

Gospel Herald

*For the promotion of
NEW TESTAMENT CHRISTIANITY*

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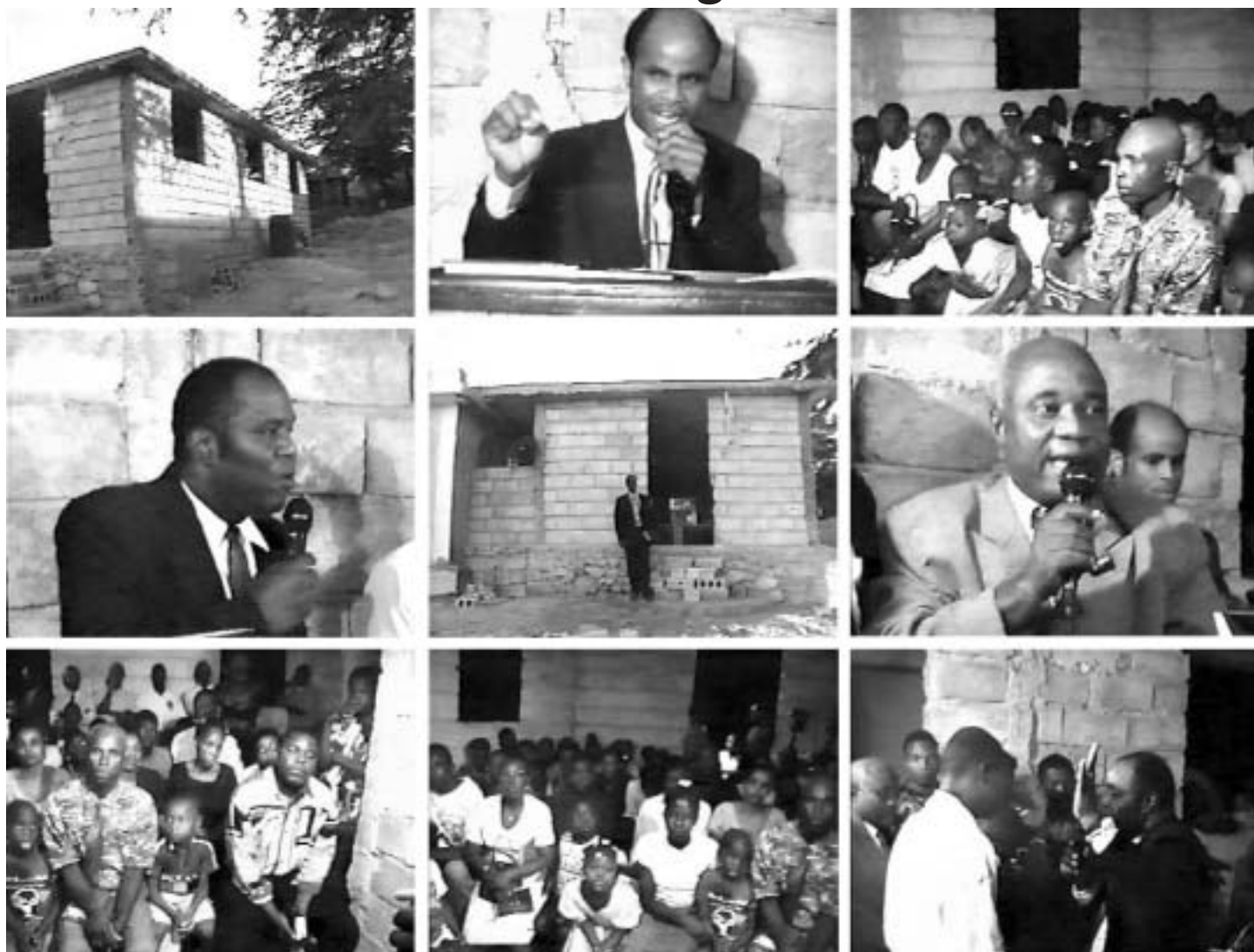
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BEAMSVILLE, ONTARIO

