could let the man down to where Jesus was. The report of Mark says that "Jesus seeing their faith saith unto the sick of the palsy, son thy sins are forgiven." Then Jesus also healed the man's body so that the people might believe on him that he also had authority on earth to forgive sins. They were amazed and glorified God.

The faith of the four men brought about the occasion for the healing and forgiveness of another man they cared for. It also gave opportunity for teaching in a dramatic manner so that many others came to have greater faith in Jesus as the Son of God who could forgive sins. Our faith, too, might do great things for others.

Our faith, if it be of working quality, will also bring others to Jesus. Andrew, when he was directed to Jesus by John the baptizer, went and told his brother Peter,

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DIFFICULTIES OF UNBELIEF

Morris W. R. Bailey
Moose Jaw, Sask.

Unbelief parades in many forms and appears in varying hues and shades. Jesus equates disobedience with unbelief. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth in him." (John 3:36) The unbelief that we propose to discuss in this article has to do with the denial of the existence of God.

Even among those who refuse to believe that God is, there is no complete unanimity. They disagree in many details. One of these forms of unbelief is agnosticism. The agnostic accepts as having existence, only that which he knows to exist. By that he means those things that can be discerned by the physical senses. Since God cannot be discerned by any of the five senses, the agnostic refuses to accept His existence. Neither does he deny the existence of God. He just says, "I don't know that God exists."

The more aggressive form of unbelief is athiesm. The word theist, from the Greek word Theos, is used to designate one who believes that God is. By adding the prefix "a" which, in this case, suggests the negative idea, we get the word athiest, which we use to designate one who denies the existence of God.

The athiest, in denying the existence of God and the doctrine of special creation, may adopt the extreme and illogical hypothesis that everything in the universe - the solar system, the earth, and all forms of life are all the result of blind chance. That was the proposition affirmed by Mr. Wolsley Teller in the Bales - Teller debate. The proposition read: "Resolved The Universe Is The Product Of Unintelligent Forces." Mr Teller was one of the founders of the American Association for the Advancement of Athiesm, known as the Four A society. Consequently he should have been a capable representative of that particular school of thought.

Then there is the athiest - no less vociferous in his denial that God is but who attempts to explain the existence of the universe and all forms of life in terms of evolution. By evolution, he means a hypothetical process in which, over multiplied billions of years, (evolutionists do not agree how many) the simple developed into the complex and lower forms of life developed into higher forms. His theory, as regards man, begins with the tiny amoeba,the smallest creature in the scale of life which, over millions of years, through the various stages of reptile, bird, animal, monkey, (and thus through hundreds of millions of intermediate stages between the various species) to finally emerge as man, the highest being in the scale of life. While this hypothesis is more logical than the by-chance theory of Mr. Teller, in that it has things coming from something before them, it is nevertheless beset by grave difficulties.

Too often our approach to the matter of Christian evidences is made from the defensive standpoint. In many cases it has been a matter of answering the arguments of unbelievers when they have made their attacks on Christianity and the foundation on which it rests. For centuries athiests have sneered at what they call the absurdity of believing in the existance of God. They scoff at what they call the blind faith of the Christian and would create the impression that such is a mark of lack of intelligence. Since the Christian believes that God is a spirit, (John 4:24) unbelief has sought to hold Christianity up to ridicule as mere superstition predicated on belief in ghosts.

We are grateful that in every generation there have been fearless men who have been set for the defense of those things that are most surely believed among us, and have successfully met the attacks of unbelief wherever and whenever they have been made. In such encounters the evidences on which we base our faith that God is have stood the test, and have emerged to shine with even greater brilliance.

But a defensive attitude is not enough. No battle is really won if fought solely from a defensive standpoint. Those of us who remember the days of the war will recall that it was not until after D day and the invasion of the enemy-held territory and the destruction of his strongholds that the turning point in the great conflict came and victory was achieved. And it is not sufficient for us to be satisfied with meeting the attacks of unbelief, regardless of how brilliant the defence. If there is to be any real victory for Christianity it must come about by an offensive warfare against the strongholds of unbelief.

Atheism, Actually A System of Faith

Atheism holds Christianity and the Christian's convictions as to God's existence up to ridicule because it is a system of faith. No well informed believer in God has ever contended for anything else. Gladly does he concede that he accepts the existence of God by faith. Accepting the Bible definition of faith, (Heb. 11:1), and the fact that faith is a product of evidence, the Christian believes that God is because he is convinced that the evidence is sufficiently abundant to justify his faith.

But when we examine atheism, it becomes obvious that everything of a positive nature that the atheist contends for, must, of necessity, be accepted on the basis of faith. No atheist can say that he knows that the universe came into existence merely by chance. It is certain that he was not there to see. On the contrary, all the known facts of science are solidly against him. One of the accepted tents of science is stated in these words, "Every effect is the result of an adequate cause." But to anyone who thinks matters through, it is obvious that mere chance is not sufficient cause to produce the smallest molecule of matter, to say nothing of a well-ordered universe.

Nor can the evolutionist prove that he knows that evolution is an accomplished fact. There is nothing that the evolutionist can produce that even begins to look like a plausible demonstration. Contrariwise, the absolute fixity of the various species deals a fatal blow to the theory. Moreover we have the testimony of any number of accredited scientiests who categorically deny that evolution has been proved by science, or that it is even possible. Thus any convictions that evolutionists hold concerning the origin of things must of necessity be mat-

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WHAT SHALL WE DO WITH OUR BUILDING?

Tom Bunting, Miami, Florida

Brother Roy Merritt speaks out on this subject in the August 1965 issue of the Gospel Herald. Since he admits that there are those who oppose the things mentioned in his article, I see no reason why they would not allow equal space to express another view of these vital matters.

The difficulties with which Brother Merritt is wrestling may come about from the title of the article, when he says "our" building. Surely he doesn't mean **our** building. Now if you own a building I suppose it is up to you to do as you please with it or in it. However, the building of which he is speaking in the article was **purchased with the Lord's money**, not ours. It belong to Him and should be used to accomplish the purposes of God.

Like the denominational preachers who have no book, chapter, and verse for the practices of their organizations, Brother Merritt says, he has "no book, chapter, and verse in the matter of erecting a meeting house." I'm taken quite by surprise that one who has preached the gospel for a number of years is not ready to give an answer to every man that asketh him concerning the hope that is in him. Is this to say that you willfully and knowingly practice things when there is no authority? It is either God or men, if there is no authority from God then it must be a doctrine of men, if of men then not of God. "Every plant that the Father has not planted shall be rooted up." (Matt. 15:13). How could a person ever object to the practices of the denominations because they have no authority and turn right around and do something in which they say they have "no book, chapter, and verse?" I must disagree with Brother Merritt's assumption that there is no authority. I find authority in the word of God for a meeting house (Heb. 10:25; Acts 20:7; Jno. 4:21-24).

Notice, what he finally says about "what to do with our building." In paragraph five he says, "They would not allow a sandwich or a cup of coffee in the basement. They could not conceive of a visiting college chorus singing religious songs in the building, or the ladies sewing there, or our young people joining in well chosen recreation there following a special class of instruction."

If you will think for a moment about the above statement you will observe that Brother Merritt appears terribly confused. Let's consider these things: (1) You cannot parallel a cup of coffee, a college chorus, ladies sewing, and the young peoples' recreation. The paragraph implies that these are all of equal quality. They are not. One cannot equate ladies sewing with a cup of coffee, or recreation. It is possible for ladies sewing to be part of the work of the church when the others are very unlikely, if not altogether impossible. (2) The activities named are not sinful of themselves. A cup of coffee is not sinful within its self, nor is well chosen recreation. Neither is the playing of instruments of music, but when introduced into the worship in violation of the law of God it is sinful. The same principle applies to the college chorus, recreation, and cup of coffee. (3) They become sin when made a part of the work or worship. There is no authority for a chorus or choir in the worship! Some say, Oh, they did it after the worship. Then it was not worship; it was entertainment There is no authority for the church to engage in entertainment. But if it was entertainment why did they only sing "religious" songs? (4) Brother Merritt speaks of abuses. The examples cited and others which he omitted are not cases of abusing a privilege, because no such privilege has ever been given. The abuse is the abuse rendered the authority of God. Casting aside the word of God as though it were nothing. We make void the commandments of God by **our** traditions. (Matt. 15:6). (5) The dangers to the church by publishing such an article is not so much what was said but what he avoided saying. He spoke of a cup of coffee but said nothing of a social hour with dinners and recreation; he said nothing of the **thousands of dollars** of the **Lord's money** spent in the construction of kitchens and dining areas in church buildings. There is a vast difference between taking a cup of coffee into the building and investing thousands of dollars of God's money to build a kitchen and dining hall. He said some would oppose the young people using the building for recreation. Certainly, and they should oppose it for it is not right. I recall that the last spanking I received from my father was for playing in the church building. But why would he mention the recreation and remain completely silent on the fact that tens of thousands of dollars of the Lord's money has been used by brethren to build gymnasiums and recreation halls, and the purchasing of equipment for such facilities? I'm sorry that he left so much to be desired. These things are wrong, not because the building is sacred, but because they are not part of the work assigned by God to the church.

If we want to get the most out of the church building, use it in the work of the Lord! Let's not be talking about more recreation, more social hours, more entertainments; but more about Bible study, more song practice, more prayers. Use it every hour of every day but use it in the works proclaimed by God. Use it in the manner for which it was planned. How many souls might have been saved if brethren had used the Lord's money in preaching the gospel and building places of worship instead of spending millions of the Lord's money on kitchens, dining halls, gymnasiums, and recreation centres.

Yes, brethren, what shall we do with the church building? Shall we use it in service to God, or to promote the wishes of men?

HERE AND THERE

Kamloops, B.C.: Two young sisters have moved from the south to teach school here and help begin the church. **Sam Tumlinson** and family will settle here to preach and assist the others in establishing the church here under the oversight of the church at **West Memphis, Arkansas.**

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POLICING THE CHURCH BUILDING



Elsewhere in this issue we have a reply to our editorial in the August edition of the Gospel Herald. Our young brother has replied in a reasonably objective tone and we feel that he is sincere in his objections to our article. Nevertheless, he shows a basic lack of depth in his thinking which makes his arguments rather weak. We do not believe that there are many Canadian brethren sympathetic to his views. Hence we shall not devote much space to them.

Our brother objects to the use of the pronominal adjective "our" in respect to church buildings. He says that such can only be used when one owns the building. In this our brother has not done much grammatical research. This writer does not own him, but you will notice that he speaks of Brother Bunting as "our" brother. If this is wrong, Brother Bunting should set straight over two million Christians who speak of "our" brethren.

We at the Lakehead have a piano in "our" meeting house every Lord's Day. Every Tuesday evening, a bingo is going on there. Before you seek to disfellowship us, Brother Bunting, let me explain that "our" place of meeting does not belong to us, but to the Foresters' Lodge. In Ottawa it was the Orange Lodge Hall. In Hamilton, our meeting place was a public school auditorium for a time. We paid the Lord's money to rent these, but each was "our" meeting place for a time.

Our young friend raps our knuckles smartly for not giving book, chapter and verse in the matter of erecting a church building. He then proceeds to give three references in the New Testament to such buildings. It is amazing to notice how easily he found these. At this point, please take your New Testament, any version, and read these "clear" references to church buildings. He gives Acts 20:7; Hebrews 10:25, and John 4:21-24. If the brethren gathered in a church building on the Lord's Day for the Lord's Supper (Acts 20:7), it seems that Paul ate a common meal in the building before departing with his company sometime after midnight.

In Hebrews 10:25, no mention is made of a building set aside for worship and purchased with the Lord's money. John 4:21-24 does not mention a church building. Brother Bunting must use a version not available to the rest of us to call these references authority for building church buildings out of money contributed to the Lord.

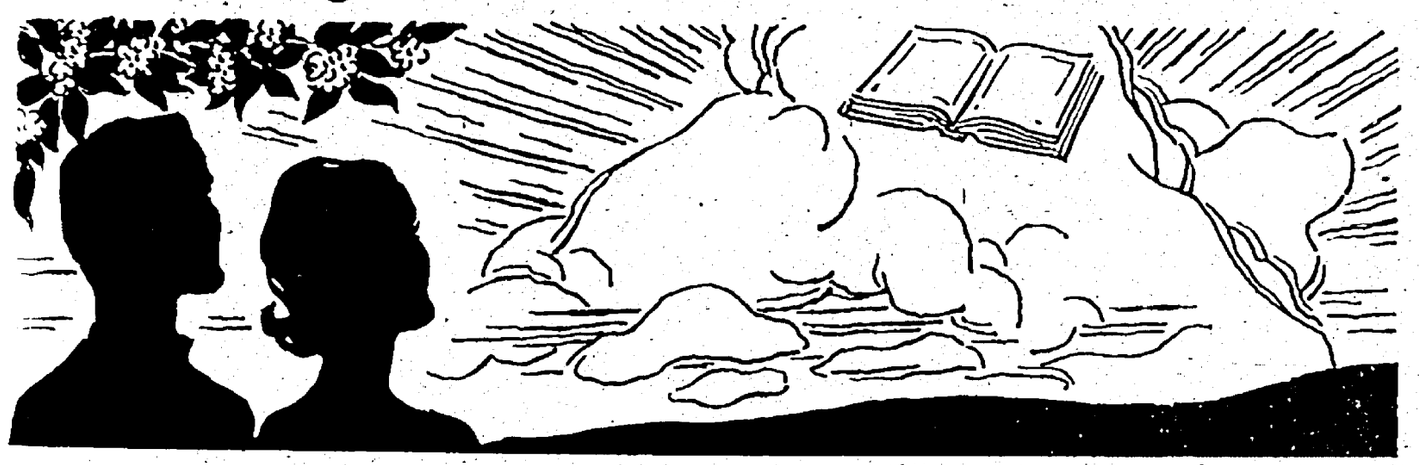
Brother Bunting suggests that "Brother Merritt appears terribly confused." This happens at times, but it does not seem that he is at this time. In reality, it is our young brother who is confused. He is able to draw a fine line of distinction to authorize sewing in the building but yet cannot seem to distinguish how certain other activities in the building can be just as harmless and expedient.

Our brother suggested in reference to our article that "The dangers to the church by publishing such an article is not so much what was said but what he avoided saying." Conversely, it could be said that the danger in his article was on the basis of *what he said* that *he should have avoided saying*. He has set about with some kindred spirits to police the church for the infraction of laws which he and his fellows have invented.

Much of what our brother has said is relative to the use of the Lord's money in building a meeting place. He reasons that if the Lord's money was used to build or buy the building, then only those activities may be permitted which relate to spiritual work or worship. He thereby condemns the congregation which builds a preacher's home in which all manner of activities of the family take place. He similarly condemns those congregations which allow a family to live in an apartment contained in the church building. This has been done in many places and likely will be done often in the future. The family thus located could not even play its radio or television nor could it eat in the

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A Page For CHRISTIAN YOUTH



Ray Miller, Editor

(Editor's note: This fine article on Love was written by Miss Crystal Cook, of Dundas, Ontario. She prepared it for the Girls Religious Club at Great Lakes Christian College.

LOVE

by **Crystal D. Cook, Dundas, Ont.**

Today I should like to say a few words on the subject of love. There is so much hate in the world that each of us needs to be stirred up in loving one another.

I would like to place love in three categories. "Love of God," "Love of Parents," and "Love of all mankind."

"Love of God"

Why should we love God? I believe the answer is quite simply this. Because he first loved us and gave his Son to die for us. In Eph. 2:4,5 we read: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)". In the well known verse, John 3:16 we are told that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish; but have everlasting life." Don't you think that this was the greatest of all gifts to earth? Can you imagine any father on this earth who loved his son, to give that son to his enemies, to be killed as a sacrifice for their wrong doings? No! no earthly man has that much love for mankind, that he would give his son as a sacrifice for their wrong doings. It took a heavenly Father, with a great love for his creation, to send his only Son to die for them.

How can we show our love and gratitude to God for this great sacrifice? In John 14:15 we are told: "If ye love me, ye will keep my ccommandments." This seems like a very simple task but how often we slip, and forget the commandments of God. What are the commandments we should follow? We have been given one great command. This one command is so great it will take our whole lifetime to achieve only a very small portion of it. That commandment as found in Matt. 28:19, 20 is this: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." This command entails a great sacrifice on our part. We must be willing to forsake all and follow Christ. Christ told us in Matt. 10:37, 38: "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me." We must be willing, if we wear the name Christian, to obey God's will.

"Love not the world . . ." I John 2:15. Maybe in taking the gospel to the world, we are not going to have the luxuries that we are now enjoying. Some day, if we are in a poor country and are putting our all into our work, we may have to go hungry so that others may eat. But isn't the love of God worth more to us than these riches of the world? It should be. In Matt. 22:37 we read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This does not leave any room for the things of the world.

"Love of Father and Mother"

God through love, in olden times delivered the children of Israel from Egyptian bondage. While they were wandering in the wilderness, God gave them the Ten Commandments. One of these commandments as found in Ex. 20:12 is this; "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Why, that doesn't apply to us does it? It was given in the Old Testament and we are to follow the New! But this command is carried over to the New Testament but with greater responsibility placed with it, that of obedience. Note Eph. 6:1-3. Honour is defined as respect, esteem, reverence and so on. If we honour someone I believe of necessity, we must love them. Through love, we will obey them. Why should we love them? As with God, because they first loved us. Wasn't it they who fed and clothed, watched and protected us when we were young? Aren't they the ones who are still feeding, clothing and watching over us? Although they can not protect us from the world and its wiles as much now as when we were young, they do try to point out these wrongs so that we will know. I believe also that we as students of G.L.C.C. have another reason to love our parents more. For most of us, it is our parents who are sacrificing that we might be able to go to school under the influence of Christian men and women and with students of the same background. When you go home next time, see if that hat mother's wearing isn't the same one she wore last year, and if that suit Dad has on isn't the same one you've seen him in since way back when.

"Love For All Mankind"

We are commanded to love one another in John 15:17. The person sitting next to you, your neighbour. Read Romans 12:10. Do you love your neighbour with **brotherly love?** Your friend, are you kind and considerate of him at all times, or are you a fairweather friend? I believe when God said to love one another, he meant all the time, not just when it suited our fancy.

So far we have just dealt with those we call friends. Let's consider another aspect. Matt. 5:44 "Love your enemies . . ." That loud

(Continued on page 13)

Your Questions Answered

Questions to be answered on this page should be sent to Keith T. Thompson, Box 403 Beamsville, Ontario.

In Acts the second chapter it tells of the baptism of three thousand people. How could all these people have been immersed in a city that does not have any river flowing through it? And how could all those people be immersed in just one day,

This objection has been brought against baptism by immersion for many years. When people are not willing to submit to one of the Lord's commands they usually find a great many objections to bring against that command. Such an objection shows a deplorable lack of faith on the part of the one making it. Anyone with an honest mind who reads the New Testament for himself will find that baptism was administered only by immersion in those days. To this conclusion all scholars agree.

In Acts 2:41 we read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The fact that it says they were baptized is proof enough that they were immersed. The word baptize comes from the greek baptizo, meaning to plunge, to dip, to overwhelm, to submerge, to immerse. But our querist says that this could not be done in Jerusalem due to the lack of a river. It is true that there is no large river flowing through that city but that does not prove that there was not sufficient water for the immersion of three thousand people. In and immediately adjacent to the city of Jerusalem there were at least six great pools covering in all about fifteen acres of ground. Here are the names of those pools and the scripture references for each: 1. Bethesda. John 5:2. 2. The King's pool or Solomon's Neh. 2: 14. 3. Siloam John 9:7. 4. Upper Gihon 2 Kings 18:17. 5. Lower Gihon 2 Chron. 32:2,3 and 30. 6. The Pool of Hezekiah. 2 Kings 20:20. We learn from the fifth chapter of John that the pool of Bethesda had five porches around it, and that the people were accustomed to go into it. This one pool would have furnished ample facilities for the performance of the work.

The Pool of Siloam was about 360 feet long and likewise would have been ample for the performance of the task.

In the second part of the question we are asked, How could all those people have been immersed in just one day? It could have been done very easily as we shall see. Peter began his sermon at the third hour of the day, that is, at nine o'clock in the morning. Grant that he preached an hour, and that they were then two hours in getting to the water; the baptizing could then have begun at twelve o'clock, and there would have been at least six hours until sunset. Could the work have been done in six hours? In 1879 at Ongole, India, two thousand, two hundred and twenty-two Telugu converts were immersed on a single day by six ministers. The ministers worked two at a time, and the service was completed with all due solemnity in nine hours. In that same year near Franklin, Kentucky, a colored minister immersed ninety-six persons in seventy minutes; that is eighty-two in one hour. This colored minister had not been told that he would be timed though a number of gentlemen held their watches while he was doing the work. It has been demonstrated over and over again that to baptize sixty per hour is easy work. Well, if the one hundred and twenty brethren who were assembled just previous to the day of Pentecost all took part in the baptizing, there would have been just twenty-five for each to baptize; they could have finished in half an hour. If only the apostles had acted as administrators of baptism, each apostle would have had two hundred and fifty people to immerse, and could have done it easily within four hours. Hence, we see that there was no trouble about a water supply, or about time, for the immersion of the three thousand.

HERE AND THERE

North Bay, Ont.: Another conversion unites a family of four in Christ.

Quebec City: Property has been purchased and a building is to be started in September.

Liverpool Campaign: Brother Murray Hammond of Winnipeg reports that the campaign was a tremendous success with meetings very well attended and 15 baptized. Several more have been added since then. Two evangelists remained in Liverpool to labour there with the brethren for five years. — From the **Maplewood Messenger.**

Edmonton, Alta.: A gospel meeting is planned for October 3-6 with **Bill Hatcher of the Sunset School of Preaching** as evangelist. **Gerald Fruzia** will be leaving the work in **Edmonton** this Fall after 4½ years of service there. **Walter Moes** of this church is working for six months with the church at **Swift Current, Sask.**

Winnipeg, Man.: After five years of service at **Windsor Park, Wesley Reagan** has now moved to work with the **Northside** church in **Dallas, Texas. Ray Meneer and Merle Johnson** have been appointed elders at **Windsor Park. Bill Williams** of **Dauphin** will now serve as evangelist.

The **Osborne Street** church has appointed **Ed Dueck** and **Barry Meyer** as elders to make a total of five elders. **Ray Mansell** was appointed a deacon. V.B.S. was Aug. 16-20.

Fort William, Ont.: A display at the Exhibition brought rewarding responses. "Likely we shall be able to use the building in a limited way in late August and it should be finished early in September.

Newmarket, Ont.: Brian Boden of Ajax and G.L.C.C. student will preach regularly for this church while attending college.

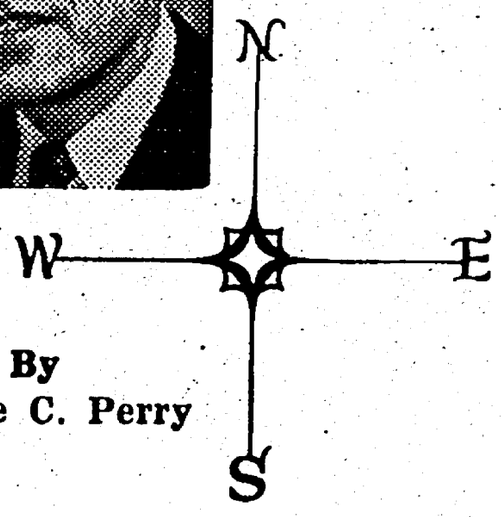
Omagh, Ont.: Larry Fort of Florida has moved to serve this church.

Meaford, Ont.: V.B.S. average attendance was 168 with a high of 177. The closing program was attended by 225.

Niagara Falls, Ont.: Membership is now in the forties. One was baptized here during the meeting by L. Wesley Jones and one since.



HERE AND THERE



By
Eugene C. Perry

We feel inclined to apologize for the exchange between brethren Bunting and Merritt appearing elsewhere in this issue. Although we have no objection to matters of this kind being considered pro and con in our paper, we would like to see such done objectively and without brethren calling one another "confused" and "ridiculous". Now that the matter has been introduced we choose with some hesitation to insert two quotes on the subject.

"Actually, there is not a line of reference in the New Testament relative to church buildings. They are built on inference and rightly so. The heart of the individual is God's sanctuary. He dwells in his people, not in 'temples made with hands'."

"In spite of our general agreement upon the assertion that the building is not the church, neither does it possess any sacredness above other possessions of Christians, there are those who would legislate relative to the use of the building which is used as a meeting place for the church. When an activity becomes wrong in the meeting house of the church and right in some other building, there is an evident misconception of what the church really is." — **Brad Brumley**

"With the advance of Roman Catholicism came the pagan philosophy of sacred sites, buildings and temples. The **Council of Laodicea** (A.D. 397), in its 28th cannon, forbade any to eat of spread tables "in the house of God." Brethren today, who suppress the use of meeting houses for basket dinners and covered-dish luncheons are imitating apostate church councils, and not apostolic churches. There are two errors committed here: 1. They conceive a building of brick and mortar, or one of boards and nails, to be the house of God, and 2. They legislate where God has not legislated. One is crass ignorance of the scriptures' definition of the church, and the other is a brazen attempt to usurp the dominion of the one Lord. The matter of eating in the church building is an indifferent point, but ignorance of the scriptures and lording it over the church are both serious." — **Vandalia Star**

Vancouver, B.C.: It is reported that three **Herald of Truth** films have **Canadian Television** approval and others are being reviewed. These are soon to be seen on 15 Canadian stations, including **Vancouver** and **Victoria.**

The **Mount Baker** encampment had 239 campers. There were 42 responses to the invitation of whom seven were baptized.

Salmon Arm, B.C.: Average attendance at V.B.S. conducted in July was 75.

Kootenay Lake, B.C.: At this place, north of **Creston** a fine V.B.S. was held with **L. Farris of Lubbock** as principal.

Medicine Hat, Alta.: The meeting with **E. P. Lake** concluded on July 4th. Although there were a few visitors, there were no visible results. **L. Farris** will preach and conduct a V.B.S. on August 16-22. **Douglas Meakes** was baptized in the V.B.S. at **Perryville, Saskatchewan** and **Elaine Ellis at Big River.**

Perryville, Sask.: Two were baptized during the Bible school.

Sault Ste. Marie, Ont.: "We have just closed a meeting with **Brother Jamieson of Glen Rose, Texas.** Most of the meetings were fairly well attended. There were at least 19 adults besides their children present who were non-members. Although there were no baptisms we know that the seed has been sown and if cultivated will produce the harvest.

"We want to thank all the visiting brethren who were with us and helped make the meetings more inspiring. Where the church is small any and all who attend seem to make it seem more worthwhile.

"**Bro. Jamieson** is now with the church at **Iron Bridge** in another ten day meeting. We highly recommend him to any church who could use him in this way." — **H. N. Bailey.**

Manitou Youth Camp: A total of 21 campers attended under the direction of six adults.

Sudbury, Ont.: The need for more classroom space has brought about a change of meeting places for this church. The new location, I.O.O.F. Hall, **547 Howey Dr.**, permits three classes besides the auditorium.

Huntsville, Ont.: V.B.S. averaged 105 students. Teaching staff consisted of brother **Howard Lehman** and his daughter, **Mrs. Clark Preston from Pine Orchard, Sister Robinson, Snure and Rubel from Jordan, Sister Hotchkiss from Beamsville,** and locally **Sisters Preston and Hotchkiss.** Others acted as helpers. Some made two and three trips to pick up students. **Brother and Sister David Hotchkiss** were in charge of the school.

Barrie, Ont.: The discussion with the Jehovah Witnesses was well attended both nights. The J.W. representatives presented their teachings and brother **Wesley Jones** followed with an excellent lesson from the Bible each evening. He dealt with the Deity of Jesus, The Nature of Man and Eternal Reward and Punishment. The audience flooded the speakers with questions, many of which could not be answered because of the shortage of time. Some interesting and revealing answers were heard.

Sarnia, Ont.: There were three baptisms in July. Twelve young people from **Sarnia** attended **Omagh Bible School this year. Bro. R. L. Boatwright of Lubbock, Texas** arrived in Sarnia July 24th to work with the church preceding and following our Vacation Bible School which was the first week of August. The largest attendance was 141 with a total of 594 for the week. Owing to illness in the family of **Brother and Sister Gale Miller of Shock, West Virginia,** they did not come for the V.B.S. as planned but **Bro. Roger Hart** and **Sister Virginia Loftis of Port Huron** helped with the teaching. The week following V.B.S., **Brother Randolph Prichett of Lubbock, Texas** preach-

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THE NEW "MORALITY"?

(Continued from page 1)

justice in this, at least in realizing that he is the product of the society which spawned him.

We are now ready to ask, "Where is the emancipation that was supposed to come?" Where is the reduction in sex crimes that was to happen? Where is the increased sense of the brotherhood of man we were told to look for? Where is the abatement of violence that was promised? Unrest, conflicts and open wars are going on in all parts of the world. Crimes of sex and violence have increased alarmingly. People are more oppressed by the Frankenstein monster they have created in plugging for emancipation than they ever were under the restrictions of a strict morality. Moral degradation has eaten away at the vitals of civilization like a cancer, and even now threatens to drag the whole human race down into the mire of destruction and oblivion. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16).

Those who have stood fast for purity and uncompromising righteousness have been tagged as "old fogey". The epithet is deserved in that this was the very original state of man when he was created upon the earth. Pure, holy, dedicated to God, and until he was tempted, a sinless being. From his first sin, he digressed into ever widening circles of disobedience and immorality, no doubt seeking emancipation from the restrictions placed upon him by a loving God, and certainly seeking his own will above that of his Maker. He arrived one day at the place where God could stand it no longer, and felt called upon to put a stop to life on the earth as it was then practiced. It is significant that only eight souls were saved alive out of all who then lived. In the whole history of the human race since the flood is seen the vicious circle repeated over and over again. From humility and rescue, man progresses to a position of affluence, then to unrighteousness, then to destruction and ruin, and over again. When will we ever learn?

There is nothing "new" about the New Morality (?). Everything has been done before. Written on a tablet about 4,800 years ago by some cynical adult in Constantinople were these words: "Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption are common. Children no longer obey their parents. Every man wants to write a book and the end of the world is evidently approaching." Socrates was not peering into the twentieth century when he wrote the following, though it may seem as if he were: "Our youth now loves luxury. They have manners, contempt for authority, they show disrespect for elders, and they love to chatter instead of exercise. Children are now tyrants. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up their food and tyrannize their teachers." (Written in 400 B.C.). Further to this, stories of debauchery, licentiousness and depravity abound in the Bible as well as secular history. Notable are those pertaining to life within the Roman empire, prior to its fall.

From all this, anyone with half an eye could see where the end of the road lies. We are NOT headed for a higher plane of emancipated living, with all restrictions removed. What we ARE headed for is the same thing other men in other times have found at the end of their road. . . .utter ruin. As has always been the case when men forget God, civilizations crumble, mighty empires topple in the dust, to be remembered only when the spade of the archaeologist uncovers in some dim and distant future the remnants and relics of bygone glories.

It remains for us to learn for ourselves and teach others that to "gain the whole world and lose our own souls" is the utmost folly. The satisfaction of every creature comfort, desire and passion is to sacrifice the needs of the immortal soul. "Righteousness exalteth a nation: but sin is a reproach to any people". (Proverbs 14:34) "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17). God is forgotten by those who press for the New Morality (?) for He is in the way of all it stands for.

We do, indeed, need a "new morality" which isn't new but is found in a return to the morality of old, the morality of the Bible. A return to the principles that made nations great in other ages is a crying need in this age. Men of courage to stand for the right in the face of overwhelming popular demand are needed, as was Moses in another age, to lead people out of the wilderness of sin to a place of safety and honour in God's own Promised Land.

FROM FAITH UNTO FAITH

(Continued from page 1)

saying "We have found the Messiah". Philip also coming to believe in Jesus went to Nathanael and said, "We have found Him, of whom Moses in the Law, and the prophets wrote." It was not long before Nathanael was saying to Jesus, "Rabbi, You are the Son of God; You are the King of Israel." (John 1:49).

Faith in Jesus on the part of some will bring others to Jesus to have faith in him unto salvation. Acts of faith on the part of one Christian can beget faith in others. The expression of faith in sincere sermons may beget faith in the hearers. It may not be so much what is preached but the overflowing of great confidence in God which is illustrated by earnest exhortation which may beget like faith in hearers.

I like to think that my decision to come to India with my comparatively large family was based on faith in God and his cause. I like, too, to think that in some way this act of faith might have led others to live more faithfully to Christ and to make decisions in their lives on faith.

Faith can do great things. It can be like a leaven that spreads and grows affecting all around. Let us live by faith. Such faith will bring others to Christ and beget greater acts of faith in others. Let us each be points of growth for faith.



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

"Lift Up Your Eyes" Being the Abilene Christian College Annual Bible Lectures, 1965. Published by Abilene Christian College Students Exchange, 414 pages $3.95 (plus exchange in Canada).

This was the year, that perhaps for the first time, two Canadian preachers delivered major lectures at Abilene. One of these men, Geoffrey Ellis, a native Canadian, is president of Great Lakes Christian College and an Associate Editor of the **Gospel Herald.** The other, Wesley Reagan, is originally from Texas but has been preaching in Winnipeg, Manitoba for four years. The lectures of either of these men are worth the price of the book.

The Abilene Christian College lectureship is truly a phenomenon among churches of Christ. It is ably reviewed in a new book, **The Mirror of a Movement** by Bill Banowsky, which we will discuss in this column shortly.

It was good to be present with a good number of fellow Canadians at this year's Abilene lectures. Looking over the lectureship book, it is a joy to recall to mind the various lectures. Especially impressive were lectures delivered by John Allen Chalk, Abe Malherbe, Edward H. Rockey and Robert W. Holton. Not having heard all the lectures (it is impossible to do so as three are given at one time in different locations) I cannot judge the delivery of all of them. Yet reading them in the book makes one wish he could be in three places at once.

Also included are the informative speeches given in the Panel Discussions. Topics considered here are Science and Christian Faith, The Present Status of Evolution, Genesis and the Origin of Man and the Origin and Preservation of the Bible.

HERE AND THERE

(Continued from page 7)

ed each evening. — **W. B. Waldeck.**

Toronto, Fern Ave.: Four were recently baptized from one family of former Jehovah's Witnesses. The original contact was made by their chance viewing of a "Herald of Truth" program. They then contacted us and were taught in their home. Other recent contacts include World's Fair contacts and some from the Barrie radio program. Several cottage meetings are in progress and we are praying for a rich harvest of souls. — **Troy R. Warren.**

Beamsville, Ont.: V.B.S. averaged 135. A number of parents visited the closing program.

St. Catharines, Ont.: V.B.S. averaged about 120.

Niagara Falls, Ont.: Bible Correspondence courses have now been sent to 80 persons.

Carman, Man.: Wesley Hanson, formerly of **W.C.C.** was baptized on July 11. V.B.S. averaged 90 in attendance.

THANK YOU

Sister Jack McElroy, whose house and belongings were all destroyed by fire this Spring has sent word of appreciation for the help she received. Brother George Hipwell of Fenwick and other individuals in different areas gathered up funds to send to her assistance and she wishes to thank all who were so kind in helping her in her time of need.

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

THE CHRISTIAN WARFARE

(Completions)

1. "Put on the whole armour of God, that you may be able to stand against ..... of the .....
2. "For we wrestle not against flesh and blood, but against ....., against powers, against the ..... of the ....., against spiritual ..... in the high places."
3. "Stand therefore, having your loins girt about with ..... and having on the breastplate of ....."
4. " . . . and your feet shod with the preparation of the ..... of ....."
5. " . . . taking the shield of ..... wherewith you shall be able to quench all the fiery ..... of the wicked."
6. "And take the helmet of .....; and the sword of the Spirit which is the ..... of ....."
7. "Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having ....., to stand."

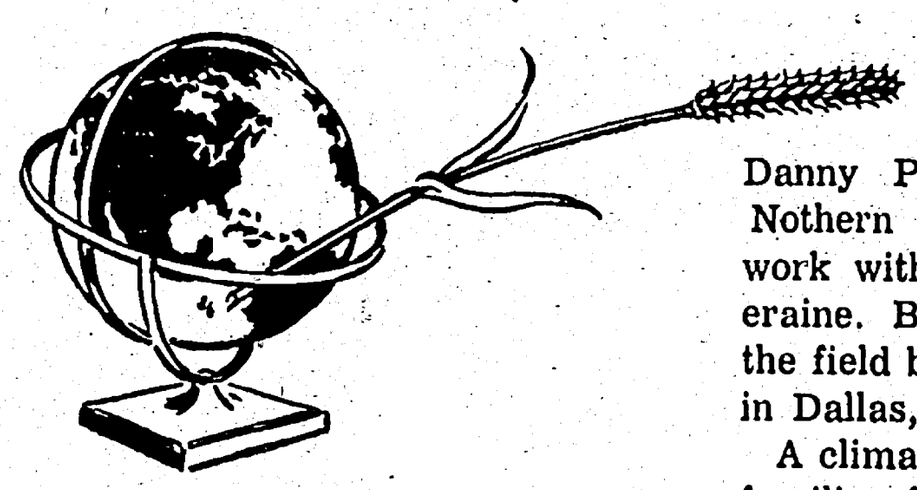
ANSWERS: 1. Wiles, Devil, Eph. 6:11. 2. Principalities, rulers, darkness, wickedness, Eph. 6:12. 3. Truth, Righteousness, Eph. 6:14. 4. Gospel," peace, Eph. 6:15. 5. Faith, darts, Eph. 6:16. 6. Salvation, Word of God, Eph. 6:17. 7. Done all, Eph. 6:13.

St. Catharines, Ont.: V.B.S. averaged about 120.

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GLEANINGS FROM FOREIGN FIELDS



ETHIOPIA

Bro. and Sis. Artie Reed and their three young children of Sacramento, Calif., plan to leave at the end of this month for Ethiopia to join workers already on the mission field there. Their work will be supervised by the church in Stockton, Calif.

Brother Reed, a preacher and school teacher, is a native of St. Louis, Mo., and was baptized into Christ in 1952. He immediately began preparing himself to preach the gospel and has since worked with churches in Wichita, Kans., Stockton, and Sacramento. He is a graduate of Philander Smith College in Little Rock, Ark., and has done graduate work at the University of Denver and in California.

There has been only one fulltime evangelist with the church in Ethiopia since July, 1962. although there have been two Christian teachers at the deaf school in Addis Ababa. Brother Reed's work will be not only to preach but to help train young native Christians to preach. He also will be working with some 2,000 Christians who were found two years ago in an indigeneous movement in Sidamo and Wallamo Provinces.

JAPAN

Plans are being completed for the fifth annual Asian Missionaries' Workshop to be held on the campus of Ibaraki Christian College, Ibaraki, Japan, November 14-19. Preachers and other church workers plan to attend from India, Korea, South Vietnam, Okinawa, Honk Kong, Malaysia, Taiwan, Thailand, and the United States.

Among missionaries who will be teaching on the program are Haskell Chesshir of Seoul, Korea; Parker Henderson, Bob Davidson, and Kenneth Rideout of Thailand; Joe Cannon of Okinawa, and Maurice Hall of South Vietnam.

NORTHERN IRELAND (EIRE)

The Ross Bracey and Danny Proffitt families landed in Nothern Ireland July 6 to begin work with the congregation in Coleraine. Both will be supported on the field by the Webb Chapel church in Dallas, Texas.

A climax to the departure of these families for the mission field came about midnight on the eve of their departure when Brother Proffitt baptized his 75-year-old father into Christ.

HONG KONG

Six teenage boys and girls were baptized in Hong Kong during June. All were pupils in the English Bible classes of the Kowlon City Church of Christ. Since their baptism, series of home Bible studies have been set up with two sets of parents. Brother Paul H. F. Hui is evangelist with the Kowlon City congregation.

ARUBA

A recent gospel meeting held by Bro. William Miller, Nassau, resulted in five baptisms and two restorations to the church in Aruba, Netherlands West Indies. Bro. Dewayne Shappley serves as fulltime evangelist on Aruba. He is presently broadcasting a weekly radio program in the native Papiamento language and is translating Bible correspondence courses into this language.

SPAIN

Broadcasts of the Herald of Truth radio program into Spain in the Spanish language began June 3 over powerful Radio Luxembourg. Speaker for the series is Bro. Juan Monroy, Spanish author, educator, journalist and radio speaker, and also a leading gospel preacher in his native country.

Recently 25 persons have been baptized into Christ during a meeting in Seville, while four were baptized in the city of Madrid. These latter four included an 18-year-old girl who had been helping with translation, the wife of an American stationed at an air base in Madrid, and a Venezuelan doctor and his wife who now live in the city.

SOUTH VIETNAM

The church of Christ in Saigon has been advised by the director of the government - controlled Radio Vietnam that a 30-minute weekly gospel broadcast has been approved. The broadcasts were begun July 23. Bro. Phil Nhon has left his position as a translator on the staff of U.S. General Westmoreland to devote his full time to the program. He will prepare sermons from outlines provided by missionaries, and adapt the thoughts to the Vietnamese pattern. He will then provide copies of the sermons in both English and Vietnamese for checking before the sermons are taped by the network.

Time for the broadcast is provided free.

Also in Saigon, some 200 children from the ages of nine to 13 are enrolled in an English Bible class which meets in a garage four afternoons a week. Their teachers are young people from the Saigon Church of Christ, aged from 18 to 21. All are supervised by Brother Hoang, a young Vietnamese preacher.

GHANA

Brother Dewayne Davenport has returned to his work in Kumasi, Ghana, after a year's leave spent in the United States. Over 600 persons have been baptized there and ten congregations are now meeting.

URUGUAY

Bro. Evert Pickartz of Santiago, Chile, was the speaker in a recent gospel meeting held in Montevideo, Uruguay, in which two were baptized into Christ. The church in that city now has 22 members. Bro. Atilio Pinto is beginning his fourth year of evangelism there.

RHODESIA

Some 300 visitors attended the 8th annual Nhowe Lectureship held on the mission grounds July 10-13. Counting the children who live there and the people from the mission, more than 800 people were present for Sunday worship services July 11. Seven were baptized during the lecture period, bringing the total of persons who have rendered obedience to the Lord in the mission area this year to 285.

Speakers at the lectureship were James Judd and Doyle Gilliam of

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GLEANINGS

(Continued from page 11)

Malawi, formerly Nyasaland, who delivered 11 lessons on the Holy Spirit. Since spirit worship is still very prevalent among natives in the area, it was believed that a thorough discussion on this subject would help the young Christians understand it more clearly.

SAMOA

Among six persons baptized recently in Pago Pago, American Samoa, were a young chief, Laga, and his wife, Visa. They are the parents of nine children. Others included three young men from Tonga. Since the arrival of the first missionary there 16 months ago, 14 have been added to the church in Samoa and five in Fiji. Average attendance at worship services and Bible classes is 35.

SCOTLAND

Fifty persons attended the first Lord's Day worship service of the church held in the Sighthill suburb of Edinburgh Sunday morning, July 25. On the other side of the city, a congregation has been meeting in Hyvots Bank for nine years. Bro. and Sis. Claude Parrish will be working with the new congregation, assisted in the first months by Bro. and Sis. Frank Ethridge.

Among Scottish brethren who came to help American brethren in the campaign for Christ in this new area were Andrew Gardiner, Will Steele and Allister Castle of Hyvots Bank, and Alex Roberts and his son and daughter, Alex. Jr., and Betty, of Kirkaldy.

LEBANON

A gathering of missionaries and other church workers from the Middle East was held July 5-9 in Beirut, Lebbanon, for the purpose of fellowship and planning for more effective mission work. Twenty-four persons were in attendance from Egypt, Jordan, Lebanon and Pakiston. Plans were made to hold another such gathering next year in Jerusalem, Jordan.