February 2003

Church Planting in Haiti



Pictured above are the new church building, Jean Volcy, elder at Strathmore Blvd. in Toronto, Delmas 28 (Port-au-Prince) evangelist Jean T. Elmera, and Elmera's brother, Pierre André Elmera, along with some of those who attended the meetings during the 3-week mission and 8-day campaign to Fond-Parisien, Haiti. These men, along with Quebec City evangelist Yvon Beaudoin and Petite Place Cazeau (Port-au-Prince) evangelist Voltaire Edouard, helped to establish the Church in Fond-Parisien during this mission from Dec. 7-26, 2002. Pictured at the bottom right corner is one of the 12 people who were baptized during this mission. See article on page 17.

Real Time, Real Place

Geoffrey H. Ellis

The anguish was palpable, even though viewed through the TV screen that so readily dilutes reality. The man bowed to the earth in grief having just learned of the death of his wife and child—accidental victims of the Israeli-Palestinian conflict.

Buffered by oceans and miles, we in North America cannot know the full scale of hate, horror and destruction, but we do know it is real. And we do witness the sad reality of two peoples—both prisoners to their mutual hate, and we shudder.

Nablus is the largest city in the West Bank. It has been the target of numerous Israeli incursions. The city is built in the same area that Jesus entered when he stopped for a drink at Jacob's well. The world has not changed appreciably from then until now—occupation, atrocities in the name of ruling authorities, atrocities in the name of the desperate oppressed. Real time, real place, both then and now.

The incarnation of Jesus is notable both in terms of what he surrendered in heaven and what he confronted on this earth. He landed in the middle of history when he came to live among us for a while. We should not suppose that, docetic-like, he drifted through this tragic world, removed from, immune to, and untouched by the harsh conditions of a world steeped in sin. His encounter with the Samaritan woman at the well (John 4) was in real time at a real place. Jesus acted sensitively in that setting. We who seek to serve the Master also function in real time and place and must respond appropriately in our setting.

Jesus was acutely aware of his surroundings, bursting as they were with historical happenings and symbolic implications. Don't you know that Jesus was keenly aware, as he drew near to the valley between the twin mounds of Gerizim and Ebal, that this was Abraham's first stopping place as he entered the land to which God had directed him? Here Abram built an altar as he remembered God's covenant promises to him (Gen. 12:6-7). And Jesus knew that he was the "Seed" included in those

promises by which all the nations of the world would be blessed.

Don't you know that Jesus was thoughtful concerning the presence of Joseph's bones resting in a nearby tomb in a field purchased by his father, Jacob (Gen. 33:18-20; Jos. 24:32)? Israel, as God had renamed Jacob, was a type of Jesus, the antitypical New Israel. He was the final "Prince of God," ready to reign in God's restored kingdom.

Don't you know that Jesus was alert to the historical gathering of the Israelites, half of the assembly facing one mount and half the other to hear the Law read, when they first entered the Promised Land (Jos. 8)? In compliance with Moses' instructions given years before, the blessings and the curses of the Law were read in their hearing from the respective elevations. It was Jesus who would fulfill

We must respond appropriately in our setting.

the high promise of God's will expressed in the Law (Matt. 5:17). And it was in the same location that Joshua gave his farewell address and renewed the covenant (Jos. 24).

Don't you know that Jesus was sobered by the discouraging history that soaked the surrounding land? These events had their focus here in the "Navel" of Palestine to which he had come. Here the ten northern tribes separated themselves from the southern tribes, Judah and Benjamin, only to subsequently collapse and forever disperse into the world through exile. Here the poor and dispossessed remnant intermarried with the incoming heathen tribes, ultimately to produce a hybrid people. Today, the one thousand or so remaining are the most inbred people on earth. Here these "Samaritans" built a temple on Mt. Gerizim when spurned later by the Judeans returning from their exile from assisting in the rebuilding of the walls of Jerusalem and the temple. Here repeated "incursions" from enemy nations destroyed Shechem, their temple, and their central city,

Samaria. What a tragic history of failure and loss. What a sad picture of stubbornness and rebellion. What a squandering of opportunity and privilege. Yet Jesus was here not because of his sadness for the past but because of his hope for the future.