Evertt Huffard, P.O. Box 529, Jerusalem, Jordan. We ended our first gospel meeting Sunday night, July 3rd, with 63 present. Brother Bob Douglas of Cairo, Egypt, did a wonderful job presenting the gospel as needed in this area. The average attendance each night was 48. Even though there were no baptisms, we feel that those with whom we have been working have been brought nearer to the truth. Four nights we showed Herald of Truth film following the services.

JAPAN

Four were baptized during gospel meetings held in Yokohama and Tachikawa during the first part of July

PHILLIPPINES

A "tract meeting has been conducted in Manilla and Baguio City recently, and others are planned for several other cities in the Phillippines. Some 76,000 tracts on "What Is The Church of Christ?", the first lesson of a correspondence course, and a letter explaining the lesson and inviting the recipient to return it and attend church services, were printed and distributed on two consecutive Saturdays.

Other cities in which such a work is planned are Dagupan City, Cebu, Naga City and Davao City.

MEXICO

Five were baptized during a gospel meeting in Montemorelas, Nuevo Laredo, Mexico, in which Bro. Ben Gomez, an elder in the church in Victoria, Texas, did the preaching. According to Bro. Elias Cavada, who works in Montemorelas regularly, the five were baptized in a river by the light of a small kerosene lantern "the same hour of the night."

PERU

Bro. and Sister Oscar Aguilar and their three sons left LaHabra, California, June 7 to begin work with the church in Lima, Peru. He is a native Chilean and will be supported by the churches in LaHabra and Junction, Texas. In Lima he will work with Bro. Glenn Kramar, who preached for a while in Welland, Ontario, before going to Peru.

LIBYA

Bro. and Sister Bobby James Pratt and their son arrived in Tripoli, Libya, July 7 to begin work with the church there. He graduated from Abilene Christian College this spring. There are now about 225 members of the church in Tripoli.

NEW ZEALAND

Plans for a second major "Campaign for Christ" in New Zealand are well underway. The meeting in the city of Christchurch, largest city on the south island (population 200,000), is scheduled to be held February 11-27, 1966, and is to be directed by Bro. Joe D. Gray of Valdosta, Georgia, who directed the campaign in Port Arthur - Fort William, Ont., last year, as well as the campaign in Wellington, New Zealand, the yetr before. Some 50 American Christians will go along to help in personal work and door-to-door teaching.

INDIA

I VISIT KERALA

India is divided into states. By and large the people that live in each of these States talk a different language to those who live in the neighbouring State. The culture is different one from the other to a great extent as well as the language.

Kerala is different. Kerala has the densest population on earth with more than 1,000 people per square mile. Kerala is more literate than any other State. Kerala has had a Christian population since the first century. The claim is made that Kerala was visited by the apostle Thomas and it is purported that he was killed just south of Madras. There is a hill known as St. Thomas mound where he is supposed to have met violent death.

Many of the denominations are to be found in Kerala. More than one third of the population of Kerala is nominally Christian.

Brother K. V. George is a native of this State and after some years of study has returned to preach the principles of New Testament Christianity. There are now six congregations there. It would seem the opportunities are unlimited there as in other States in Southern India.

Many people believe that the best way to evangelize is by native evangelists. Here is a man, K. V. George, who has a Master's degree, and much of his work toward his Ph.D. He seems to be well liked both in the church and by the world outside. Of course, he has opposition, but you cannot preach New Testament Christianity and not have opposition.

Should you want to, write Brother George:

K. V. George,
Grace Villa, Pathanapuram,
Kerala, India — J. C. Bailey

(Continued on page 15)

NORTH BAY CAMPAIGN REPORT

". .*AND THE LORD* added to the church *daily* such as were being saved." This New Testament statement, so many times read, has never had such meaning for us for, indeed, the Lord has added to the North Bay church daily those that were being saved. Each night the last week of the meeting, some were baptized — some came forward during the meeting and were baptized immediately after—others were baptized at midnight and later after many hours of teaching. Twenty-eight have rendered obedience to Christ. One man, who was converted three days prior to the campaign beginning, attended every service of the public meetings, led prayer and read the scriptures both during the meetings. He also took complete responsibility for the opening of the building and setting up of chairs and the many other physical things that had to be done. He is already, and we are confident will continue to be, both a help and an inspiration to us. . . Another of those converted was a partially deaf man and his wife, who is a deaf mute. This man can hear and speak, but also is very fluent in the use of the sign language. Already he is preaching the Gospel. He has arranged for and invited all the deaf in the area to services for the deaf on Sunday afternoon. Last Sunday eight deaf folk assembled for the meeting. This is a great door of opportunity that would never have been opened had it not been for the conversion of Norman Roggie. . . .Pages could be written concerning different situations involved in each conversion.

ALL THIS would never have been possible except for the sacrifices made by so many. The Freed-Hardeman group, under the direction of Steve May, were primarily responsible for the work and success of the campaign. They worked continuously tramping streets, making calls, holding cottage meetings, and many other things. For three weeks they worked almost non-stop. On the last Friday of the public meetings, at the request of the students, the majority of the workers spent all day on a hill overlooking the city, in prayer and fasting. It was a soul-searching experience. . . . Bro. Bill Oakly, from Wichita, Kansas, did an excellent job of directing the personal work. Bro Jim Carter from East Detroit, Mich, did a fine job of preparing the newspaper advertising. The singing during the meeting was greatly enhanced by the direction of Troy Warren from the Fern Ave congregation in Toronto. Many comments were made concerning the fine television ads prepared by Bro. Brodie Harrell from the Ice Lake congregation on Manitoulin Island, and had it not been for the records system set up by Louis Pauls of Meaford, Ont., the follow-up would have been impossible.

Many other workers came—preachers from Canada and the United States, students other than the Freed-Hardeman group, and interested individuals from the four winds. We especially appreciated having Bro. Harvey Strough and his family from Birmingham, Ala. Bro Stough is one of the elders from the Homewood congregation in that city.

EVERYONE who listened to Bro. John Allen Chalk speak from night to night is still wondering how Bro. Chalk could speak with such forcefulness. Each sermon was a masterpiece. One visitor commented: "You may not convert me, but I sure can't argue with the logic of Mr. Chalk's lessons." Yet, on the other hand, John always had time to visit with any prospect. One new convert Bro. Chalk visited said that he was amazed that a man as busy as Bro. Chalk would come and talk to him. We heartily commend this servant of the Lord to the Brotherhood. We have scheduled him again for a campaign in June of 1973.

SEVERAL WORKERS are planning on staying here all summer to help follow-up contacts that have been made, as well as help teach our new brothers and sisters. It looks like we will have three boys and two girls. I am sure their work will aid greatly in growth of the church here. Our mid-week Bible class has grown to where we cannot meet in homes any more. We now use the auditorium where our Sunday meetings are held.

AMONG all this good news I must include a little that is not so good. We need $2,000 to pay off expenses incurred during the campaign that we hadn't counted on. My first reaction is to worry about this, but on further thought I believe that since God has been with us thus far, something will be worked out to solve this problem. If 200 people would give $10 each, this would be taken care of. Can you help this much? If not, any amount would be appreciated.

IN OUR LAST report, we were concerned about getting the $10,000 we needed to pay on our property. This finally was solved (after 3 extensions from the owner) when the following sources committed themselves to raise the money:

Birmingham (Homewood) Ala.	$4,000.00
Birmingham, Mich.	2,000.00
John Allen Chalk	2,000.00
Clyde Lansdell	2,000.00

The $2,000 for which I am responsible has not been raised as yet but letters are being sent asking congregations to assist. The bank agreed to let us have the amount needed on the understanding that it would be paid off in two months. This is another area in which we need your prayerful support. Since we are not going to be able to build this year, we have decided to rent one of the houses on the property and use the other one as an office. A temporary baptistry will be installed.

BECAUSE of limited facilities, lack of finances, and other pressing duties, we decided not to have a Vacation Bible School this year. I am sorry that this is necessary, but maybe next year we can have another one.

PLEASE pray for us daily. There is so much to be done, and without your prayers, we will fail.

Clyde Lansdell and Family

HERE AND THERE

Regina, Sask.: More than two dozen workers from **Tulsa, Oklahoma** worked at religious census and Bible teaching here in July. **Gordon Thomas** spoke each night.

ICE LAKE NEWS

God has certainly smiled on Ice Lake recently. We had four baptisms during the week of July 25-31, and then another August 8th.

Sunday night July 25 Ken Baker's youngest daughter, Glordia, stepped forward and made the good confession. We took her to Ice Lake and baptized her immediately afterward. Later that night while Paula Wilson and I were driving Carolyn Lane (17) home she decided she wanted to be baptized right then. We drove her back to Ice Lake put the car lights on the water and immersed her at 12:30. Carolyn lives on Barrie Island. She was a member of the United Church, and is the first convert from another religious group.

That next Thursday, 29th, Ron Friberg, a college student spending the summer helping me with personal work called on Mrs. Mac McGualey of Providence Bay. She was ready to be baptized. Peggy and I drove over and baptized her in the Mindemoya River. Our students had contacted her during the campaign last year, and I had studied with her some afterwards. She moved to Copper Cliff for the winter where Bro Bethel Bailey studied with her—She will be back there to worship with the church in Sudbury this winter. Mrs McGualey is 83 years old and has a heart condition. She was afraid to be immersed thinking it would bring on an attack. She had Peggy to stand on the bank with her pills so she could take one immediately. When she came out of the water she felt so good she refused the pills then took us to her house for tea and a nice visit—and still no pills. It was wonderful to see her overcome her fears and obey the Lord regardless of what the consequences might be. Mrs. McGualey had been a Presbyterian.

That night at the conclusion of a home Bible study on the Indian Reservation, Shesheawaning (about 40 miles from Ice Lake), Mrs. May Wabegijk asked to be baptized. We took her to the Georgian Bay, put the car lights on the lake, and baptized her at 11:30 that night. I have been studying with her and several others for the past few months. She is our first Indian convert, and was a Roman Catholic.

Last Sunday morning, Aug. 8, Pat Dearing of Ice Lake stepped out at the Lord's invitation, and was buried with her Lord in baptism in Ice Lake.

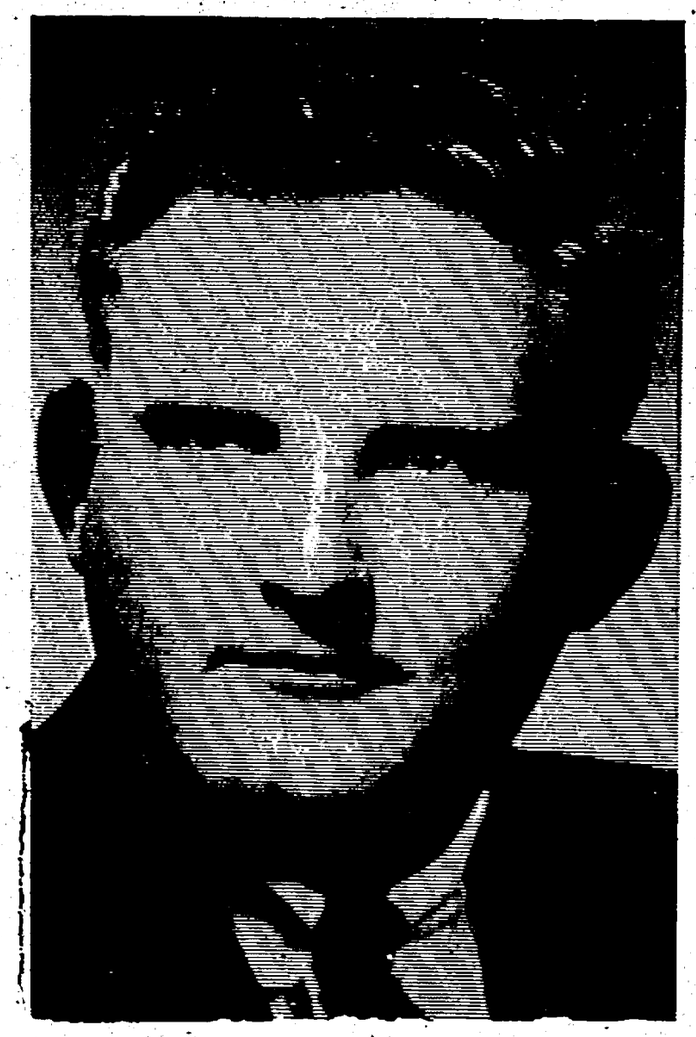
We solicit your prayers on behalf of our new sisters in Christ.

Bro. Kenneth Reed and a bus load of students from the University of Alabama and Tennessee are due to arrive the 23rd to begin our campaign. Bro. Reed will preach in a gospel meeting from August 23 thru 31 when all must leave. Bro. Ermon Bain from Moulton, Alabama will continue the meeting the next night, September 1 thru 10. Some will remember Bro. Bain as preaching with New Testament Tent Evangelism in Meaford in 1962. He has travelled and preached many states and the Caribbean Islands since then. He brings two other preachers with him to help me in the follow-up after these students have left.

Meetings will be each evening at 8 p.m. at the Ice Lake meeting house.

Brodie Harrell

LORD BEGINS IN TORONTO



Bro. Lord

The Bayview church in Toronto has a new evangelist. He is Brother Floyd Lord, who last preached in San Antonio, Texas.

Brother Lord is a native Arkansan. He obeyed the Gospel in 1955, just before his induction into the U.S. Army. During his tour of duty in the service, he had opportunity to serve in South Korea and received a first-hand knowledge of foreign mission work there. One of the highlights of his Korean tour was a week long trip with the missionaries visiting the churches all over the nation. During that visit, Brother Lord took over 500 colored slides of the Korean church in action.

Upon release from active duty, Bro. Lord attended Harding College in Searcy, Arkansas. Dropping out of school for awhile, he preached for about two years in Idaho, then returned to Harding. He left Harding in June 1963 and began preaching for the Palm Heights church in San Antonio. While in that city, Bro. Lord started a local church newspaper and was the South Texas editor for the CHRISTIAN CHRONICLE.

His wife, Jane, is a Harding graduate, and they have two children, Wendy Sue, age 3, and Stephen, 7 months. The entire family is quite happy to be in Canada and enjoy the splendid fellowship of the church here.

Elders at Bayview are Fred Trusler, Stan Herron and Bob Stephen.

LOVE

(Continued from page 5)

person you just can't stand; don't you think you could forget their loudness, and look for a good point? We aren't perfect. There is only one perfect human and that is Christ. Therefore we should love one another for what we are, and not hate for what we are not.

A person enters the room,
And murmurs fill the air,
He trips and stumbles,
He falls to the floor,
By the hurt of an unkind word.
Yes, its by the unkind word,

Yes, its by the unkind word,
We show our lack of love,
Can we not find some small deed,
And show a little touch of love.

I hope by this little talk you will decide to show a greater love for God, for mother and father, and for your fellow man.

A SUCCESSFUL V.B.S.

H. Ralph Perry

A week before V.B.S. in London, Ontario, found members of the church and boys and girls from the Bible school handing out 3,000 leaflets announcing the dates and place of V.B.S. The leaflet also informed the homes of bus service offered in some areas.

Saturday evening and Sunday, previous to beginning on July 12th. teachers, co-teachers and other workers from Tennessee, Ohio, and Michigan, began to arrive. Some camped at Fanshawe Park camping grounds, some stayed in motels, some in homes of the members, and some slept in the church building. In all 36 adults and young people, from out of London, worked with Christians here to make 1965's V.B.S. in London the most successful yet It appears that we had a larger attendance than any religious group in the city.

Monday morning children began to arrive before starting time of nine o'clock. Then two bus loads arrived. For a few minutes there was confusion as we sought to seat the pupils according to classes. We had planned on 50 pre-schoolers, and had 94 the first day. Another class formed the second day to make 14 classes in the public school building and 2 in the church building.

There were 374 present the first day. The rest of the week saw 415, 424, 406, and 411 present for an average of 406. This is 99 more than cur previous high average two years ago. About 120 rode the buses daily. This means that the largest number walked or were brought by their parents from the houses near the school and church building. After four days, brother Herb Dean, preacher at Livonia, Michigan, could hardly believe what was happening.

A brief "Open House" closing programme was conducted Friday evening. As the local preacher, I was introduced to give a 15 minute talk in which the parents were thanked for having their children in V.B.S. The importance of teaching the Bible was mentioned by telling some humorous stories of wrong impressions in the classroom. Then the parents were informed of our regular meeting times and invited to attend. We mentioned other services, such as cottage meetings.

In the hall, a projector shot a scene of the death of Christ on a screen and a sign advertised home study classes. Six or seven meetings were arranged by brother Ray Pippen of the Garden City, Michigan, church.

The parents were invited to visit the classrooms. Here various classes presented short programmes of song and story. Materials from the theme "My Saviour Teaches Me" were on display with handcraft productions. An estimated 165 non-member parents attended.

One observation of importance is that over half of our 32 members in London worked with those from out-of-town. These handed out leaflets, taught, assisted in teaching, helped the teachers prepare handwork materials, helped on the buses, and baby-sat for teachers. Next year it looks as if even more will work in V.B.S. and devote vacation time to assist. They have received inspiration from the example of the dedicated, sacrificing folks who came from across the border to help us. They also were moved by the campfires held at the camping grounds.

We express thanks to all. Especially are we grateful to brother Reeder Oldham of Plymouth, Michigan, (moving to the 900 member Highland church in Memphis, in August) for getting together this wonderful group of workers for the third year in a row.

There is one regret we have about this effort. It appears that the community in northeast London is ripe for a campaign to teach and win souls for Christ. Plans had been made for such an effort by a group from a church in Nashville, Tennessee. These were cancelled just a few weeks ago.

The small church in London faces a tremendous challenge now to follow-up what has been done. We seek your prayers that we might have the dedication, courage, wisdom and strength to do this to the salvation of souls and the glory of God.

Those interested in working in V.B.S. in London and a hoped for campaign in 1966, please write to: H. Ralph Perry, 53 Tewksbury Crescent, London, Ontario, Canada.

POLICING

(Continued from page 4)

building. How ridiculous can one get?

Brother Bunting mentions that the last spanking which he received from his father was "for playing in the church building." We are tempted to say that he has suffered a traumatic shock from this experience. Of course the term "church building" that he uses has no scriptural usage. Was he spanked for playing in something which had no scriptural background?

We repeat in closing what we said in our last editorial. The truth of the matter is that buildings are merely tools assisting the accomplishment of certain goals which the church should be seeking to achieve. When these tools are chosen carefully and used wisely, the work profits. There is need from time to time that we take a close look at the propriety of the activities conducted in such buildings. On the other hand, let us not develop a false attitude of reverence toward a mere building made with hands.

Did You Attend Beamsville Bible School?

Great Lakes Christian College desires to play host to all those who were associated with the Beamsville Bible School in the early years of this century.

October 16th has been set as a date for this year's reunion, and it is hoped that this activity may prepare for a larger reunion in 1966.

If you were associated with the school please write to Walter Dale, Box 399, Beamsville as soon as possible.

Please give us any information you have about the school.

"CHRIST FOR THE WORLD CAMPAIGN"

The "Christ For The World Campaign" in the Fenwick—Port Colborne area was very successful in many ways. Our thanks goes to God our Father who made it all possible by His continued watch-care over us in His work.

Four Baptized

Four young people in Port Colborne obeyed their Lord in baptism during the campaign. (There were no baptisms at Fenwick.) We believe these four are only the beginning of the good people whose hearts were touched with the message of Christ and his love for us.

Cottage Meetings

Several cottage meetings are now, or soon will be, in progress both in Fenwick and Port Colborne, Many people showed an interest in the Church of our Lord because of the personal contact made during the effort.

Church Known

More personal contact was made during the campaign than had ever before been made. We are encouraged by the way people accepted us at their doors, and talked about things spiritual. We had visitors every evening during the meetings, many who had never before attended a service at the Church of Christ. The fact that material concerning the Church was given to each home in the area is a great step forward we believe.

Good Relations

Since the campaign has ended we have heard from people of the area that one thing they appreciated was the cheerful, friendly manner in which the material was presented. We pray this will have a good effect in removing some of the obstacles we usually run against in trying to talk with people about the Church.

Personnel

Because of space I'll not try to list all those who helped with the campaign from the U.S. and Canada. We had 21 workers from the U.S. (Ohio) and 12 brethren from area churches that came and worked with us. We are very thankful for the help of all these brethren and pray they may be blessed as we were by their presence with us.

Follow-up

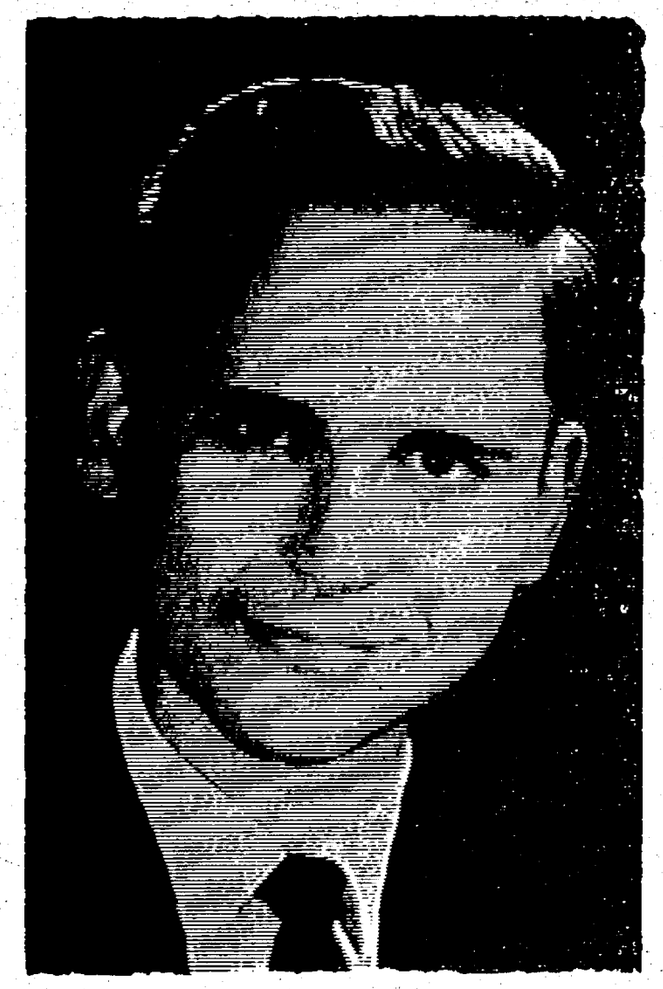
We are now involved in follow-up work and this will continue for many months. We have some plans already at Fenwick for a Fall Meeting with Brother Ray L. Miller of Windsor speaking. We're sure this will help keep the church before the people of our area. Plans are also in making for another campaign next year.

Conclusion

Both the Church at Port Colborne and at Fenwick can say with deep conviction that we have been greatly blessed by having had this experience. We know, however, that this is only the beginning of our responsibility. Therefore we ask for your prayers in filling our responsibility to those we contacted during the campaign.

Max E. Craddock

WARREN LEWIS ADDS IMPETUS TO TORONTO MERGER



Bro. Warren Lewis

Warren Lewis of Amarillo, Texas, and his wife Lynne will move to Toronto in September where he will be engaged in a part-time capacity with the Fern-Maplewood merger. Both Warren and Lynne are graduates of Abilene Christian College: Warren's major field being Bible and Lynne's, music. This young talented team leave lasting impressions wherever they live and work. Warren and Lynne attained high scholastic honours and were active in the A Cappella chorus, dramatics and other extra-curricular activities on the campus of Abilene Christian College. After receiving the M.A. degree in Bible from A.C.C., Warren entered Harvard University where he graduated with the B.D. degree in May. For the next three years he will attend the Pontifical Institute of St. Michael's College, working toward a licentiate in Catholic studies. Warren's intellectual capabilities plus his evangelistic fervor coupled with Lynn's varied talents will be an immeasurable asset to the forward-looking plans of the Toronto merger. May the Lord bless this fine Christian couple with many years of devoted service to the Master.

Troy Warren will continue to serve as a full-time minister and Blenus Wright in a part-time capacity while he attends law school in Toronto.

GLEANINGS

(Continued from Page 11)

INDIA LETTER

Dear Brethren:

We thank you good people for having published our reports in the May issue. We also would like to express once again how very thankful we are for ALL those who have helped to make our advent into India a reality.

This field in South India continues to amaze us. The breadth and the scope and the unlimited possibilities are unbelievable. Bro. Bailey and I made a tour of the various congregations in the Province of Andhra to the north. We were unable to get to all of them but we did get to visit and preach at a number of them. We continued to be impressed by the large numbers who came to listen, and with the evident interest and willingness of those who came to return to the New Testament pattern. The situation and conditions in India are so very different from anywhere or with any people with whom we have had to deal. The willingness with which they accept the plain

(Continued on page 17)

OUR DEPARTED

JOHN ANDREW SPIECE

John Andrew Spiece passed from this earthly life on Monday afternoon, August 9. Although somewhat incapacitated since a stroke suffered in 1950 he had been able to be about until a more severe stroke just a few weeks ago. Although this necessitated hospital and special care there appears to have been very little suffering.

Brother Spiece was born in Abingdon, Ontario on September 8, 1878. He was baptized into Christ in 1907 and in 1908 married Jennie Comfort of Tintern and settled down to live in that community on the farm. He was active in this and carpenter work until disabled by strokes. He leaves to grieve his departure his faithful wife, four sons, Gordon of Jordan and George, Clarence, and Ralph of Tintern as well as 3 brothers, 10 grandchidren and 12 great grandchildren.

A good husband, father and provider, he attended the church of Christ until prevented by health. The Lord was good to him and his in granting these 87 years of peace and happiness. Interment was in the Lane cemetery following services in Tallman Funeral Home, Vineland. Brother Marvin MacDonald of Tintern assisted the writer. E.C.P.

* * *

MRS. WILLIAM DOBRINDT

(July 16, 1885 - July 28, 1965)

Wednesday morning, July 28, 1965, Mrs. William Dobrindt met her appointment with death at the St Catharines General Hospital. She had been confined to a hospital bed periodically over the past year. Two weeks before her passing she had observed her 80th birthday with relatives and friends.

She was born in North Pelham township and after living in St. Catharines and Vineland moved to Jordan in 1917. This is where she was living prior to her sickness and death.

Sister Dobrindt or, "Rose" as many called her when referring to her by her first name, Rosella, became a Christian at Jordan shortly after moving into the area. During the many years she lived here her continued faithfulness was recognized and unless she was sick or unavoidably hindered you could always expect to find her at the services. During the past few years since I have known her the love she had for reading the Bible and hearing it read was a worthy example to all who were around her and she seemed as if it were so personally beneficial. Even on short visits to the hospital where visiting time was limited she wanted part of those few minutes spent in reading to her. She was in the process of reading through the book of Acts and the last chapter she was able to understand and hear was Acts 20. In the light of her character and love for the Truth these words in verse 32 were most fitting. As this reading drew to a close Paul said, "And now I commend you to God, and to the word of his Grace, which is able to build you up, and to give you the inheritance among all them that are sanctified." Her love for God and His word made it difficult for her to understand why everybody would not take the Bible as His word just as it was written and believe it. This thought she expressed many times in this writer's presence.

Mrs. Dobrindt is survived by three daughters, Mrs. Albert (Marjorie) Jones of Hamilton, Mrs. Hugh (Vera) Glover of St. Catharines and Mrs. Harry (Jean) Seymour of Beamsville. She had one living brother, Mr. Howard Beckett of Hamilton and seven grandchildren.

Funeral services were held at the Tallman Funeral Home in Vineland with the burial in Maple Lawn Cemetery, Louth Township. The writer was assisted by brother Keith Thompson of Beamsville in the services at the home and cemetery.

Our sister is now gone and we miss her presence but with proper and diligent preparation we too can face our appointment some day with a fearless approach into the gates of death having a hope of receiving our portion in that ". . . inheritance among all them that are sanctified."

Norman Midgette

HERE AND THERE

Owen Sound, Ont.: Forty-seven were present on July 25. Two members are moving back to this city after being absent.

Now in Alberta and Ontario:

IF YOU DON'T DRINK

. . . pay less for your auto insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Established in Ontario in 1956, Abstainers' Insurance Company recently extended operations to Alberta. About $2,000,000 in premiums have been written.

In Alberta write for a list of our local agents.

In Ontario mail this coupon:

Please send full information on Auto Insurance for total abstainers. A7

Name.....

Address.....

.....

Age....Occupation.....

Make and Year of Car.....

Used for Pleasure....Business....

Used to Drive to Work ☐

If so, One Way Distance.....

Age and Sex of All Drivers.....

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My Present Insurance Expires.....

17-109

ABSTAINERS' INSURANCE COMPANY

24 Peel Street, Box 444, Simcoe, Ontario

*IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

GLEANINGS

(Continued from page 15)

teachings, and their childlike faith is very impressive. The great problem as I see it, and I have NOT been here that long. is to eradicate the Denominational background and teachings which they have had prior to our coming. The one great problem is to bring them to realize the clear cut distinction between being simply a "Christian," and being a Denominational devotee. They have been led to believe that there are just two divisions, namely "An Idol Worshipper" and a "Worshipper of the One True and Living God." In other words, If you are a "Christian" of whatever peculiar distinction, you are ALL one great brotherhood. They have "Fellowship gatherings" where anyone of any faith is welcome, and during the period of these fellowships, they claim to "rise above" their Denominational divisions and peculiarities. There has been little animosity between the various sects even though each one continues to teach and preach their own distinctive doctrines, although in most cases "very watered down" from what we have been accustomed to hear. The Natives, many of them who are better educated, have come to be dissatisfied with the different doctrines and in many cases the religious leaders have severed all connections with the original Denominations and have become what they term as "Independents." Of course they have in most cases retained much of their Denominational background, but are no longer responsible to their original leaders. This is probably one of the greatest factors in the rapid spread of the work in this area. Many of these religious leaders, many of whom are very conscientious men and have quite large fellowships, have written in since we have been here, PLEADING for someone to come, mostly addressed to Bro. Bailey, and teach them concerning this New Testament Christianity. Even in our tour of the congregations in Andhra, on several occasions we were begged to remain just one extra day to "Come to our village" to talk to our people. I tell you it was almost heart-rending to have to turn them down because of the necessity of following the schedule as set out. You say, why not go back? Yes, if there was time, we would. However, because we have determined to do what we can towards stabilizing the work already begun, and most of our lessons on this tour were directed to that end, the possibilities of us being able to return soon are negligible. TRULY THE HARVEST IS WHITE, AND THE LABORERS TOO FEW. WE NEED HELP, both FINANCIAL and PHYSICAL. Everything humanly possible is being done. Eva and I are thus far handicapped for want of a vehicle. We HOPE to have one soon. PRAY FOR US THAT WE MAY HAVE WISDOM TO DO THE RIGHT THING. Yours in His service. —James A. and Eva Johnson

DIFFICULTIES OF UNBELIEF

(Continued from page 2)

ters of faith.

Seeing then, that the Christian accepts God as the creator of the universe on the basis of faith, and the atheist's explanation of the origin of things is a matter of faith, the difference between the two systems of belief boils down to this simple question, Which faith is the more reasonable?

The reasonableness of any system of faith must be determined by the strength of the evidence on which it rests. Strong evidence will produce a strong faith. Weak evidence produces a weak faith. The faith of the Christian is based upon the strongest evidence. The harmony and order of the universe, the fact that man, possessing a high degree of intelligence, exists, all call for the existence of a being of superior intelligence as the designer and maker. But in ascribing the existence of the universe, and the presence of man on earth to mere chance, or to evolution, the faith of the atheist is without any evidence and in spite of all evidence to the contrary.

Atheists are wont to float over difficulties, real or imaginary, that may be encountered by one professing faith in God. That there are difficulties, no informed person will deny. No Christian professes to understand God perfectly, nor to be able to explain all his attributes or all that God does and why He does them. Our contention, however, is that the difficulties are by no means all on the side of Christianity. There are much more serious difficulties that face the unbeliever when he attempts to explain the origin of things without God.

More To Follow

VANDELEUR ACTIVITIES

On July 25th. the meeting house of the Vandeleur church was formally opened. In this rural area where most denominational church buildings are closed and where nearly half of the former membership of these churches is no longer active a good opportunity for service and spreading the gospel exists. At present the new curriculm of the United church is causing much confusion among the people. It may be of interest to those who think of country people being more religious to know that in one country school one student attended Sunday School but most had never attended. While looking for big challenges we should not overlook other opportunities.

Opening day saw capacity audiences for the three services at which Marvin McDonald of the Tintern church, Louis Pauls of Meaford and C. G. McPhee of St. Catharines spoke. Many neighbours also visited the opening services.

The following week a vacation Bible school was held with an average participation of 85 with a full house at the closing assembly on Friday evening. The school was directed by Walter Dale.

On the Lord's Day after the V.B.S. a week's meeting was held with Walter Dale of Beamsville doing the preaching. Attendance was good with many visitors from the community and with almost 100% participation on the part of the Vandeleur church members.

There is a great need and a fine opportunity for an active preacher who likes working in rural areas.

HERE AND THERE

Montreal, Que.: About 100 were enrolled in V.B.S. and the average attendance was 80. Two young people moved from **Halifax** and placed membership here. **Bro. Timmerman** has been holding meetings in **Clinton, Ark. and Harriman, Tenn.**

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., 345 Grove E. 9:45, 11:OO a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
34 Sarah St., 11 a.m. Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Sun. 10:30 and 11:15 a.m., 7:00 p.m. Thurs. 7:30 p.m. E. P. Lake, ev. Ph. 521-1102. M. J. Hope, sec. 758 Montana Rd., Richmond, B.C. 227-8512.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 689 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FORT WILLIAM - PORT ARTHUR
Sherwood Hall, 220 Edward St. South, Fort William, 10, 11 a.m., 7 p.m. Sundays. Tuesdays, 7:30 p.m., at 76 Lyle St., Port Arthur. Roy D. Merritt, 344-1256.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Tues. 8 p.m. Ladies' Bible Study. Sec. A. T. Pureell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-8331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E., W. Dale, ev., Beamsville.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. Gordon Dennis, Box 478, ev. John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-118

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:00 p.m. Wed. 7:30 p.m., Thurs. 7:00 p.m. Harry Jacques, sec. ph.546-0838 or 542-5027.

KINDERSLEY, Saskatchewan
Home of Mrs. R. G. Mellum.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc, Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 10:30 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Henry Meakes, sec.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Roy Clarkson, sec., Box 382, PL. 693-1018 sec.

NANAIMO, B.C.
1780 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples, Sec. John Slater, 196 Gowan Ave., Toronto 6. HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Jerry Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10, 11 a.m., 8 p.m., Thurs. 8:00 p.m. L. Fort, ev, 241 King's Court, Milton. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PETERBOROUGH, Ontario
Cangeco Bldg. 1054 Monaghan Rd. Sun. 10, 11 a.m., 6:30 p.m. Tues. 7:30 p.m. Gordon Dennis, ev. Box 441, ph. 745-5171.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m. Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
I.O.O.F. Hall, 547 Howey Dr. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 75 Summitcrest Dr., Weston. Ph. 241-2393.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

1708 Bayview Ave., 1 block S. of Eglinton. 10:00, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Wednesday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, 489-3869. Floyd Lord, ev. 489-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1020 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
Oddfellow's Hall, 10, 11 a.m., 7 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, Harry Cosby, R. 1 St. Ann's.

WEYBURN, Saskatchewan
Rogers' Chapel-W.C.C. (Airport) 10, 10:45 a.m. 7.00 p.m. Sun., 8.00 p.m. Wed. E. D. Wieb, sec. 842-2132 C. W. Brazle, ev. 842-5154 North Welburn, Sask.

Weyburn City—Church Bldg. on Corner of 10th and Bison, Sunday 10:15, 11 a.m., 7:30 p.m. Wed 7:30 p.m. W. Muirhead, sec., Box 3056.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

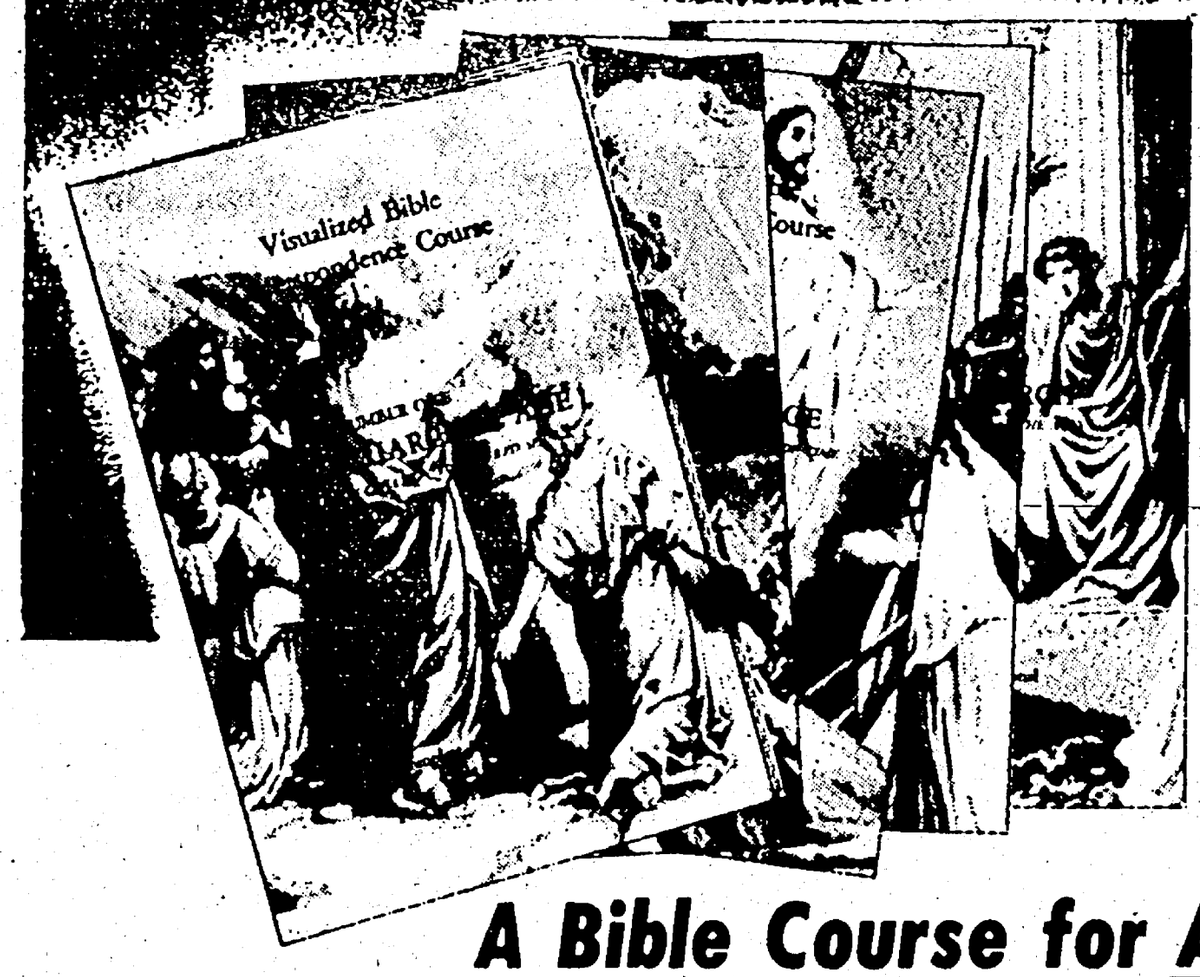
WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1336 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount Dr. at Cottonwood. Sun., 10 a.m., 11 a.m., 7 p.m.; Wed. 7:30 p.m.; Wesley Reagan, Ev., Don Jefkins, sec.

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Vol. 31, No. 10 BEAMSVILLE, ONTARIO October, 1965

THE FOURTH GOSPEL

by Warren Lewis, Toronto, Ontario

By the time John came to write down his understanding of the life of Christ the story had become well known. The other three gospels had probably already been written by this time and certainly the sayings and stories they record had been passed from mouth to ear many times. In the early days, faith came by hearing the gospel much more than by reading it.

One learned about Christ by listening to a man who could repeat a part of the oral tradition that circulated among the Christians. When one re-told the fascinating story to someone new, he would tell it with all the excitement and joy that such a miracle stimulates. He would also tell the story in a way that would answer the questions of his hearers and solve their problems.

In John's time there were certain Christians who had come under the influence of a false religious philosophy called docetic gnosticism. As they re-told the gospel, the gnostics tried to explain it in terms that agreed with their borrowed philosophy. They hoped that in doing this they might better be able to reconcile and harmonize the science of their day with the revelation in Jesus Christ.

The docetic gnostic taught that a divine deamon or spirit named Christ had descended from heaven and, for a while, had occupied the body of a man called Jesus. Jesus and Christ were really two separate beings. The divine Christ had not himself really become flesh but had only seemed to be human. When Jesus was hungry or thirsty, the divine Christ did not feel these human pangs. When the human Jesus was dying on the Cross, the divine Christ appeared to some of the disciples on the Mount of Olives and explained to them that it was not he who was suffering but only the human Jesus.

John did not believe this. The personal memory of the Jesus Christ he had known was one of a Saviour who was truly human and truly divine. Consequently, when he wrote his gospel, he arranged his material in a topical and theological fashion so as to oppose the docetic gnostic error and provide a better answer to the questions that were being asked about the Lord. Any one who said

(Continued on page 3)

. . . BUT IS IT MODEST?

Troy R. Warren, Toronto, Ontario

In a recent article from UPI, the Toronto Daily Star quoted a writer as saying that, "The demand for short skirts derives from the urge women feel to excite men by showing off their limbs to them." This statement brings up an age-old question which Christian men and women have been asking for years. Just how far can we go following the trend of fashion and still please our creator and saviour?

In discussing this issue, we should remember that we are not living in an age of rules and regulations which state in no uncertain terms the exact do's and don'ts of all aspects of life. Christ brought us out of bondage to the law and gave us principles which should guide our lives. Paul reminds us of this change in covenants and at the same time gives us a stern warning to consider. "For, brethren, ye have — been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Galatians 5:13). Let us now study the New Testament principles which God has preserved for us to use in deciding these important matters.

"In like manner also, that the women adorn themselves in modest apparel. . ." (1 Timothy 2:9). Modest - 4. having or showing regard for the decencies of behaviour." American College Dictionary. In

(Continued on page 7)

DIFFICULTIES OF UNBELIEF (2)

Morris W. R. Bailey
Moose Jaw, Sask.

Atheism. as we pointed out in a previous article under the above heading, is a system, or a school of thought that denies the existence of God. The atheist refuses to believe that God is, because of alleged difficulties that are encountered in such a faith.

Denying that God is, however, does not destroy the fact of His existence any more than one can blot the sun out of the heavens by merely closing his eyes. Nor does atheism solve the problems that are alleged of atheism. Rather, it poses other problems even more difficult. The presence of the universe with all its design, harmony, and order is a stubborn fact and one that must be accounted for. The atheist must offer some reasonable explanation for its origin. In rejecting the Bible account of supernatural creation, he must account for the existence of the universe on some other credible basis. Here is where one encounters the difficulties of unbelief. The atheist's explanation of the origin of things involves a tangled web of absurdities that no rational mind can honestly accept. It is more rational and therefore much easier to believe that God is, and that He is the Creator of all things, than it is to accept the theories of unbelief.

The Difficulties of Agnosticism

The agnostic, while not going so far as to deny that God is, nevertheless does not accept the fact of His existence. He is satisfied to merely say, "I don't know that there is a God". He accepts as having existence only such things as can be perceived by the physical senses of seeing, hearing, tasting, smelling, and touching. Because God is not perceptible to any of the physical senses the agnostic thus says that he does not know that God exists. And because he does not know that God is, he thus refuses to affirm, or to accept even by faith, the fact of His existence.