These thoughts were surely coursing through Jesus' mind as he rested that day at Jacob's well. Jesus' awareness of who he was and of the mission on which he was sent and of the blessings he was destined to supply would motivate him in the meeting shortly to unfold. John's description of Jesus' conversation with the Samaritan woman indicates that he was fully conscious of why he was there and what he was about. These insights also gave him the perspective by which to properly value the condition and need of the woman who was approaching him.

In our day, we are also driven by our perception of who we are, where we are, and where we are going. Consciously or otherwise, we are driven by events of the past, by the importance of the present, and the possibilities of the future. We must see ourselves as participating in the flow of history, receiving, modifying and bequeathing. Surely, the successes and failures of our spiritual forebears are both encouraging and instructive. The achievements of those who have gone before give us courage to believe that we can advance further. To retrogress is to betray their legacy. Jesus was about to unfold unheard of benefits for the human race to a limited peasant woman. We, also, must be captured by the grand vision of what God has in store for us in our time and place. The roots of our past are our privilege; the benefits of our bequest must be our glory!

Our history in this country of Canada goes back to very early years of its development—even to 1810 in Prince Edward Island. The settlement of Upper Canada and the concurrent planting of settlements and our churches took place in the 1820s and the 1830s. These churches sent missionaries into Western Canada in the

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God's Presence (Psalm 139)

Thayer Salisbury

The Lord wants us to come to him with our requests (Eph 6:18; Phil 4:6; 1 Tim 2:1). We ought to ask him for strength to overcome temptation (Mt 6:13). We might wish for more food to share with the hungry. We might desire that we had more money for tracts and books to teach the spiritually needy. But are these our greatest needs? Is not the greater need, in my life and yours, the need for a greater awareness of God's presence?

Yet we are afraid of God's presence. This was one of the first results of sin. Adam and Eve had enjoyed close communion with God, but after the first sin they hid from God's presence (Gen 3). Times have not changed. People, even Christian people, tend to hide from the presence of God. In many homes today there is never a moment of silence. From morning till night there must always be a radio or television on in the house. Why? Why is it that so many people want constant noise around them? Is it not an attempt to hide from God? Is it not an attempt to avoid being confronted with that "still small voice" (1 Kg 19:12) by which the Lord presses himself on our minds? With constant noise about us there is no possibility of meditation on the word of God. Without this meditation we become unaware of God's presence.

Without an awareness of God's presence it really does not matter what we believe about God. Satan does not mind if we believe that God is holy, as long as we think that he is distant. Satan does not mind if we think God powerful, as long as we think that he is uninterested. Our doctrine does nothing to change us unless we believe that God is present and aware at all times. A powerful but distant God is no comfort. A holy but unaware God is no check on temptation. That is why Psalm 139 focuses on developing an awareness of God's presence.

God (1-5)

The Psalm opens by telling us what God does: he knows, he sees, he guides (1-5). Too often we live and pray as if God is unaware. Even our religion is

often centred on ourselves. We focus on what we must do, rather than on what God has done and is doing. Our prayers would be better, and our faith stronger, if our thoughts were more God-centred.

Man (6-12)

We flee God's presence because of our sinfulness. We do not want him to be searching our hearts and minds. Although we may deny it, we are aware of the sin lurking there. Yet in fleeing his searching presence we also lose his protective presence. In fact that is all we lose. His searching presence does not end.

Man cannot escape the presence of God (6-12). We may deny that presence, we may be unaware of that presence,

People, even Christian people, tend to hide from the presence of God.

but that presence is inescapable. He knows us and will search us. Like children, we may cover our eyes and believe that we are not seen, but we are seen. We cannot hide. Like Adam, we lose communion with God when we attempt to hide, but we do not succeed in making him unaware of our spiritual nakedness.