Apart from the difficulties in which the agnostic finds himself when he tries to explain the universe without God, he also finds it difficult to be consistent. There are many things that he does accept, without question, even though they cannot be demonstrated to the physical senses any more than God can be.

Take, for example, the mind of man. Or consider the fact that life exists. No one, — not even the agnostic will deny the existence of mind and life. Yet neither are perceptible to the physical senses. They cannot be seen, even under the most powerful microscope. Nor can they be weighed, even on the most sensitive scales. Thus, on the basis that the agnostic refuses to believe that God is, he must, to be consistent, refuse to accept the existence of mind and life, and in fact anything that cannot be demonstrated to the senses.

Of course the agnostic will be quick to point out that there is abundant evidence of the existence of mind and life. He can point to animated beings as evidence of life. And he can point to the skill with which the artist wields his brush in painting a masterpiece, of the skill with which the surgeon guides his scalpel in making an incision as evidence of mind.

It is on the basis of equally convincing evidence that the theist accepts the fact of the existence of God. Accepting as a basis the time tested axiom of science that, out of nothing, nothing comes, and every effect is the result of an adequate cause, we are led to the conclusion that life came from some life-giving source. The fact that man has a mind calls for the existence of a source that was possessed of mind. The fact that we find in the universe a high degree of design and mathematical precision, calls for a designer and mathematician. The agnostic in refusing to accept the fact of God's existence because He cannot be demonstrated to the physical senses is neither honest nor consistent.

Difficulties Of The Merely-By-Chance Theory

In the Bales - Teller debate, Mr Teller affirmed that the universe is the product of unintelligent forces. It is difficult to understand how anyone claiming to be a rational thinker could accept anything so irrational as the idea that the universe is the result of mere chance. Such an untenable position is obviously the result of a willful refusal to have God in one's knowledge. In any other realm the atheist will scornfully reject the suggestion of mere chance as the cause behind even the most insignificant things. As an example, we relate the following incident.

An astronomer one time built a miniature model of the solar system. It was skillfully designed with a sun as the centre, and orbited by models of the planets. There was a replica of the moon as a satellite of the earth. Each planet was spaced at a relative distance from the sun and travelled in its own orbit. The model of the earth rotated on its axis after the fashion of the earth on which we live.

One day a friend, who was an atheist, was visiting the astronomer. He was shown this model. The atheist was profuse in his exclamations of praise and admiration for such a piece of handiwork. Finally he asked, Who made it? The astronomer who was a devout believer in God saw an opportunity to teach his misguided friend a lesson. With a noncholant air he answered, "Nobody made it. It just happened." The atheist indignantly replied, "Nonsense! You can't tell me that anything as wonderful as that just happened. Somebody made it."

Here was a man who prided himself on being a rational thinker. He considered it an insult to his intelligence for anyone to tell him that anything even as small as a model of the universe could "just happen". He knew that someone made it. Yet this same man would look out into the universe made up of countless solar systems, and without a blush will ask us to believe that nobody made it. "It just happened, — the product of unintelligent forces", he says. And then he will scoff at what he calls the blind faith of the Christian who believes that an all-wise, all-powerful God is the creator of all things.

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THE FOURTH GOSPEL

(Continued from page 1)

that Jesus was not the Christ, that the Son of God had not truly come in human flesh, was against Christ and must be corrected (II John 7-11).

When we understand the purpose of John's writing we are in a better position to explain some of the things that puzzle us about his gospel. John's gospel follows a chronology different from that of Matthew, Mark, and Luke, the synoptic gospels. John relates anecdotes not contained in the other gospels — in the raising of Lazarus, the pardoning of the adulterous woman, and the conversation with Nicodemas. He omits certain things contained in the other gospels — the birth narratives, the institution of the Lord's Supper and the Great Commission.

John knew that his readers already knew the stories that he was re-telling. For example, he mentions Mary as the one who annointed the Lord with ointment in 11:2 as though every one would know whom he is talking about; but, he does not tell the actual story of her devotion to Christ in his own gospel until 12:1-8. He assumes that the story is already well known.

When we realize that John is more interested in making certain points with his readers than he is in telling the story of Jesus as though for the first time, we can understand why he changes the time of the cleansing of the Temple from the end of Jesus' ministry to the beginning. The synoptic gospels all record the cleansing of the Temple as an event that took place towards the end of Jesus' ministry when his popularity with the people was sufficient enough for him to get away with so daring an act. But John, although he knows when it took place, takes liberties with the chronology because he is more interested to show the theological truth that Jesus is the purifier and supplanter of the religion of Israel; so, he puts the cleansing of the Temple at the beginning of Jesus' ministry (John 2:13-21). That which on the literal level is a "contradiction" in chronology on the theological level is a clear and vital point: Jesus Christ supersedes Israel.

Similarly, instead of discussing the Great Commission to teach and baptize the world towards the end of Christ's life and his gospel, John develops this theme in the conversation with Nicodemas (John 3). He does not mention baptism by name; but, we recognize the meaning of the passage, for it discusses a new birth from above in water and the Spirit. In the same way, instead of discussing the Lord's Supper during his recounting of the Last Supper, John elaborates this theme in Jesus' dispute with the Jews about the Bread of Heaven. Once again, John does not mention the Lord's Supper by name; but, we recognize the meaning of the passage, for it discusses a spiritual eating of the flesh and drinking of the blood of Christ.

When John comes to describe the resurrection and appearances of Christ, once again, he has a purpose in mind; he is not just telling a story. Over against the docetic gnostics he wants to make the point that Jesus was raised bodily from the dead. The resurrection was not just the appearance of a ghost or an hallucination or the affecting resurrection of the memory and spirit of Jesus in the hearts of his disciples. Over against docetic gnostics, ancient and modern, John casts his telling of the story of doubting Thomas. The climax of the entire book comes when Thomas, who refused to believe but insisted upon seeing and feeling, falls at the feet of Christ and cries in joyful astonishment: "My Lord and my God!" He was no ghost; it was really Jesus; he really got up that resurrection morning (John 20:19-31). "That which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands . . . we proclaim to you" (I John 1:1-4).

HERE AND THERE

South Burnaby, B.C.: The building which is in full use both for worship services and for classroom work is being completed as finances permit. The membership is now 55 and the budget $550 per month "The future looks very bright with a possibility of a new work starting in this area this fall."

Existentialism: Its End Is The Way To Death

Roy Davison, Utrecht, Holland

Existentialism is a modern trend of thought. The idea set forth therein is that man must look to his own inner existence for ultimate truth and quidance.

The man who said: "There is nothing new under the sun," condemned existentialism some three thousand years ago: "There is a way which seems right to a man, but its end is the way to death." Proverbs 16:25

There have always been men who tried to exalt their own inner selves to the throne of truth. Jeremiah spoke of the folly of this: "I know, O Lord, that the way of man is not in himself, that it is not in man who walks to direct his steps." Jeremiah 10:23

Man must not look to himself, but to the Word of God, as he searches for truth. As David said: "Thy word is a lamp to my feet and a light to my path." Psalms 119:105

Man is not able to direct his own steps. A way can seem right, and yet lead to death. But he who walks in the light of the scriptures gains instruction unto salvation. As Paul said to Timothy: "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." 2 Timothy 3:14-17

He who trusts in himself will go astray; but he who trusts in God will find his way.

HERE AND THERE

Outlook Bible Camp: Paul Tromburg has reported an attendance of 150 at this camp.

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PRISONERS IN ZION



Back in the seventeenth century the poet Lovelace wrote: "Stone walls do not a prison make, nor iron bars a cage." Man is captive or free according to his outlook on life.

In reality we either bring our thoughts into captivity or they imprison us. The Apostle Paul, in speaking of the Christian's warfare, declared that it consisted of "bringing every thought into captivity" (II Cor. 10:5). Unfortunately, Christians sometimes allow themselves to feel that the Lord's church is a prison where they are fettered by dogma, tradition, and conventions.

These unhappy souls can never rise to heights of spiritual ecstasy, nor even quiet contentment. They are the modern "gnostics" or "knowing ones" who feel that they are in possession of some esoteric new knowledge about freedom in Christianity which has not been grasped by the rank and file. They must lead an intellectual revolution to free their fellows and the Holy City, spiritual Zion.

Some of these brethren have become so enamoured with the scholarship of the religious world about them that they have borrowed its concepts and even its jargon. It is difficult for a man to hear clever professors of theology lecture for six or seven years and not to accept some of their errors as well as their truths. Some of our well-educated professors and preachers have come from denominational seminaries (Marshal Keeble calls them cemeteries) with the idea that they have an obligation to free their brethren from an out-moded religious perspective.

It may well be that new truths and new insights can be gained from a clearer look at God's Word. Let us never become so hidebound in our attitude that we refuse to examine the views of others. On the other hand, let us not accept the theories of philosophy and the speculations of theology as a substitute for the authority of God's Word.

In the apostolic period there were men crying "Liberty!" and meaning "License!" A certain class of people, won by the logic of the Christian message but reluctant to be transformed by its demands, will always be a thorn in the flesh to the church. Some people will bargain with the preacher all the way to the baptismal water concerning what old habits and weaknesses they may cling to after they become Christians. Their desire is for a minimum standard of Christianity which will not be too demanding.

Such individuals often will have regrets for their new relationship and will look back to the "cucumbers, and the melons, and the leeks, and the onions, and the garlic" of Egypt from whence they were delivered. Young people especially are prone to view certain worldly pastimes and habits with a longing that makes the plain teachings of Scripture about morality and responsibility to others seem like prison bars.

We live in a prosperous and wicked culture, in an age of rebellion against authority. Small wonder that our young people find powerful forces attempting to mould them into a worldly shape. Parents need to teach and live a positive purity which makes sin seem like a sordid mistake.

There is evidence that some brethren are captive to a fear of doing anything new lest they do something wrong. Like the one-talent man, they fearfully hide what is entrusted to them rather than risk a mistake in its use. The fear of doing evil becomes such an obsession with them that they decide to veto any plan of action where there is even the risk of abuse.

They erect towering walls, one human prohibition upon another, and then wonder why their brethren will not join them behind these walls. Here is a voluntary imprisonment for security. Most of us have heard from time to time of some person who has asked to be put in prison because he wanted security and to avoid having to make decisions for himself. It is

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TEACHING GOD'S WORD

"SUNDAY SCHOOL IS FOR ADULTS"



(Note: This material was presented during the training programme at the Thorncliffe School in Toronto last April 16. The form of presentation and the personality of brother Ira Zavitz, who gave it, are needed to apprehend the full benefit that might be derived from it. — H. Ralph Perry)

AIM — To show Biblical approval for class arrangements with emphasis on mature adults.

POEM "The soul of a child" from Spring 1965 TEACH P. 4 — (Publishers Gospel Light Publications, Glendale, California).

The soul of a child is the loveliest flower
That grows in the Garden of God
It climbs from weakness to knowledge and power
To the sky from the clay and the clod.
To beauty and sweetness it grows under care,
Neglected, it is ragged and wild.
It is a plant so tender and wondrously rare;
The sweet wistful soul of a child.
Be tender, O Gardner, and give it its share
Of moisture, of warmth and of light,
And let it not lack for painstaking care
To protect it from frost and blight.
For the day will soon come when the bud will be bloom,
And the ways of the world beguile.
Let us win it to Christ while yet there is room,
In the sensitive soul of the child.

I believe in closely graded classes.

I believe in teaching everyone from tiny pre-schooler to the oldest member.

I believe that teachers should be the best and carefully chosen for the age group or class.

I believe that the very best materials and methods should be used.

I believe that our classrooms should be as good or better than the best of our public school classrooms.

I believe that the church should teach by classes, Sunday morning, Sunday night, Wednesday night — on Saturdays and as many other times as is possible — for all ages.

But! In a special and practical way, Sunday School is for adults; we have a Bible precept for class arrangements in Titus 2:4 classes, all adults. Our Text Book was written by adults. It is in adult concepts and for adult situations. It is adults that are admonished to feed the hungry, clothe the naked and visit the prisoner. Adults are asked to obey the speed laws, to report ALL income on their tax forms and to charge up only valid expenses. Adults are exorted to . . . restore the fallen . . . visit the widow and fatherless . . . TO TEACH ALL NATIONS and . . . to pay our accounts with Eatons and Simpsons PROMPTLY! The Bible teaches ADULTS to keep from GOSSIPING AND SLANDER — over the telephone — over the back yard fence and — during the morning coffee break.

Statistics, (taken in 1944 — as quoted in Christian Bible Teacher, Jan. 1962), show that 19 out of 20 are saved before age 25. I am not impressed with these. Who made these ratios possible? You and I — by our neglect of accepting our adult responsibility to teach others. Our preachers handle the bulk of conversions, funnelled to them through S.S. teachers. IT IS GOOD FOR YOUNG PEOPLE TO DECIDE FOR CHRIST. One of the truly encouraging signs of our times is the great number of spiritual, dedicated Christian young people.

Yet . . . this emphasis on converting children . . . is a concept of this age — 20th CENTURY CHILD EVANGELISM. HOWEVER . . . children are not commanded to "Bring up their parents" (unless you find that in Jude 2). Children do not make the laws . . . however much they are affected by them; they do not manufacture the whiskey, nor publish the pornographic filth, nor operate the night clubs, nor set the extreme styles.

Young people do not set the stage nor arrange the lighting for the life we act out before God and before our next door neighbor. Not even our much condemned teens are responsible for the scandal that rocked the mother of parliaments; the shock and shame from Ottawa; the continuing slaughter by sword and fire; nor the bitter hatred around the world as shown in the festering sore — SELMA. IT DOES NOT TAKE A JOHN THE BAPTIST to tell us that our age is teetering on the edge of moral chaos.

The following came from the TORONTO DAILY STAR of Wednesday this week (April 14, 1965) AND IT HAPPENED IN THE LARGE STORE JUST IMMEDIATELY NORTH OF THIS SCHOOL . . .

"Karl Huesling went shopping last April 5 for records at Sayvette Ltd. in Thorncliffe Park Plaza.

"A store detective said Huesling, 29, of Bartley Dr., came in about 6.15 p.m., went to the record bar, carefully selected five records, hid them under his jacket and left the store without paying for them.

"Why did he resort to shoplighting — particularly when he had $12.00 in his pocket when arrested?

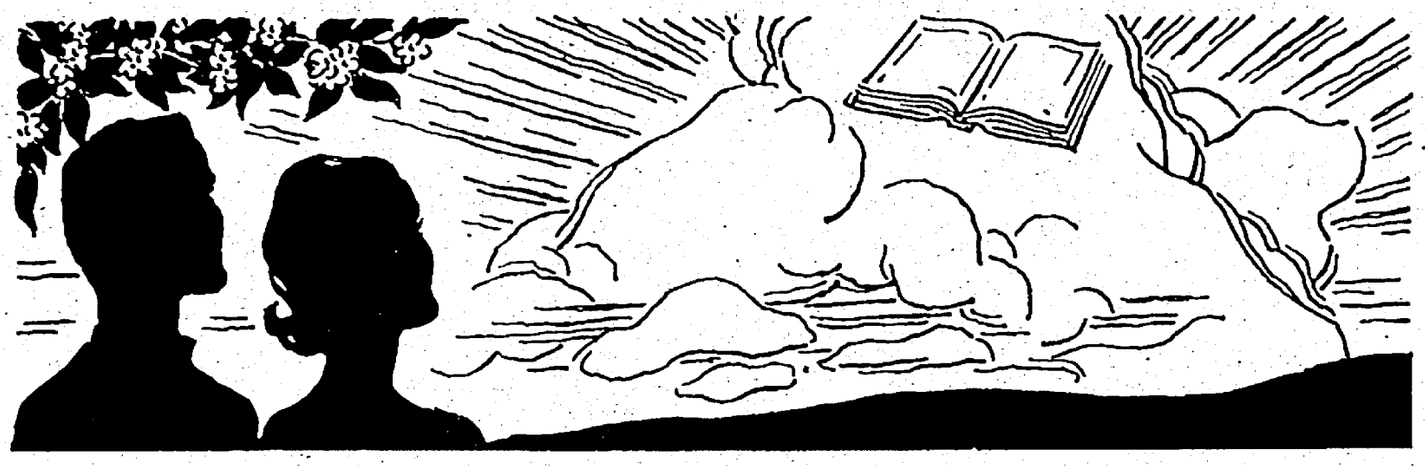
"'It was my wife's birthday,' said this Scarboro man who is steadily employed. 'I wanted to give her something real nice. Then I saw the records and I got the sudden urge to take them. I really didn't want to steal them. But now that it's done . . . well I can only plead guilty'." WITH HIS RECORDS HE FACED THE MUSIC!

The following quote is from THE SUNDAY SCHOOL TIMES, March 20, 1965 issue, 1211 Arch Street, Philadelphia, Pa., page 203.

"Shoplifters steal $2 billion worth of merchandise a year — a volume in theft that far exceeds the take of all burglars and robbers combined. What is frightening about this and about employee pilfering — which also accounts for stag-

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A Page For CHRISTIAN YOUTH



Ray Miller, Editor

EDUCATION AND OCCUPATIONS

"Money, lots of money, all mine. Money for all the new clothes I need, money for dates and good times, money to buy a car and fix it up." Thoughts similar to these have been known to find their way into the heads of young people. Sometimes when school seems "a drag", and we are tired of homework, it becomes an awful temptation to quit school and get a job. This appears at the time to be a fine course for the simple reason that we seem to be getting little out of school (we hardly ever do appreciate it while we are in it); and the money seems so good down at the corner grocery store, or one of the local gas stations. Thoughts whirl through our heads about the value of such a move, and the father of temptation (the green-eyed monster) fairly shouts in our ear that to quit school and get a job is a sign of maturity and wisdom.

But after while the bubble always seems to burst. The thrill of the job wears off (It's just as hard to get out of bed to go to work as it is to go to school!), we find ourselves missing the school activities and companionship. . .and what about the future? You apply for a better job — one with responsibility, and a decent wage, only to find that only high school graduates are eligible; and there are so many of them around that probably a college "grad" will finally get the job. Usually it is about at this point when we are face to face with the fact that we have "goofed" and in a very serious way. The facts are: in the industrial and business world there are less and less openings every year for those who have not graduated from college, much less high school. What does this mean to you? It may mean in the near future that jobs once readily available to those with a high school education will only be open to the university graduate. This in turn will mean that those who quit school will be earning less and less, and having less opportunities to find work at all. Sure, the money looks great now . . .but where will you be in ten years from now, perhaps with a family to support? You know the answer without my saying it — in trouble-

To top it off, we haven't even begun to discuss the most important part of this whole problem. What will our usefulness be as Christians? If we are always in financial hot water, how can we contribute to the church so as to be of real benefit to "our" congregation? I would not for one tiny part of a moment take anything away from the hard working brother who is not greatly blessed in a material way, and though he gives little, gives sacrifically. Most congregations would be in "hot water" without such brethren. What I am saying is this, every congregation would be in real trouble without one or two members that have a good paying job of influence and responsibility, and thus are able to contribute a larger amount to the work of the Lord. AND YOU MIGHT JUST AS WELL BE IN THIS CATEGORY!

Now is the time for you to decide on a noble profession. One that will benefit yourself, your family, AND the church of the Lord Jesus Christ. The time could not be better for you to obtain a good education, excellent training, and the proper "in-roads" to hold down a good job. Spend time in thought and meditation. How can I best use my talents to the betterment of my family, and to the glory of God? What can I do that will be of service to my community, and that will honour the name of Christ at the same time? Again, lest we be misunderstood, we are not saying that the community cannot be served, and the name of Christ cannot be honoured unless we hold down a real position of responsibility. . .a profession. We are saying that while you are young, and the pattern of your life is being decided, it is only common sense to decide to learn the most, get the most, and do the most that you possibly can . . . in order that you might have the most to help the most, and do the most good that you possibly can. Or, to put it ancther way, why play hockey for the "Podunk Pollywogs" if the Toronto Maple Leafs are giving you an opportunity to play for them?

May we urge you to consider the following suggestions, then? One, spend as much time as is necessary deciding what you want to do in life, keeping the Lord and His church in mind. Two, get as much education as you can to help you (We personally suggest that you get as much of your education as possible at the feet of men and women that are your brethren in Christ. The "fatality" rate of Christian young people in secular schools is shocking.). Three, do the very best you can in whatever field you choose. Your dedication will be a credit to you, your family, and the church. Four, always remember that whatever blessings come, come from the hand of God. Give him the credit and the glory. Any talent or ability that you have was given to you by Him. Appreciate it.

How tragic it would be to face the sunset of life, and while looking back, observe very little actually accomplished in your lifetime. Very little abiding good. How sad to have to say, "I wish I had it to do all over again, so that I might do something of value and

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DIFFICULTIES OF UNBELIEF

(Continued from page 2)

Not only is the atheist faced with difficulties when he tries to account for the existence of the physical universe on the basis of mere chance; but he cannot explain in terms of mere chance the marvellous combinations of various factors that make up the universe and the common necessities of our physical existence.

It is the simplest of logic to conclude that wherever design is evident in a combination of factors, chance is ruled out, and intelligence was necessary to produce such combination. As an example, we have in the field of mathematics and as a basis of our mathematical system, ten numerals. Every problem in mathematics, from the simple to the most complex is just a matter of intelligent combination of various numerals. Only sheer fantasy could ever conceive of a set of figures arranging themselves by chance into the correct answer to a mathematical problem.

In the literary field we have as a basis of our language the twenty six letters of the alphabet. Every word in our language is but a combination of various letters. But it takes intelligence to combine them. Only the wildest imagination could ever conceive of letters arranging themselves into correctly spelled words and intelligent sentences merely "by chance".

It is a matter of common knowledge in the scientific world that even the common necessities of our physical existence are but the result of combinations of various chemical elements.

Take, for example, water. The chemist will tell us that water is composed of two parts of hydrogen and one part of oxygen. Shall we believe that such a combination is the result of mere chance? It is well known that accidents? in mixing chemicals often result in explosions that destroy life and property. Since the atheist rules out intelligent forces as the cause behind the universe, let him explain how mere chance could give us such a perfect combination as is found in water.

BUT IS IT MODEST?

(Continued from page 1)

other words a Christian woman is supposed to wear clothing which will show that she has a regard for that which is proper, decent, and respectable. Let us first of all define the obvious cases of immodest apparel.

Any clothing which is specifically designed to ". . .excite men by showing off their limbs. . ." is obviously off limits for the Christian woman who is trying to show regard for decent behaviour. When the natural emotional differences between men and women are considered, it is clear that women have difficulty completely understanding the strong stimulus which the sight of an immodestly clad woman can be. However humorous the discussion of such things might be to some, Jesus did not consider it a subject to be lightly taken. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). Adultery is listed in Galatians 5 as one of the works of the flesh which could keep one out of heaven, so it is serious; very serious. But what of the "fashion-conscious working girl" who is instrumental in bringing about this sin by electing to wear inappropriate clothing?

(Luke 17:1,2) - "It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones." (Romans 14:13) - "But judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." It is important that we consider the effect of our conduct on the lives of others. It has been well said and too often repeated that no man is an island. That cliche has been used so many times because it is so true. We may think that it is no ones business what we wear, but if someone falls because of what we wear, then it becomes other people's business whether we like it or not.

What about that dress or that outfit that I am not sure about? I just wonder if that could possibly cause someone to be offended. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." If you have to think very long to decide, the chances are great that it is doubtful enough to eliminate.

The next time you are deciding whether to purchase a particular piece of clothing, consider not only is it good quality, is the price right will it lend itself to my personality, but also. . .IS IT MODEST???

The air we breathe is a combination of seventy nine parts of nitrogen and twenty one parts of oxygen. This is the perfect combination that meets the needs of man and beast. A serious decrease, or a major increase in the oxygen content of the air can produce disastrous results.

Shall we believe that such a combination is but the result of blind chance? Let the atheist tell us how and why it is more reasonable to believe that the combination of nitrogen and oxygen that produces air is but the product of unintelligent forces. It may be that when he tries that, he will decide after all that it is much easier and certainly much more reasonable to believe that back of the universe and all its harmony and order there is a supreme intelligence, — that mere chance could not have produced it all.

(More To Follow)

WEDDING

SIMAIR — ROBERTSON

A very beautiful Military Wedding was held at the meeting house of the church of Christ in St. Catharines, on September 18th, when Terrance Simair of Gimli, Manitoba, was married to Carol Robertson, of St. Catharines. It was largely attended by relatives and friends. The reception was held at Henley Island, after which the young couple left for the West where they will reside.

Charles G. McPhee

? Your Questions Answered

Questions to be answered on this page should be sent to Keith T. Thompson, Box 403, Beamsville, Ontario.

In the beginning God created Adam and Eve who later had two sons, Cain and Abel. A few years later Cain killed Abel, which means that there were now three human beings only on the earth. Being only three persons on the earth I would like to know where Cain got his wife.

Answer: This troublesome, often-asked question about the source of Cain's wife arises because the Bible has not provided us with all the facts relative to it, and we cannot know beyond what the Bible says. First, the Bible does not say Cain and Abel were the first children of Adam and Eve. There may have been many others before them. In Eden, God instructed Adam and Eve to "be fruitful and multiply" (Gen. 1:28), and we simply do not know when this process began. We do know that Adam and Eve "begat sons and daughters" (Gen. 5: 4), and as to just where Cain and Abel fit into this family chronologically, we simply do not know.

As to when Cain married, at what period in history, how long after creation, how old he was at the time, we do not know. We do know that at his curse for murdering his brother, he was greatly fearful that "every one that findeth me shall slay me" (Gen. 4:15), which indicates a sizable population of the world at that time. The Land of Nod was also populated at that time (Gen. 4:16), and there were cities in existence at that time (Gen. 4:17). The commentator Adam Clarke thinks it possible for the descendents of Adam and Eve to have numbered over 21,000 by the time of Cain's marriage, but of this we cannot be certain. Since these unrevealed things belong to God, we can but accept the facts He has revealed. We do know Adam had other children. No doubt at first they inter-married. We do know that many others lived by the time Cain married, so there was no difficulty in his securing a wife. As to just who she was, the Bible does not state, nor can we.

DAUPHIN REPORT

Since last report, a young lady who has been acting as part time secretary to the church and building program realized, while typing radio sermons and reading such materials that she needed to be baptized in order to become a Christian.

Brother Ken Floyde is working in Dauphin as also is Sister Candy Pearce. We are happy to have these young folks. Sister's Heather and Pat Shaw are at WCC and brother Ron Kalinchuk enrolled at O.C.C.

"World Vision Family" letters have brought in good response. If you haven't sent yours, please do. By the time this is being read, tenders should be closed and construction begun on the building. We pray that the work will grow with more adequate facilities.

Brother Dods has been and will be travelling much of the time on behalf of the building program. He expects to be in meetings at Horse Creek and Carman during October.

We had brother and sister Robert Hickerson and family worship with the church here in August. He is an elder of the Moore congregation which has the oversight of brethren Dods and Williams and the work in Dauphin.

We solicit your prayers and welcome is extended to anyone who comes our way. Why not move here and help establish the church more quickly. The Lord will bless you for it.

At the present time, brother and sister Dods have a Home Bible Study set up with a United Church minister and his wife.

HERE AND THERE

Tintern, Ont.: V.B.S. in July averaged 84. A gospel meeting with **Marvin MacDonald** speaking is being planned to begin on Nov. 21.

KINGSTON V.B.S. AND PROSPECTS

I feel that the VBS in Kingston was a success in many ways. First of all, from the stand point of numbers. The school averaged 60 and had a high two days of 66. I understand that this is considerably larger than in past years. The brethren in Kingston canvassed most of the area and my wife and I finished the area around the church building after we arrived. Many good contacts were made, and from what I have learned from the brethren after my return home, some of these contacts are proving good.

Secondly, I know that the brethren there were encouraged by the presence of other brethren to help them. Kingston has about 80,000 people in the area and the church is very small and at present has no full time minister. In addition to myself and my wife, Bro. and Sister Bob King (presently in the preacher's school at Lubbock, Tex.) were also in Kingston to help with the VBS. Sometime ago I had considered going to Kingston (when we left Manitoba) but circumstances prevented it — Bro. King is considering very seriously the possibility of moving to Kingston and working with the church there. He will need to raise his support. It is our prayer that this fine young man will decide to move there and that this fine (though small congregation of God's people) will have the aid and encouragement of a full time Gospel preacher. My firm conviction is that a strong and large church could be built in Kingstone given the time and proper effort.

Thirdly, the teaching of God's word to young people can not help but have its effect.

Pray for the brethren in Kingston. And may I say that my wife and I appreciate the hospitality of the brethren in Kingston, and especially the Harry Jacques family with whom we stayed.

Floyd E. Vidler, Saginaw, Texas

HERE AND THERE

Sanford Avenue: A youth rally is announced for Oct. 8-11.



Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Praying Christ and Other Sermons by John Allen Chalk, Christian Publishing Company, 153 pages, $3 50 (plus exchange in Canada).

If there is any better preaching being done anywhere than that represented in this volume, we would like to know of it. This is great preaching because it exalts a great theme — the Christ of the Bible. The sermons are filled with the only material that should be preached — the Word of God.

All of the sermons are centered in Christ. In addition to the sermon used in the title of the book there are others on such topics as "The Demanding Christ", "The Humiliated Christ" anl "The Attractive Christ". A fitting climax to the series is found in the final sermon on "What If Christ Had Come Yesterday?"

Several footnotes at the end of most of the sermons indicate the wide reading done by the author in the preparation of these sermons. A helpful appendix contains outlines of all of the sermons. In addition the volume has a bibliography of two pages and over four pages containing a scripture reference index.

The author is the preacher at the Broad Street church in Cooksville, Tennessee. He has appeared on many college lectureships and has done speaking and writing for The Herald of Truth. This past June he was the speaker for the Gateway Campaign for Christ at North Bay, Ontario, in which twenty persons were added to the Lord's Church.

HERE AND THERE

Vancouver, B.C.: V.B.S. enrolled 87.

SANDERSON TEAM TO WESTERN CANADA

Only eternity will reveal the good accomplished by four men in the singing school at Lloydminster, Alberta, August 18-25. The school under the direction of L. O. Sanderson, Columbia, Tennessee, was possibly the first such undertaking among our brethren in this area. It is hoped that congregational singing over the area will improve as students from the school go back to their home congregations. The quality of the singing improved immensely as the school went along. A final program was well received by the citizens of Lloydminster.

Assisting brother Sanderson were Tex Stevens, Houston, (Lindale church); C. D. Davis, Kingsville, Texas; and Paul Epps, Temple (downtown church). Each taught regular classes three times daily and helped to instruct in congregational singing. Several families took their vacation time and camped out here during the school. We hope that more will plan to do this during future singing schools. It was a very worthwhile effort. Attendance reached a high of 217 or three session one day. The teachers were supported by their home congregations and others in this effort and we really do appreciate this.

Leo C. Owen

BIBLE QUIZ



II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

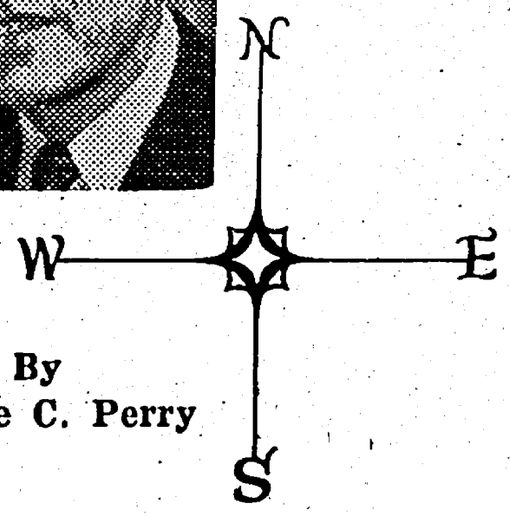
IDOLATRY IN THE BIBLE

1. What specific Idol did Paul refer to in his sermon on Mars' Hill in Athens?
2. What heathen idol mentioned in the Old Testament was worshipped through the burning of children?
3. With the priests of what pagan deity did Elijah compete on Mt. Carmel in order to prove who is truly God?
4. Name the god, known as the "god of flies," or "the prince of demons," whom the Pharisees insisted empowered Jesus to perform his miracles.
5. What idol did the Israelites set up to worship while Moses was absent from them receiving the Law from God in the mount?
6. After the division of the Kingdom of Israel into two, Jeraboam, in an attempt to discontinue worship at the Temple in Jerusalem set up two golden idols, one in Dan in the north and one in Bethel in the south, for the citizens of the northern kingdoms to worship. What were these idols?
7. Into the temple of what heathen god was the blind Samson led with the result that in destroying the temple he killed more Philistines in his death than in his life?
8. To the honour of what goddess had the Ephesians erected a magnificent temple, the business of which was hurt by Paul's preaching?
9. Barnabas was believed to be what god come to earth by the citizens of Lystra who had built a temple to its honour outside their city?
10. Complete: "Put to death therefore your members which are upon the earth, fornication, uncleanness, passion, evil desire, and ..... which is idolatry.

ANSWERS: 1. "Altar to the unknown God," Acts 17:22. 2. Melech, Lev. 18:21; 3. Baal, I Kings 18:21; 4. Beelzebub, Lk. 11:19-23; 5. Golden Calf, Exodus 32:1-6; 6. Two calves, I Kings 12:28, 29; 7. Dagan, Judges 16:23-30; 8. Diana, Acts 19:23 ff; 9. Jupiter (Zeus) Acts 14:12, 13; 10. Covetousness, Col. 3:5.



HERE AND THERE



By
Eugene C. Perry

Creston, B.C.: Although the old building which has served for many years is an eye-sore in the community, it is still being used by the church. Other property has been purchased but building has not commenced yet. A preacher and helpers are needed in this promising area.

Kelowna, B.C.: "It would appear that in the near future a place for public meetings will need to be secured."

Edmonton, Alta.: The Glenwood Church in Tyler, Texas, which has helped support this work through the years, has tentatively offered to send a chartered-bus load of workers for the campaign next summer.

The arrival of a family from **England** and two recent baptisms have been reported. **Brother Gerald Fruzia, Jr.** has moved from **Edmonton** to take up work elsewhere. He laboured there for 4½ years. The past 18 months saw 38 baptized.

Blackfoot, Alta.: Marie Lavigne was baptized here in July as a result of studies of a Bible Course with **Leo Owen of Lloydminster.**

Lloydminster: Brother Owen reports 27 signed for a **Bible Course** during their Exhibition. He is studying with a former leader in the Salvation Army.

North Battleford, Sask.: The **Dean Hotchkiss** family has settled into its new home in **North Battleford** and conducted a V.B.S. there. "Brother **Jim Williams** is still without support for his work on the **Indian Reserves.**

Swift Current, Sask.: Walter Moes of **Edmonton** was conducting an average of two Bible Studies per day in **Swift Current** according to one report.

Carnduff, Sask.: "Recently the church was able to purchase some property in **Carnduff,** on which it intends to build a meeting house. It consists of two lots on a corner. A building fund was started almost two years ago and contributions to it are invited.

Regina, Sask.: This church is planning a Lectureship, November 12, 13 and 14 featuring **Leo Owen** of **Lloydminster** as speaker.

Carman, Man.: Oct. 25-31 are the dates for the Fall meeting with **Glen Dods, of Dauphin.**

Windsor Park, Winnipeg: Bill Williams will begin his full time work here in January.

Fort William, Ont.: The booth at the **Canadian Lakehead Exhibition** has been very encouraging. New Bible correspondence students were found and home studies were arranged.

The arrival of the **Dave Toews** and the **John Whitfield** families has nicely increased the working force.

North Bay, Ont.: A booth was used at the fair.

Camp Manitou: A profitable week was enjoyed by 21 boys and six adults.

Owen Sound, Ont.: A successful V.B.S. saw an attendance of 84.

Meaford, Ont.: Marvin MacDonald of Tintern will be at this place for a meeting November 2-12. A young man was baptized on Sept. 5.

Sundridge, Ont.: Three baptisms have been reported recently.

Collingwood, Ont.: Brother Hazelip is now editing a bulletin, called **The Reminder.**

Barrie, Ont.: The publication formerly known as **The Voice of Simcoe County** will now become a weekly bulletin for local consumption.

"Shirley Campbell, Karen Van Rheenen, Carolyn and Tom Blake began full time work with the Barrie congregation near the first of September. Their spiritual skills are numerous, and their dedication outstanding. We thank God for those who have planned and developed the Faith Corps concept, and those who have made their coming possible.

"Mr. and Mrs. A. James were baptized into Christ here on Sept. 5. "We hope to begin a five day school for children aged five on Oct. 4. Our fair display will operate here in Barrie, Sept. 29 through Oct. 2. We are expecting a caravan of brethren to visit from Flint, Michigan, Oct. 10." — L. W. Jones

Vandeleur, Ont.: Sixteen members have built a beautiful brick house, with finished basement, class rooms and beautiful pews. They only borrowed $500 to complete the building.

Newmarket, Ont.: Decision has been made to purchase the **Davis Drive** property which was being considered. Members have committed $3,000 and help is being sought elsewhere.

Concord, Ont.: One family recently transferred from **Maplewood Ave. Ray Miller of Windsor** held a meeting here September 19-26. This was this church's first.

Toronto, Strathmore Blvd.: V.B.S. held in the evenings averaged 151.

London, Ont.: Bible school goal of 150 has been set for October 3rd. **Dean Clutter of Ottawa** is holding a meeting September 27 - October 6. A number of workers from other churches are being sent to help. One lady was baptized in July.

Hamilton, Ont.: Ivon Avenue has a new preacher, **Ben Wieb** of western Canada, recently graduated from **Abilene Christian College** and married. **Al Hartwigsen of G.L.C.C.** and **Niagara Falls, N.Y.** will be the speaker in a meeting October 31-November 7.

Fennell Avenue: Keith Thompson of **Beamsville** will preach here, Nov. 14-21. This church has announced plans to conduct its own campaign in 1966 from June 16 to July 2. V.B.S. the last week of August averaged 82.

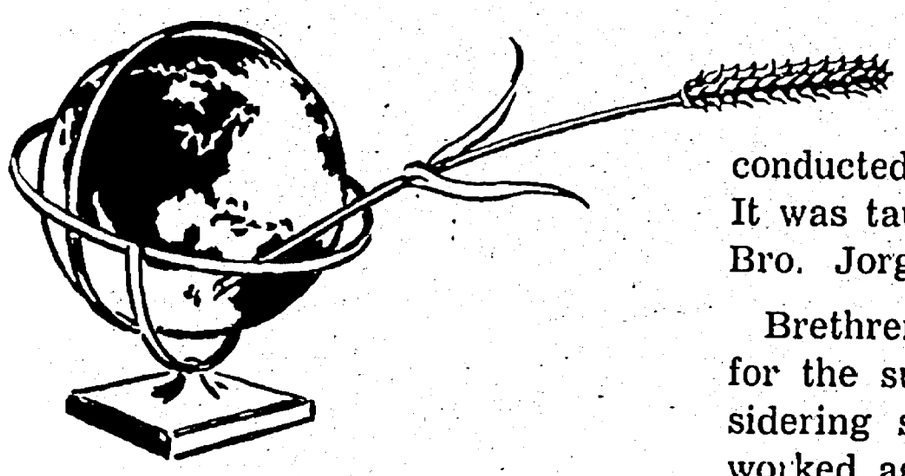
Kingston, Ont.: "On July 22nd a young man was baptized at **Sharbot Lake.** He was taught by his sister who was baptized during our meeting last spring. Though only a teenager he was well taught, an example to all, the teacher, just a new Christian, has already led one to Christ." **Harry Jacques.**

Douglas LaCourse of Cuyahoga Falls, Ohio held a meeting here in September.

Smithville, Ont.: Correction: We

(Continued on page 17)

GLEANINGS FROM FOREIGN FIELDS



ENGLAND

Membership of the church in Liverpool tripled as a result of the gospel campaign conducted there this summer by brethren from the United States and other congregations in England, France, Scotland, Ireland, and one Christian from Canada — Bro. Murray Hammond of Winnipeg. Sixteen were baptized, bringing membership of the congregation to 23. Attendance at the evangelistic meetings ranged from 145 the first night to 250 for the final service. Bro. William S. Banowsky of Lubbock, Texas, preached.

ZAMBIA

Bro. and Sis. Keith Beeson of Searcy, Arkansas, will sail shortly for Zambia, formerly Northern Rhodesia, to teach in the secondary school system directed by missionaries of the churches of Christ. Bro. J. C. Shewmaker, with some 20 years of experience in the African mission field as a teacher and preacher, will serve as principal of the school. Consequently, there is need for an elementary school teacher to replace Bro. Shewmaker.

AUSTRALIA

Bro. and Sis. Ralph Crump, formerly of Pemaquid, Maine, but now living in Fort Worth, Texas, are making plans to leave early next year for mission work in Toowoomba, Queensland, Australia.

BRAZIL

The Portuguese - speaking church in the Brooklin - Paulista district of Sao Paulo, Brazil, conducted a vacation Bible school this summer with a daily average attendance of 262. Attendance at the open house which closed the school on Friday night was about 400 (the hall in which the church meets seats only 200 comfortably). 315 separate students were enrolled.

Half the teachers in this year's school were native Brazilian Christians, and a large adult class was conducted as a part of the school. It was taught by a native Christian, Bro. Jorge Mikhin.

Brethren were especially grateful for the successful school after considering some of the things which worked against it: The church budget allowed for absolutely no advertising; after the first day, rains came and the weather turned unusually cold, and the last day of the school fell on the anniversary of Sao Paulo's 1932 revolution. It was expected that attendance would fall on this holiday, but instead it reached its highest peak — 300.

Most advertising was done by the students working to bring other students. One boy brought 128 visitors and one girl brought 83. Each of these young workers was presented with a Bible at the closing exercises.

GERMANY

World Radio, Germany, is now beginning its fourth month of broadcasting the gospel of Christ to more than 78,000,000 people in East and West Germany. The program is heard each Monday evening from 8.30 to 8.45 over Radio Luxembourg. Bro. Gottfried Reichel of Munich, Germany, is the regular speaker.

Sister Elizabeth Goodwin, after 12 years of faithful missionary service for the Lord in France and Germany, died August 10 in Heidelzerg of cancer. Her body was brought home to Vicksburg, Mississippi, for burial, where funeral services were conducted by two former missionaries to France, Bro. H. B. Frank Jr., and Bro. Donald Hindsley. Her husband, Bro. Carl Goodwin, will continue his work and service with the church in Heidelberg. Bro. and Sis. Winfred Wright, missionaries in Toulouse, France, are a son-in-law and daughter.

A gospel meeting just concluded in Kaiserslautern, Germany, resulted in eight baptisms and one restoration. Bro. George Dumas of Athens, Greece, preached.

PANAMA CANAL ZONE

More than 200 brethren from six Spanish-speaking congregations met for a training for service program conducted by the church in Cristobal in July. One was baptized into Christ during the day's activities.

FINLAND

Because of their activity in printing and distributing literature in the Russian language, missionaries Dwyatt and Wanda Gantt have been expelled from Finland. Police notified them August 7 that they had one week in which to leave the country, and consequently they left Helsinki August 14. The police agreed that the work of the church and of other American missionaries in particular would not be hindered in any way if the Gantts left.

Bro. Gantt stressed that the Finnish action was taken in national self - interest. Finland officially is neutral, but is bordered in the East by the USSR, and hence feels in constant national danger. Because Bro. Gantt had since 1961 printed and helped Russian brethren distribute gospel literature across the border, it was felt that he was perhaps endangering them politically. The police told him that his work had been good, but it simply could not continue.

IRELAND

The Bill Tyner family left the United States September 6 to begin work with the church in Belfast, Northern Ireland.

PUERTO RICO

Eleven persons were baptized into Christ and 544 new students were enrolled in Bible correspondence studies as a result of the campaign conducted August 20-29 in San Juan. Fifty-nine workers from the United States assisted native brethren in house-to-house visitation, and Bro. Bob Hoover of Lubbock, Texas, preached.

PAKISTAN

As of September 17, brethren in Karachi, Pakistan, reported that no harm had come to any of the Christians meeting in Karachi or Lahore as a result of the outbreak of fighting between India and Pakistan. Later cablegrams reported that 170 had been present for Sunday morship in Karachi and that

(Continued on page 17)

LEONARD BAILEY FUND



The Leonard Bailey family, having spent the summer months visiting and presenting the story of the work in the Mission Field of Northern Rhodesia (now the independent nation of Zambia) across Canada, are hoping to return to this work bf December 1. Brother Bailey has spent 14 of his 27 years in Africa in mission work and his wife, Mabel, has spent six years there. Although pretty well self supporting in the past, the Baileys will have to have support now or give up the work. The change is largely the result of the Political situation there.

The church at Manson, Manitoba expresses its appreciation for the help on the travel fund in the spring and is now requesting continued assistance. We quote from the appeal being circulated by this church.

There is a great need for workers in this Mission field to strengthen those already won to Christ. Lord willing, they plan to stay another five years.

We need to raise $2000.00 for travel fund; and $300.00 regular support and working fund. The Church here at Manson have pledged $55.00 per month regular support. We need help to complete their needs. How many of you as Churches or individuals can help with the travel fund and how many can help with the monthly support? Here is an opportunity for us to GO to Africa with these labourers and continue to carry the Gospel to the people of Zambia.

They will need to have their tickets and bookings about two months in advance, so please let us hear from you as soon as convenient.

Please direct all correspondence to: Leonard Bailey Fund, c/o Gilbert Jacobs, Secretary for Fund, Box 34, Manson, Manitoba.

Thank You

A letter from the Bailey family asks us to assist them in expressing their hearty thanks to "the many who have given to the travel fund and who haye provided such wonderful hospitality to us as we have visited in so many areas showing slides of the work in Zambia."

OUR DEPARTED

WOLLABER

The late Oscar C. Wollaber was born and lived near the place of his death, outside Pekin, New York. He had been a member of the church at Pekin for many years until it was moved to Niagara Falls. While in declining health, he attended the services until near the end of his journey on earth. He was well known in the community which he served in several ways.

He is survived by his wife, three sons and many other relatives. Funeral services were held Sunday afternoon, August 22, at the Pike & Jones Funeral Home, with burial in North Ridge Cemetery.

Charles G. McPhee

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Established in Ontario in 1956, Abstainers' Insurance Company recently extended operations to Alberta. About $2,000,000 in premiums have been written.

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EXODUS/NEW JERSEY



EXODUS/NEW JERSEY MINISTERS — The three men who will lead 100 or more families into Somerset County, New Jersey in August 1966 are seen here going over their plans at the Golf Course Road Church of Christ in Midland, Texas. They are (left to right) Winston S. Bell, associate minister and educational director of the Gendale Church of Christ, Glendale, Calif.; C. Larry Roberts, former minister of the Travis Street Church of Christ, Sherman, Texas; and Dave M. Hearn, Jr., minister of the North Buffalo Church of Christ, Buffalo, N.Y. Within three days after the program was announced, 21 families had made commitments to give their lives in the service of the Lord in New Jersey.

By M. Norvel Young

Exodus/New Jersey was announced September 5 by the Golf Course Road Church of Christ in Midland, Texas.

The new missionary program seeks to enlist and mobilize 100 or more dedicated Christian families who will move to Somerset County, New Jersey, and establish the church.

Responding to the call to move en masse to New Jersey were 21 families, totaling 67 persons. The mission call was not for a campaign or a "tour of duty" but a life-long commitment.

These families, constituting the nucleus of the new congregation, will resign their present jobs, secure new employment in Somerset County, finance their own moving expenses, and move permanently to the area in August of 1966.

The families will be enlisted from throughout the nation. They will not be full-time ministers but persons from all walks of life — business and professional people, skilled workers, school teachers, graduate students, and others.

Exodus/New Jersey is scheduled to arrive in Somerset County exactly three years after the first vocational missionary congregation among churches of Christ — Exodus/Bay Shore — was established in Suffolk County, L.I., N.Y., through the efforts of 85 families who moved from the southwestern United States.

There are 27 churches of Christ in New Jersey but none in Somerset County, which has a population of 173,000 and is situated virtually in the center of the Philadelphia-New York City metropolitan complex.

Elders of the Midland church have already purchased a ten-acre tract of property in Bridgewater Township as the site for the new church home. A three-year fund-raising goal of $350,000 has been established for the overall project. The building will be constructed in stages, beginning in 1966.

Three full-time ministers have been selected for the Somerset County congregation. They are C. Larry Roberts, formerly with the Travis Street Church of Christ, Sherman, Texas; Winston S. Bell, associate minister and educational director of the Glendale Church of Christ, Glendale, Calif.; and Dave M. Hearn, Jr., minister of the North Buffalo Church of Christ. Buffalo, N.Y. Roberts began work with Exodus/New Jersey on July 1, with Bell and Hearn slated to join him on a full-time basis October 1.

Announcement of the new missions program was the climax of a two-day Missions Conference that attracted hundreds of Christians from throughout the Southwest. More than 1,000 persons attended the first session on Saturday, September 4, and a record crowd of more than 1,300 — the largest number ever to attend a service in the two-year-old Golf Course Road building — were present at the final Sunday evening session when Jimmy Allen, evangelist of Searcy, Arkansas, called for "total commitment" as the only possible way for effective discipleship.

After the Exodus/New Jersey plans were announced by Roberts, the appeal for Christians to answer the call was made by Dwain Evans, one of the ministers of the Church in West Islip, L.I., N.Y., who was the leader of the successful 1963 exodus to Long Island.

In addition to the three ministers and their families, 18 other families responded September 5 and 8 to the invitation. Eight of these families were from Midland, including five from the host Golf Course Road church.

Two of the persons committed, will be returning home when they move to Somerset County, as they are natives of the a rea.

Other speakers encouraging the church in the missions meetings were John Allen Chalk, minister of Broad Street church, Cookeville, Tenn; Johnny Thompson, regular minister of the Golf Course church; Wesley Reagan, minister of the Northside church, Dallas; William S. Banowsky, minister of the Broadway church, Lubbock; Jack Hill, coordinator of personal evangelism for the Highland church, Abilene; and your writer.

MARCH FOR CHRIST

Brother Kenneth Reed, about 30 of our Christian students from the Universities of Alabama, Tennessee, and Auburn, and the congregation at Ice Lake "put on the whole armour of God" and went forth to battle for the Lord in a great march for Christ on the Manitoulin Island.

Our campaign record reads like this: Before the gospel meetings six baptisms; during the meetings 12 baptisms, and three that confessed their sins and asked for the prayers of the church; since the meetings one restored. Attendance during the meetings ranged from 98 to 167, and our Bible correspondence course increased by 34. All this and 73 families left for me to study with in the year before us. Praise God and pray!

One very memorable sight was the night that six in one household made the good confession and were baptized the same night (along with one other). The Lambert family of Little Current included the mother, father, and four daughters. They had all been Roman Catholics until about 5 or 6 years ago when they picked up their Bibles and Studied themselves out of that error. Since then they have been searching diligently for the truth. They said they have studied with several religious groups, but none seemed to agree with what they had learned for themselves in their own family studies. One day a team of our students knocked on their door, and presented some Bible lesons in the home. Immediately the Lamberts recognized this as being true to the teachings found in the Bible. Mrs Lambert got up out of a sick bed and travelled to the place of preaching one night to confess Christ and be baptized with him along with the rest of her family.

Regretably, we had to cancel the last ten days of the meeting with brother Ermon Bain of Alabama. He had to be taken from a gospel meeting the week before and hospitalized. Our prayers are with you, brother Bain.

September 7th was the end of our third year at Ice Lake. I asked the congregation to come together last Sunday and decide if they wanted us to stay or if they would like another preacher. Peggy and I felt humbly grateful when they sent word after the meeting that they wanted us to stay and enclosed a word of appreciation for the work done thus far.

I just now sat down and took count of the last three years. In that time 25 have been baptized, and 10 restored here at Ice Lake. Unfortunately I can't report that all of these have remained faithful, but I can thank God for being a part of this church's teaching program. Of those baptized two were from the United Church of Canada, one was Presbyterian, and eight were Roman Catholics. Yes, God's word does not return void, but gives life to those that accept it. Fifty-eight are now identified with the church at Ice Lake.

News Bits

Brother Charles Dearing started to school at Great Lakes Christian College in September. Chuck's desire is to become a preacher of the gospel. He has already studied hard, made several talks, taught a class, did house-to-house personal work, and taught in his own home Bible studies.

Chuck is in school by his own efforts and the help of Christian friends who want to see him preaching full time. God bless you, Chuck.

We hope to have a booth in the Providence Bay Fall Fair September 21 and 22nd. This will be to invite people to church services, show Bible filmstrips by Jule Miller, and offer corespondence courses.

One denominational preacher borrowed my Jule Miller filmstrips and started showing them to his teen-age class last Friday.

The Lord willing I will leave the Island about October 1st and go south for about a month in an effort to gain:

1. Full time preachers to live on the Manitoulin.
2. Christian school teachers for the Island schools.
3. Money for a baptistry, class rooms, and other building improvements.
4. Full personal support that the contribution here might be used to broaden the borders of the kingdom in other ways.

Brother Joe Nelson sanded the floors of the meeting house and the ladies treated it just before the campaign. It improved the looks of the house immensely!

I think the church here must have broken some kind of record when on August 29th the contribution showed four-hundred, twenty-six dollars and 34 cents ($426.34). Some of this was due to our visitors, but the bulk came from the members here at Ice Lake.

Ron Friberg, our college student for the summer returned south with the students on the bus. He is now back in Harding College. He gave up a good paying job for he summer to help me here. He only received about a third of the support that he needed to pay for his schooling this year. He is worthy of your support, and if you can send him anything send to: Mr Ron Friberg, Box 902, Harding College, Searcy, Arkansas.

PRISONERS IN ZION

(Continued from page 4)

tragic when brethren become so fearful of the dangers involved in matters of judgment that they abstain from positive action in areas of judgment.

Yes, we have some minority groups among our brethren who unconsciously regard the church as a prison. A few desire to do away with the restraints imposed by the Christian life. Another minority group would encourage a voluntary imprisonment of the mind and will for security's sake. Fortunately most of our brethren have not considered themselves under unhealthy restraint in Christianity. They simply seek to know the mind of Christ more exactly and to follow His will more fully in every area of their lives.

—R.D.M.

EDUCATION

(Continued from page 6)

benefit". On the other hand, how rewarding to look back at the end of life, and be able to think honestly within yourself, "It has been a satisfying life. Through the strength of Christ, I have been able to accomplish some good in my life. I would do it all the same again".

MAKE YOUR life a channel of blessing. . .while you are young.

GREAT LAKES CHRISTIAN COLLEGE BEGINS 14th YEAR

September 7 marked the beginning of the fourteenth year of service for Great Lakes Christian College, and the beginning of the sixteenth year of its incorporation. Applications totalled 102 on the opening day, down 10 from the previous year. A fine, capable staff was on hand to receive the incoming students. The G.L.C.C. staff this year totals 18 full time workers and 6 part time workers. Of this number, only one was a replacement. One full time and one part time workers represent an increase over the staff for the '64-'65 school year.

Registration and beginning classes took place smoothly due considerably to the benefit of the new College Hall. Faculty and staff met on the 2nd and 3rd of September in pre-session confrences preparing for the year and its beginnings. Students are on hand from Ontario, New Brunswick, Quebec, British Columbia, New York, and Michigan. Included are seven students from the U.S., eight from the Georgian Bay area, and seven from Northern Ontario.

At opening chapel the assembly sang the traditional hymn, "Take Time to be Holy." Faculty member Walter Dale delivered the sermon. Welcomes were brought from the town by Mayor Franklin Laundry, from the Board of Directors by Board Chairman Oliver Tallman, and from the Beamsville Church by Keith Thompson.

A busy schedule has occupied the attention of everyone throughout September. In addition to a rigorous curriculum of studies, these events have taken place: the President's Reception for Seniors, the All-School Picnic, the beginning of clubs and inter-mural athletics, the WAVES Fall Fair, electioneering for offices in student government, and a week-end retreat to Omagh Bible School by the College Chorus for an intensive period of training.

G.L.C.C.'s new Vice-President, Al Hartwigsen, assumed his duties at the beginning of September. Under his direction, plans are underway for an intensive area effort to promote participation in the College's LEAD programme, (Living Endowment Association for Development.) Mr Hartwigsen will be this year's Christian Emphasis Week speaker. Also, aiding the school on a part time basis with emphasis on student recruitment is Warren Whitelaw, minister of the Church at Niagara Falls, Ontario.

Already noticeable on the campus is the strong siritual interest among many of the senior students. Great Lakes Christian College will need this year the continuing support and prayers of all its friends.

The Annual Meeting of the College Corporation is scheduled for October 16, 1965 at 8:00 p.m. at the College. Please plan to attend.

Geoffrey Ellis, President

HERE AND THERE

Ottawa, Ont.: There is a report of one baptism in August.

Montreal, Que.: V.B.S. averaged 80 and for the first time was conducted by entirely home forces. A family is attending as a result. Two have been baptized and a family has moved in from the U.S. Beginning this month the gospel will be preached on the radio in Quebec in French for the first time. It will be at 9.30 a.m. and will cost $35 per program. **Brethren Davidson** and **Timmerman** plan a trip to visit contacts in other parts.

Mill Village, N.S.: Five helpers from the U.S. arrived in July and visited the area door to door. **Murray Marshall of Union City, Georgia** preached in a meeting beginning on July 25. A V.B.S. ran concurrently and was the best yet with average attendance of 60.

Halifax, N.S.: Beginning in early August the workers moved from **Mill Village** and canvassed 2,000 homes in **Fairview.** The following V.B.S. enrolled 125 and averaged 107. **Ron and Rita Pauls** are now working with this church in the absence of **Walter Hart** who is to spend some time in **Texas** organizing a group movement to **Halifax.**

ANNOUNCEMENT

MEETING of the CORPORATION of GREAT LAKES CHRISTIAN COLLEGE

COLLEGE HALL

Friday, October 16 - at 8.00 P.M.

Report: the 1964-65 School Year Plans: the 1965-66 School Year

Corporation Members and interested public cordially invited

OPPORTUNITY

I understand that we must take advantage of opportunity when it knocks. Let us do that, NOW!

There are now available small attractive display boxes in which we can distribute free cards to the public to encourage them to write in for a free Bible Study Course. Cards may be obtained, in small quantities blank to be imprinted with your address, or by the 1000 with the local address ready print ed.

By this means we could have a "Know Your Bible Campaign" for all of Ontario.

Brethren, let us act "now" on this before some of our more wide awake neighbours, "beat us to the punch."

We have tried this in Niagara Falls, Ontario with good results. From such display boxes in various public places, we have had requests for study courses from all over Ontario and even parts of the U.S.

These display boxes are available from the Gospel Herald at approximately 25c each and cards at $5.95 per thousand. Put your order in "NOW".

E. Burdett

The contents of the cards are shown below.

Know Your Bible Campaign

A special FREE home Bible study course is now being organized.



For complete information: Simply print your name and address on the upper left corner of the back of this card — stamp and mail as you would any postcard.

This course is:

- Absolutely free of charge
- Conducted entirely by mail
- Based directly on the Bible
- Contains eight lesson booklets
- Completely undenominational

Why not do so now before you forget?

HUNTSVILLE VACATION BIBLE SCHOOL



The brethren at Huntsville are very grateful for the fine response to their request for help in their V.B.S. Their appreciation goes to brother Howard Lehman and his daughter of Pine Orchard; sister Clark Preston of Sundridge, (we are sorry that she was listed as being from Pine Orchard in an earlier report); sisters Robinson, Snure and Rubel of Jordan; Jim O'Neal of Sundridge who directed the school; and sister Hotchkiss of Beamsville.

Students and teachers are pictured above.

HERE AND THERE

Fenwick, Ont.: Max Craddock held a meeting for the **Lily Chapel** church in **Ohio** September 19-26. **Ray Miller** is to hold a meeting at Fenwick Oct. 24 - Nov. 3.

Omagh Bible Camp: About 35 young people attended the activities of the **Labour Day** week-end.

TEACHING GOD'S WORD

(Continued from page 5)

gering losses — is that most of the people involved in these crimes do not come from the recognized criminal elements of society. Housewives, college students, teen-agers in upper class suberbs, and kindly grandmother types are caught stealing from stores — stealing items they have the money to buy.

"We are in an advanced stage of breakdown — a breakdown in the basic conditions of social and community life. We find that over fifty per cents of our college students cheat on exams. We find widespread cheating on expense accounts and income taxes. Pretty soon half our population will be policemen, checking on the other half. That's a new way to get a police state. But cheating spreads to the police, too. Then we revert to the jungle.

"As a sympton of the direction in which we are heading, the Association of Pickpockets in Uruguay, one of the most industrially advanced and prosperous of the South American countries, went to that country's Supreme Court to complain that the police were making life impossible for them!

"And if that sounds fantastic, remember that in our own country is a vocal and well-financed national association for homosexuals, who are lobbying and propagandizing to make perversion respectable and socially accepted!

". . . The question is . . . HOW BAD DOES IT HAVE TO GET before (Adult) Christians declare a national emergency and go on a crash program to win their neighbors to Christ?" HE IS, AND HAS, THE ONLY ANSWER TO THE IMPERATIVE NEEDS OF OUR TIMES.

Do you remember the dialogue between God and Abraham? But . . . can adults be budged from their positions? Remember one out of twenty converted after age 25??

Twice in the history of the last 2,000 years, like a prairie fire before a high wind, ADULTS by the tens of thousands were CHANGED.

(Continued Next Month)

GLEANINGS

(Continued from Page 11)

there were as yet no plans for evacuation or no damage to church property, but that no recent word had been received from Lahore where there was then no plane or mail service, and where fighting was taking place in the city itself.

There were four baptisms and one restoration in Karachi during the first part of August. Six worship services are conducted each Sunday and it was hoped that another would be added soon. A gospel meeting was scheduled for Malir (Karachi area) the first of September followed by a Family Bible School September 13-17. The church in Lahore was also engaged in such a school at the time of the outbreak of war.

JORDAN

Six young men were baptized in Zerka, Jordan, recently, and as a result a second congregation has begun in that country. Zerka is the second most populous city in Jordan. First contacts in Zerka were made through correspondence courses which were discontinued by police about a year ago. The studies were continued by personal visits from Bro. Everett Huffard. Worship services are now being conducted each Sunday afternoon in Zerka by Bro. Nabil Basil.

DOMINICAN REPUBLIC

Truly, all things work together for good to those who love the Lord — even war. As a direct result of United States intervention in the Dominican Republic last spring, four persons have been baptized into Christ and another congregation of New Testament Christians is meeting. It was expected that the Stanley Morgan family which was evacuated at the time of the uprising would be allowed to return to the Caribbean republic early this fall.

BELGIUM

Bro. Roy Davison expected to move the first of September from Amsterdam, Holland, to Ostende, Belgium, to become the first full-time worker of the church of Christ among the Flemish-speaking people of Belgium. The small congregation in Ostende has been without a full-time evangelist for five years.

INDIA

September 6, 1965

August was another very busy month and a very profitable one too. There were more than 200 baptized during the month. As of today (Sept. 6) there have now been 2690 baptized since we have been in the Madras area.

Brother Johnson is now on tour of the State of Andhra Pradesh. There have been some baptized but these will not be put in our number until his return.

We are now looking forward to the coming of Brother and Sister Carl Johnson early in 1966. I am sure this godly couple will do a great work here in India.

September 16, 1965

By the grace of God we are well and safe here. The work continues unabated. We hope that none are worrying about our welfare or the welfare of the Johnsons. It is still true that we do not know what the future holds but we know who holds the future.

We have a report in that one of our native workers has crossed the border into the State of Orrisa. If we can establish a beachhead there then that is the sixth State we have worked in India. We may enter Mysore State with the gospel before this month is out.

Is there any place in the world where a dollar is doing more to preach the gospel than here in India?

Next week we make the down payment on a small tea plantation that we hope to turn into a boys' hostel and we hope to have an American couple to run this work.

Our support is sufficient but our working fund is not. We have now put out about 700,000 tracts. We publish the HERALD OF RESTORATION in three languages. Keep on praying and holding up our hands.

J. C. Bailey
Annex 19, Aspiran Garden
Madras 10, India

HERE AND THERE

(Continued from page 10)

regret that the news item, "Brian Boden of Ajax and G.L.C.C. student will preach regularly for this church while attending college," was accidently printed under the heading of Newmarket and the Newmarket News item entirely omitted from the September issue.

Windsor, Ont.: Our Windsor For Christ summer Campaign closed with good results in many respects. A total of six obeyed their Lord in baptism and were added to the body of Christ. The brethren that did the preaching did an excellent job, and a number of inspiring lessons have been impressed upon the congregation here. Our workers left a very commendable example of Christian zeal, which not only impressed the congregation here, but also the people of our community. They also left behind a number of contacts that are being followed up. The three weeks of Gospel preaching was well attended, the overall average being 85, with the high single service having 126 in attendance. We thank God for the co-operation of our brethren in both Canada and the United States for making all of this possible.

I am now in my third year with the brethren here in Windsor. We are blessed with some excellent Christian workers here. We would appreciate your worshipping with us when in the area. I will be in meetings in Concord, Ont. from Sept. 19 through 26, and in Fenwick, Ont. from Oct. 24 through Nov. 3. — Ray. L. Miller.

Weyburn, Sask.: You are probably aware that where we had two congregations, these have both been dissolved and one new one organized. Because we do not have the facilities to accommodate all the members we are using two meeting places on Sunday. Plans are in the making to rectify this with a new Church Building in the city, we hope in 1966. We feel that much growth in the Lord's work is taking place here in Western Canada.

World Wide Bible Study Ad: "How Would You Answer These Three Bible Questions is the heading of an ad which will appear in the Oct. 23 issue of THE SATURDAY EVENING POST. This is expected to result in the enrollment of 1,000 students in Correspondence Courses. In the 30 months of this program, 18,000 lessons have been processed.

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., 345 Grove E. 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver) 7679 Salisbury St., S. Burnaby, B.C., Sun. 10:30 and 11:15 a.m., 7:00 p.m. Thurs. 7:30 p.m. E. P. Lake, ev. Ph. 521-1102. M. J. Hope, sec. 758 Montana Rd., Richmond, B.C. 227-8512.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., Charles E. Littrell, ev.; J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FORT WILLIAM - PORT ARTHUR
Edward St. at Redwood, Fort William, 10, 11 a.m., 7 p.m. Sundays. Tuesdays, 7:30 p.m., at 76 Lyle St., Port Arthur. Roy D. Merritt, 344-1256.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Tues. 8 p.m. Ladies' Bible Study. Sec. A. T. Pureell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St. E., W. Dale, ev., Beamsville.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Tues. 8 p.m. at Baysville. J. Skinner, Huntsville or, John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m., Thurs. 7:00 p.m. Harry Jacques, sec. ph.546-0838 or 542-5027.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 10:30 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Henry Meakes, sec.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Roy Clarkson, sec., Box 382, PL. 693-1018 sec.

NANAIMO, B.C.
1780 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Sec. John Slater, 196 Gowan Ave., Toronto 6, HO 6-5605. M J Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7:30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Jerry Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10, 11 a.m., 8 p.m., Thurs. 8:00 p.m. L. Fort, ev. 241 King's Court, Milton. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PETERBOROUGH, Ontario
Cangeco Bldg. 1054 Monaghan Rd. Sun. 10, 11 a.m., 6:30 p.m. Tues. 7:30 p.m. Gordon Dennis, ev. Box 441, ph. 745-5171.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
I.O.O.F. Hall, 547 Howey Dr. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
Vaughan Rd. and Maplewood Ave. 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Wed. Mrs. W. J. Mackay, 75 Summitcrest Dr., Weston. Ph. 241-2393.

346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

1708 Bayview Ave., 1 block S. of Eglinton. 10:00, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Wednesday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, 489-3869. Floyd Lord, ev. 489-7751.

Fern Ave., at Sorauren Ave., 9:45, 11 a.m., 7 p.m., Sun., 8 p.m. Thurs. R. Peckham, sec., 3 Brant Ave., Port Credit.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
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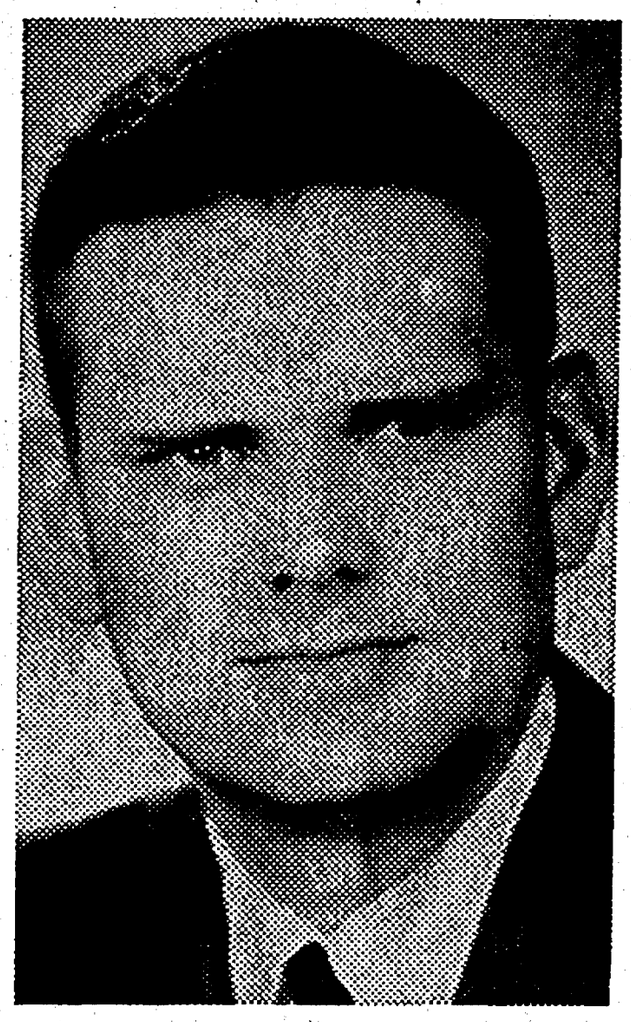
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Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31, No. 11 BEAMSVILLE, ONTARIO November, 1965

CAN WE EVANGELIZE THE WORLD?

(No. 2) *J. C. Bailey*



It is not needful that I call attention to the fact that Jesus said the gospel was to be preached to every creature. Jesus knew that many people would reject the gospel. It is not possible then for us to convert everyone. If the past is any guide for the future then the great part of humanity will reject the gospel. However, our duty is to preach the gospel to EVERY CREATURE. In my former article I pointed out that the methods we are following are not getting this done in Canada and the United States. WHAT ABOUT OUR WORK IN THE FOREIGN FIELD?

Make no mistake about it, we are succeeding in a way now that we would not have thought possible 25 years ago. Great days are ahead in many parts of the world. The progress of the next few years will be astounding. A soul is worth more than all the wealth of this world. If we only believed that then we might begin to find an answer to our question.

India is ripe, South India is the field. Give us ten men, zealous men with vision and we can have a million members here in a generation. I dare men of vision to come to India and live with me, and travel with me, and read my mail, and not come up with the same conclusion. You may not be able to come over here to preach but you can come as a visitor and let the churches send over a man, should we say like Ira North, and then let him tell the story of the potential in South India. We shall be stirred as a people as few things have stirred us in the present generation. Wonderful as this is, it does not answer my question.

I suppose people are obeying the gospel here at less cost per capita than any place on earth at the present time. There have been 1,982 (now 3,000, Oct. '65) baptized and we are working on $400.00 per month for personal support. We cut one hundred dollars from our support to put it into the working fund. We put out a gospel paper here in three languages. We put out five Bible Cor-

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Abide In The Doctrine Of Christ

Roy A. Davison
Utrecht, Holland

"Sh. . .! That's forbidden! Never assail the religious convictions of another." So speaks the spirit of our age. Truth is looked upon as something different for each person. From this standpoint, one must never oppose someone else's doctrine. A person can believe whatever he wishes. "Tolerating Everything" is regarded as the road to unity. So is the spirit of our age.

Of course, religious freedom is good and just; desire for unity is also good; but the tendency to sacrifice truth to obtain a certain "divided unity" or unity with apartness" is evil.

Real unity demands that we be united doctrinally; that is to say, we must be one in the doctrine of Christ.

Absolutely essential is it that all human traditions, creeds, and doctrines be discarded for the sake of unity. But never may we abandon the doctrine of Christ.

We must uphold His doctrine. Paul says with regard to the elder: "He must hold firm to the sure word as taught,so that he may be able to give instruction in sound doctrine and also to confute those who contradict it" (Titus 1:9).

When false doctrine is taught, Christians must oppose it. Certainly Paul was not milquetoast doctri-

(Continued on page 7)

DIFFICULTIES OF UNBELIEF (3)

Morris W. R. Bailey
Moose Jaw, Sask.

Having discussed in a previous article the difficulties of agnosticism and outright atheism, we now turn our attention to another hypothesis by which some attempt to account for the origin of the universe and the various forms of life, namely:

Evolution

There was no widespread acceptance of the theory of evolution until a little over a hundred years ago when Charles Darwin published his famous book entitled, The Origin of the Species. In this book he boldly asserted that evolution had actually taken place, and he undertook to explain the process involved on the principle of natural selection, which included his much publicized theory of the survival of the fittest.

Since the days of Darwin, and largely because of the impact of his book, the theory of evolution has gained wide acceptance. Notwithstanding the fact that many weaknesses have been pointed out in Darwin's so-called explanation of how evolution is presumed to have occurred, the theory is taught with much fervor in colleges and universities and even in many of the lower grades of our schools. It permeates much of what is offered to the public in the way of reading material and entertainment. The result is that many have accepted evolution as an established fact, assuming that it has been "proved" by science, and that those who teach it must know what they are talking about.

Evolution Defined

In the minds of many people, evolution is thought of as a process in which man sprang from the monkey. Actually, the supposed step from monkey to man is but the climax of the evolutionary process.

Many, even among evolutionists, define the word evolution to mean, change, or development. It is admitted that certain changes can and do occur within species. By carefully supervised selection and breeding, men can produce various strains of the species called cattle. But such changes are not sufficient to produce what evolution calls for. Only if and when a cow developed into another species, — a horse, for example — could it be said that evolution had taken place.

Does some one say that it is impossible for one species to develop into another? We agree. Yet the evolutionist asks us to believe that not just one such change, but literally millions of such changes have occurred to produce man. He begins the supposed long evolutionary climb with a tiny one-celled form of life called the amoeba. He then assumes that over a long period of time the amoeba evolved far enough to become another species — a worm. He further assumes that the worm evolved into a fish, the fish became a reptile, the reptile became a bird, the bird became an animal, and the animal evolved through the monkey into man. Of course the evolutionist is careful to point out that each change from one species to the next higher required millions of years.

Proofs Offered

Since there is nothing in the science of biology that has ever given any evidence other than that life always comes from previous life, or that any species ever produces other than after its kind, evolutionists have largely forsaken that field and they lean heavily on the sciences of geology and paleontology.

Geology is the science that has to do with the structure of the earth, and of rock formation. There is considerable evidence to suggest that the earth has been laid down in layers resembling the layers of an onion. That being true, it is obvious that the lower stratum would be the first laid down, and therefore the oldest.

Paleontology is the science that has to do with the study of fossil remains of various forms of life that have existed in past geological ages. Embedded in the layers of the earth's surface, millions of fossil remains have been found. So well have they been preserved that the paleontologist is able to identify the species to which they belonged.

It is thus seen that geology and paleontology are valid sciences, and when the facts concerning each are properly applied and correctly interpreted they provide us with valuable information regarding the structure of the earth and of life as it existed in past ages. So, if evolution has actually occurred, some evidence of it should be and would be found among the fossils.

Difficulties Encountered in So-called "Proof"

The problems that are posed by this so-called proof of evolution, are clearly seen when we compare what the theory of evolution calls for, with the evidence provided by geoglogy and paleontology.

1. Since evolution is presumed to be a process of development from the simple to the complex, proof would require that fossils of the simplest forms of life would be found in what is regarded as the first and therefore oldest layers of the earth's structure, and that the complex and higher forms of life would be found only in the more recent layers.

The facts have proved to be embarrassing to the evolutionist. Fossil remains of well advanced forms of life have been found in the same stratum with the most simple forms. Even Darwin was aware of this problem and expressed some concern as to its effect upon his theory.

2. Much has been said by evolutionists regarding the supposed "missing link" between man and ape. But since evolution is presumed to begin with the amoeba that evolved into a worm, and then on up through the successive stages of fish, reptile, bird, animal, to finally emerge as man, it will be seen that the theory calls for not just one, but millions of missing links. It has been estimated by evolutionists that the transition from a lower species to the next higher species would require some seventeen hundred steps, or links. Multiply this number of species between amoeba and man and the figure reaches astronomical pro-

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DO NOT ROB GOD

Warren T. Whitelaw, Toronto

The custom of giving a tenth of the products of the land and the spoils of war to priests and kings was a very ancient one among the nations. The Jews had this custom long before the institution of the Mosaic law, (Gen. 14:17-20; Heb. 7:4). The payment of tithes has been deeply rooted in the history of the human race.

In the Pentateuch we find legislation as to tithes in three places. According to (Lev. 27:3-33) a tithe had to be given of the seed of the land, that is of the crops and of the fruit of the tree (for example, oil and wine) and of the flock (Deut. 14:22-23; II Chron. 31:5-6). As the herds and the flocks passed out to pasture, they were counted (Jer. 33:13) and every tenth animal that came out was reckoned holy to the Lord.

In (Mal. 3:8-12) we have a picture of the people with their sins, and especially do we note the sin of refusing to pay tithes to the Lord. By so doing they were charged with robbing God. The people did not consider it so. But to withold from God what is rightfully his is to rob Him. And for this God had cursed them with a curse. The punishment was famine and sarcity brought on through unseasonable weather or through insects upon the fruits of the earth. The suggestion is made that they "bring ye all the tithes into the store house". To the extent that they would heed this command, the Lord promised to "open the windows of heaven". But this was conditional upon their bringing the tithes.

The principal of first doing our part and trusting God for the reward runs throughout the Bible. It was true in the case of Elijah and the widow (I Kings 17:13) and it has always been true. Jesus teaches that we shall seek first the kingdom of God and his righteousness, and then the reward comes — all the necessary things of life (Matt. 6:33). God has blessings ready to bestow upon us, but, through weakness of our faith and narrowness of our desires, we have not room to receive them.

The question as to whether Christians should tithe today comes up again and again. Some argue that they must, and seek to prove it by many of these passages that we have mentioned in the Old Testament. However, it should be remembered that the Old Testament is not the covenant that we are under today.

It was a schoolmaster to bring us unto Christ (Gal. 3:24). It was not addressed to us as the authority for our faith and practice, but was written "for our learning" (Rom. 15:4). It was spoken to the fathers in the old time which is now past; in these days God speaks to us through His Son, and we are held responsible for holding to what he has spoken (Heb. 1:1-2). Today, if we would go back to Moses, he sends us to the Christ (Acts 3:33-36). If one goes to the old covenant, it sends him to the new (Heb. 9:6-17).

Realizing then, that we are under the new covenant (New Testament) it behooves us to abide in its teaching. He that goeth onward and abideth not in the teaching of Christ, hath not God (II John 9). Nowhere in the New Testament is the Christian taught to tithe. But rather "every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). This passage tells us plainly that our giving is not to be one of necessity. Paul does tell us however, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully".

Being under a covenant with greater blessings and promises we should feel a greater obligation. The apostle commends the church in Macedonia for the riches of their liberality. The secret of this being, they "First gave their ownselves to the Lord" (II Cor. 8). The greatest gift that man can give to God is to give himself. When we have learned to do this, we will give of our means — freely.

Writing Out Loud

by Charles Hodge

"Church of Tomorrow"

I like to dream, to plan, to anticipate. This is why I like to think about the "Church of Tomorrow." The church has had a glorious past, but it has a greater future. Below are some guidelines to secure this tomorrow:

The Church Of Tomorrow Must Be Redeemed From Pessimism To Optimism

How fearful and pessimistic and faint hearted some Christians can be! The Bible continually warns us "to faint not." A little setback, the loss of a few members, being a little tired — will scare some half to death. In Luke 5, the Pharisees came to quiz Jesus — but Luke says, "the power of the Lord was present to heal them." The power of God is here. Faith, hope, and optimism must prevail.

The Church Of Tomorrow Must Be Redeemed From Competition To Co-operation

Denominations compete — and that is bad. But when brethren compete, how tragic! Friendly, brotherly rivalry which provokes one another to good works is fine and needed. But jealousy, pettiness, and resentment leading to hostility is rebellion and sin. And it must be stopped! Brethren are suspicious of promotion, co-operation, and fellowship — they may lose a member!

Church Of Tomorrow Must Be Redeemed From Formalism To Evangelism

Age always provokes tradition. Tradition fosters formalism. Some brethren have synonymized Christian maturity with strong, cold, stoic, hard-heartedness — the more solemn and stern the better. We need warmth, zeal, and compassion. The church needs to return to its most important task — evangelism. These three things will make our future.

HERE AND THERE

Newmarket, Ont.: This young church is going ahead with plans to erect a building. A 2½ acre lot has been purchased and plans are to be drawn up for the building. Individual donations are being sought and will be appreciated.

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A WORKING HYPOTHESIS OR A WORKING FAITH?



These are restless times in a troubled world. Old values are being discarded. Old systems are being challenged. Youthful individuals and young nations alike are seeking recognition from their elders, in many instances with painful conflict. This restlessness is evident in religion as well as in secular affairs. Morals are said to be relative; beliefs are considered temporary accommodations and uncertainty is the order of the day.

The above picture of the restless age and the corresponding religious uncertainty was exemplified in a recent statement by a highly educated professor of philosophy in this editor's presence. He said, "To me Christianity is just a *working hypothesis.*" What did he mean by this? He was simply applying a system of philosophy called pragmatism. In effect this is constructed on the basis of the principle, "If it works, accept it; if it doesn't work, discard it."

Probably we do not realize how much this philosophy, which was popularized by William James and John Dewey, has affected our society. In education, politics, business and even art, it has had a terrific impact. It has coloured the religious thinking of our times more than most of us realize.

In education and secular affairs, it can be a very practical philosophy under certain conditions. It contributes to progress and to new methods. It prevents staleness and lifts one out of the proverbial rut. Hypothesis after hypothesis can be constructed out of new ideas and tested for results. New ideas and new methods contribute a forward impulse that is dynamic and vital. We may deplore the abuses and doubt some of the implications, but we do approve of many benefits derived from this method.

When we bring this philosophy into the area of Christianity, not just religion in general, we are immediately struck with its helplessness. The goals of Christianity are such that one can not walk by sight. Who is to say that this concept "works" or that another does not "work"? The Apostle Paul stated the matter clearly in a little parenthesis "for we walk by faith, not by sight." (2 Cor. 5:7 A.S.V.).

That which may seem to be working for the masses in compromise and innovation may be an insult to God. As such it will condemn the participant to an eternity of despair. The man who suggests change in worship or doctrine on the basis that others find it practical or enjoyable is advocating a spiritual "Russian roulette". His own destruction and that of his fellows may be the end result. It may be fun to play with innovations and to erect new systems of religious "truth", but it is dangerous fun.

It is interesting to notice how often men are able to become so engrossed in their consideration of methods of knowing and feeling that they leave no room in their lives for faith. The writer of Hebrews defines faith as, "assurance of things hoped for, a conviction of things not seen" (Heb. 11:1 A.S.V.).

It would seem that even in the secular world the principle of faith must assume great importance in our relations with our fellow men and the universe in which we live. Most of what we know and live by requires an element of faith on the part of the individual. In Christianity, faith certainly must be the guiding principle.

We are obviously besieged on every hand with the appeal to do this or that in our religious lives because it works. Such claims are heard as: "It has achieved unity for millions" or "It has brought peace of mind to multitudes" or "its esthetic appeal is stimulating". These are used as arguments for innovations and compromise. Unity, peace of mind and esthetic satisfaction are good by-products of Christianity. They are no substitute for walking by faith. Only faith can look beyond the horizon of our

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TEACHING GOD'S WORD

BIBLE SCHOOL IS FOR ADULTS (Part II)



by Ira Zavitz

Twice in the history of the last 2,000 years, like a prairie fire before a high wind, ADULTS by the tens of thousands were CHANGED.

The Church of God in Canada has largely depended upon generation for growth. Yet — in its infancy the Lord's Body had dynamic growth by re-generation. ADULTS taught, adults heard, considered and became believers. They displayed POWER and an attractiveness that like a river in flood time could neither be dammed nor contained.

ANOTHER GREAT TIME IN THE HISTORY OF THE WORLD; a time we often gloss over or discount, BUT one of the KEYSTONE POINTS of history . . . The great 16th century saw hundreds of thousands . . . perhaps millions (and all during the span of a man's short lifetime) moved out of the darkness and superstition of CATHOLICISM into the light and comfort of the Scriptures. AS PAUL PREACHED — to the King in the palace — to the powerful Roman Governor — and to the jailer, SO THESE BRAVE 16th CENTURY PREACHERS — proclaimed in the largest cathedrals — taught in the biggest Universities — debated in Parliaments before princes — AND THEY INCLUDED THE MILKMAID AND THE PLOUGHMAN.

THE GREAT 19th CENTURY message followed — the one that you and I are interested in promoting. Again we see men and women by the thousands CHANGED — adults coming to their Saviour!

Much as we may disagree with some of their doctrines — we have to admire the zeal of the individual — and the growth of The Jehovah's Witnesses. One afternoon this week, I had occasion to cross the street. It was a cold and windy April afternoon. A man was at the corner offering copies of THE WATCHTOWER. On the way back, I stopped and asked him a few questions concerning the growth of their organization. Within 15 minutes he was in my office with the answers. This is a story of their growth in "active" members. An "active" member with them is one who spends a certain number of hours each week in door-to-door work and also in street corner sales, or 'publishing' — (the news of the Kingdom). IN CANADA, 1942, 9,000 ACTIVE members; 1953, 24,800; 1965, 41,000 PLUS 20,000 BIBLE STUDIES NOW GOING ON. THESE PEOPLE HAVE NO SUNDAY SCHOOLS — the nearest thing to our S.S. is an hour on Wednesday night for the family called a Ministerial School.

CONSIDER THESE ADVANTAGES OF TEACHING ADULTS: more of them; adults pay the bills — support mission program — put bread in the mouth of the orphan; provide the transportation and THEY HAVE MORE INFLUENCE.

ADULTS write the laws and ADMINISTER THEM — publish the newspapers — write the books — they make the decisions which affect the home, school, government and church — teach our children — pre-school to University — do the preaching and teaching in our churches and synagogues.

Some men think the Bible is for women and children . . . and a few preachers. Others are worried about all the talk of myth and fable that swirl about THE BOOK. HOWEVER, among the great men of our age, a man among men, a leader of strong men in time of peril . . . one stands out — WINSTON CHURCHILL. Listen to that rugged and eloquent individualist:

QUOTE: from NOW of May 5, 1944 published by LeTourneau of Longview, Texas. "We reject with scorn all those learned and laboured myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral and religious ordinances.

"We believe that the most scientific view, the most up-to-date and rationalistic conception will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest human beings with the most decisive leap forward ever discernible in the human story.