Worship (13-18)

So let us rather rejoice in an awareness of his presence. Let us praise his presence (13-18). Let us look on its more positive aspect. Indeed, his constant presence means that all our failures are known; yet it also means that our past, present, and future are in good hands. It is the Lord who has formed us (14-15) and he has also planned our lives (16). That he has done this is beyond human understanding, but it is comforting if accepted by faith (17-18).

Inviting God's Presence (19-24)

This Psalm contains two requests. The first is a request that God punish the wicked (19-22). It is not a selfish request. The writer is not requesting punishment on those who are harming

him personally. His desire is that God's glory be defended. It is their offence against God, rather than any offence against the Psalmist personally, that motivates the call for punishment.

The closing request is a request for God's presence (23-24). No longer running from God, no longer hiding from his presence, this writer invites that presence. We should note that it is not only God's protective presence that is sought. The writer does not try to separate the protective presence from the searching presence. He wants to be searched and purified.

The Psalmist knows that the presence of God is not an easy matter. He knows that it is a fearful thing to fall into the hands of God (Heb 10:31). Yet that is exactly where he desires to be, in the hands of God (cf 2 Sam 24:14).

This is our great need, an awareness of and a desire for the presence of God. How is it with us? Do we seek the presence of God? Do we rejoice in the presence of God? Or are we, like Adam, foolishly trying to escape that presence? Let us pray the prayer of Psalm 139. Let us welcome the presence of God.

Manzini, Swaziland

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No Church is an Island

Wayne Turner



When Christians describe the difference between denominations and the New Testament church, one of the words they use is “autonomous.” It is interesting to note that neither the words autonomy nor autonomous (nor any derivation) can be found in scripture. Many people within the churches of Christ assume that autonomy is a distinctive term used almost exclusively by churches from the Restoration Movement. They are surprised to learn that many denominations also speak of practicing congregational autonomy, including Baptists, Pentecostals, Lutherans, Presbyterian and Reformed Churches, Open and Closed Brethren, the United Church of Christ (U.S.), and the Congregational Churches. These groups illustrate the diversity of meanings given to the term “autonomy.” Even among churches of Christ, the word or the concept that it represents has been widely (and sometimes hotly) debated.

Literally, autonomy means self-law. In other words, it refers to self-governance. Among churches of the Reformed tradition, autonomy relates to those areas of work which are the responsibility of the local congregation: ministry of the word, administration of the sacraments and the exercise of discipline. They reason that while para-church (denominational) organization can legitimately function, they cannot usurp these areas of local autonomy. Obviously, many other denominations share a similar view. While speaking about (and often fiercely practicing) autonomy in local matters, they do not see any inconsistencies in having some form of central office or a supracongregational structure. Even some of the most intensely autonomous denominations, like the Congregationalists and many mainstream Baptists have established central organizations.

Herman C. Hanko of the Protestant Reformed Seminary wrote, “Failure to maintain the principle of the autonomy of the local congregation leads to hierarchy; failure to recognize the authority of the broader assemblies leads to independentism. Both are wrong.” (http://www.rsglh.org/autonomy_of_the_local_church.htm) Like many of those who believe autonomy to be scriptural, Hanko seeks to avoid the ecclesiastical authority of hierarchical churches. He also sees a danger at the other end, an independence and isolationism that disassociates congregations from one another.

Among churches of Christ, the discussion of autonomy has taken different directions. For one, there has been extensive discussion how churches can co-operate with one another and still respect each other’s autonomy. While

there have been different and strongly held consciences that have in some cases strained relationships and fellowship, there have also been many who have been able to discuss this with mutual respect for one another’s views.

In more recent times, autonomy has been given a different spin. Essentially, autonomy has come to be understood as that principle of church governance that creates a complete independence between congregations and which allows a congregation to pursue different doctrines, practices or even names and forbids other congregations or their members from questioning these.