"We remain unmoved by the tomes of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they are set our according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of goings on today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon 'THE IMPREGNABLE BOOK OF HOLY SCRITURE.'

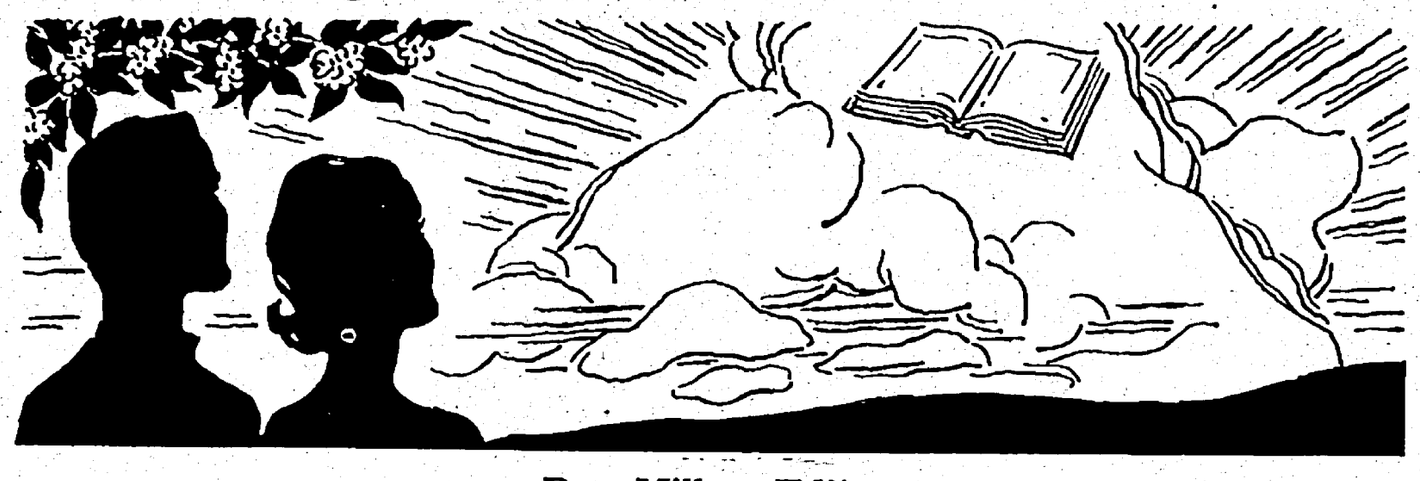
"Let the men of science and learning expand their knowledge and probe with their resources every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man."

GOD STILL COMMISSIONS ADULTS TO TELL THE WORLD ABOUT HIS SON . . . So our adult class must never be an island of theological isolation — BUT ALWAYS — A RECRUITING OFFICE — A TRAINING CAMP — A PLACE TO ARM FOR THE BATTLE.

HERE AND THERE

Cornwall, Ont.: The church here is in touch with two families which are in need of clothing assistance. Bedding is needed. There are children as follows: a boy — small ten; girls five, seven and eight; a boy seven and a baby girl — two. The church may be addressed at 616 11th St. E., Cornwall.

A Page For CHRISTIAN YOUTH



Ray Miller, Editor

(Editor's note: Again we are indebted to two Great Lakes Christian College students for contributing articles to our page. These works are part of an assignment based on the wonderful twelfth chapter of Romans. We commend these articles to your profitable reading, and thank Chris and Brian for their fine efforts.)

"Roman 12:4-7, "For as in one body we have many members, and all the members do not have the same function, so we though many, are one body in Christ and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching."

In the above scripture, Paul compares the church to a body and then individuals to the members of that body. We know that all the members of a body have different functions to perform, but we also know that it takes all of the members to make up the body. If one member of the body becomes sick, or refuses to perform his duties completely, the whole body suffers. This is also true in the church. We must all do our duties to the best of our abilities if the church is to work smoothly and accomplish all the work she could possibly do.

Paul is speaking of more than just our natural abilities in this passage. At this time in the early church, Bibles or written documents, as we have today, were not in existence. For this reason, God gave the Apostles the power to lay hands on devout Christians, which enabled them to prophesy, to teach, to preach, etc. without the written scriptures. From the last part of verse 6, ". . . if prophecy, in proportion to our faith" we see that the greater a Christians' faith, the more talent or power he had in the gift he had received. A person who had the gift of prophecy but not as much faith as another man with the same gift, would not be able to prophesy as much as the other man.

We can also see from the example of the body that not all the Christians would receive the same gift, but that each would receive gifts that differ according to the grace given to them. One man might prophesy, while another would teach or serve. Paul makes it clear that these early Christians would have these gifts, or had them already, and that they could not consider one gift greater than the other. Who can tell which is more important, an eye or an ear, prophesy or teaching? All these members or gifts work together for the common cause of spreading the gospel and saving souls.

The most important point that Paul brings up is that we must use our gift in proportion to our faith. A person might have the gift of prophecy but if he did not use it, he would be of no help to anyone. Therefore, the early Christians were exhorted by Paul to use what gifts they had received.

We can follow their example and use what natural talents we have to spread the gospel. The most important thing is to use whatever talent we have, no matter how small it may seem to us."

—by Chris Ellis

* * *

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy and acceptable to God which is your spiritual service.

The first eleven chapters of Romans deal with Paul's introduction to the practical and doctrinal expositions which begin in chapter twelve. The word "Therefore" connects the exhortation to consecration to God with the entire discussion of the foregoing chapters.

The mercy spoken of in chapter eleven, as embracing both Jews and Gentiles in a common salvation here expresses the tender compassion of God.

To present your bodies means ceasing to hold; to let God have full posssesion, not only of your spirit and soul, but of your physical body. We must yield all our members to God. We must live a life of self-denial. We should not be self-centered or desire to have our own way but it should be our desire to be controlled wholly by God.

The sanctified body might be called a living sacrifice because its natural life is not consumed but is presented to God alive. There is in every sacrifice a death unto sin, out of which arises a new life of righteousness unto God. A new life of holiness is gained.

Under the law of Moses animals free from blemish were presented and devoted to God. Under the new dispensation we must consecrate ourselves. "Ye were bought with a price; glorify God therefore in your bodies." 1 Cor. 6:20.

When our bodies are full of life they are kept free from sin and actively employed in doing God's will, then as offerings they are acceptable to him. To please God should be our aim and by pleasing God we will be rewarded.

Since we have been redeemed from death by the blood of Christ, it is reasonable that we should give our lives to rendering such service.

—by Brian Boden

DEDICATED YOUTH SERVE OMAGH CAMP

The Lord said, "It is more blessed to give than to receive." Acts 20:35. It is good for our youth to appreciate this statement while they are young in the faith. Several young Christians from Ontario and

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CAN WE EVANGELIZE

(Continued from page 1)

respondence Courses. We have put out more than 600,000 tracts and distributed others that have been sent from America. We are supporting 50 native workers and this is all being done on about $1100.00 per month. Beside this there are perhaps 20 buildings with the sign Church of Christ on them. This number will be increased as the months roll on.

Our workers entered a village a few weeks ago. The denominational preacher there ordered them out of his village. They refused to go. He went to the Police. The Police became interested. He came to see me and says he will bring ten villages into our work. I could go on giving illustrations.

Perhaps we would have to except Nigeria, but otherwise we have the greatest potential on earth. I think we have a greater potential than Nigeria but, of course, I might be prejudiced?

We could have 100 native workers instead of 50 in a matter of a few months. There is scarcely a church in Canada, or United States, that could not add the support of a native preacher to their budget. Most preachers could share their support with a native preacher here. The native preacher would probably make more converts than the preacher at home. Do not tell me you cannot do it. After all I have lived there. I pretty well know your potential. I know there are some people that are already supporting a native preacher that are probably not as well off as *you* are.

Let us say that we suddenly give the attention to India that the present situation deseryes. Let us say that we increase our number of baptisms from 200 per month to 2000 per month. In about 45 years we would reach 1,000,000 baptisms. This has not been equalled in any country on earth. It would be a wonderful thing but we would still be far short of even evangelizing one country.

It has been suggested that we can accomplish the task by radio and TV. There is no TV in India and 80% of the people live in villages. In hundreds of villages there is not so much as one radio. Much more can be done with the printed page and this work could be greatly augmented here. In many villages the majority cannot read or write.

The great cry is today for the indigenous church. I am sure this is a move in the right direction. I never read in the Bible about a mission nor a missionary. I am sure that the work of the Lord would be much farther ahead if we had come here (I mean the foreign field) and just started churches. I am sure we have made problems for ourselves by being MISSIONARIES instead of just gospel preachers. After all what difference does it make whether I preach in the U.S.A. or India? Is it not my duty to preach the gospel? What is added? What is taken away from being a gospel preacher that makes one become a missionary?

However, will the indigenous church solve the problem? If we cannot accomplish the task with the indigenous churches in America how can we produce the indigenous church on the foreign field that will do the job? I share the ideal with those who advocate the indigenous church. We are working toward that end. We are praying to that end. We are facing problems that nearly crush us as we labor to that end. We watch the efforts of our religious neighbours as they try to abandon the old method for the new. Progress is slow, painfully slow. In fact, temporarily at least in many cases, it has been retrogressive.

There are some brethren that critize the way most of us try to carry on our work. Do they have the answer? In correspondence with a brother some months ago he said, "We are doing almost as much as you are". So that is not the answer.

I am not a pessimist. Souls are being saved. More souls will be saved in the future than in the past. We are enlarging our vision. The doors are opening faster than they are closing.

However, I see no prospect of *us* evangelizing the world in this generation, frankly, do you?

ABIDE IN THE DOCTRINE

(Continued from page 1)

nally: "I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel— not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. 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" (Galatians 1:6-9). The gospel of Christ is pure, or it is nothing.

John warns: "Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the Father and the Son. If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting; for he who greets him shares his wicked work" (2 John 9-11).

Therefore, let us never be afraid to fight false doctrine, for churches of true Christians — and thus unity in Christ — are obtained by truth alone.

A WORKING HYPOTHESIS

(Continued from page 4)

experience and point to a haven after death. Those who exchange a working faith for a working hypothesis are at sea in a storm of doubt.

The Apostle Paul, after asserting the dynamic power of the Gospel to save men's souls, went on to quote a relevant truth from the Old Testament writer, Habbakuk. It is God's law for all men in all ages, "But the righteous shall live by faith."

—R. D. M.

HERE AND THERE

Herald of Truth: Three films are reported to have Canadian Television approval for showing over 15 stations. Others are being considered.

? Your Questions Answered

Questions to be answered on this page should be sent to Keith T. Thompson, Box 403, Beamsville, Ont.

Is there a discrepancy in the recording of the conversion of Saul in Acts 9:7 and Acts 22:9? It looks like one verse says those travelling with Saul heard a voice and in the verse in Acts 22 they didn't.

This question involves what is commonly called an "alleged Bible contradiction." Some unbelievers and modernists seem to take great delight in taking the Bible apart in an attempt to find contradictions in it. In answer to the critics one scholar wrote, ". . . the more thoroughly I have investigated the subject the more clearly have I seen the flimsy and disingenuous character of the objections alleged by infidels . . . I cannot but avow, as the issue of my investigations, the profound conviction that **every difficulty and discrepancy in the scriptures is, and will yet be seen to be, capable of a fair and reasonable solution.** (John W. Haley, **Alleged Discrepancies of the Bible**, emphasis his).

We cannot deny that there are difficulties in the Bible. Nothing is gained by refusing to admit the existence of difficulties. Yet most of them melt away when carefully investigated. There are difficulties that we cannot, at this time, solve; but we need not conclude that they cannot be solved. A hundred years ago there were other problems within the Bible for which men could find no solution; but thanks to historical and archaeological research, we can solve them today. It is the height of egotism and dogmatism to assume that a problem cannot be solved simply because we ourselves do not have the solution. No one has the right to assert that two statements are contradictory so long as there is a possible and reasonable way of reconciling them. Sometimes there are several possible ways of reconciling apparent contradictions, any one of which may be the correct explanation of the difficulty.

Now let us notice the two passages involved in the above question. First, Acts 9:7, "The men who were travelling with him stood speechless, hearing the voice but seeing no one." Next, Acts 22:9, "Now those who were with me saw the light but did not hear the voice of the one who was speaking to me."

The explanation to this apparent discrepancy seems obvious. The word "hear" has two meanings, to perceive sound and to understand. The men with Saul heard the sound, but did not understand what was said to him. We use the word "hear" with these two different meanings. A father calls to his child. The child replies, "I can not hear you." He does not mean that he cannot hear a sound for he would not reply at all if he could not hear anything. But he means that he cannot understand the words.

"Hear" is used with a similar meaning as that in Acts 22:9 in at least two other places. John 12:28 states that "a voice came from heaven, 'I have glorified it, and I will glorify it again'." Then verse 29 says "The crowd standing by heard it and said that it had thundered. Others said, 'An angel has spoken to him'." The crowd heard the sound of God's voice but thought it was thunuder. They heard but they did not understand. The other example is in 1 Cor. 14:2, "For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit." The word rendered "understands" literally means "hear." Thus one might hear the sound of the one speaking in a tongue but not understand the words.

Likewise the men travelling with Paul heard a noise but did not understand the words that were spoken.

HERE AND THERE

Calgary, Alta.: We are looking forward to a helpful week's meeting with **Bro. Lynn Anderson** of **Kelowna, B.C.** beginning Lord's day, Oct. 24. We shall be happy to welcome any neighbouring brethren and visitors. — **A. Weston.**

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Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

The Letters of Paul, An Expanded Paraphrase by F. F. Bruce. Eerdmans. 323 pages. $4.95 (plus exchange in Canada).

F. F. Bruce has recently been described as 'the leading conservative scholar in Britain'. Those acquainted with his many published works will agree with this evaluation. His writings are characterized by an admirable combination of scripturalness and scholarship.

The author has called his work an **Expanded Paraphrase.** This is not merely a translation, nor even the offering of a number of synonyms for the reader to select his choice, but an **expansion** of the often very condensed original in order to make the course of Paul's thought and argument as clear as possible.

For the sake of comparison the REVISED VERSION of 1881 is printed parallel with the EXPANDED PARAPHRASE. Of this version Professor Bruce writes that it is "of all English translations of the New Testament the one which reproduces most accurately the nuances of Greek grammar and follows the idiom of the original as closely as possible without doing excessive violence to English literary usage." Added to the RV text are what are called the "Fuller References," compiled by Scrivener, Moulton and Greenup in order to make Scripture its own commentary by cross-references and comparison.

In addition the author has written a brief narrative of the life of Paul, based mainly on the book of Acts. Using this as a framework, he arranges Paul's letters in what he considers is their chronoligical order. The final result is a book of great value in understanding the life and writings of the most influential apostle of all.

FOCUS/Okanagan

Last Sunday the FOCUS/Okanagan movement in Western Canada became a reality. Inspired by the EXODUS/Bayshore project, this group effort to establish the Lord's church in Kelowna, British Columbia, Canada has been in the formative stages for more than two years. Under the oversight of the elders of the North Missouri church in West Memphis, Arkansas, Lynn Anderson and Sam Tumlinson have been preparing to lead a 10 family exodus to Kelowna, B.C. and a smaller group to Kamloops, B.C. **God has brought this into a concrete reality.**

KELOWNA

Last Sunday (September 5) eight complete families plus part of two others assembled in Kelowna for the first service after the arrival of the FOCUS/Okanagan group there. Families began to exodus to Kelowna just over a year ago. Now, counting three outsiders, 36 were present for this history making service.

Kelowna is the key city of the British Columbia interior with a total community population over 30,000. There is no church of Christ within 320 miles (except a small and young church at Salmon Arm, 70 miles away.) This city is the principal target of the FOCUS/Okanagan project because of its strategic location at the heart of over 90,000 people.

In addition to those already in Kelowna, a young Christian nurse is to arrive by October 1 and three more families are to move in by early spring. All of the families now in Kelowna are Canadians, however some families from the United States are committed to move as early as April, 1966.

KAMLOOPS

At Kamloops two couples have recently arrived plus three young school teachers, a young telephone operator and a lady whose husband is not a Christian. This makes nine people in the beginning at Kamloops. Another couple is to move there from Kelowna at the end of September. Two other families are expected to arrive within the year also.

The preacher in Kamloops is Sam Tumlinson. In Kelowna the preacher is Lynn Anderson. Both men are sponsored by the church at 1600 N. Missouri, West Memphis, Arkansas.

Optimism surrounds these groups who seek to move before the impelling winds of God's matchless Providence. This work in the Okanagan valley is no eutopia or never-never land of fairy tale perfection. It is simply a group of men and women trying to let God be their strength in an unusually favorable set of circumstances. The future for this work looks bright. This will be, Lord willing, a mighty force for Christ in Western Canada.

—Lynn Anderson

OMAGH CAMP

(Continued from page 6)

the United States displayed their appreciation of the Master's words when they presented themselves at Omagh Camp this summer to act as Counsellors and Assistant Counsellors. The Directors of Omagh Bible School wish to thank them for the way in which they conducted themselves at camp. We would like to encourage them to include this work in their plans for 1966. The young people that I refer to are: Dianne Parker, Pat Perry, Linda Hicks (Texas), Ann Patterson (Texas), Barbara Sullivan, Priscilla Brennan, Margo Murray, Crystal Cook, Harold Byne, Peter McDonald, Claude Cox, Brian Bodden, Earle Harvey, and Mark Johnson. Ron Cullison of Michigan Christian Junior College was a guest at Camp and spoke on behalf of the college. He also gave assistance whenever possible.

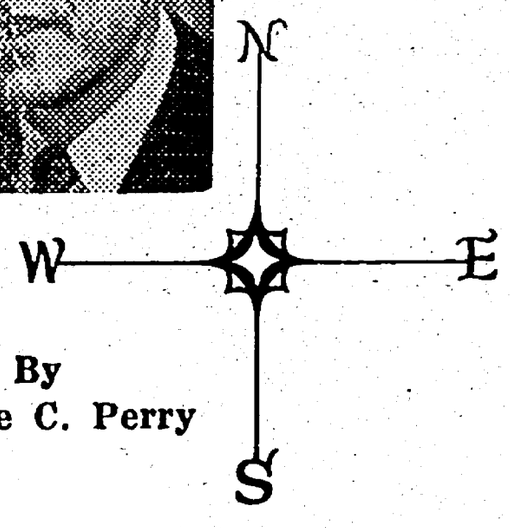
—Charles A. Cook, President of Omagh Bible School.

HERE AND THERE

Prince Albert, Sask.: Allan Roberts has been released from the R.C.A.F. and is helping Roger Jeal at this place. After a period of full time work for the Lord he hopes to go to a training school if finances can be arranged.



HERE AND THERE



By
Eugene C. Perry

Halifax, N.S.: The **Walter Hart** family is now living at 561 **Hydrangea Avenue, Orange, Texas,** from which place he will be working in behalf of an exodus movement to **Halifax.** Upon completion of this task they will be returning to **Halifax.**

Because of an interest shown by the young people who attended V.B.S., **Ron Pauls** has undertaken to provide a class for them every Friday night. The enrollment is 18.

Montreal, Que.: The French radio programme, "La voix de salut", commenced on October 3rd and will be heard each Sunday at 9.00 a.m. over radio CHRS, 1090 on the dial.

Ottawa, Ont.: The V.B.S. during the last part of August was a success with a high attendance of 147 and an average of 135 which represented a 15% increase over last year. A full house featured the closing program.

The Friday night young peoples classes resumed on September 17 with 46 in attendance. The Bible class attendance goal of 100 appears reachable with a recent attendance of 82.

Kingston, Ont.: Apparently our information in regard to the meeting by **Doug LaCourse** at this place was incorrect as printed last issue. We still have no direct information but it appears that the meeting is in progress in October.

Warkworth, Ont.: A lady at this place, 35 miles from **Peterborough,** was baptized on October 1. She had been studying a correspondence course.

Toronto, Ont.: One young man was re-dedicated at **Strathmore** on September 12. **Wesley Jones** of **Barrie** began a 10 day meeting here on October 17 for which date the Bible class attendance goal was set for 200. Workers from **Barrie** will do visitation in **Toronto** during a part of this effort.

"The **Bayview** church has begun advertising of the **World's Fair Bible Course.** Twice a week the offer appears in the personal column of the **Daily Star.** Plans are currently under way for a regular display ad in 1966." — **Floyd Lord.**

Plans are afoot for a move of some 50 families to west metro **Toronto** from the south. Seven have already pledged to move in August, 1967 and **George Snure** of **Memphis, Tennessee** is one of these.

Hamilton, Ont.: The **Fennell Ave.** church has formulated plans for a campaign to take place June 16-July 2, 1966. **Rodney Spaulding** of **West Islip, N.Y.** is to help with preparations for personal evangelism work. Effort is being made to train local people as well as obtaining workers from other places. **Dwain Evans** of **West Islip** is scheduled to speak in a campaign in 1967.

This church is discontinuing support to the radio program because of the little response in the immediate area and to prepare for the campaign. A systematic visitation program has been started.

Beamsville, Ont.: The contribution here has been almost $300 per week but being short of the budget, a special effort was made and on October 3 over $700 was contributed to help reach the budget.

Niagara Falls, Ont.: 71 are enrolled in Bible School and the goal is 100. Six met for Bible study on Tuesday night at **Fort Erie.**

St. Catharines, Ont.: The church in **St. Catharines** has returned to normal after the vacation period, when many have been away. A number have been seriously ill in the hospitals. Among them Sister **Tom Bailey** of the **Soo,** the wife of one of our former preachers in **Ontario.** Recently we have had five confessions of neglect and sin, by mature people that wanted to be restored to the fellowship.

Plans are now being considered for a Lectureship during the early part of the new year. When in **St. Catharines** you will find a welcome at the church of Christ." — **C. G. McPhee.**

Fenwick, Ont.: Ray Miller of Windsor is scheduled for a meeting Oct. 24 - Nov. 3. A campaign with **Abe Miller** as speaker is being planned for June 26 - July 8, 1966. Other plans call for increased attendance at all meetings, a contribution of $140 and a V.B.S. in August.

London, Ont.: The 130 present on October 3 for Bible classes was a little short of the goal of 150. Although the meeting with **Dean Clutter** brought no public responses, there were many visitors and an active list of prospects has resulted.

Owen Sound, Ont.: A family has moved from this church to **Hamilton, Fennell Ave. Barney Keith of Florence, Alabama** is being sent up to hold a meeting here beginning on November 14.

Meaford, Ont.: On October 10 attendance was 156 and 85. **Marvin MacDonald of Tintern** will be here in a meeting Nov. 3-12. **Dean Clutter** of **Ottawa** is scheduled for a spring meeting.

Barrie, Ont.: Kindergarten classes are being taught at the church building each day. Workers helped in the **London** meeting and in the meeting at **Strathmore Blvd.** in **Toronto.** The fair booth at **Barrie** resulted in 32 potential home Bible studies.

Wesley Jones will be in **Winnipeg, Manitoba** for a meeting Nov. 7-12; **Flint, Mich.** Nov. 14-19 and **Beamsville, Ont.** Dec. 5-15.

North Bay, Ont.: One lady was baptized on September 22.

Sudbury, Ont.: The new location lends encouragement. There are now 13 members in the area.

Iron Bridge, Ont.: Four were baptized during the meeting with **Bro. Jameson. Norman Weir** has gone to **Texas** for further training.

Port Arthur, Ont.: Although the building is not entirely finished the church is meeting in it. The membership now stands at about 20.

Carman, Man.: Glen Dods of Dauphin is scheduled for a meeting October 24th and following.

Winnipeg, Man.: One placed mem-

(Continued on page 21)





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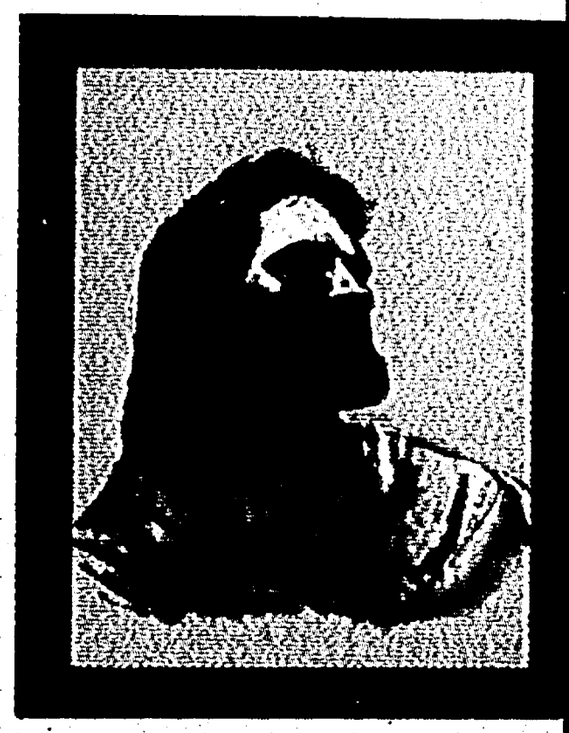
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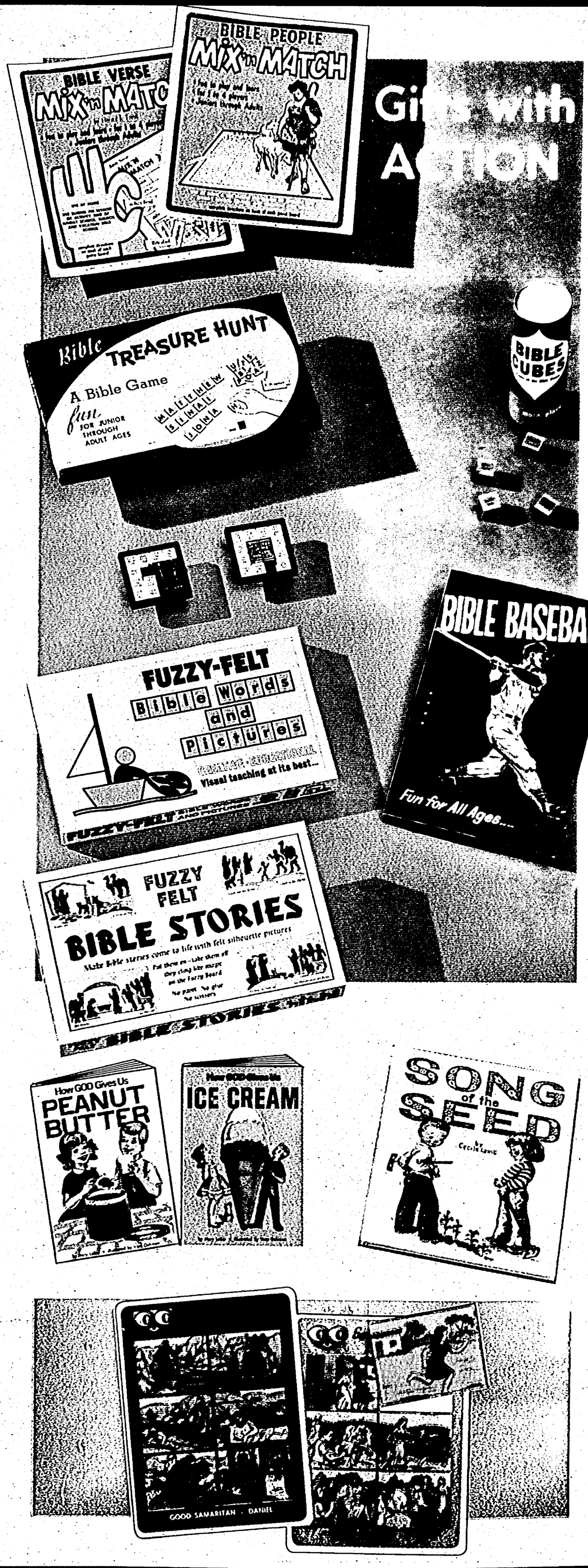
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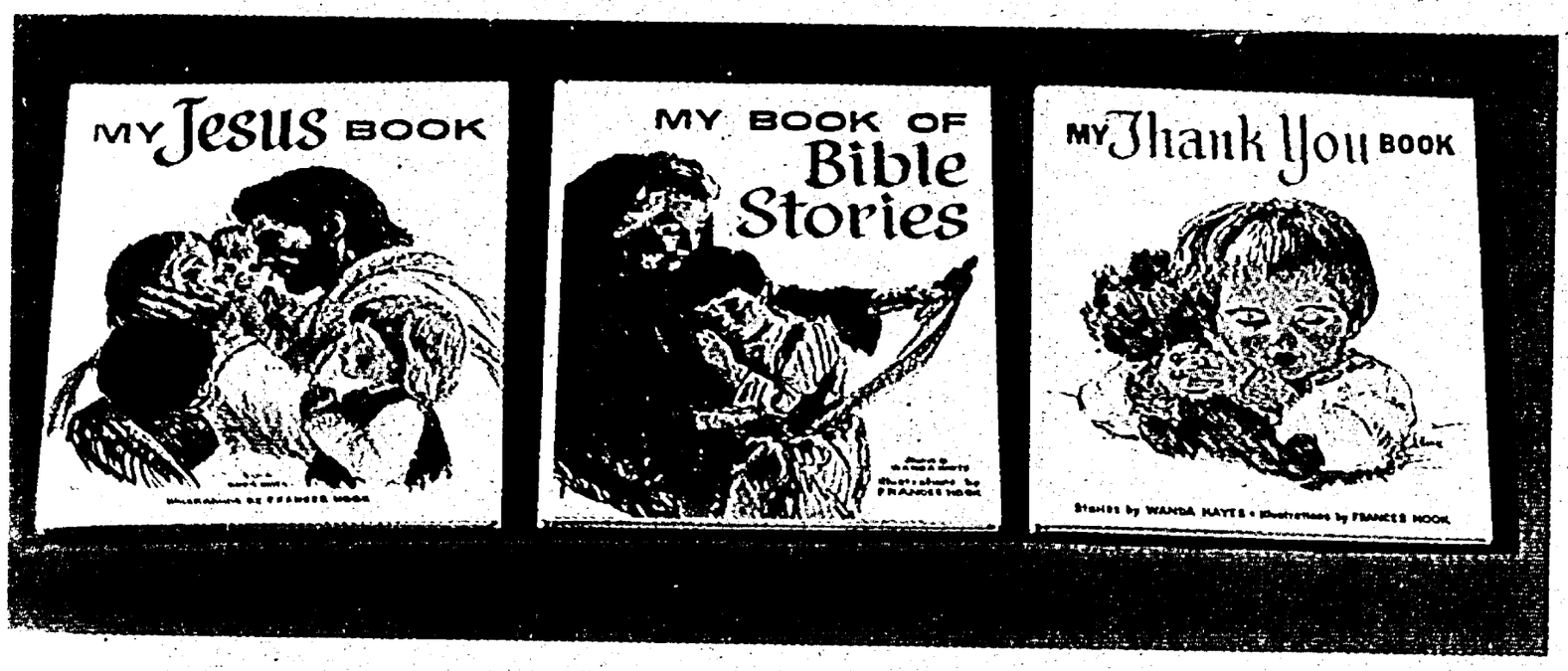
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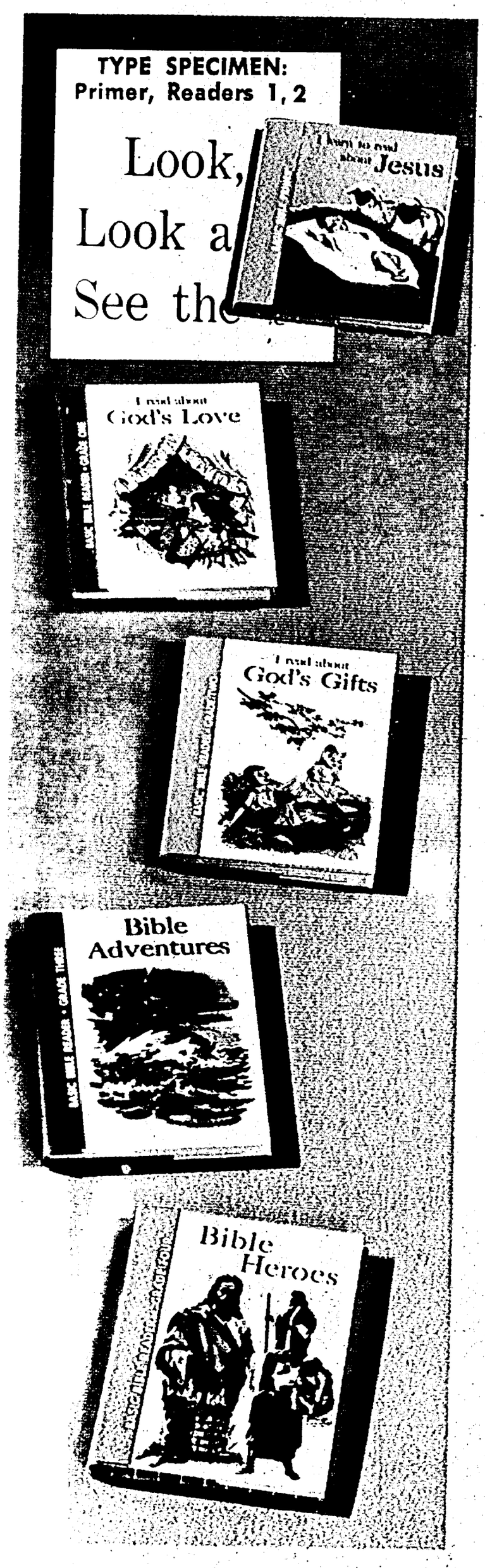




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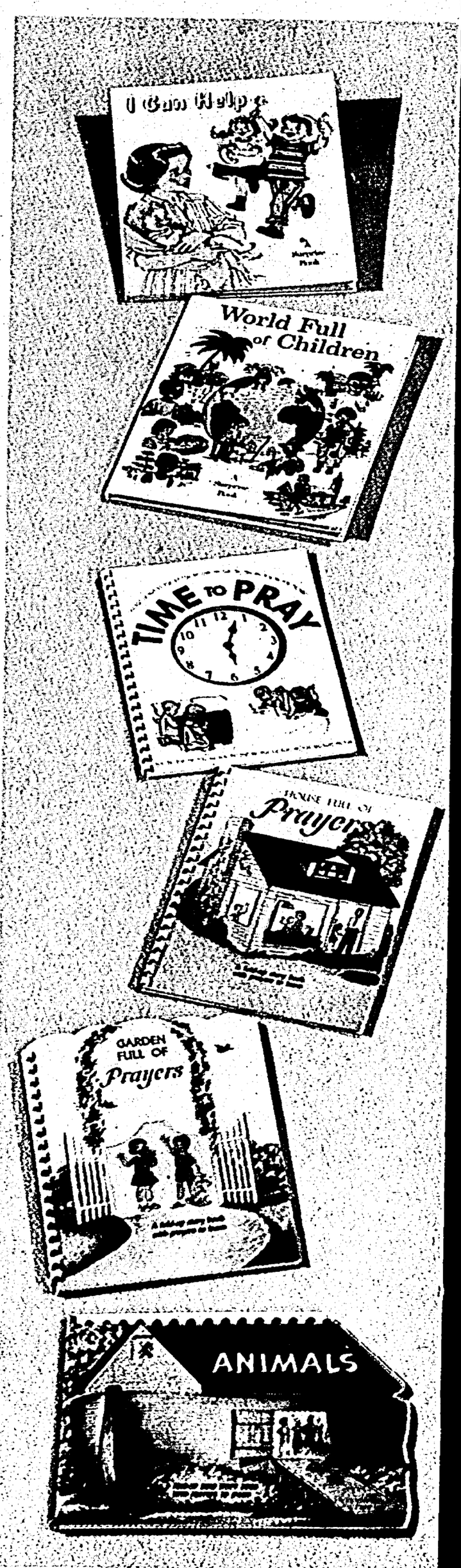
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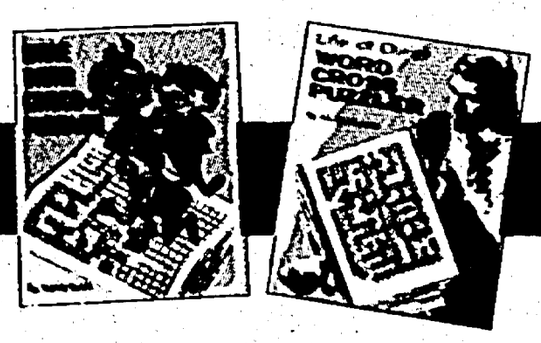
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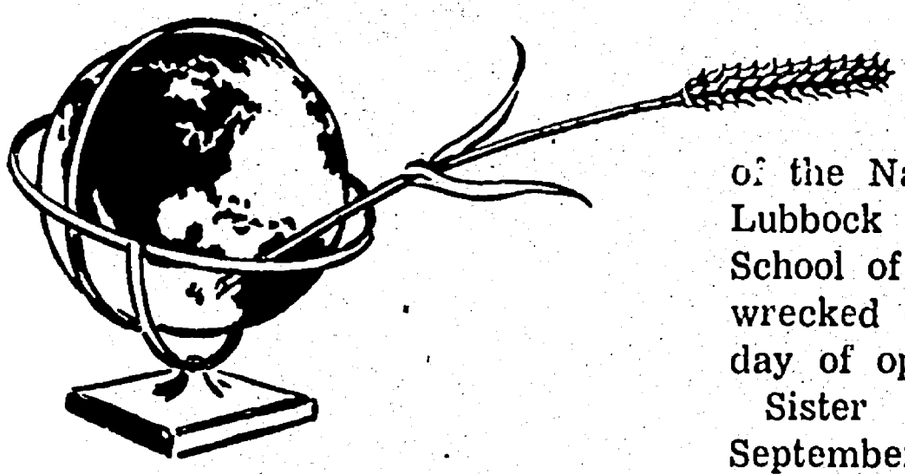
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GLEANINGS FROM FOREIGN FIELDS



OKINAWA

This report comes from Brother Joe Cannon, formerly of Toronto, who has spent the past 18 years in mission work in Japan, and more recently on the island of Okinawa.

The new church building in Naha is serving as a much-appreciated and long-needed center for the active congregation. It serves as a home for three preachers, Brethren Doi, Akamine, and Nakamura. The church office is kept open daily by Brother Nishihira, who also does translation work for Christian literature.

The building also serves as an office for a daily radio program, the Bible correspondence work, Okinawa Christian Camp, Power of God magazine, ,and the temporary office of Okinawa Christian Education Center (the Bible chair).

Weekly activities include Sunday school with seven Bible classes, morning worship, evening worship, preachers' meetings and study periods, work committee meeting, two counselling periods, midweek Bible study, and bulletin printing.

Library hours are maintained so all church members may have use of the reading room and the books. "You can see the building is being put to good use," Brother Cannon said.

His report also included this summary of the Okinawa work: "Everyone is fine and very, very busy. Since June the dedication of the Naha building took place with 127 present; Brother Doi has joined the work; two were recently baptized; we averaged 40 per night in our meeting at Naha; we had a Sunday school teachers' training program directed by Brother Nidaira from the Hitachi church in Japan; our Sunday school averages 90 per week; our VBS was held and had a high of 157 present; Brother Oshiro of the Naha congregation is off to Lubbock to study at the Sunset School of Preaching. Typhoon Jean wrecked our Bible camp after one day of operation."

Sister Cannon's father died in September at the age of 78 following a heart attack. She flew home to Henryetta, Oklahoma, for the funeral service and remained visiting her family about two weeks before returning to Okinawa. Bro. Joe Cannon had baptized his father-in-law in December, 1947, the day before he first left for Japan.

JAPAN

The annual Far East Fellowship, a gathering to which Christians all over the Orient have come to look forward for the past 10 years, is scheduled to be held at the Tachikawa, Japan, church building the week of November 21-28, the American Thanksgiving holiday week. Christians will be coming this year from Japan, Korea, China, Taiwan (Formosa), Guam, Hawaii, Okinawa, the Phillipines, Thailand, and South Vietnam.

Bro. James O. Baird, president of Oklahoma Christian College, will be the principal speaker, bringing daily messages on the theme, "The Powerful Word." Special Thanksgiving Day talks will be given by several missionaries: Kenneth Rideout, Bangkok, Thailand; Maurice Hall, Saigon, Vietnam; and Billy Smith, Ibaraki, Japan.

The United States government permits all its military personnel who desire to attend the period of Bible study and fellowship to do so, without counting it against their regular furloughs. They also provide free travel space by military aircraft when available.

PHILIPPINES

Churches in the Philippine Islands have recently suffered loss in the deaths of two most active Christian workers. Brother Gregorio was shot and killed by a bandit who robbed the small store which he operated to support his family. Only a few days later Brother Royando Sameon, gospel preacher, teacher at the Philippine Bible College, song leader at the Baguio City church, director of the college chorus, and director of the English-language Bible correspondence course with over 5,000 students enrolled, was killed along with 16 others in a bus wreck on a mountain road leading into Baguio City.

Brother Sameon was the son of Brother Santiago Sameon who has preached in the middle islands of the Phillipine archipelago since before World War II. Also surviving are his wife and five small children. Brother Gregorio also left a wife and three children, ages 4 years to 2 months.

PAKISTAN

The latest report that we have heard from the churches in Lahore, Pakistan, was dated Sept. 12 and stated that no harm had come to any Christians as a result of the recent conflict between Pakistan and India. Three days after this report was mailed, the F. M. Perry family (Bro. Perry is attached to the United States AID program), the Elder family (also attached to the United States government) and the Don Petty family (missionaries) were evacuated to Teheran, Iran. We do not know if any have been allowed to return as yet. Native Christians are carrying on with the worship services and teaching program to the best of their abilities.

The war disrupted air services and consequently mail service, and all reports are coming through at least a month after being mailed.

HAWAII

Forty persons were baptized into Christ during the evangelistic campaign just concluded by the church in Honolulu, Hawaii, assisted by five other congregations on the island of Oahu. 25 persons also were restored to active service in the church.

Brother Harold McRay of Lawton, Oklahoma, did the preaching.

Some 150 new Bible correspondence students were enrolled during the services.

ITALY

Brother and Sister Bill Burton and three children have announced plans to enter Italy in June, 1966, to work

(Continued on page 21)

DIFFICULTIES OF UNBELIEF

(Continued from page 2)

portions.

Stated in simple terms, the transition from fish to reptile would give rise to hundreds of forms of life somewhere in between. Somewhere along the line the fish would have to begin growing legs. In the transition from reptile to bird, at some point the reptile had to sprout wings.

Here is where the facts of paleontology deal a fatal blow to evolution. While fossil remain of every species of life (some now extinct) have been found in the various stratum of the earth, no transitional forms between any of the major classes have been found. Dr. A. H. Clark of the Smithsonian institute, and a recognized authority on paleontology, said:

"No matter how far back we go in the fossil records of previous animal life upon the earth, we find no trace of any animal forms which are intermediate between the various major groups of the phyla. . . . .The greatest groups of animal life do not merge into one another. They are and have been fixed from the beginning . . . No animals are known, even from the earliest rocks, which cannot at once be assigned to their proper phylum or major group."

3. The theory of evolution is postulated on the assumption that the small evolved into the large. A prime example is the contention that the familiar horse of today evolved from a small rodent-like animal about the size of a house cat.

Here again the facts of paleontology have proved embarrassing. They not only fail to prove evolution from the small to the large, but there is evidence of degeneration that proves the reverse to be true. In many cases the representatives of various species of today are mere pigmies when compared with their remote ancestors.

As a case in point, there is on exhibit in the museum of arts and sciences in Exposition Park, Los-Angles, California, the skeleton of an elephant which was dug from the La Brea Tar Pits within the city limits. This famous elephant, when it lived, was fifteen feet high, —nearly twice as high as the average elephant of today. It is certain that there has been no progress from the small to the large there. The dragon-fly of today has a wing span of three to four inches. Yet fossilized specimens of this insect have been found with a wing span of eighteen inches. Time and space forbid our citing many other such examples. Paleontology offers no proof of evolution.