First, we need to understand that a local congregation is not truly autonomous, in the literal meaning of the term. Christ is the sole Head and Lord of the church. He purchased it with His blood. Therefore, at best, a local congregation has only a limited, or should we say, a delegated autonomy. Each local community of believers is a stewardship of the Lord’s assets (mainly His people). Where Christ has spoken and revealed His will for the church, no one has autonomy. No one can change or alter His word in any way. We can neither bind nor loose what Jesus has not bound or loosed. Autonomy, therefore, does not give either a legislative or a lordship to the local church or its leaders. All are subject and accountable to Him.

Second, this means that autonomy is not a defence for apostasy or deviation from scriptural norms. We are not free to disregard scriptural authority, either by adding to or taking away from God’s word. Many people have a hard time with this. Their understanding of autonomy would make the local church a democracy subject to the will of the majority. Every congregation is here to submit to and obey Christ. A clear example of this use of autonomy is seen in Canadian congregations who have introduced women praying in the worship assembly or the lighting of “Advent Wreath Candles.”

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Further Thought on the Church as Community

Last month we considered the idea of the Church as a community. This is a community into which one is born through the new birth. It is a community of people that one must choose to “join”. The benefits of this community are great for those who are a part of it. It is a working community that is unified in shared vision and common goal. This month let us consider this goal.

“The Church does not exist to carry on its work in order to receive approval from the rest of human society. It is not interested primarily in securing its own position, privileges, or power...in fact, the Church is the only social group whose main objective has nothing to do with its own maintenance; it does not exist ‘for itself’ but for its mission. That mission is to proclaim its message with the hope that this may be accepted by men and women in all places and at all times, so that those people may attain to the best and most fulfilling life under God. In the New Testament phase, it is there to bring the ‘abundant life’ – in Hebrew this is Shalom – that is made available through response to the loving activity of God – again in Hebrew, the divine chesed or the ‘loving-mercy’ of God.” (Norman Pittenger, “Becoming and Belonging”, Morehouse Pub. Co., 1989, pp.87, 88)

Helping broken humanity come to know and love the creator is a major goal for the Christian community. In doing this “seeking” mankind is invited into the community to enjoy and share in the enriching life of the community. The Church must never lose sight of the fact that the major goal of its existence is the salvation of mankind. While the Church will have

a roll in providing for people’s physical needs – this is abundantly clear from the early Church immediately following Pentecost as well as during the journeys of Paul when one task was gathering money to look after the needs of the saints back in Jerusalem – the most important work has always been the sharing the good news of redemption in Christ to a world that has sold out to Satan.

Because it feels a burden toward the lost, the Christian community reaches out to minister to the world, which is often hostile toward their efforts. Fully enjoying the warmth and comfort of Christian fellowship, the community feels the necessity of sharing this joy by calling the world to change and submit to the will of God. In a time when people are deliberately trying not to get involved with the needs of others, the committed Christian is putting forth his best effort at becoming involved.

A good example of the spirit of the Christian community is Jesus parable of the good Samaritan. This familiar parable illustrates the need for involvement to allow Christ to shine through his community, the Church. Of all those who passed by the man who had been beaten and left to die, only one was willing to take the chance of getting involved. He was the one who was least expected to understand the goal of godliness. His actions were totally unacceptable to those who were only concerned for themselves.

In commenting on this parable, S. D. Gaede wrote, “I noted, early in our journey, that the modern world is annoyed by the good Samaritan, not by the priest or the Levite. We are irked by the good Samaritan, not

because we fail to appreciate his altruistic act, but his world is so alien from our own that his actions hardly make sense. From the perspective of modernity, the Samaritan simply did everything wrong.” (“Belonging: Our Need For Community in the Church and Family”, Zondervan Pub., 1985, p. 275)

The mistakes made by the Samaritan are first that he based his actions on the needs of the beaten and robbed man rather than on his own personal profit. In fact, he put himself in danger by stopping in the first place. He was a target for robbery and beating himself as he was ministering to the needs of the victim. By passing the injured man the priest and the Levite maintained their schedule and saved whatever the cost would have been to care for the beaten man. The Samaritan not only broke his schedule but also spend money he would never, in all likelihood, get back.