Other Difficulties

Evolution, as an explanation of the origin, either of the universe or of man, is unacceptable because of the many questions it poses, and for which it has no answer.

1. Regardless of how far back the evolutionist goes for his beginning point, he starts with the assumption that something was already in existence. From whence did that original something come? Evolution does not tell us.

2. Man has a mind with which he is capable of thinking and reasoning. But mind is not an attribute of matter. If man is just evolved matter, from whence came the mind? Evolution has no satisfactory answer.

3. Man has a sense of moral values that distinguishes him from the brute. From whence came this moral consciousness if he is merely an improved ape? Evolution provides no answer.

Conclusion

The Christian believes that God is the great Cause behind the universe, and the Creator of man. The Bible on which the Christian bases his faith reveals that man was made in the image of God (Genesis 1:27). This is a reasonable explanation for those attributes of man that evolution cannot explain. Thus, being based on reasonable evidence, the faith of the Christian is a reasonable faith. Evolution, based on no evidence, and contrary to all known evidence is a faith, to be sure, but not reasonable. We close this article with the admonition of the apostle Paul, addressed to his young friend, Timothy:

"O Timothy, guard that which is committed to thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing, have erred concerning the faith" (1 Tim. 6:20,21).

HERE AND THERE

Horse Creek, Sask.: Walter and Bernard Straker and others helped in V.B.S. in this place July 11-16 with an average of 56. Walter preached in the evenings. Two were baptized. This church is considering appointing elders.

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INDIA LETTERS

October 15, 1965:

I wish each reader of the Gospel Herald could have been with us on Wednesday morning. One of the workers came into class with four people. Two of them I recognized as members of the MILK Colony congregation. The other two were the daughter and son in law of these members. They had come to be baptized. I dismissed the class and for about 20 minutes I instructed these two people to add to what this devoted worker had already taught them.

Then we went to the baptistry and I baptized the man and then the woman was baptized. After she was baptized I said to her "Numscaram" and she sweetly replied "numscaram" (The Lord be praised). Then we turned to face the camera. THIS WAS PENTECOST. She was the one that made 3000 since the work was begun in Madras. Already the number is wrong. There have now been 3005. The number of the disciples is changing almost daily.

I hope you are doing your share in the great work here.

The Johnsons are really doing a great work. We are sure the other family of Johnsons will do as great a work when they arrive.

J. C. Bailey

October 7, 1965:

The need for assistance in this work here is CRUCIAL! there is just too much to be done, to ever get around to it all. WE would like to have you Brethren to publish the following information and we are HOPING AND PRAYING that the brethren in Canada will respond to this great NEED!

Last week-end we made a trip to Nellor and surrounding villages. The main purpose was to (Officially) open a new prayer-shed in one of the neighbouring villages. These prayer-sheds, costing only a fraction of what we would require, are just as impressive to these brethren as ours would be. During our stay there we visited a number of other villages encouraging and trying to strengthen them in the faith. In one village the tables were turned on us. We sat nearly 30 minutes listening to an appeal, by a Brother-in-Christ, on crutches, for assistance in obtaining an "OX-CART" in order that he might be able to get around to more villages to teach his people the NEW-TESTAMENT-CHRISTIANITY. He has been striving to preach, what he believed was "New Testament Christianity" for the past seven years, and now that he has learned the truth, he is MOST ANXIOUS to be able to tell his people about it. He has NO MEANS of support, except what his own people give him. BUT, he is NOT asking for pay, but only to have an (OX-CART) in order that he can get around to *MORE* villages. He has been going to three villages on crutches for several years now, and plans to continue to do so, even though it is a great burden to travel on crutches so far.

This man has a college education and the price of an ox-cart, which is the general mode of travel in this rough country, would be a little over $100.00 in Canadian funds. This is only ONE of the many appeals which we receive and hear almost daily, and our work-fund is stretched so thin now, that we just can not continue to answer such pleas. We do think this man is worthy of support, and especially since he is NOT ASKING to be paid, only to have an OX-CART! A horse and cart would be much better, but this would cost an additional fifty dollars, and he will be QUITE HAPPY, if he can get an ox-cart. HE is anxious to have our correspondence courses and any other teaching he may be able to have, and is MOST ANXIOUS to know the TRUTH, in all of God's commandments. There are at least two other cases where such assistance would be an asset to the work here, and workers are continually pleading for assistance to get bicycles and petro-max lamps to facilitate their ability in the work.

To have to turn down such worthy appeals continuously for lack of ability to help, is heart-breaking to say the least. WE KNOW, there are those who WOULD HELP, IF THEY COULD, and we know there are those who COULD HELP, IF THEY WOULD! Are there those who, CAN HELP *AND WILL*? The total baptized in this area to date is OVER 2950. We continue to press on and PRAY THAT GOD WILL SEND US HELP! YOURS IN CHRIST, J. A. and Eva Johnson.

P. S. Please state that ALL MONIES should be sent via "Arthur H. Beamish," Ste 320, 81 Roslyn Road, Winnipeg 13, Manitoba, Canada, in U.S.A. via "Sunset" Church of Christ, 2442 W. Jefferson Blvd. DALLAS, TEXAS, 75211.

—J. A. and Eva Johnson

SHILLONG, INDIA

A number of young College students from other parts of India have been converted at Laitumhkrah where Ray McMillan lives. Many have gone back to their native states. One recently died. A Gospel meeting by Donald Perry ended with no conversions but a a few days later a young Hindu came to be baptized. "He will prcbably be rejected by his own people." Two college students were baptized on August 29th.

Ray McMillan would like to make a trip to other parts of India and Pakistan if finances can be arranged. He would visit and help out at some of the churches. He has a very heavy schedule with school teaching from 9-4 and visiting from 6:30-8:30 besides publishing and circulating literature.

At Mawlai, Donald Perry gave his first sermon in the Khasi tongue in August. A man from Umphowind was restored and one baptized during the month. The man baptized will be the first member at this place who is able to read. Two college students were baptized on August 22.

David Hallett went to Gauhati to visit a manager of a restaurant and bus station who had been taking correspondence studies. He had been a Hindu until 1963. David baptized him. Even before this he had been advertising at his own expense to teach others. He plans to continue the ads and to break bread by himself until he can convert others in the city. He speaks six languages. David now has 1674 enrolled in Correspondence courses and 281 finished.

HERE AND THERE

Swift Current, Sask.: One lady was recently baptized.

FIRST SOD TURNED FOR CHURCH OF CHRIST BUILDING IN DAUPHIN

On Friday afternoon, October 8th, the local congregation of the Church of Christ, held a sod turning ceremony on their property at the corner of River Avenue and Bond Street in Dauphin. The sod turning marked the beginning of construction of their new church building, to be built by Freiheit Construction of Dauphin, with Norman E. Reimer of Winnipeg, as the architect.



The ceremony was participated in by Mayor Andy Newton, representing the town of Dauphin; Mr. A. Freiheit the contractor; Mr. Glen Dods and Mr. L. B. Williams the ministers of the congregation and Mr. William Hart, secretary-treasurer of the church. A number of church members and friends of the congregation assembled to witness this historic event.

The new building will be completed approximately by March 31, 1966 and will cost some $85,000.00 including furnishings and property.

The first sods were turned by Mayor Andy Newton, Mr. Freiheit and Mr. Glen Dods. The gold coloured shovel used by Mr. Dods was then presented to Mrs. L. P. Johnson in appreciation for her faithful efforts on behalf of the Church of Christ in Dauphin. She was the first member of the church here, having moved to Dauphin in 1946.

The congregation are very happy on this the beginning of the building of their place of worship and extend a warm invitation to the people of this area to join with them for worship whenever possible.



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LEADERSHIP FORUM

There is a continuing need for the development of Church leadership, widely recognized by most brethren. The establishment and reawakening of so many congregations in Ontario has magnified this need. We are very conscious of this in the local congregation at Barrie, and we believe that the Spirit has led to a step in response to this need.

Some very able brethren have responded to our call to form a forum faculty for a study of Church leadership with mission emphasis. Conducting workshops will be Geoffrey H. Ellis, President of Great Lakes Christian College; George Snure, Minister of East Frayser Church, Memphis, Tennessee, and announced leader of Exodus-to-Toronto group; Ray Frizzell, Jr., Minister of Park Street Church, Bowling Green, Kentucky, which congregation fully supports this writer; and Carl Phagan, Minister of Mission in the West Islip, New York, Church. Delivering principle addresses will be Dwain Evans, Leader of Bay Shore Exodus, and a Minister of the West Islip Congregation; and Ira Y. Rice, Jr., long-time missionary to the Far East, now studying Mandarin at Yale University.

Special presentations will be made by Kenneth A. Galloway, Bible student and teacher from the Taylor Blvd. Church in Louisville, Kentucky; and Nelson J. Brickell, Internationally known speaker and instructor for Dale Carnegie. (Barrie businessmen will be invited to join men attending the Forum for Breakfast with Bricknell Friday morning, and everyone is invited to a supper on Thursday evening, with bro. Bricknell as the after dinner speaker).

We believe you will consider it worthwhile to take the day off from work on Friday so as to not miss any of the programme. We have arranged to borrow another Church building close to ours so as to have an expanded schedule. The auditorium of the Steele Street Public School will be used for the evening sessions.

A Mission Emphasis in all Church Leadership — In the Eldership, the Pulpit, the Business Meeting and the Classroom — will be a major consideration in this Forum. Generous opportunities will be provided for discussions, both panel and general. Owing to the nature of the programme and the very valuable addresses on Sunday, we are this time encouraging you to spend that day with us too, if possible.

—L. Wesley Jones

HERE AND THERE

Victoria, B.C.: The old meeting-house has been sold and the new building is progressing well. The purchaser of the old building took possession at the end of September.

Nanaimo, B.C.: V.B.S. this summer averaged 142 with a high of 147 and netted good contacts and increased Bible classes.

HAS THE HARVEST PAST?

by Sam Tumlinson
Salmon Arm, B.C.

In Jeremiah 8:20, the prophet is weeping over the sinful condition of God's people. He says, "The harvest is past, the summer is ended and we are not saved."

During this time of the year we know that, physically speaking, the harvest is past. Crops have been gathered and stored away for the winter months ahead. But spiritually speaking, has the harvest for men's souls past? Of course we have no way of knowing when the Lord may return, but if by His grace he permits us to continue living, I believe that there is a great harvest of souls to be made in Canada in the future.

When will this harvest be ripe? "Put in the sickle, for the harvest *is* ripe" (Joel 3:13). "— I tell you lift up your eyes, and see how the fields are *already* white for harvest" (John 4:35). Brethren, *now* is the time for winning souls to Christ! Never before has there been a greater opportunity to do so.

But someone might say," The harvest is plentiful, but the laborers are few" (Mt. 9:37). This statement is true, but it should not hinder our progress. Paul said, about thirty years after the Church was established, that the Gospel had been preached to the whole creation. Someone has said that when we brood over our problems it always insures a perfect hatch. Thus if we do little ourselves because of worry over what needs to be done, men's souls will be lost. The answer to this problem is found in the next verse: "Pray therefore the Lord of Harvest to send out laborers unto his harvest." We need to pray for more workers and work for more prayers among Christians. There is also a great work to be done in further developing and encouraging those workers who are already here.

With the help and grace of the Lord, there will be a great influx of Christian families to the Okanagan Valley of British Columbia during the next few years to help evangelize that area. This can and will happen all over Canada when we realize that the harvest *is* ripe. The time to further evangelize Canada is RIGHT NOW!!

HERE AND THERE

Ajax, Ont.: On October 17, a lady who had been studying in cottage meeting was baptized.

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ANNUAL MEETING

OMAGH BIBLE SCHOOL CORPORATION

CHURCH OF CHRIST BUILDING, OMAGH, ONTARIO

Saturday, November 20, at 7 p.m.

Agenda for the Meeting

1. Minutes of 1963 Annual Meeting
2. Financial Statement
3. Auditor's Report
4. President's Message
5. Committee Reports and Directors' Reports
6. New Business
7. Results of Election
8. Appointment of President
9. Appointment of Auditor
10. Adjournment

REFRESHMENTS AND FELLOWSHIP

Memberships may be paid at this meeting, $2.00 per person

COME AND HELP US ENLARGE OMAGH CAMP

SUCCESSFUL YEAR AT OMAGH CAMP

It is my pleasure to have another opportunity to report to you about Omagh Camp. In our report of last year we expressed our desire to see a more successful camp in 1965 and God has blessed us favourably with a much more successful camp this year. Will you pray and work with us in making the 1966 camp even better.

During the regular camp Bro. Ron Zavitz of Ottawa served as Director and Sis. Mary Zavitz served as Girl's supervisor etc., etc.. We thank them again for a good job done in excellent manner.

NOTICE: Ron has accepted the position of director for "1966."

The counsellors arrived at camp on Thursday for a pre-camp counsellor-training and planning session. I am asking the editors to place an article in the Christian Youth section listing those who served as counsellors this year. They are to be commended for their leadership.

The campers were privileged to attend classes each morning and were taught by capable teachers in the persons of: Ed Bryant, James Carter, Dean Clutter, Max Craddock, David Johnson, Louis Pauls, Mildred Glover and Evelyn Perry. The effects of their teaching will be long lasting I am sure.

Sister Crystal Cook served as craft teacher for the camp. She conducted classes each day in which the campers were able to make various crafts.

Camp is never complete without some cuts, bruises, colds, headaches, homesickness and broken bones. This year different people were on hand at different times to c a r e for the sick a n d wounded. Sister Barbara Sullivan served as nurse for the first two weeks; Sister Ellen Weston for the third week and Sister Grace Chan for the fourth week and Sister Evelyn Perry assisted for part-time.

Our appreciation is extended to a long list of gracious ladies who took care of the kitchen duties. Sister Jean McDuffe once again acted as head cook and was assisted by a staff of 15 ladies. This was a notable improvement over last year's operation.

The number of camper weeks increased by approximately 20% over last year with a total of 297 camper weeks. Pre-registration was a definite help to the success of the camp. Last year we set a goal of 320 for 1965. Let us aim for a goal of at least 400 for 1966. Bro Ron Zavitz will appreciate that many and more.

During the regular session of camp 12 young people confessed their faith in Christ and were baptized into his body. We sincerely hope that these babes in Christ will hold fast to the truth and be encouraged by their brethren at home.

The Mary Wiper Trophy was won by Steven Major of Florence, Kentucky and Brenda Wills of Jordan, Ontario. They were the outstanding campers for the Senior and Junior periods respectively. Other award winners were Linda Perry, Wendy Bruce, Elaine Cox and Donnie Smith.

The campers selected names for cabins and these will appear on the cabins for the 1966 camp. They are names such as Comets, Mustangs, Spartans, Trojans, Twilighters, Star Dusters, Moonsters, Fire Flies, Sundowners and Shadows.

Bro. Ralph Perry was Director of Fellowship Week again this year and planned a good week which was enjoyed by far too few pecple. The attendance didn't do justice to the planning that was done. This is an excellent week of fellowship and I'm sure you would enjoy it. Why not plan to attend in 1966 when Ralph will once again have a good program planned.

A wonderful group of young people gathered at the camp for Labour Day weekend. Bro. Marvin MacDonald acted as Director of the program and worked with Bro. Max Craddock. The young people got a bit "stuck-up" on Saturady evening at the Taffy-pull.

Plan to attend the Annual Meeting and hear some of the proposals for the future success of Omagh Camp.

This report is respectfully submitted on behalf of the Directors of Omagh Bible School Corporation who wish to thank each person who ccntributed in any way to the camp this year.

—Charles A. Cook, president.

CRESTON, B.C.

The first week of August we had a very successful Bible Camp at Kootenay Lake. Permanent name chosen is "Swan Valley Bible Camp". A frame building 20 by 40 was built with a kitchen at one end, the other part for assemblies and dining. This year we had a number of families with young children, and they stayed in tents. Most of the free time was spent swimming, boating or fishing, but one afternoon all the cars were used to take a trip across the lake on the ferry. Another day folks visited the "Haunted Shack", a tourist attraction near the camp. Classes were held outside when weather permitted. Bro. LeRoy Farris of the Sunset School was our preacher, and we hope he and his family can be with us next year.

At the present time the church here plans to start the basement for the new meeting house. It is to be by contract, and will leave us with about $1500.00 to carry on with for a building 30 by 60. Present property can be sold later to add to the fund. At this time the church has no work program planned.

—George A. Clarke
Box 532, Creston, B.C.

GLCC CHORUS ON RADIO AND TV

Plans are being completed for the GLCC chorus to visit Barrie, on November 20 and 21. On that Saturday they will put a television programme on video tape which will be seen on channel three, Nov. 21, at 12.30, in the noon hour. A radio programme will also be recorded. The two productions will replace regular Herald of Truth TV and Christ For the World Radio from Barrie stations.

The congregation in Barrie is looking forward to hosting the chorus and also presenting them to the community in sacred and secular concerts.

OUR DEPARTED

BELL

Sister Eva Christina Bell, wife of Brother Skip Bell, Moose Jaw, passed away at the Providence Hospital in Moose Jaw on Aug. 30, at the age of 80 years, 9 months and 5 days. She was born in Grey county Ontario and moved with her husband to Shamrock in the early '20s where they farmed till retiring to Moose Jaw about 1955. Sister Bell is survived by three sons; Elford and Walter of Shamrock, and William of Weyburn, and one daughter Betty (Jacobs) of Swift Current, and thirteen grandchildren. Also surviving are her brothers and sisters.

Sister Bell truly carried a light with her when she moved west to a community where there was no church. Through her influence all of her children and her husband as well as her sister-in-law and her four children obeyed the Gospel and the church still carries on near where they lived for so many years. Sister Bell was the very essence of hospitality and many gospel preachers have enjoyed that hospitality. She was always interested and active in trying to teach the Gospel to others, and many Christians came to her for advice and encouragement in living the Christian life. It can be truly said, 'A great woman has passed on'.

The writer was privileged to speak a few words of encouragement to brethren and neighbors as we laid her to rest.

—Wilfred Orr

* * *

POPE

After several months of ill health, the spirit of Sister Janet Pope left the frail habitation of clay and entered into the promised rest. She was seventy-nine years old. Born at Ice Lake, she spent her early days in this community; and was married to Thomas Pope in 1910. He predeceased her in 1941. There were three children, two sons and one daughter; all remain to mourn her passing. She also leaves four brothers and three sisters.

In spite of her frail condition for many months, Sister Pope has been entertaining to visit with, and a spiritual encouragement. She has attended the meetings of the church at Ice Lake when health conditions allowed her to travel.

The writer spoke words of comfort to the bereaved; giving attention to the words of Paul: the sting of death is sin.

The remains were layed to rest in the Gordon Cemetery to wait the call on judgment morn.

—Bethel W. Bailey

* * *

WEIR

Word has just been received, that Merlyn Weir of the McNabb St. congregation in the Soo was killed in a car accident Sunday morning, Oct. 17. Indeed it is tragic when a father is called home with family responsibilities left behind; but life is only a vapor. When the mist has rolled in splendor, and we stand in the presence of God; only then will the dark things be made plain. He leave to mourn his passing, a wife, and three children. Details will appear in a later issue of the Gospel Herald.

—Bethel W. Bailey

(Continued from page 10)

HERE AND THERE

bership in late August. **Wesley Jones** holds a meeting at **Osborne St.** Nov. 6-12. Tentative dates for a meeting by **Bill Williams** of **Dauphin** at **Windsor Park** are Nov. 28 - Dec. 5.

Saskatoon, Sask.: One was baptized on September 2. 125 different students attended the 10 day V.B.S. Aug. 2-13 which averaged 72 students per day. 23 people moved away from this church this summer but 15 others have moved in. Effort is being made to obtain **Lynn Anderson of Kelowna, B.C.** for a meeting in early November, and also to have **Walter Moes of Edmonton** help with home studies for six months.

Western Christian College: The annual lectureship with **Harry Speck** of **Abilene** as speaker was October 8-11. We understand that the enrollment is 88.

Biggar, Sask.: September 26th through October 2nd a group of preachers canvassed the town (pop. 3,000), arranging home studies, conducting a gospel meeting with Bro. **James Williams**, being the speaker. In this effort several studies were held on the spot and some 45 to be held in the future. Our plan will be to continue this effort, March 10 through 16th. **Brother Wilfred Orr** being the speaker. I have been asked to act as the director.

If you can help personally or financially, kindly write to: **Allen Jacobs, Swift Current, Sask.**

Medicine Hat, Alta.: Bro. Wes Stuckey passed away in the hospital very suddenly and unexpectedly. He had been confined to the hospital three times in the last year but attended church services when not prevented.

We are having **Wilfred Orr** in a series of meeting **Oct. 17-24.**

Edmonton, Alta.: One was baptized on Sept. 22. **Edmonton** brethren are carrying on the work of preaching at **Westlock. Bill Hatcher** of the **Sunset School of Preaching, Lubbock, Texas** held a meeting Oct. 3-6.

North Battleford, Sask.: A V.B.S. was held August 8-15 with **L. D. McCoy** speaking each evening.

GLEANINGS

(Continued from page 15)

with the church in Rome. He will be supported by the Memorial Drive church in Tulsa, Oklahoma, where he has preached for the past three years. He plans to work with another Tulsa missionary, Brother Earl Edwards, who is now on his second tour of duty in that country, supported by the Brookside church, Tulsa.

VIETNAM

Four new workers have arrived in Saigon to assist in mission work in the war-torn country of Vietnam. They are Lynn Slocum, Beloit, Kan.; Gene Conner, Little Rock, Ark., and Mr. and Mrs. Leonard Blake, Valparaiso, Indiana. This brings to seven the number of full-time missionaries and teachers there. In addition, 12 Vietnamese are working fulltime in teaching, preaching and translating.

ADVERTISING RATES

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"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., 345 Grove E. 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office. Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver) 7679 Salisbury St., S. Burnaby, B.C., Sun. 10:30 and 11:15 a.m., 7:00 p.m. Thurs. 7:30 p.m. E. P. Lake, ev. Ph. 521-1102. M. J. Hope, sec. 758 Montana Rd., Richmond, B.C. 227-8512.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. SH5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 689 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FORT WILLIAM - PORT ARTHUR
Edward St. at Redwood, Fort William, 10, 11 a.m., 7 p.m. Sundays. Tuesdays, 7:30 p.m., at 76 Lyle St., Port Arthur. Roy D. Merritt, 344-1256.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Wed. 7:30 p.m., Bible Study. Sec. A. T. Purcell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331. Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 2145 Bellwood Ave., Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St.

E. 27th and Fennel Ave. (Mount Hamilton) 9:45, 11 a.m., 7 p.m. Sun., 8 p.m. Tues. Keith Wallace, 356 Arden Cres., Burlington. David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Thurs. 7:30 p.m. at Baysville. J. Skinner, Huntsville or, John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-118

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m., Thurs. 7:00 p.m. Harry Jacques, sec. ph.546-0838 or 542-5027.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg, 5 miles E. of Village, 10:30 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Henry Meakes, sec.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Roy Clarkson, sec., Box 382, PL. 693-1018 sec.

NANAIMO, B.C.
1780 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Mail to M. J. Knutson, C/O Box 65, M. J. Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Jerry Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10, 11 a.m., 8 p.m., in homes Thurs., 8:30 p.m., Fri. 7:30 p.m. L. Fort, ev, 241 King's Court, Ph. 878-3555 Milton. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PETERBOROUGH, Ontario
Cangeco Bldg. 1054 Monaghan Rd. Sun. 10, 11 a.m., 6:30 p.m. Tues. 7:30 p.m. Gordon Dennis, ev. Box 441, ph. 745-5171.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m. 11:15 a.m., 7:30 p.m., Thurs. 7:30 p.m. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7:30 p.m. Wed., Sheldon Perry, sec., 2417 Montague St.; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m., Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
I.O.O.F. Hall, 547 Howey Dr. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

1708 Bayview Ave., 1 block S. of Eglinton. 10:00, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Wednesday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, 489-3869. Floyd Lord, ev. 489-7751.

West Toronto: Sun. 9:45, 11:00 a.m. Wed. 8:00 p.m., 62 Fern Ave; Sun 7:00 p.m., Maplewood Ave. at Vaughn Rd. Russell E. Peckham, sec. 3 Brant Ave., Port Credit CR8-2695. Evs: Troy R. Warren, 741-7789; Blenus Wright, 694-2482; Warren Lewis, 694-7352.

47 Harding Ave., Toronto 15, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
1620 Fernwood Ave., 11 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill - Cross Rd., phone 9-3743, J. Hawkins, ev.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
Oddfellow's Hall, 10, 11 a.m., 7 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, Harry Cosby, R. 1 St. Ann's.

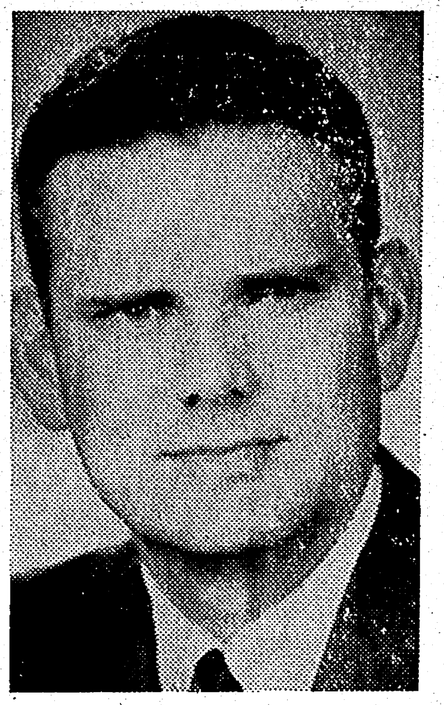
WEYBURN, Saskatchewan
Church Blg. Corner 10th and Bison, Also at Roger's Chapel — W.C.C. — Airport, 10, 10:45 A.M. and 7 P.M. Sundays. Roger's Chapel Only 8 P.M. Wednesday. Sec. E. D. Wieb., Ev. C. W. Brazle, North Weyburn, Sask. Ph. 842-2132 and 842-5154.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

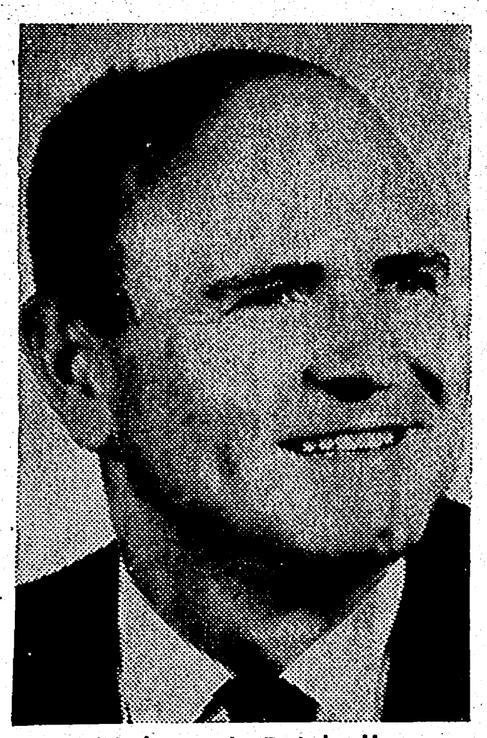
WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1336 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount at Cottonwood. Sun., 9:45 a.m., 11a.m., 7 p.m.; Wed. 7:30 p.m.; Bill Williams, Ev., Glynn Griffin, sec.



Dwain Evans
West Islip, N.Y.



Nelson J. Brickell
Memphis, Tenn.



Ira Y. Rice Jr.
Singapore

LEADERSHIP FORUM, NOV. 25 - 28

BUNDLES OF PROGRAMMES WILL BE MAILED TO

CONGREGATIONS OR MAY BE REQUESTED

(See Article Inside)

For More Information Or Reservations

Write Box 460, Barrie



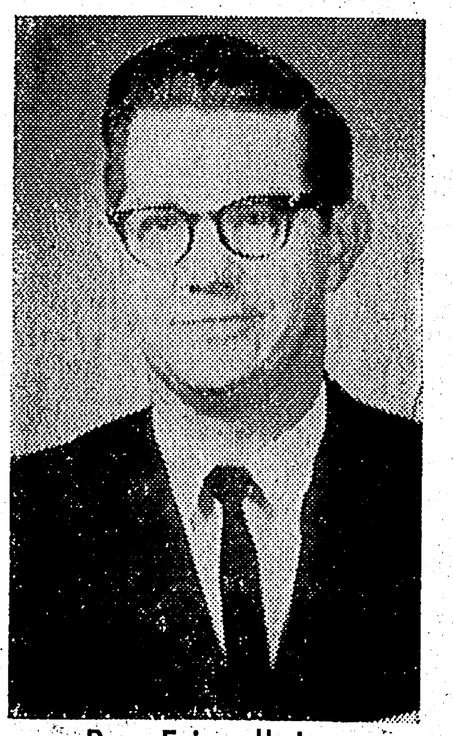
Geoffrey Ellis
Beamsville



Carl Phagan
West Islip, N.Y.



George Snure
Memphis, Tenn.



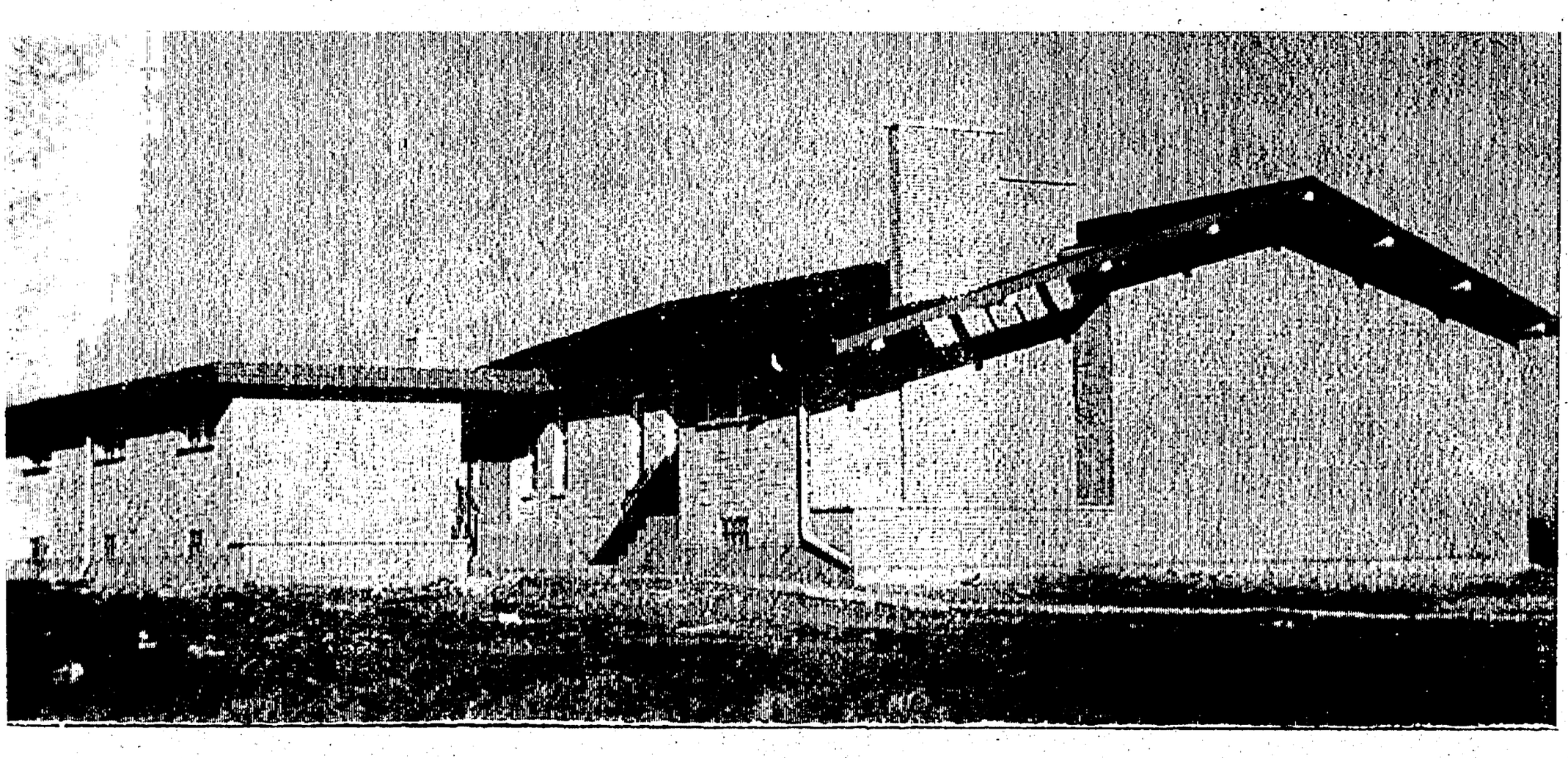
Ray Frizzell Jr.
Bowling Green, Ky.

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

Vol. 31, No. 12 BEAMSVILLE, ONTARIO December, 1965

LAKEHEAD CHURCH OPENS BUILDING



On Lord's Day, November 21, the new building at the Canadian Lakehead was formally opened. The light grey stone structure with the stone laid in a rough shadow-stone pattern, is located on Edward and Redwood Streets, Fort William. The auditorium will seat about 220, with seating for about 170 presently installed. Nine classrooms, a nursery, a study and the auditorium are on the main floor. The building has a full basement although only part of this will be utilized at present. Part of the basement does not have its cement floor as yet.

Bro. Michael Bachuk of Hamilton, Ontario, was the builder. He did a tremendous job of providing about 10,000 feet of floor space for a little over $52,000 including funiture. This has saved the congregation thousands of dollars and has enabled it to move into a building which will be adequate for years to come. In addition to the cost of the building itself, $5000 was spent on a two-acre lot situated on a new expressway between the two cities at the Lakehead. Of this sum there is an indebtedness to the bank for $3,500.

The Hillcrest congregation in Abilene, Texas, has been of tremendous assistance. They sold bonds in Abilene to finance the building and commited themselves to an outright gift of $18,000 over a three year period. Words cannot express the gratitude of the Lakehead congregation for this generosity.

A debt of gratitude is also felt to all others who have assisted. A considerable number of Canadian brethren have contributed financial help or labour in this building effort.

Bro. Murray Hammond of the Osborne Street congregation in Winnipeg was the speaker for a four-day evangelistic meeting following the formal opening.

There were three baptisms at the Lakehead during the month before the formal opening of the building. Two of these were people contacted at the booth in the Lakehead Exhibition display.

Roy Merritt

ON MAKING PEACE WITH GOD

Troy R. Warren,, Toronto

"WE PRAY YOU IN CHRIST'S STEAD, BE YE RECONCILED TO GOD." II Corinthians 5:20. Paul here is making plain the Christian's responsibility to tell others to make peace with God. Not, as we might suppose, that God is to make peace with us, but that men should be reconciled to God'. The inference is that men have brought about the problem of being at war with God, and that God has done his part by sending Jesus into the world. Now, therefore, the obligation is upon mankind. Make peace with God; be reconciled to him!

But why? Why is it neccesary for man to make peace with God? What has man done that is so terrible? These questions deserve an answer from God's Word.

Separation

Isaiah told Israel of old why they were separated from God. "BEHOLD, JEHOVAH'S HAND IS NOT SHORTENED, THAT IT CANNOT SAVE; NEITHER HIS EAR HEAVY THAT IT CANNOT HEAR: BUT YOUR INQUITIES HAVE SEPARATED BETWEEN YOU AND YOUR GOD, AND YOUR SINS HAVE HID HIS FACE FROM YOU, SO THAT HE WILL NOT HEAR." Isaiah 59:2.

The God of heaven is a God of justice, and he will not tolerate sin. He will walk with a person who is not a sinner, but those who sin separate themselves from Him. The problem is that All have sinned. "THERE IS NONE RIGHTEOUS, NO NOT ONE." Rom. 3:9. "FOR ALL HAVE SINNED AND FALL SHORT OF THE GLORY OF GOD." Romans 3:23. Because of having been imperfect, all men have separated themselves from God, and there are none who do not need to be reconciled to Him.

Good Men

Everyone knows some good men whom they have even watched closely, almost trying to detect some imperfection, and yet finding none. What about these people? Do they need to be reconciled to God? Paul answered this by saying, "There is none righteous, no, not one."

No Longer In Sin

Some have lived very sordid lives in the past, but have seen the error of their way, and now live a life of respectability and honesty. Others were only moderately involved in sin, and have turned to the better life. What is their position now in God's sight?

The lack of sin now present does not remove the guilt of past sins. Some people comfort themselves by saying that they no longer sin as they once did, but while this is admirable and good, it is not the complete answer to the problem.

"NOT BY WORKS DONE IN RIGHTEOUSNESS, WHICH WE DID, BUT ACCORDING TO HIS MERCY HE SAVED US, THROUGH THE WASHING OR REGENERATION AND THE RENEWING OF THE HOLY SPIRIT." Titus 3:5. We are not able to be 'good' enough to save ourselves. It is by grace and according to God's mercy, and through a process of renewal known as regeneration or rebirth. This rebirth includes a washing and a work of the Holy Spirit. It is as Jesus explained in John 3:5 - "EXCEPT ONE BE BORN OF WATER AND THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD."

Any person who has overcome a large problem of habitual sin is to be congratulated, but he should seek to overcome the eternal result of his sins by seeking to find the way to apply the blood of Christ to his soul.

The Way, The Truth, and The Life

"JESUS SAITH UNTO HIM, I AM THE WAY, AND THE TRUTH, AND THE LIFE: NO ONE COMETH UNTO THE FATHER BUT BY ME." John 14:6.

Taught of God

"NO MAN CAN COME TO ME, EXCEPT THE FATHER THAT SENT ME DRAW HIM: AND I WILL RAISE HIM UP IN THE LAST DAY. IT IS WRITTEN IN THE PROPHETS, AND THEY SHALL ALL BE TAUGHT OF GOD. EVERY ONE THAT HATH HEARD FROM THE FATHER AND HATH LEARNED, COMETH UNTO ME." John 6:44,45. Study God's word for your self! Then make peace with Him!

'RESPONSE' TO THE 'INVITATION'

We have recently seen a number of articles about responses, numbers and the significance of restorations. It is charged that the numbers of those coming forward are being reported for numbers' sake and that response to the invitation does not have the good solid importance that it once did.

The "invitation" song is not commanded, neither is there a New Testament example. If we are to justify it by Scripture we will have to reach into that no-man's land of "necessary inference." I think most of us would rather leave it in the realm of human judgment. As such, we should treat it with reference to the age of the great revivals in which it was invented. There are other ways of inviting people to Christ — some of them far more effective. Once we come to this conclusion we will quit treating the "invitation" song as a "sacred cow" and become more objective.

By the same reasoning we can arrive at some other important conclusions: why invite just those who want to be baptized, and those who have been "overtaken in a fault?" Sometimes there is very poor logic in this. We preach for thirty or forty minutes on giving and then invite people to be baptized. Assuming we have taught the audience something about giving, why not invite them to give? If our lesson has been on the cross, why not invite them to take the Lord's supper?

Re-Committment

If the sermon is planned on the cost of discipleship, why not plan to invite the audience to commit or re-commit themselves to Christ? Is not the Christian life a series of committments?

We have recently thrilled to see dedicated Christians, elders, experienced preachers, effective evan-

(Continued on page 7)

WHAT IS A CHRISTIAN?

Donald R. Givens, Coalinga, Calif.

Actually what is a Christian? What makes one a Christian? How can one identify a Christian? These are important questions we desire to answer from God's Holy Word in this short article. After we have seen clearly what a Christian is, a following article will give reasons for becoming a Christian.

The word "Christian" is used extensively in our present age. It is applied to many things; we speak of a "Christian nation," a "Christian people," a "Christian idea." Is this actually the proper usage of the term? If one looks at how the New Testament uses the word "Christian" he will find that it is always used as a noun and never as an adjective. Christian is found three times in the New Testament. In Acts 11:26; "and that disciples were called *Christians* first in Antioch." Again it is found in Acts 26.28; "And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a *Christian.*" And the word is found for the third and last time in I Peter 4:16; "but if a *man* suffer as a Christian, let him not be ashamed; but let him glorify God in this *name.*" Yes, the word Christian is a *name*. But a name for what or whom? for the disciples of the Lord, those who obey him, as shown by the above verses. Now, do we have a right to use the term "Christian" in any other way than that used by the inspired writers of the New Testament?

Now that we have seen that only the followers of Christ and the doers of His will can be called Christians, may we see exactly what a Christian is.

First, the REDEMPTION of an individual makes him a Christian. Redemption means a "ransom, rescue, release or deliverance." The Christian has been ransomed, rescued, released and delivered from the darkness of sin. As a prisoner released from the confines of his jail-cell, so the Christian has been released from the pits of iniquity. But remember that a released convict can *again* commit a crime and be put right back into the jail-cell. So may the child of God fall from grace and go back into sin. I Cor. 10:12 and Galatians 5:4 and many passages prove this.

We can read a vivid description of the redemption of the Christian in I Peter 1:13-25. In these verses we see that he is a child of obedience. He respects and obeys the voice of God in every walk of life. The Christian puts away his opinions and follows unhesitatingly the commands of Jehovah. The Christian is *holy* in all manner of living. He lives by a high standard which is the inspired Word of God. He leaves the things of the fleshly world because he has been redeemed by the blood of Jesus Christ. The soul of the child of God has been purified and he should keep it entirely free from all the taints of of the sinful world.

In the second place, the CONSECRATION of an individual identifies him as a Christian. I Peter 2:1-10 explains to what the Christian is dedicated. ALL hypocrisy, guile, envies and evil-speakings are put away. That is, they are mortified or destroyed completely from the life of the redeemed. The child of God does not in any way participate, desire or condone these vices. On the positive side - he certainly does desire or long for the spiritual milk of the Word. He *hungers* and *thirsts* for the instruction from Jehovah. Anyone who has no desire to GROW spiritually, is certainly not Christ-like. The Christian is heard reading and studying the Bible; he is heard praying daily and he is seen walking continually in paths of righteousness. His feet are never found in the place of sinners, and he is never ashamed to stand up for Jesus though the whole world may be against him.

Our whole life is devoted to the service of God if we are true Christians. EVERYTHING we do — is with God uppermost in our mind and first in our considerations. Every chance or opportunity the Christian has to glorify God — he does exactly that. He refrains as entirely as humanly possible, from ever casting shame or reproach on the Holy Name of Jehovah the Almighty God.

The Christian is a *redeemed* and a *consecrated* individual. Why should anyone not want to become and remain a Christian? We can be redeemed and cleansed exactly as they were in the New Testament period. They became Christians then, and we can too by doing the very same thing. BUT only if we perform the SAME acts as they did. We cannot do something different today than the first Christians did — and still expect to become Christians as they were. We today should and must do the very same thing as the three-thousand did on Pentecost day. Believe, repent, and be buried in baptism and continue stedfastly in the apostle's teaching, breaking of bread and prayers. Read Acts the second chapter and see how they became children of God, read how Paul became one and read all of the conversions in the book of Acts and then become a Christian in the SAME way that they did. Remember, if you do something different than they did — you will be something different than they were. Whenever and wherever the Word of God (seed) is planted . . . it will produce Christians, and only Christians. Just as apple seed can never produce oranges, the Word of God when planted in the hearts of individuals, shall never produce sectarians — but only Christians.

My friend, if you desire to be a child of God, born anew into the Kingdom of our Saviour — then do exactly as those individuals did in the early days of the church.

If a millionaire, such as Rockefeller, were to come personally up to you and say, "He that believeth and is baptised will receive from me one-million-dollars," . . . what would you do? Honestly, what acts would you perform in order to obtain that vast sum? Would you claim that belief was enough, and then ask for your $1,000,000? Do you think for a moment that you would get it? Then, why do this when it comes to the saving of your precious soul? Why not obey

(Continued on page 7)

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LESSONS FROM DEMONSTRATIONS



Shocking demonstrations have been conducted in the last few months which have made thinking people wonder what is wrong with society. Marches, sit-ins, stonings of representative buildings and open violence have flared up in a wide variety of places. These are symptomatic of a great unrest.

Recently two young Americans, one a Quaker and one a Roman Catholic, burned themselves as a protest against participation in Viet Nam. Earlier some Buddhists had set the example in this horrible method of making a protest. This is the ultimate in demonstration for a cause to which any individual can attain. Paul uses this form of death, although not self-inflected, to picture the ultimate in sacrifice (1 Cor. 13:3). Revolting, horrible, gruesome, though it may be, such self-immolation focuses attention on the problem that concerns the demonstrator.

We do not endorse the bulk of this present wave of demonstrations. Too often they represent an infringement on human rights even when crying out for recognition of freedom and equality for all. It seems that communism has been successful in infiltrating the ranks of the various organizations which have a leading part in the protests. Well-meaning people are used cunningly as dupes to further chaos and anarchy while crying liberty.

One great lesson stands out in a survey of the forces behind these demonstrations. These people *care* and *care deeply*. They are not content to be mere attendants or spectators. Nothing short of participation and action will suffice. If this brings sacrifice, then sacrifice will be accepted.

Christianity was meant to be characterized by demonstration. Not the violent, shouting, jostling and stone-throwing type was intended, but a quiet repetition of great convictions, aims and hopes. These were to be accompanied by a demonstration of these ideals in transformed lives.

The Author of our faith summed this up beautifully with word pictures: "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:14-16).

The Christian in the earliest days of the church could even resort to civil disobedience when attempts were made to infringe on God's will. Peter could reply to the demand from the Jerusalem authorities for silence: "We cannot but speak the things which we saw and heard" (Acts 4:20), and again, "We must obey God rather than men (Acts 5:29). Since that time thousands upon thousands of sincere followers of Christ have died with similar expressions upon their lips. This is faith **demonstrated** in a time of testing.

Shaggy-haired, unkept, misled protesters of our era are just a caricature of what noble Christians could be and do in a **demonstration for righteousness**. If the same zeal, energy and concern were put into the battle against corruption, pornography, drunkenness, error and materialism, what a force there would be for a better world. If Christians could and would be concerned enough, their lives could **demonstrate** what Christ can do for men and society. The preserving quality of salt, the enlightening effect of a spiritual lamp and the attractive qualities of the City of God would be noticed and admired by a culture desperately in need of positive values.

Christian, have you **demonstrated** your faith positively and emphatically lately? Are your convictions showing? Are you satisfied with the status quo of a world of sin? Begin now to be a doer and not just a hearer. Be one of those who care enough to act.

—RDM

TEACHING GOD'S WORD

TEACHING EARLY TEENS



David Carruthers
Educational Director,
Church of Christ
Barrie, Ont.

(This is a part of a lesson delivered at Christian Fellowship Week at Omagh 1965)

Why do we teach?

A story is told of a group of Bible class teachers who gathered in the main auditorium of a church building to hear a lecture about being more effective teachers.

As the room became quiet, the speaker for the evening rose up and in a loud and serious voice said, "Why are you teaching?" The auditorium remained quiet as if they expected him to give the answer — he didn't. He continued to stare at them and when he saw he was getting no respense he once again asked the question, "Why are you teaching?"

Finally one small man broke the silence and stated why he was teaching. This led others to repeat and add to his answer. Each time the lecturer would say, "Yes, I think that's part of it."

All during this time the preacher of this group was in deep thought. Finally a grin crossed is face. He was saying to himself that he would let all the other teachers give their answers and then when he thought that they had finished, he would stand and give the correct one.

The answers continued to flow. Each time the teacher of this class would say, "Yes, that's part of it."

Finally, there was complete silence. The preacher stood and commenced to give his detailed answer. When he had finished and felt that the visiting speaker was satisfied — he sat down.

"Yes, that's part of it" — was the reply once again.

This was too much! Everyone now had their ears pricked and their eyes glued on the speaker.

Quietly, but with a firm voice the speaker said, "You and I are teaching because CHRIST IS NOT HERE". How can we expect to be Christ-like of we do not teach? Jesus did other things sometimes. He taught all of the time. He was called a teacher almost constantly, evidently with his approval. He trained his apostles to teach and in Acts we have a record of their teaching throughout the world.

Today, we are supposed to discuss the teaching of the "Early Teens". Before we can do this, we must find out who they are. They are what we call Junior High students, those that take in Grades 7, 8, 9. In large church groups they are known as Intermediates. Their ages are 12, 13 and 14. If this is all we know about them, then we're in trouble. Someone might say — "Oh, I know them better than that! Mary in my class is very quiet, Tom is noisy, John always has his work done, and Jane doesn't pay much attention".

But is this enough? — of course not. This is the first step but it should go much farther than that. Find out the reason why these things are happening. Why is this a troublesome age for the teenager and for teachers and parents.

Much has been said about the characteristics of a good Bible teacher.

We know: 1. A genuine Christian.
2. Knows the Bible
3. Is well prepared.
4. Is enthusiastic

There are two characteristics that I would like to deal with specially. The first is that the Bible teacher teaching your early teens *should* know how to *teach*. If he doesn't, he shouldn't be trying to teach the class. This idea of giving a class to someone to teach in order that the teacher might grow is not good. We would be the first to complain if the School Boards of our cities hired teachers in order that they might become better citizens.

A good Bible class teacher must know how to teach. He may know thoroughly a great body of Christian truth, may know well the pupils their needs and possibilities. He may understand which particular truths the pupils he is to teach need and can use.

—But - if he does not know how to present these truths in such a manner as to enable the pupil to understand them, and if he does not know how to guide them in such a way as to cause them to *feel* and *act* on the basis of truth, he is *not* prepared to teach.

So a teacher must know how to teach — especially teenagers.

The second characteristic is that we as teachers must really know our students. I believe that this problem is THE PROBLEM—when it comes to the "Early Teenagers." We don't understand why they act the way they do because we haven't bothered to try to find an answer. Getting to know them means getting to know their likes and dislikes, their wants and desires, what their parents are like, how they get along in school, etc.

Know your students and half your battle is over. Maybe buy a psychology book. Visit homes, write letters, telephone. We must realize the physical, mental, social and spiritual problems they encounter. A survey was taken one time to find out why teenagers attend Bible classes. Here are the 5 most used answers.

*Why do teenagers attend?

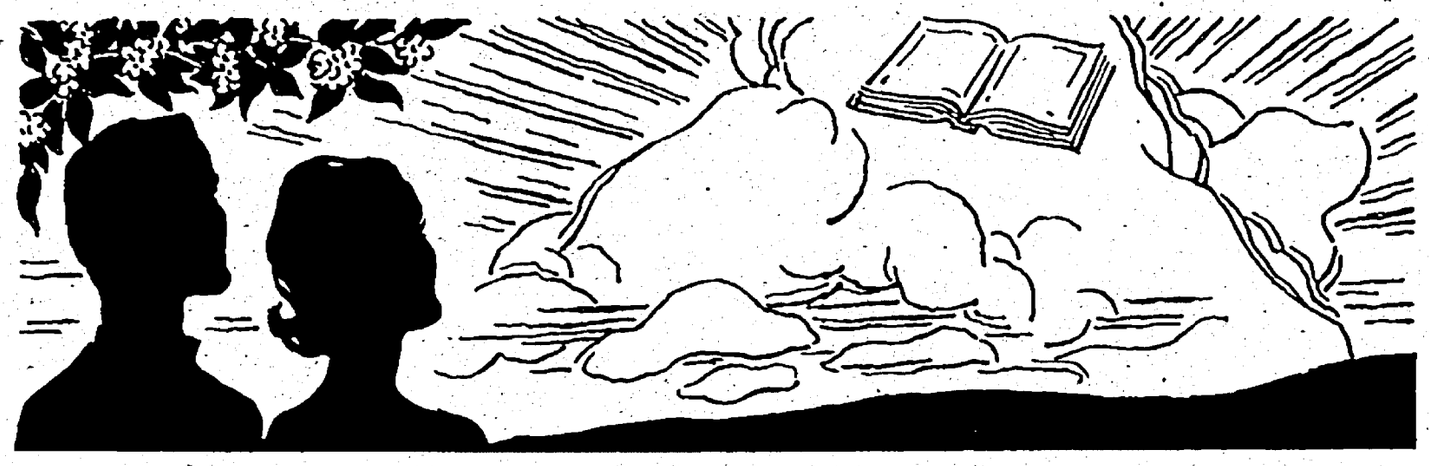
1. Parents take,
2. Habit,
3. Friends there,
4. Learn more about Christ,
5. Like the *teacher*.

A teacher is very important in the church if nothing else he is a drawing card.

To be a teacher in the church *must* mean vastly more than to meet a class of pupils on the Lord's day to ask a few questions, listen to answers and to impart a little in-

(Continued on page 13)

A Page For CHRISTIAN YOUTH



Ray Miller, Editor

THE AGE OF CHALLENGE

Man has always been confronted with challenge. There was a time when the challenge involved sailing in uncharted waters for a new world, all the while being warned by the skeptical that fate would lead them over the edge of a "flat world". Then came the time when the challenge was to leave family and friends and sail for the New World, plant your roots in an untamed land. Later, there was the challenge to strike out from the east and head to the west — land of hardship, heartache, and at the same time, wealth and all the fertile land a man could care for.

Our world, compared with the challenges of the past, may seem a little tame now, but there is no reason in the world why it should! If ever any people lived in the age of challenge it is the people of today, it is you! The challenge of crime has never been greater. The challenge of conquest has never been more real. The challenge of science has never been more spectacular. And the challenge of Christianity has never been more evident than it is at this very moment!

Probably not since the earliest days of Christianity have God's people put on a more concentrated drive to spread simple New Testament Christianity! And it is the young people that are carrying the bulk of the load! Several of your editor's personal acquaintances from days at Great Lakes Christian College are now well trained and fully qualified professional people that have moved to places where the church has just been established, and are serving their Lord effectively. Many of them (and many others that I do not know personally) are teaching in the public schools and lending a godly influence in their communities. Here is a tremendous challenge to all young people who may never go into full time preaching. Go where the church is young, and work HARD to build it up! It won't be a challenge like climbing a mountain, or crossing a desert. . .it will be a greater challenge, and a much more rewarding one! — R.L.M.

OUR TEENAGE WORLD

by Bonita McCready
Knoxville, Tennessee

Our teenage world is adventurous and exciting. We have gay and sad times together. For a teenager, this world is a challenge. We meet new problems. We may have hard problems, but with God's help, we can solve them.

As teenagers, we have many responsibilities. We have not only physical responsibilities, but spiritual responsibilities as well. We are also responsible for the actions that we take.

If a teenager hopes to be a great success in life, he or she must also have a great personality. Our personality means a great deal to us if we wish to have others care for us and to gain good friendships with others.

A teenager is recognized by this world as a person who is always in trouble. Many people say this is a result of just a few teenagers who are insecure and seem to stay in trouble. This should present a challenge to all teenagers.

As teenagers, we should be thankful to all the many people who have encouraged and helped us in this challenging world to live a more pleasing life. We must always look to God for guidance, and through God, we, as teenagers, will be able to face the future, whatever it may be, with a Christian heart and a Christian attitude.

WHAT CHRIST MEANS TO ME AS A CHRISTIAN GIRL

By Carolynne Barnes
Vancouver, B.C.

(Ed. Note: This article comes as the result of an assignment made to the teen-age girls class of the South Burnaby church of Christ. We commend highly the teacher that took the trouble to make such an assignment; and we especially commend our young sister for the fine thoughts presented in her article. It deserves our careful meditation.)

Christ means many things to many people but to me He stands for peace of mind. Everyone has problems which they cannot solve. Some tell psychiatrists but as they are only human and liable to make mistakes this is not the best method to clear up one's problems and achieve peace of mind. But we are fortunate in that having Christ as our mediator our problems will be solved. Christ has lived on earth with people like ourselves and he is capable of giving the best solution. We have at our disposal the best of psychiatrists. In the Bible is promised to us "the peace which passeth all understanding" such as John 14:27 "Peace I leave with you, my peace I give unto you. . ." and John 16:33 "These things I have spoken unto you, that in me ye might have peace. . ."

With Christ to guide us we have nothing to worry about. The world is plagued by doubts and fears such as money matters, a possible hereafter, sin, and their own safety. But as Christians we should be at peace because of all the promises in the Holy Word which can be ours if only we will take advantage of them. Peter says in 1 Peter 5:7 "Cast. . .all your care upon Him for He careth for you." While others are worrying where their next meal

(Continued on page 17)

FIGHTING OBSCENE LITERATURE

Floyd Lord, Toronto

Recently, one of my fellow Gospel preachers, asked me what I thought about nudist magazines being offered for public sale. His question brought to light the problem of all obscene literature available to the general public.

A cursory observation of almost any magazine rack in the neighborhood reveals that obviously obscene literature occupies a great part of the display. It has been made fairly clear by the magazine vendors that they are not going to remove such trash from their stock. Further, they have made clear that they are not willing even to discriminate as to youngsters buying such trash.

What can the Christian do about it? We are concerned about the general public, ourselves, and especially our children. As far as removal of obscene literature from public sales, we are presently in a loosing battle. However, all things are possible for Christ to do. Hence, for now, pray — pray hard and long that morality will prevail in this struggle.

There is more we can do, too. We can provide good literature in our homes. The Bible should occupy a major place in the home, both in use and display. Children ought to be encouraged to take just a few minutes every day, perhaps along with their regular school lessons, to look at their Sunday Bible lessons. Subscribe to such magazines as the TEENAGE CHRISTIAN for your children.

Do you take a "Gospel" paper, such as the GOSPEL HERALD? Do you read it regularly? Do you encourage your children to read the columns regularly provided for their age group? Do you subscribe to other publications by the brethren that provide good wholesome reading on a regular basis?

Every Christian ought to develop the habit of buying and reading good books. There is good healthy literature of a secular nature, such as books of poetry, good prose, etc. We ought to place in our budgets at least an equal amount for books on religious themes, too. There are study books on Biblical fields of archeology, commentaries, etc. There are books of Biblical fiction. Every Christian home ought to have some of these books in it.

We cannot remove trashy literature from public sight, perhaps, but we can see to it that our sights are set far above it!

WHICH WAY ARE WE GOING?

Ray L. Miller, Windsor

One thing this writer has always found enjoyable is the exchange of "church" bulletins. How much people enjoy receiving mine is a matter not too easy to discern; but it is my pleasure to receive a number each week or month from several areas in the United States and Canada. Among other things, one interesting aspect of this intellectual, international swap society of church news and preachers' views is the wide degree of variance in the attitudes of those that publish the bulletins.

It seems our brotherhood is characterized by men with attitudes and moods as wide apart as the "Poles". On the one hand we are told that the church of our Lord is going, glowing, and growing. Reports of successes in Campaigns and Gospel Meetings herald an "extention of the borders"; and at the same time the co-operation and willingness to work on the part of most of the brethren seems to indicate that we are ceasing to be "hoarders" of God's Word. Great things are happening! The church is on the march!

But, lo! other bulletins tell a different story altogether! We are given to believe that our steps are backward, not forward. That a suppression of this digression is all that will save us from certain destruction. Pessimistic prophets are calling out warnings of terrible doom ahead. We are told, "smooth talkers are sowing discord among brethren. The church is headed for disaster!"

Which way are we going? So far as the "fore telling" aspect is concerned, this writer is neither a prophet, nor the son of a prophet. It would seem, however, that progress is the order of the day — though not nearly as much as we would like to see. While there will always be a need for different opinions and attitudes, we wonder if the panic button should be pushed whenever someone has an opinion that does not fit into our mold exactly.

Yes, it's true that according to Peter, God's people are to be "peculiar", but brethren, how is that word to be defined,

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'RESPONSE'

(Continued from page 2)

gelists walk down the aisle during an "invitation" song. Some of them came to commit their lives to mission fields. Some of them came to make committments known only to them and God. But each of them came with a decisive action by which he said, "I am letting more of myself go to the direction of God's Holy Spirit."

A fine preacher here in Ontario recently wrote me, saying we do not have enough people who will act on their good intentions! How true. Coming forward does not necessarily mean that people are going to do more or better. But then coming forward to be baptized does not necessarily mean that one is going to heaven. There must be a beginning point — yea, there must be many beginnings, again and anew. —L. Wesley Jones

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WHAT IS A CHRISTIAN?

(Continued from page 3)

Mark 16:16 and receive the greatest blessing possible — the saving of your soul for all eternity? This far, far, outweighs a million or even a billion dollars! Remember, only children of God, those obedient to His Holy Word, will inherit the mansions in the sky! If you desire to go to heaven — then you desire to become and remain a Christian.

? Your Questions Answered

Questions to be answered on this page should be sent to Keith T. Thompson, Box 403, Beamsville, Ont.

Once a congregation has elders does the congregation then have no further say in the business of the church?

Acts 15:22 reads "Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas." Note the words "with the whole church" in this verse. Obviously the whole church had a part in the deliberations that resulted in this decision.

I would say that wise elders will keep the congregation informed of their activities. They will also consult the members of the congregation to find out its views on any matter. Periodically, it would be wise for the elders to invite all the brethren to a business meeting.

Do elders have the right to make decision independent of the congregation?

Hebrews 13:17 says that the elders "rule" and 1 Peter 5:2 uses the term "oversight" regarding their position in the congregation.

God has given elders the responsibility of governing the church. They must be courageous and faithful in their work. The church is not a democracy in which all of the members have equal vote. Christ is the head. He has ordained that elders rule in the local church.

But elders are not to be tyrants. They must not be dictators or popes. They must not be cruel and heartless. (see 1 Pet. 5:3).

Someone has said "He rules well who serves his people best." Christ said "I am not come to be ministered unto, but to minister." While most people are willing to be led, few will be driven. The good elder will not let his authority go to his head.

LONDON, ONTARIO

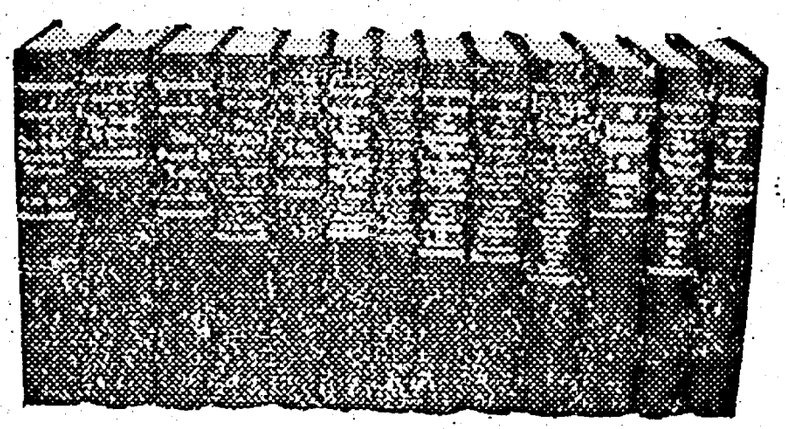
"We reached 138 in Bible school on October 17th. This is an all time high. Our goal of 150 is in sight as we have over 160 now enrolled.

"There were no visible results in our meeting with Dean Clutter of Ottawa preaching. Quite a few good contacts were made and some are seriously considering obeying the gospel.

"Ed Bryant, Larry Fort, Marvin MacDonald, and Louis Pauls assisted in door-to-door work during the first week of the meeting. Wesley and Beverley Jones of Barrie and three "faith corps" workers, Tom and Carolyn Blake and Shirley Campbell, also of Barrie, were here for two days. Most of the work was Bible school and V.B.S. follow-up work. Never before have we been able to do this properly. We are indebted to these folks and the churches from which they come for this excellent assistance.

'We are in desperate need of more teachers and now a classroom addition on our new building. Assistance in securing good employment will be given to anyone seeking to move to London for the Lord. One of our members is a supervisor in the employment office."

—H. Ralph Perry



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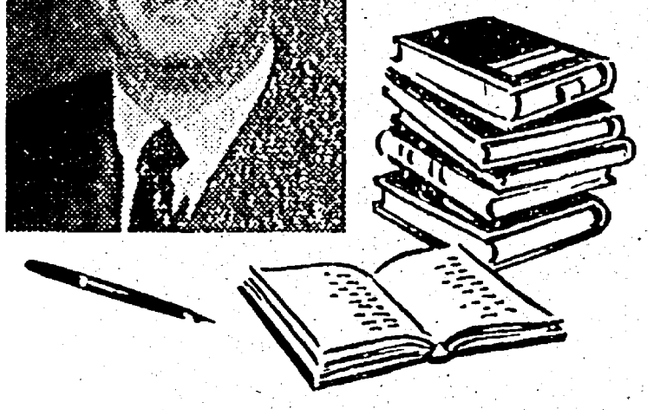
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Book Reviews



Books to be reviewed in this column should be sent to Keith T. Thompson, Box 403, Beamsville, Ont., Canada.

World Aflame by Billy Graham, Doubleday Publishers, 267 pages, $4.75 (Price in Canada).

The November 15 issue of the **United Church Observer** accuses Billy Graham of "waffling". Apparently the editor of that journal had some doubts about Graham's theological position. He thought that Graham had liberal tendencies. But now that **"World Aflame"** is available he can see that its author is a literalist. The United Church editor not only attacks Graham's theology, but his character as well. He writes, "Apparently he has retreated into the literalism of his childhood — he gets more converts that way. More money too!"

In the Introduction author Graham states, "The more I have traveled around the world the more convinced I have become that the Biblical revelation of man, his origin, his present predicament, and his destiny is true. . . . As a Christian, I am under no obligation to attempt to reconcile the Bible's teachings with modern philosophy. Biblical truth does not parallel human opinion of any generation; it usually opposes it! We are to be witnesses, not imitators. The prophets who spoke to their generations for God did not please and conform; they irritated and opposed."

The book reviews the great doctrines of the faith — sin, revelation, redemption, the deity of Jesus, the second coming, the judgment, heaven and hell. We are able to say "Amen" to the basic principles set forth in this book. Unfortunately, we must add a word of dissent. While we generally agree with what Billy Graham says, we find our disagreement with what he doesn't say. Though he goes far in applying Biblical teaching, we fear that he does not go far enough. For instance in the chapter on "The Possibility of the New Man" he stresses the need for the new birth. He quotes verse 7 of John 3 that "Ye must be born again." But he never even refers to verse 5 which shows what is involved in being born again.

You can read this book with profit. But you may find yourself praying that this able man will yet come to declare the whole counsel of God.

The Kingdom of the Cults by Walter R. Martin, Zondervan Publishing House, 443 pages (large and double columns), $5.95 (plus exchange in Canada).

Readers of this column will recall our reviews of several of the previous books by this expert on the cults. This new book is his outstanding work and without doubt the most valuable book available on the cults.

The vast scope of this book can be seen in listing some of its chapter headings — Scaling the Language Barrier. The Psychological Structure of Cultism (a most enlightening chapter). Jehovah's Witnesses and the Watch Tower. Christian Science and New Thought. Mormonism — The Latter Day Saints. Spiritism — The Cult of Antiquity. Swedenborgianism — The Church of the New Jerusalem. Father Divine and the Peace Mission Movement. The Theosophical Society. Zen

(Continued on page 13)

BIBLE QUIZ

II Timothy 2:15; 3:16, 17

The Bible is God's Word. It is the meat and drink of the spiritual life. Christians need to study it daily. These questions will help to indicate something of how effective your study has been.

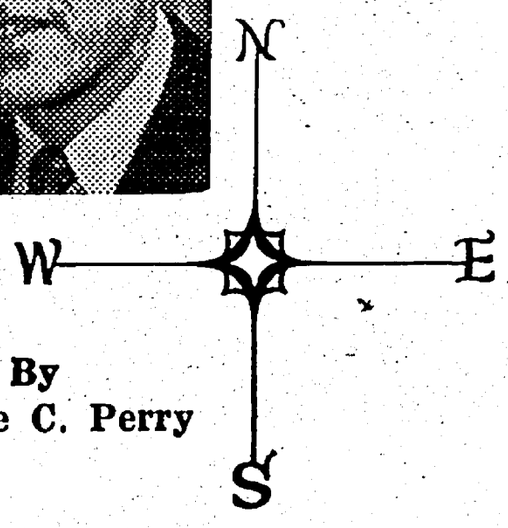
THE BIBLE AND BENEVOLENCE

1. What similar benefit did both Ruth and Jesus and his disciples enjoy under the Mosaic terms of beneficence?
2. True or False: In addition to the Levite, the following groups could share in the tithe: Gentiles (sojourner), widows, orphans.
3. Under Moses' Law, did God place benevolence on a par with obedience?
4. Does Jesus command us to respond to the beggar and the borrower?
5. To whom did Jesus say, "If you will be perfect, go sell that thou hast, and give to the poor, and you will have treasure in heaven"?
6. According to Jesus in Matthew 25: 35-45 what is the very highest honour that can come to a Christian in helping the poor?
7. Complete: "He who has .... let him give to him that has none."
8. The men chosen to administer to the widows' need in the early Jerusalem church in order to free the apostles were not inferior men. Give two of the three qualifications required.
9. What quality is necessary to validate any act of benevolence, according to Paul in I Cor. 13:1?
10. What was the specific object of the weekly giving enjoined by Paul on the Corinthians in I Cor. 16:1-3?

ANSWERS: 1. Ruth, Gleaning grain, Deut. 24:19; Jesus picking grain. 2. True, Deuteronomy 14:28, 29. 3. Yes, Isa. 58: 6-11; Ezek. 18:5-9. 4. Yes, Matt. 5:42. 5. The rich young ruler, Mt. 19:21. 6. The privilege of doing good unto Jesus personally, Mt. 25: 40. 7. Two coats, Lk. 3:11. 8. Honest reputations, full of the Holy Spirit, very wise, Acts 6:3. 9. Love. 10. To help the poor saints at Jerusalem, Cf. Rom. 15:25-27.



HERE AND THERE



By
Eugene C. Perry

Montreal, Que.: Jerry Davidson recently began an English language radio program which is being heard each Saturday over Radio **CHRS** (1090 K.C.) at 8 a.m. Entitled **"Searching the Scriptures"** it is 15 minutes in length.

Quebec City: The church here needs to raise $13,000 to begin a building.

Ottawa, Ont.: One was baptized on October 3rd and one identified. The young people's classes totalled 68 on October 15. **Ralph Perry** of **London** is scheduled to conduct a teacher training program here December 2-5.

Kingston, Ont.: Two were baptized in the meeting preached by **Douglas LaCourse** ending on October 24th.

Peterborough, Ont.: This church is holding a meeting, December 12 to 19 with **C. W. Adams** as speaker, according to the **Ajax** bulletin.

Ajax, Ont.: One family has expressed the desire to return to full service.

Toronto, Ont., Strathmore Blvd.: Three sought restoration during the meeting by **W. Jones** in October. Two have placed membership recently.

Toronto, Ont., West: The new congregation, representing the combination of the former **Fern Ave.** and **Maplewood Ave.** churches, began on November 7th. "The buildings were filled to near capacity both morning and evening and, at the afternoon meeting, progress to date and plans for the future were outlined. A weekly budget of $315 was established. **George Snure** of **Memphis, Tennessee,** who will lead the **Exodus/Toronto** is scheduled to speak in **Toronto** at the morning service on November 28th.

Beamsville, Ont.: W. Jones will be the speaker in a meeting Dec. 5-15.

Jordan, Ont.: One was baptized on October 31.

Niagara Falls, Ont.: Eighty-five have been enrolled in **Bible** Correspondence course. **Ralph Perry** will be the speaker at a **Teachers Fellowship Dinner** on December 11.

Hamilton, Ont., Fennell Ave.: This church has employed a full time secretary who will also do visitation and personal work. According to the **Fennell Ave.** bulletin **Lucien Palmer** closed a meeting at **Sundridge** on October 29.

Wellandport, Ont.: A meeting with **C. W. Adams** is planned for early December and he will be at **Jordan** to preach in early January.

Brantford, Ont.: Nineteen were present at a meeting in the **Hotel Kerby** on November 9. **J. Carter** of **Hamilton** has taken an interest in reviving the work in this area. There is prospect of 21 members attending with a total of 35 people. Carter, evidently hopes to gain support in order to move to **Brantford** soon.

London, Ont.: Special classes for young people are now being conducted on Friday nights. The ladies are having regular Monday night classes. A new record was set with 139 at Bible school on October 31.

Owen Sound, Ont.: B. Keith is scheduled to preach here November 14-24.

Collingwood, Ont.: Mid-week meetings are now at 8 p.m. on Wednesdays.

Barrie, Ont.: Consideration is being given to adding a second storey to the classroom section of the building.

North Bay, Ont.: The arrival of new families, resulting increase in teaching activities and budget and plans for a temporary baptistry are among the news items from this church.

Fort William, Ont.: Attendance has reached its highest average to date. Average contributions reached $140 for October.

Portage La Prairie, Man.: Leo Richardson of **Moline, Ill.** was scheduled to speak in a meeting November 8-15.

Margaret, Man.: J. Pennington of **Estevan** preached a meeting here Oct. 31 - Nov. 5. One hundred non-members attended services here in April. Services are being conducted each Sunday night.

Minto, Man., Carl Johnson, who will be going to **India** in the new year, did the speaking in a meeting at this place in early November. **Emerson Good** of **Brandon** is helping and will take charge when the Johnsons leave.

Brandon, Man.: Don Sullivan of **Minot, N.D.** held a six day meeting in October. This church is now making $100 monthly payments on its permanent home. One family recently moved here from **France** but outside help will be needed to keep up those payments.

Manson, Man.: The church at Manson had a week's meeting Oct. 12th to 19th conducted by **Bro. Bomer B. Gist** of **San Antonio, Tex.** It was **Bro. Gist's** first visit to **Canada.** In response to his preaching, six souls obeyed the Gospel. Three of these were adults of whom two are parents of a family. The others were young folk with a great potential before them.

On Sunday, Oct. 31st, a Fellowship meeting was held at Manson. Approximately 150 attended during the day. Visitors from **Dauphin, Brandon, Portage** and **Winnipeg** in **Manitoba** and from **Regina, Weyburn** and **Wawota** in **Saskatchewan** joined with the local congregation to enjoy a day of worship and fellowship together. **Bro. James Burns** of **Regina** spoke in the morning and afternoon and **Bro. Bill Williams** of **Dauphin** in the evening.

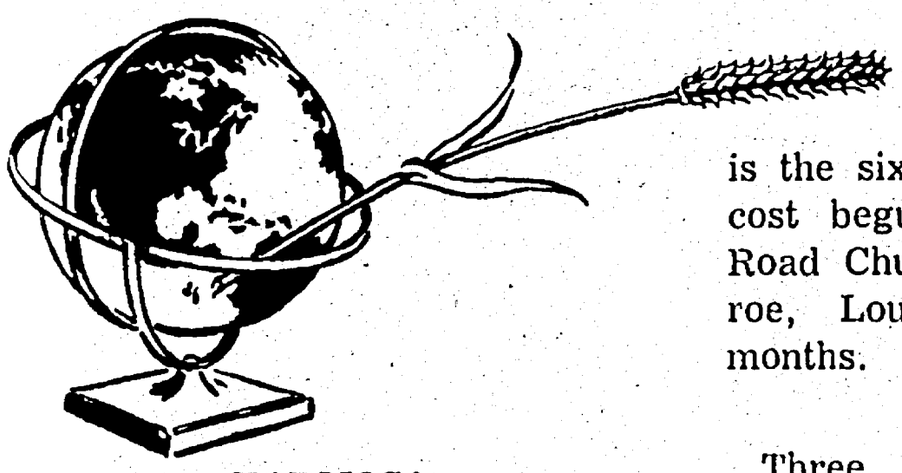
—**A. H. Rogers**

Halifax, N.S.: W. Hart reports that three Texas families have already begun plans to move to **Halifax.** The church now has 21 members.

Edmonton, Alta.: One was added during the October meeting by **Bill Hatcher** of **Lubbock.** This makes a total of four during five weeks preceding October 10. Another was obedient on October 20. **Walter Rog-**

(Continued on page 15)

GLEANINGS FROM FOREIGN FIELDS



FORMOSA

Seventeen persons were baptized into Christ during a short four-night gospel meeting conducted Sept. 30 to Oct. 4 in the city of Taipei, Formosa (Taiwan). The preaching was done by Bro. Ernie Gill, formerly of West Islip, New York, who was en route to Perth, Western Australia, where he will work full time with the church.

Brother and Sister Gill were baptized in France some years ago by Bro. Maurice Hall, who came from Saigon, South Viet Nam, for a reunion with them.

JORDAN

One was baptized recently in the Jordan River by Bro. Dick Biggs of Jerusalem, following two months of home studies with the man and his family. Bro. Biggs reports the work in Ramallah off to a good start. Meetings began there Oct. 1, and the building is filled each time the doors are opened. A five-night gospel meeting which averaged 57 in attendance each night opened the new work in that city.

ITALY

World Radio, Italy, began a 15-minute weekly gospel broadcast Oct. 19 over the 50,000 watt shortwave transmitter of Radio Luxembourg. The program is heard throughout Italy each Tuesday from 8.15 to 8.30 p.m.

The speaker is Bro. Fausto Salvoni of Milan. Prior to his conversion in 1951, Brother Salvoni was a Catholic priest for more than 20 years. For several years he taught Hebrew, Greek, Bible and theology in Milan's Catholic University. He now preaches in Milan and is head of the church of Christ Bible Chair at Milan University.

Production of the manuscripts is under the direction of Bro. Gian Sciotti. Bro. Renato Rappo of Venenza will serve as announcer.

The Italian program is the sixth foreign-language broadcost begun by the White's Ferry Road Church of Christ, West Monroe, Louisiana, in the past 11 months.

JAPAN

Three were baptized during a gospel meeting which closed Oct. 10 at the Ooiwa church in Shizuoka City, Japan. Bro. Elmer Prout preached. Bro. Takao Kondo works regularly with the congregation.

One of those baptized was a young lady who first contacted Christianity through a Bible class held in the home of one of the church members several years ago. She had not attended the class for years, but advertisements for the meeting combined with memories of her Sunday school days led her to come, determined to obey the gospel. The other two baptized were a brother and sister from a Christian family, and their baptism marked the addition of another complete family to the church.

NEW YORK

With the Oct. 17 closing of the New York World's Fair, one of the biggest teaching projects ever undertaken by a small congregation of the church came to an end — but only in one phase. Follow-up work from the booth sponsored at the fair by the Queens congregation in Flushing will continue indefinitely.

An estimated 1.8 million visitors visited the exhibit of the churches of Christ during the two year fair. At least 505 persons were baptized as a direct result of contacts made there. Over 1,000,000 pieces of teaching material were distributed to persons who asked for them. So many Bible correspondence courses were distributed (27,065 persons enrolled in such courses), that those working on grading the papers at the fair report lessons still coming in at the rate of more than 1,000 per week. 93,162 persons viewed the 30-minute film, "What Is Christianity?"

Exhibit visitors included persons from nearly every country in the world.

The display and equipment used in the exhibit are now dismantled, crated and stored for future use. The entire exhibit is available for similar events and can be rented from the Queens church for the cost of maintaining it. All teaching materials will be reprinted (none were left at the close of the fair) and will be available soon.

GREECE

The Aeropagus, Greece's highest court, has declared null and void a former government decision against the church of Christ, and the Greek Council of State is thus granting official recognition to the church in Greece. The decision was handed down Nov. 1.

Until the reversal, the church of Christ was considered an illegal organization in Greece.

INDIA

I Attended An Immersion

On Tuesday (October 5th) I went with my family to an immersion ceremony. Many other people also went. In fact, the local newspaper here in Shillong, Assam, India, estimates there were 60,000 people there. And there was not only one immersion but some 120. However, it is sad to report that these were not immersions into Christ. This was a Hindu religious ceremony.

This grand immersion ceremony ended the Durga Puja, the big Hindu annual religious celebration. During this Puja there is general celebrations and gift giving. Some aspects of the season are similar to the Christmas celebrations of some Christians. The celebrations differ in different parts of India. In general there is a representation of the victory of good over evil as handed down through the Hindu mythology.

The festival gets its name from the goddess "Mother Durga" who is supposed to have given help in the fight of evil and good to give the victory to good. Involved also seems to be thanksgiving for the harvest. In various areas of the city here they set up colorful images with human and animal forms. Mother Durga with ten arms is the central figure. Some figures

(Continued on page 13)

VICTORIA CAMPAIGN

A Campaign for Christ — fruition of plans initiated in 1964 - will be held June 6-24, 1966 in Victoria, British Columbia.

The 11th and Willis Church in Abilene will sponsor the evangelism. This congregation supports Jim Hawkins, local evangelist in Victoria.

It was Hawkins who in 1964 first suggested such an effort.

Approximately 30-40 personal workers will be involved in the door-to-door evangelism. Carl Spain, minister with the Hillcrest Church of Christ in Abilene, will be the campaign speaker.

Landon Hill of the College Church of Abilene will be the campaign director, and Jack Hill of Abilene's Highland Church will direct personal work.

Victoria, the capital of British Columbia, has a metropolitan population of approximately 150,000. A small church has met in the city for many years, and about four years ago Jim Hawkins, who had served for about seven years in the Canadian mission fields, moved to Victoria.

Since his arrival the congregation has almost doubled in size and now has about 50 members; average attendance is 70-80.

The congregation is in the process of building a 225-seat auditorium. It will be finished by the time of the campaign, but plans call for a "neutral" site such as a public auditorium.

The basic objective of the Victoria campaign, as outlined in a Master Plan, "is to extend the borders of the Kingdom of God in Victoria, with the specific hope that this progress will result in a sufficient increase in membership for the Victoria church to allow it to become self-supporting in its new building."

The church at 11th and Willis and in Victoria have agreed to combine resources to this end.

The first phase of the campaign actually goes into effect in the fall of 1965. An attempt will be made (through several methods) to contact "truth seekers" before the preaching begins next summer.

Also, approximately six months before the campaign begins, a direct mailing will be made to all households receiving mail in greater Victoria.

This mailing will include advertising material introducing the campaign, and the first lesson of a correspondence course. Those who respond to the correspondence course will be the first persons to be contacted by the campaign's personal workers.

A balanced advertising program will be conducted in Victoria beginning in early May, 1966.

Then about one week before the preaching starts the team of personal workers will arrive. According to the Master Plan, "Experienced workers will be sought, both male and female, from various locations in the United States and Canada."

According to members of the 11th and Willis group, a growing list of applications has already been formed.

As many members of the 11th and Willis as possible will be encouraged to go on the effort.

The personal workers will follow-up on contacts accumulated through lirect mail and newspaper advertisements.

In the last two weeks of the campaign, evangelistic services will be held nightly. Home Bible classes will continue during this phase.

A key phase of the program is an organized follow-up mission. The Master Plan proposes that at least three full-time workers be left in Victoria for at least three to four months.

They are to follow up on all home Bible classes which were not completed during the mision, to contact all new prospects who attended various public services in the campaign.

They will work to teach and strengthen all new converts.

For more information about the campaign, contact the Church of Christ, 11th and Willis Streets, Abilene, Texas.

HERE AND THERE

Moose Jaw, Sask.: Ron Beckett of Salmon Arm, B.C. held a meeting Oct. 11-17. Four ladies were baptized.

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GLEANINGS

(Continued from Page 11)

with human forms have three eyes and others have noses like the trunk of an elephant. There may also be lions, snakes and birds in the set. Many of these images are the size of human beings or larger, depending on the money that the local Hindu organization has to spend. They are highly coloured with glossy paint. During the four or five days of celebrations they have chantings and drum beating. There are also programmes and dancing.

Some of the programmes are especially devoted to the children. As we observed at one of the "pandals" women came and offered rice and flowers at the feet of the images. Some of the rice was put at different places on the images. These women bowed themselves to the ground and let out a weird warble coming from the blowing through their mouths as they flipped their tongues about. Other people would come and in characteristic India greeting, with slightly bowed head bring hands together before their faces as they stood near the images.

All this celebration with the chanting is supposed to bring the spirit into these images, according to the explanation of one of my fellow Rotary Club members. When the festival is all over the spirits then depart. So the images are dead. It is then in order to bury them. Hence the immersion. They come to the river with their images, some carrying them on their shoulders on bamboo poles, others bringing them on trucks with drum beating and chanting and much gaity. After burning of incense and drum beating a few men then carry the images into the river. They go in with the image and climb on top of it to be sure that it goes under the water. There is general cheering from the watchers. We saw the first few immersions of the 120 or so. As the river here is rather small it was necessary to dam it up for this immersion ceremony. Afterwards they must pull out these images to clean the river. In Calcutta where the Hoogly river flows through the city they just dump them in and let them float away to the sea.

This was all very interesting, but very sad too. It is difficult to believe that these multitudes of people really believe these things. But evidently they do. The Chief Minister of this state went before on the images of Mother Durga and offered his prayers, according to the newspaper. But we live among those we would call heathens with their heathen gods. This sight moves ones heart. What can we do about it? The modern trends toward education may be with us, but it will take much to overcome these traditional beliefs. Here we do not think of working so much among the Hindus as among the tribal people. But there are many Hindus here who need the saving truth of the gospel.

Yes, I attended an immersion. I came away reflecting and with sadness. How different an immersion than I am accustomed to, associating with joy and new birth! Here was only superstition, ignorance and condemnation. I want them to know of a different immersion.

—Donald E. Perry

TEACHING GOD'S WORD

(Continued from page 5)

formation. We, as teachers in the church, must lead pupils into a knowledge of Christian truth, and into the ability, and disposition to think, feel, will and act on the basis of this truth; not alone in their relationship to God, and in the experience of worship, but in all of their relationships and activities of life.

BOOK REVIEWS

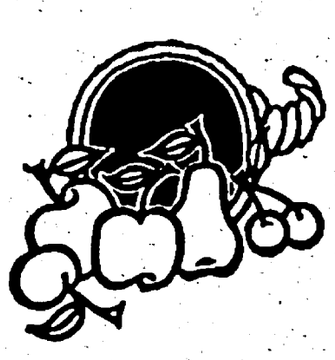
(Continued from page 9)

Buddhism. The Bahai Faith. The Black Muslim Cult. Rosicrucianism. The Unity School of Christianity. Unitarianism. The Armstrong Cult — Anglo Israelism. The Cults of the World Mission Fields. The 'Jesus' of the Cults. Cult Evangelism — Mission Field on the Door Step. The Road to Recovery.

Every Christian minister should have this book in his library. It can also be used by anyone who wants to have the latest and most accurate information on the many varieties of cultism.

"An excellent film for women's meeting"

The sound and colour film "Horn of Plenty" is available free for church showings and other groups. This 27-minute film is packed with information about Canada's annual fruit harvest and shows many exciting new ways to serve Canada Choice canned fruit at home — and at church socials! Free recipe folders are also available with the film. Make arrangements now for early 1966 showing. Write or call: R. FORD RALPH, Managing Director



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A BUSY FALL AT GREAT LAKES CHRISTIAN COLLEGE

The Fall season has proven to be one of the busiest and happiest in our memory. The student body is high spirited but spiritual. It is blessed with good student leaders who have expressed concern for Christian action as well as social activities.

Director Max Craddock has maintained a vigorous program with the College Chorus. A week-end practice session was held at Omagh Bible School under the guest direction of Fred Alexander, Director of Admissions, M.C.C. The Chorus has presented programs at the Annual Meeting, Barrie, and the College. It is scheduled to sing at St. Catharines on the 10th of December. An unusual experience came to the Chorus members when they were invited to sing on a religious program prepared for Channel 3 T.V. in Barrie on November 21.

Exceptional ability was displayed by G.L.C.C. students at the Annual Oratory Final on November 19. Winners of the Junior and Senior divisions of the speech competition were Sandra Walker and Judy Stewart respectively. And top readers in the Bible Reading competition were Linda Perry and Connie Goodman in the Junior and Senior categories.

Some thirty-three students were granted diplomas at the November graduation ceremonies, one of G.L.C.C.'s largest groups of graduating seniors. Eleven of the thirteen Grade 13 graduates are currently furthering their education in institutions of higher learning. Graduation guest speaker, Warren Lewis of Toronto, gave a compelling challenge to the graduates to live fully in the coming decades which are and will be marked by "explosions" of people, knowledge, and crime.

The Annual Meeting of the Corporation in Mid-October elected one new Board member, Arthur Fleming of Beamsville, and returned two former Board members, Jim Allcock of St Catharines and Albert Bennetts of Toronto.

The College and Home Association has held two meetings. The first included parent-teacher interviews. The second was held at the time of the Oratorical Finals. The Association voted to continue their $100 proficiency scholarship for Grade 9 and 11 first place students, and to add a $50 scholarship for the second place student in each grade. Also, the group hopes to provide black-out curtains for several classrooms this year.

"LEADing Effort '65," G.L.C.C.'s Fall campaign for support for operational funds has proven to be most encouraging. Some eight dinners were held in different centers in Ontario and New York state. The total number of LEAD participants were more than doubled as a result.

Two Homecomings were enjoyed at G.L.C.C. this fall instead of the traditional one. In addition to an enjoyable reunion of Alumni on October 23, the "old boys and girls" of the Beamsville Bible School (1903-1916) met for a reunion, the first in the 50 years since that school ceased operations.

Four religious clubs are active on campus this year including the Girls Religious, Koinonia (Boys) Mission Action, and Men's Forum. The Men's Forum will conduct a week's Student Bible Lectureship in early December. Al Hartwigsen, G.L.C.C.'s new Vice-President, delivered a stirring series of addresses during Christian Emphasis Week early in October.

—Geoffrey Ellis

DAUPHIN REPORT

The church at Dauphin is happy to report that the building is progressing. The cement has been poured for the foundation and the walls. The weather has been very favourable for this up till now.

We are pleased to have Bro. and Sis. Wayne Hovind and family worshipping with us, while his work is in this area.

Some of the members of this congregation attended the lectureship at Weyburn and also the fellowship at Manson.

Bro. and Sis. Leonard Bailey and family of Zambia have shown their slides to the congregation here. Sis. Bailey will show slides to the ladies class. This will be their last showing before returning to Africa to labour there.

Our radio program is an excellent way to keep the church before the people and to teach. It has a large coverage, but unless more support comes from outside it may become necessary to discontinue at the end of this year.

Studies are going on with some who are showing interest in the church.

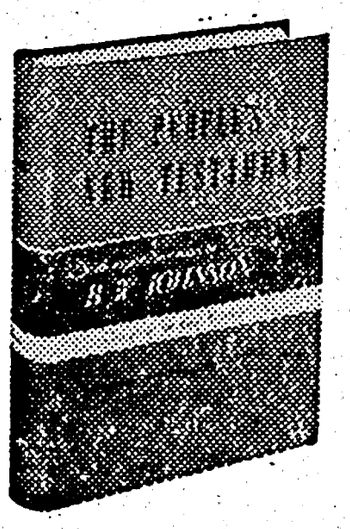
There has been quite a bit of sickness amongst the members lately.

We are already making some plans towards the opening of the building in the spring.

We would encourage anyone who is interested in helping to establish the church to come and work with us. The Lord will bless you and you will be encouraged in working in this new field.

—Submitted for the congregation

The People's New Testament



Explanatory notes by B. W. Johnson

This new one volume edition is the product of many years of dedicated study, research, and insight. It contains the entire text of the New Testament in both the King James and Revised Versions, in parallel columns for ready reference and comparison. The verse-by-verse explanatory notes, on the same page with the text, are comprehensive enough to make clear the meaning of all passages, yet concise enough to bring out the central truths so that they are quickly grasped and easily remembered. Abundant references lead to parallel or related passages in both Old and New Testament $5.00
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GOSPEL HERALD
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FIFTY YEARS LATER

Saturday, Octoper 16th was a very unusual day on the campus of Great Lakes Christian College. Some fifty people assembled that day to bridge a gap of fifty years. The last class of the Beamsville Bible School met in 1916. Since that time until the October Saturday in 1965 no general gathering of the students of the school had been held. The faculty and staff of Great Lakes Christian College took a real pleasure in being host for the gathering. It was indeed heart warming to see old friends and fellow students having this opportunity to have fellowship after so many years.

The Beamsville Bible School was established under the direction of S. M. Jones in 1902. It started with the aim of giving a practical educational program with Bible teaching as a major emphasis. This was the first attempt in Ontario to project Christian education into the life of the community and the church. Although a gap of many years existed between the close of the Beamsville Bible school and the establishment of Great Lakes Christian College both schools are connected by the continuity of influence from the first school. Today many of the ardent supporters of Great Lakes are those former students of the old school. Among the faculty and student body this year are children and grandchildren of those same people.

We are reminded by history that we of the present generation do not have a monopoly on ideas and vision. It is only our arrogance that causes us to think this way. Those of us who are younger and who joined in the fellowship were forced to give honour to whom honour was due. Even though the Beamsville Bible School had a short life it was a visionary project to begin with and one which had and is having a lasting influence.

A dinner was served in the dining hall of Great Lakes Christian College and later all assembled in College Hall. A devotion was held after which C. G. McPhee spoke to the group. He traced the Beamsville school back to an idea in the mind of David Lipscomb in Nashville, Tennessee. Lipscomb's idea was that schools could be and should be established where the Bible and its Christ could be taught along with those subjects necessary for successful living in this life. Following brother McPhee, Geoffrey Ellis emphasized the connection between the present school and the old one. Following this John Williams of Beamsville, James Yeates of Sarnia and John Gladwell of Hamilton spoke briefly to their fellow students. The group then retired to the school library to contemplate and reminisce over pictures, letters and other relics of the school activity between 1902 and 1916.

Hannah Smart of Vineland had the honour of being the oldest student present and Hulda Goode of Creston, B.C. came the greatest distance for the reunion. Others who signed the guest register were: John and Gussie Gladwell of Hamilton; Hattie McDuffe, of Milton; Sadie and Bob Brown of Oakville; Archie and Edna Purcell of Glencoe; Sydney Huntsman of Toronto; James and Maude Yates of Sarnia; Mina Culp, Ella May Jones and Flo Gage of Hamilton; Charles and Grace McPhee of St. Catharines; Christina Snure of Beamsville; Fern Tallman of Beamsville; Rosalie Jones of Hamilton; Lillian and John Williams of Beamsville; Sarah and Herbert Dale of London; Lloyd and Jean Snure of Hamilton; Marjorie and Albert Jones of Hamilton; Grace and Ernest Perry of Tintern; Cora Boulton of Beamsville; Marion and William Cox of Beamsville; Mrs. Charles Waterworth, of Beamsville and Mr. and Mrs. Frank Killom. Also on hand were various members of the faculty and staff of Great Lakes Christian College.

—W. Dale

HERE AND THERE

(Continued from Page 10)

ers is now doing the preaching in addition to working at the University.

Westlock, Alta.: Dean Hotchkiss of **North Battleford, Sask.** is preaching in a meeting here, the first such effort in this city, beginning Nov. 14.

Kamloops, B.C.: Claude Guild is scheduled for a meeting next October.

Victoria, B.C.: A campaign with **Carl Spain** as speaker is planned for June. (See story elsewhere). It was hoped to begin meeting in the new building on Nov. 21. One was baptized in September. Ten members have recently moved to Victoria.

Vancouver, B.C.: Two young men were identified recently. A work-

(Continued on page 17)

PRAYER AND PRAISE SERVICE

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PAN-AMERICAN LECTURESHIP

It was the privilege of the writer to attend the Third Annual Pan-American Lecture Program held this year in Panama City from October 25-29.

This lectureship and mission training program held on the "field" was one of the richest experiences of my life.

When the airplane landed at the airport in Panama, I stepped out into a strange new world of the tropics. The language was strange, the faces were strange and the climate was strange. As we drove into the city we passed through miles and miles of banana, coconut and other strange vegetation. As we neared the city there were hundreds of Panamanians in tenaments and other buildings, outside fruit stands and children playing along the highway.

Suddenly we were in the Tourist area of plush hotels, restaurants and expensive looking stores. This is Panama City. A metropolis of half a million people from all over the world—a city of contrast. Wealth and poverty live side by side. The filth and poverty of the majority of these places defies description. Thievery, prostitution and gambling are the order of the day. A little boy of seven or eight begs you to let him shine your shoes for a dime. Another tries to sell you a lotting ticket, another simply begs for a nickel.

On every corner armed soldiers stand in pairs to "protect" the people. I saw a group of twenty or more children clammering around a soup kettle one morning to get their breakfast.

Every second door in the "business section" of the slums is a "cantina" or bar.

And in the choicest location of all-towering into the sky—stand the spires of a massive Catholic Cathedral.

The vast majority of the people give at least lip service to Catholicism.

There are about 1½ million people in the area and there are about fifteen small congregations of the Church of Christ today. There are English speaking congregations in Balboa and Cristobal. The rest are Spanish speaking. Most of the workers there are bi-lingual.

The work in Central America looks promising. In two years, the number of full time workers has multiplied four times and it appears that more will be coming soon. One of the highlights is the Pan-American Bible School now operated by the Balboa church under the direction of Carl James. Six young men are now taking training in their first year of a three year program. These young Latin Americans are the true hope for the church in Central and South America. This seems to be the lasting answer to evangelizing any area. Train the local youth to carry the banner of Christ to their own people!!! This is being done in many mission fields today.

The Lectureship itself was truly inspiring. It was good to hear the men who work in the area - Carl James, James Holland, Ted Kingery, Jerry Hill, Dan Coke and others. It was inspiring to hear men of world vision like Cline Paden, Jack Fogarty and Reuel Lemmons. It was especially good to see six Panamaniams baptized and to visit the Spanish speaking church in Ris Abajo.

I believe my faith is stronger and my vision of "mission" work is broader now. The concept of a world vision for Christ has meant little to me before but now I pray God that I will never forget the experiences I had in Panama City.

E. D. Wieb, Western Christian College

QUEBEC CITY TO HAVE BUILDING

After 12 years in France, Owen Aikin moved to Quebec City to begin the church. He has conducted Bible Correspondence courses, door-to-door work, Home Bible studies, and newspaper teaching. One family has been baptized and studies are being conducted with many others.

With this foundation, the need for a suitable meeting place is becoming more apparent. Present meetings are in the Aikin home.

After consultation with the supporting elders in Cleburne, Texas plans have been drawn up for a residence type structure with partitions left out. It will seat 60-80 and be economical and re-salable. The lot and building permit have been obtained.

The two families there, anxious to support their own work as much as possible, are soliciting interest-free loans by which to build. Plan is to repay all in 8 years. Since this is a Canadian work it is hoped that a good part of the $13,000 still needed can be raised in Canada. Gifts are, of course, acceptable.

Send correspondence to Owen Aiken, P.O. Box 41, Quebec 10, Que.

TRUE FRIENDS

You can talk about your business
friends
Or those you met at school,
And lots of them are mighty fine.
But I find, as a rule,
The friends who never grieve you
Never leave you in the lurch
Are the friends you get acquainted
with
Through contacts in Christ's church.

You'll find amongst acquaintances
Some folks that never grow
To mean a bit more to you,
It's because they do not show
That little spark of something.
Think about it as you may!
It's that little spark called "Wholesomeness"
That God puts there to stay.

Your Christian friends mean most
to you
As on through life you roam,
They may live a long way from
you
But you know that in their home,
They will always gladly greet you,
All they have they're pleased to
share,
For right in their hearts they truly
have
The Love that Christ put there.

—F. R. Smart

HERE AND THERE

Weyburn, Sask.: There are now 70 members besides the students who number over 60. Five are reported as recently baptized. Plans are advancing on the building which will have an auditorium to seat 255 and contain 12 classrooms.

HERE AND THERE

(Continued from page 15)

shop is planned for February 4th.

Nanaimo, B.C.: One lady was baptized in a series of meetings held the last week of October by the local evangelist, **Dennis Zelmer.** This little church of 40 members averages a morning worship attendance of 65 and contribution of $85. Help is being sent to **India,** to Joe Cannon and to **Kamloops.**

Burnaby, B.C.: Joe McKissick of Dallas, Texas held a meeting in October. A forty family exodus to Vancouver has been proposed.

Wawota, Sask.: B. Gist held a meeting here beginning October 20.

Estevan, **Sask.: Jim Pennington** began work here in the Spring. Clinton **Brazle** of **Weyburn** held a meeting Oct. 12-22. Two were baptized during the summer. Three new classrooms are being built under the new auditorium. This church plans to use the direct mail campaign put out by **Alvin Jennings.**

Horse Creek, Sask.: This church held a meeting in **McCord** with **Glen** Dods preaching.

Carnduff, Sask.: There are 16 members meeting in the public school auditorium. They hope to erect a building next year.

Rochester, N.Y.: A plan for an exodus of 200 families to this city has been announced by the memorial Church of Christ, **Houston,** Texas. The target date is August 1967. A goal has been set to baptize 200 believers the first year.

India, Shillong: From **Laitumkrah, Ray McMillan** reports a total of 10 college-men baptized since the start of services there the first of the year. Two came directly from **Hinduism.** Three have returned to their home states, six continue and one has died.

David Hallett reports that the correspondence course work is increasing and indicates that additional financial help could be well used in it. He was recently called back to **Gauhati** to immerse the second convert there. He is a 30 year old Hindu who is working on his M.A. degree. The total enrolled in correspondence courses is now 2,130.

Additional conversions have been: two more at **Umroy** where the new congregation is just under way; one at **Bhoilymbong,** and the wife of one of the teachers at **Mawlai.**

Brother McMillan is putting out a monthly paper called "**The Anchor.**"

Jerusualem, Jordan: When the authorities stopped the Bible Correspondence course work **Everett Huffard** began following up some of the students in **Zerka,** the second largest city in **Jordan,** by personal visits which resulted in a boy's class of some 12-15. Soon some parents showed interest and a second class was added. Three were baptized and it was expected that some 12 or 15 others would follow soon. Thus began a new congregation in a large city.

Beirut: A campaign for Christ is scheduled for May 1966, the first of its kind conducted by American Christians in the Arab speaking world of 60,000,000 souls. **Ivan Stewart of Oklahoma City** will direct the campaign.

Scotland: "The work of the church here is going on well. There were four baptisms recently. The two full-time workers are both Scottish. **Jerry Porter** returned to U.S. the end of August. He did a tremendous work during the six and a half years he spent in **Glasgow.**"

—**Phyllis White**

Okinawa: The father of Sister Joe Cannon passed away in Okmulgee, Oklahoma on September 14. Joe writes that the brethren in Naha have begun the use of their new building. This building serves as a home for three preachers. It is used as an office for radio program, correspondence course and a number of other activities, provides a meeting place for nine or 10 services or activities during each week as well as furnishing space for seven Sunday morning classes. "Adding up the time of the different activities, the building is being used 46 hours a week besides the use for living accommodations.

Buffalo, N.Y.: Two recent baptisms and one restoration are reported. **Brother Dave Hearn,** who has been in the south working on the **Exodus-New Jersey** project, has returned to his duties with the **Northside church.**

Sherman, Texas: There were 309 responses in the largest one week campaign in the history of North Texas ending August 15. Of 236, during the meeting, 36 were baptisms. The three day youth rally preceeding brought 109 responses with three baptisms. Average nightly attendance around 2,800. About 20% were not members of the church. A total of 385 signed up for Bible courses.

Dallas, Texas: At a two week exhibit at the **State Fair,** 1,521 signed up for Bible courses, of which 570 were members of the **Baptist** church.

Chicago, Ill.: A two year campaign to saturate **Chicago** and area with the gospel will be climaxed with a one week meeting in October 1967 with a goal of 5,000 in attendance each night. There are about 5,000 active members in the area and the goal is to double this number in the two years.

Creston, B.C.: Work has started on a much needed meeting house. The basement is being done by contact, and the footings are in. There are 18 members and they have only a small balance to work on the upper structure. They now meet in the old building which will be sold.

WHAT CHRIST MEANS

(Continued from page 6)

or pay-cheque is coming from we have only to read from the sermon on the mount about the lilies of the field and the sparrows such as "Take no thought for your life, what you shall eat, or what you shall drink. . . .but seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself" and David says in Psalm 27:1 ". . .the Lord is the strength of my life; of whom shall I be afraid' .

We don't even have to fear death because eternal life with our Heavenly Father is promised us if we live good Christian lives. Paul says in 1 Thess. 5:10 ". . .that whether we wake or sleep we should live together with him."

"Worship With The Lord's People"

AJAX, Ontario
Church Bldg., Cedar Park; Sun. 9:45, 11:00 and 7:00 Wed., 8.00 p.m. Malcolm Porter, sec., R.R. 1, Whitby.

BARRIE, Ontario
Church Bldg., 345 Grove E. 9:45, 11:00 a.m., 7:30 p.m. Thurs. 7:30 p.m. Contact L. Wesley Jones, 100 Rose St. 726-1003.

BEAMSVILLE, Ontario
Church Bldg. Queen St., Sun. 10, 11 a.m. 7 p.m., Tues. 8 p.m. Arthur D. Fleming, sec., Keith Thompson, ev.

BENGOUGH, Saskatchewan
Building, E. of Hwy 34, 10:30 a.m. John A. Hals, sec.

BRANTFORD,, Ontario
Contact John Barlow 34 Sarah St. Phone PL 3-0529.

BRANDON, Manitoba
Church Bldg., 943 7th St. Worship 10:30, Classes 11:30. Gordon McFarlane, Rivers, Man., Sec.

BUFFALO, New York
Church Bldg., 350 Kenmore Ave. 10, 11 a.m., 7 p.m.; Wed. 7.30 p.m. Dave M. Hearn, Jr.; Office, Phone TF 4-3588; Home 100 Lamson Rd., TF 6-3819.

Church Bldg., 481 Linwood Avenue—Lord's Day Bible Study and Worship; 9:45 a.m., 11:00 a.m., 6:00 p.m., 7:00 p.m. Wed. 8:00 p.m. Acey J. Colston Office; Resident, ph. 882-4612.

BURNABY, B.C. (In Greater Vancouver)
7679 Salisbury St., S. Burnaby, B.C., Sun. 10:30 and 11:15 a.m., 7:00 p.m. Thurs. 7:30 p.m. E. P. Lake, ev. Ph. 521-1102. M. J. Hope, sec. 758 Montana Rd., Richmond, B.C. 227-8512.

CALGARY, Alberta
2860-38th St., S.W., Phone CH 9-6959; Sunday: 10:00, 11 a.m., 7.00 p.m. Wed. 7:30 p.m., J. M. Bodie, sec.

CARMAN, Manitoba
Church Building, 10.30 a.m. 7.30 p.m., Sun; 8 p.m., Wed. H. F. Thompson, Ev. Ph. 8H5-2649. Russell M. Laycock, sec., Rosebank.

CARNDUFF, Saskatchewan
Public School, 10:15, 11:00 a.m. Sun. 7:30 p.m. Tues., Mel Brandt, Sec.

CAYCUSE BEACH, B.C.
11 a.m. Howard Waite, sec., Caycuse Beach, Honeymoon Bay, B.C.

COLLINGWOOD, Ontario
171 St. Marie St., 10, 11 a.m., 7 p.m. Sundays, 8 p.m. Tues. Frank Kneeshaw, sec. 317 Hume St., W. Hazelip, ev. 639 Oak

CONCORD, Ontario
Corner of Kinghich Dr. and Concord Ave., Sun. 10:00, 11:00 a.m., Worship and Com. 7.00 p.m. Wed. 8:00 p.m. Other services R. Witty, sec., R.R. 2 Maple. Ph. 285-5057.

CORNWALL, Ontario
Home of T. Hotchkiss, 616 11th E. Cornwall, Sun. 10:30 and 11:15 a.m., 6 p.m. Thurs. 7 p.m. Thos. Hotchkiss, sec.

CRESTON, B.C.
Church Bldg., Sun. 10.30, 11.15 a.m., 7.30 p.m., Wed. 7:30 p.m. H. J .Good, Jr., sec., Creston.—EL 6-2729.

DAUPHIN, Manitoba
916 Main St. S., Sun. 10:30, 11:00, 7:00 Thurs. 7:30 Glen Dods, ev. 20-7th Ave. S. E. Phone 488-6544 or 638-5283.

EDMONTON, Alberta
13015 116th Ave., 10.00, 11.00, 7.00 p.m. Sunday, 7.30 p.m. Wed. Phones: 455-1049; 488-2934. G. Fruzia, ev.

ESTEVAN, Saskatchewan
Church Bldg., Hwy. 47 and 8th St. Sunday 10 a.m., 7:00 p.m. Wednesday. 7:30 p.m. Phone 634-3116, Sec., Phone 634-2918.

FENWICK, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Tues. 8 p.m. Wilfred Cook, sec., R.R. 1, Ridgeville. Max Craddock, Box 90, Fenwick.

FORT WILLIAM - PORT ARTHUR
Edward St. at Redwood, Fort William, 10, 11 a.m., 7 p.m. Sundays. Tuesdays, 7:30 p.m., at 76 Lyle St., Port Arthur. Roy D. Merritt, 344-1256.

FREDERICTON, N.B.
25 Riverdale Ct., 11 a.m. Fred Betts, Phone 475-5641.

GLENCOE, Ontario
Church Bldg., Sun. 10, 11 a.m. and 7 p.m., Wed. 7:30 p.m., Bible Study. Sec. A. T. Purcell, Wardsville. Ev. Jas. Nicholson, Glencoe. Ph. 287-2145.

GRIERSVILLE, Ontario
Church Bldg. on County Rd. 13B 5 miles S. of Meaford, 10 a.m., 11 a.m., 8 p.m. Sun., 8 p.m. Wed. Kenneth Cornfield, Sec. Meaford R.R. 4.

HALIFAX, Nova Scotia
Church Bldg. Convoy Ave. and Hillcrest St. Fairview. 10.15, 11.00. 7.30 Sun.; 8, Wed. Walter Hart, ev., 47 Convoy Ave., Fairview. Phone 454-0835. C. W. Murray, 3218 Glendale Rd., Halifax, N.S., 454-6661.

HAMBURG, N.Y.
Church Bldg., 6105 So. Park Ave. (Across from Town Hall). Phone 649-6331, Services Sunday 10:00, 11:00 a.m., 7:30 p.m., Tues. 7:30 p.m., John H. Featherstone, P.O. Box 517.

HAMILTON, Ontario
77 Sanford Ave. S., 10, 11 a.m. 7 p.m. 8 p.m. Wed.; Jack Cartwright, Sec., 1289 Tyandaga Park Drive, Burlington.

Ivon Ave., at Roxborough, 10, 11 a.m. 7 p.m. Sun., 7:30 p.m. Tues. Alex Fisher sec., 1187 Cannon St.

E. 27th and Fennel Ave. (Mount Hamilton) 10, 11 a.m., 7 p.m. Sun., 7.30 p.m. Tues., 666-A Fennel Ave. E., David M. Johnson, ev.

HARPTREE, Saskatchewan
Church Bldg. 10:30 a.m. Harold Floyd, sec.

HUNTSVILLE, Ontario
Meeting House, on Hilltop Dr., just off No. 11B Hwy. N. Lord's day, 9:45, 11 a.m., 7 p.m., Wed. 8 p.m.; Thurs. 7:30 p.m. at Baysville. J. Skinner, Huntsville or, John Preston, R.R. 1, Baysville, Sec.

HORSE CREEK, Saskatchewan
Church Bldg., 11 a.m. Alex Tetreau sec.

ICE LAKE, Ont. (Manitoulin Is.)
Church Bldg., Sun. 10, 11 a.m. and 8 p.m. Wed., 8 p.m. 1 mile South of Corner Store, Highway 540 (6 - miles of Gore Bay) C. Brodie Harrell, ev., Ph. 314-112; Joe Nelson, Sec., Ph. 310-113

IRON BRIDGE, Ontario
Church Bldg., 2 miles W. of Iron Bridge, 10:30, 11 a.m., 8 p.m. Lloyd Bailey, ev., R.R. 2, Thessalon. Herb Weir, Dayton, sec.

JORDAN, Ontario
Church Bldg., 10, 11 a.m., 7 p.m. Sun.; 8 p.m. Wed. G. A. Corbett, R.R. 1, sec.

KELOWNA, B.C.
Home of Sam Slinn, Haynes Rd., 11/2 blocks south off Hwy. 97 from Benvoulin Corner. Sun. 11 a.m., Tues. 7:30 p.m. E. R. Parker, sec., 1853 Water St. Ph. 762-6081.

KINGSTON, Ontario
Church Bldg., 446 College St. (near Bus Terminal). Sun. 9:45, 11 a.m., 7:30 p.m. Wed. 7:30 p.m., Thurs. 7:00 p.m. Harry Jacques, sec. ph.546-0838 or 542-5027.

KISBEY, Saskatchewan
Home of James Hugo, sec., 11 a.m.

LA FLECHE, Saskatchewan
Sun. 10:30 a.m. D.S.T., Church Bldg. opposite Central High School; James Eydt, sec. Meyronne, Sask.

LETHBRIDGE, Alberta
Meeting House: Corner of 21st Ave. and 28th St. S., Sun. 10, 11 a.m., 7:30 p.m., Thurs. 7:30. O. A. Nerland sec., 918 8th Ave. S.; Phone 327-7991.

LEWISTON, N.Y.
Hickory College Church of Christ, Ridge Rd., Rte. 104, Sun. 10 a.m. 11 a.m. 7 p.m. Phone PL 4-4015.

LLOYDMINSTER, Saskatchewan
Meeting House: 47th St. and 56 Ave. Bible classes Sun. 10 a.m., Wed. 7:30 p.m., Worship Sunday 11 a.m., 7:00 p.m.

LONDON, Ontario
Church Bldg., 1750 Huron St. Sun. 9:45, 11 a.m.: 7 p.m. Wed., 8 p.m. Mailing address H. Ralph Perry, 53 Tewksbury Cresc. Phone 451-9252, Study 445-6730.

MANSON, Manitoba
Church Bldg. 5 miles E. of Village, 10:30 a.m. 8 p.m. Sun.: A. H. Rogers, Sec.

MEAFORD, Ontario
Church Bldg., Nelson St. Sun. 10, 11 a.m. 7:30 p.m. Wed. 8 p.m., Fri. 8 p.m. Young People. Louis Pauls, ev., Milford Boyle, sec.

MEDICINE HAT, Alberta
402 - 12th St. N.E.; Sun. 10 a.m. and 7 p.m. Thurs. 7:30 p.m. Henry Meakes, sec.

MILL VILLAGE, Nova Scotia
Church Bldg. 2 miles W. Shubenacadie off route 2, Sun. 2 p.m., Thurs. 8 p.m. Contact Gordon Wallace or Roland Bennett Shubenacadie, Hants County, R.R. 1, or W. Hart, ev., 47 Convoy Ave., Fairview.

MONTREAL, Quebec
760-44 Ave., Lachine, Que. 10:30, 11:15 a.m. 7 p.m. Wed. 8:00 p.m., J. Davidson ev. Phone ME 7-3931.

MOOSE JAW, Saskatchewan
Corner of James St. and 9th Avenue N.W. Sun. 10:00, 11:00 a.m., 7 p.m. Thurs. 8 p.m. C.S.T. Bruce Tetreau, Ev., 177 Lillooet Street W. Phone 693-3317. Roy Clarkson, sec., Box 382, PL. 693-1018 sec.

NANAIMO, B.C.
1780 Meredith Rd., 10:45 a.m., 7:30 p.m. Sunday, 7:30 p.m. Wednesday, A. E. Morton, sec.

NEWMARKET, Ontario
Mapleleaf Public School on Longford Dr. Sun. 9:45, 11:00 a.m., 7 p.m., Tues. 8 p.m. members homes, Fri. 8 p.m.. Young Peoples. Mail to M. J. Knutson, C/O Box 65, M. J. Knutson, Ev. 895-6695.

NIAGARA FALLS, New York
1121 N. Military Rd., 10, 11 a.m., 7 p.m., 7.30 p.m. Wed. Phone BU 3-4679.

NIAGARA FALLS, Ontario
121 Dorchester Rd., N. 9:45, 11 a.m., 7 p.m. Sun. 7:30 p.m. Wed. W. Whitelaw, ev. Phone EL 6-3374.

NORTH BAY, Ontario
Meeting in Tweedsmuir Public School 176 Lakeshore Dr. Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m. Tues. 7:30 p.m. Bible Study in a home. Clyde Lansdell, ev. 103 Gertrude St. East. 472-7040.

NORTH LIVINGSTON, Ontario
Church Bldg. 5 miles E. of Thessalon via Hwy. 17 to North Livingston Rd. 2 mi. N. of Hwy. 17. Sun. 10:30, 11 a.m., 8 p.m., Thurs. 8 p.m. Jerry Vine, sec., R.R. 2, Thessalon.

OGEMA, Saskatchewan
Home of H. Krosgaard. 11 a.m. Sun.

OMAGH, Ontario
Church Bldg., 2 miles E. of Hwy. 25 on No. 5 Sideroad, S.E. of Milton. Sun. 10, 11 a.m., 8 p.m., in homes Thurs., 8:30 p.m., Fri. 7:30 p.m. L. Fort, ev, 241 King's Court, Ph. 878-3555 Milton. Arnold McDuffe, sec.-treas., Box 219, Milton, Ont.

OTTAWA, Ontario
Church Bldg., 1515 Chomley Crescent near Coronation, Riverview Park. 10, 11 a.m., 7 p.m. Sunday, 8 p.m. Wed. Dean Clutter, 1515 Chomley Cresc. Phone 733-2580.

OUTLOOK, Saskatchewan
Church Bldg., corner Franklin and Prairie. Services Sunday 11:00 a.m., Thursday 8:00 p.m. Bible Study, P. Tromberg, ev., Dave Tweedie, Sec. Phone 867-8270.

OWEN SOUND, Ontario
869, 4th Ave. E., 10 a.m., 11 a.m., 7:00 p.m. Wed. 8 p.m. John S. Whitfield, ev.

PERRYVILLE, Saskatchewan
Church Bldg., on Gravelled Rd., 7½ miles W., 2 mi. S. of Wishart; 15 mi. N.E. of Punnichy. Nov. 1 to May 1 - 2:00, 2:45 p.m.; May 1 to Nov. 1 - 10, 10:45 a.m. C.S.T. M. Start, sec., Lestock.

PETERBOROUGH, Ontario
Cangeco Bldg. 1054 Monaghan Rd. Sun. 10, 11 a.m., 6:30 p.m. Tues. 7:30 p.m. Gordon Dennis, ev. Box 441, ph. 745-5171.

PINE ORCHARD, Ontario
Church Bldg., 10, 11 a.m. Harry Brammer sec., Cedar Valley, Ont.

PORT COLBORNE, Ontario
700 Steele St., 10 a.m., 7.00 p.m., Bible School 11.15 a.m., Thurs. 7.30 p.m. Bruce Merritt, ev. G. C. Beck, sec.

PORTAGE LA PRAIRIE, Manitoba
Church Bldg. 600 N. Main, 10:00 a.m., W. E. McCutcheon, 532-5th St. N. W., sec.; F. Vidler, ev. 227-6th Ave. N. E.

PRESTON, Ontario
Unity Hall, Laurel St., 10:30 and 11 a.m. Mrs. W. Culley, 365 Hedley St.

PRINCE ALBERT, Saskatchewan
Meeting house 264, 23rd St. W. Sun. 10:30 a.m., 11:45 a.m., 7:30 p.m. Tues. 7:30 p.m. Contact Roger Jeal 264-23rd St. W. 764-4590.

QUEBEC CITY, Quebec
Personal address, Owen Aikin, 2790 Valcourt, Sainte-Foy-Quebec 10, P.Q. Phone (area code:418)683-8552. Mail to Box 41, Que. 10, P.Q.

RADVILLE, Saskatchewan
Beckwell Ave., 10:30 a.m. 7:30 p.m. Sun., 7:30 p.m.—H. E. Peterson, sec.

RED DEER, Alberta
New City Recreation Centre — Upstairs, 10; 11 a.m., 6 p.m. Write box 323, Phone 347-3440. Buford Pitman, Ev.

REGINA, Saskatchewan
Seventh Ave. and Pasqua St. 10, 11 a.m. 7 p.m. Sunday, 7.30 p.m. Wed.. Ed Ashby, sec., 4125 Garnet St., 536-9827; James Burns, ev., 3802 Sherwood Dr., JO 8-3034.

417 Osler St., 10:15 a.m.; 7 p.m. Sun.; 7:30 p.m. Thurs. Lloyd Peterson, sec., 212 Coldwell Rd., phone 568-3895. W. R. Forman, ev. 127 Yarton Cr., Ph. 569-9159.

SALMON ARM, B.C.
Church Bldg., Turner Tract Subdivision, 10, 11 a.m., 7 p.m. Sun.; 7:30 p.m. Tues. Mr. Ben Johnston, Sec. R.R. 1. Enderby, B.C. Ron Beckett ev., Phone Res. 832-3608 Bldg. 832-3828.

SARNIA, Ontario
Russell and Cobden Sts., 10, 11a.m., 7 p.m., A. Hibbard, sec., 714 Elizabeth Ave., Phone ED 7-3906; Fred Whitfield, 126 Martin St., Phone Digby 4-6704.

SASKATOON, Saskatchewan
1023 8th St. E. 10, 11 a.m., 7:00 p.m. Sun., 7:00 p.m. Wed. Walter Straker, ev. Ph. 343-4255.

SAULT STE. MARIE, Ontario
Church Bldg., Hwy. 17 just off McNab, 10:00, 11 a.m., 7:00 p.m. Sun., 7:30 Wed. Lorne Seabrook, R.2, A. A. Gallagher ev., 12 Willow Ave., Ph. 254-6308.

Eastside Church, Melville Rd. Sun. 10:15, 11:00 a.m. 7:30 p.m., Tues. 7 p.m., Wed. 8 p.m. P. N. Bailey, Sec. AL6-7883, R.2. H. N. Bailey, ev. AL3-5439 Sault Ste. Marie, Ont.

SELKIRK, Ontario
Church Bldg., E. of village 10:30, 11 a.m. Sun. 8 p.m. Thurs. W. Cooper, sec.

SHAMROCK, Saskatchewan
Worshipping with Lafleche.

SMITHVILLE, Ontario
Church Bldg., 10, 11 a.m., 7:30 p.m. Marvin Fulsom, sec., 957-3656.

ST. CATHARINES, Ontario
Ontario Street, 10, 11 a.m., 7 p.m.; Sun., 8 p.m. Wed. Charles G. McPhee, ev., 4 Fawell Ave. M. G. Miller, sec., 37 Cherry St., Phone MU 2-1977.

SUDBURY, Ontario
I.O.O.F. Hall, 547 Howey Dr. 10, 11 a.m. 7 p.m. B. W. Bailey, ev., 865 Danforth Ave., P.O. Box 84.

SUNDRIDGE, Ontario
Church Bldg., 10, 11 a.m. 7:30 p.m. Sunday, 8 p.m. Thurs. Clark E. Preston, sec. R.R. No. 2. Phone 384-5516; J. O'Neal, ev., phone 384-5405.

SWIFT CURRENT, Saskatchewan
400 - 2nd S.E. 10:00, 11:00 a.m., 7:00 p.m. Sun.; 7:30 p.m. Thurs. Allen Jacobs, ev., Manly Gilpin, sec., address 400-2nd S.E.

TINTERN, Ontario
Church Bldg., 10, 11 a.m., 8 p.m. Oliver Tallman, sec., Campden, Ont.

TORONTO, Ontario
346 Strathmore Blvd. (E. Toronto) 9:45, 11 a.m., 7 p.m. Sunday, 8 Wed. Edward L. Bryant, ev. Ira Zavitz, sec., 88 Westlake Ave.

1708 Bayview Ave., 1 block S. of Eglinton. 10:00, 11 a.m., 7 p.m. Sunday, 7:30 p.m. Wednesday Family Night. E. S. Trusler, Sec., 73 Divadale Dr., Toronto 17, 489-3869. Floyd Lord, ev. 489-7751.

West Toronto: Sun. 9:45, 11:00 a.m. Wed. 8:00 p.m., 62 Fern Ave; Sun 7:00 p.m., Maplewood Ave. at Vaughn Rd. Russell E. Peckham, sec. 3 Brant Ave., Port Credit CR8-2695. Evs: Troy R. Warren, 741-7789; Blenus Wright, 694-2482; Warren Lewis, 694-7352.

47 Harding Ave., Toronto 16, 10, 11 a.m. 7 p.m., Bible Study. Wed. 8 p.m. Carson Moore, Box 394, 12 Scarboro St. Malton Ontario, Jim Hunt, ev.

VANCOUVER, British Columbia
Oakridge — 6970 Oak St. Sun. 10, 11 a.m., 7:30 p.m., Thurs 7:30 p.m., Mon. 1:30 and 7:30 ladies. D. C. Marshall, ev., — AM 6-4626 - FA 7-1073. See Burnaby.

VANDELEUR, Ontario
Vandeleur Community Hall, 5 mi. S.E. of Markdale, 10 a.m., 11 a.m., Thurs. 9 p.m. Morgan Petch, sec., R. 2, Markdale, Ont.

VICTORIA, British Columbia
3460 Shelbourne St., 11 a.m., 7.30 p.m. Sunday, 7:30 p.m. Wed. Don H. Mann, 3967 Cedarhill Cross Rd., phone 479-3743, J. Hadwkins, ev., 479-2460.

WAWOTA, Saskatchewan
Church Bldg. on Hwy. 16 on W. side of town. 10:30 a.m. and 2:00 p.m. Sun. Bible Study Fri. 8 p.m. Sven Ulrich, sec., Fairlight.

WELLANDPORT, Ontario
Oddfellow's Hall, 10, 11 a.m., 7 p.m. Sun. 7:30 p.m. Tues. G. M. Johnson, ev. Beamsville, Harry Cosby, R. 1 St. Ann's.

WEYBURN, Saskatchewan
Church Blg. Corner 10th and Bison, Also at Roger's Chapel — W.C.C. — Airport, 10, 10:45 A.M. and 7 P.M. Sundays. Roger's Chapel Only 8 P.M. Wednesday. Sec. E. D. Wieb., Ev. C. W. Brazle, North Weyburn, Sask. Ph. 842-2132 and 842-5154.

WINDSOR, Ontario
405 Curry Ave., 9:45 a.m., 11 a.m., 7 p.m. Sun., 7:30 p.m. Thur. Melford Horrocks, 498 California Ave., Windsor, phone 252-0675. Office CL 4-5743, Ray Miller, ev., 3538 Howard Ave.

WINNIPEG, Manitoba
1344 Erin St., Sun. 10 a.m., 11 a.m., 7 p.m. Wed. 7:30. Bill Love, ev. phone 774-0065. J. J. Close, sec. 685 Toronto St. Wpg. 3, Ph. 774-2962.

Osborne St. at McMillan, Sun. 10 a.m., 11 a.m. 7 p.m. Wed. 8 p.m. A. H. Beamish, sec., 320 Shorecrest Plaza, 81 Roslyn Rd. Ph. GR 4-4632, 3 Wpg. Murray Hammond ev. 1336 Dudley Cresc. Ph. 475-6905.

Windsor Park, 365 Westmount at Cottonwood. Sun., 9:45 a.m., 11a.m., 7 p.m.; Wed. 7:30 p.m.; Bill Williams, Ev., Glynn Griffin, sec.

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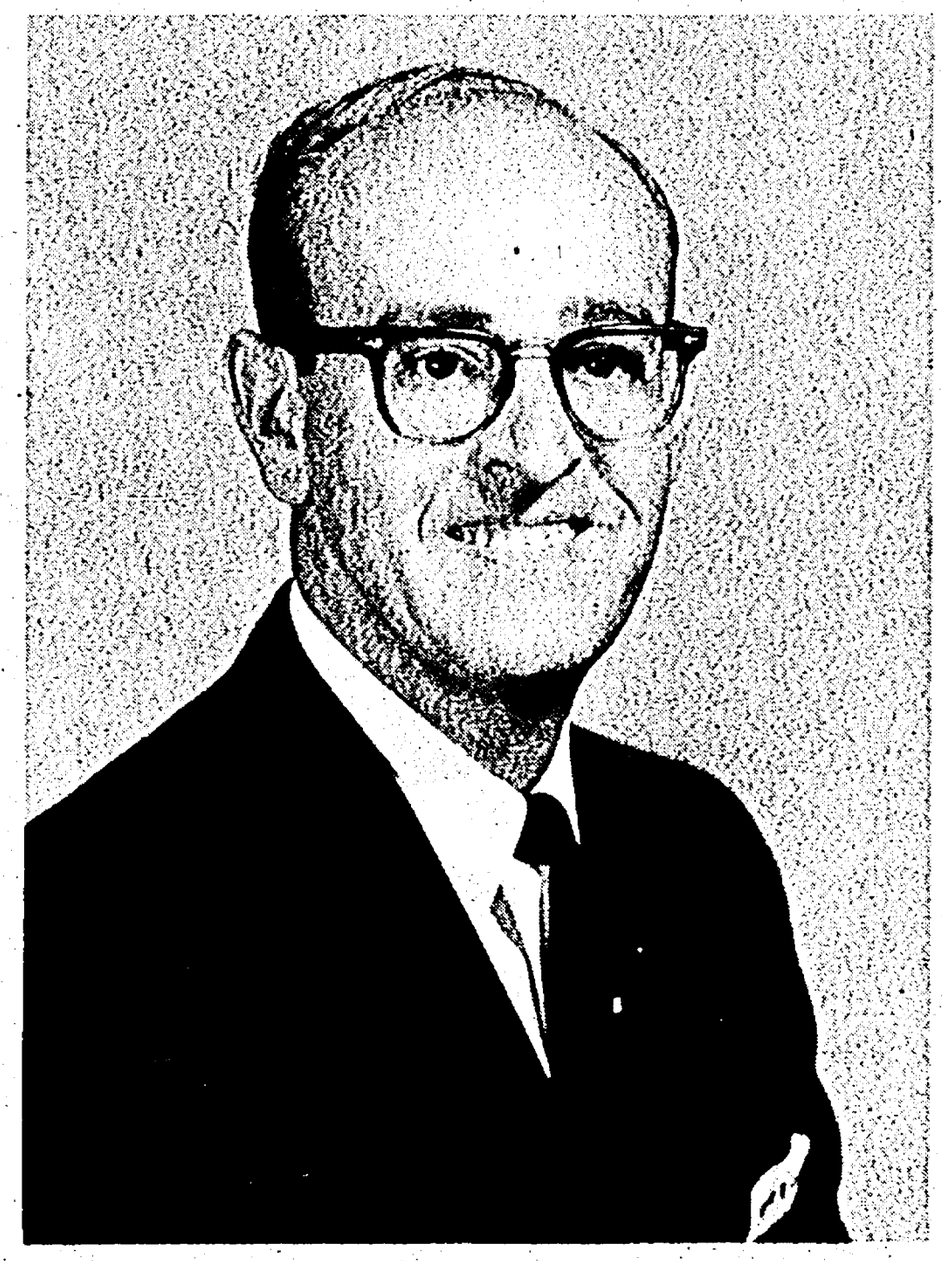
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