The second failure of the Samaritan was that he got involved. He could have excused himself from involvement with many “reasonable” excuses and most would have considered that it was the wise thing to do. Even though such an act as he performed put him in danger, his goal, if we compare him to a Church community member, was to please God and honour him. Such men as the Samaritan can easily have their generosity exploited. However, it is the Samaritan’s type of attitude that makes one appreciate the Church community.

In looking at the goal of community it becomes obvious that a renewal of mind is required to fulfill the commission that Christ gave us. Not simply the stating of rules or demands, but the change in thinking that takes one from a worldly view to a Christ like view.(2 Corinthians 5:16,17) Seeing all mankind as equal before God is still a revolutionary thought among some in our world today. Ethnic background, financial position, language, social standing, educational levels, and colour are still barriers to the spirit of community. Christ came to break down all barriers and demonstrated this in his daily contact with people of

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Is This “Real” Love?

With Valentine’s Day on February 14th many will be thinking about their relationships this month. Some may be asking of their relationship, “Is this ‘real’ love?” How can we know for sure if the relationship we are in is “real” love? How can we know that the relationship that we are in is beneficial for both of us? First, I think it would be good for us to admit that we will find it very difficult to have a completely objective perspective on this matter. Asking ourselves some questions may help us to be more objective as we examine our relationship.

(1) Would you want this person to parent your children? I realize that I am jumping right into the thick of things with this question but it should be asked. I can already hear the chorus, “But we are just dating we are not that serious!” You will eventually marry someone that you have dated and if the person you are dating would not make a good marriage partner for you and co-parent for your children perhaps you need to move on to someone who will.

(2) Is your relationship more about character or looks? Are you attracted to their physical features or the content of their character? Are you more interested in their clothes or the content of their heart? Do they comment more on your appearance or on what you say or do?

(3) Does this person treat you with respect? Are they on time for your dates and other appointments? Are they polite and appreciative with you and others? Don’t count on them treating you with more respect once you have both made the commitment of marriage; it seldom works that way.

(4) What do your parents think of this person? Your parents may be a little more objective than you are since you are caught up in the romance of the moment. Your parents also have years of experience to bring to bear here. Be open and honest with your parents, ask for their thoughts. When they get over the shock of your asking for their opinion on something they can be a lot of help!

(5) What do your Christian friends think of this person? It is too easy to get caught up in your relationship and not be able to see what others can. So ask your friends what they think.

(6) What is important to this person, what do they value? It is really not all that difficult to determine what people value and what is important to them. What do they talk about when you are together? Warning lights should be going off in your brain if all they talk about are sports, shopping, themselves and gossip. What do they spend their time doing? Are they involved in activities that mostly benefit themselves or is there a balance between what they do for themselves and what they do for others. What do they spend their money on? It is so easy at a young age to convince ourselves that because we don’t have much money we should mostly spend it on ourselves, but habits that are begun at a young age often become lifetime habits.

(7) Are they generous? I enjoy spending time with generous people because I find that I am influenced, inspired and challenged to be more generous myself. Is the person you are dating generous with their words of appreciation with you and others? Are they generous with their time and

money or do they selfishly reserve both just for themselves?

(8) Are they polite with you and with others? How polite or rude we are with others can tell a lot about what is going on inside of us. When we are polite we are thinking of others and putting their needs first. When we are rude we are thinking of ourselves and putting our needs first.

(9) Does this person honestly enjoy spending time with you and your family? Some of the most heart-breaking marriage problems that have come into my office have included in-law problems. These are often problems that existed before the marriage took place but were never dealt with properly. We tend to assume that these kinds of problems will just work themselves out after the marriage takes place, but usually they only get worse. I have heard some say that they don’t have to like or get along with my family they only have to get along with me. Your family is a part of you and if they don’t like your family they don’t like a part of you. If they don’t want to be around your family they don’t want to be around what is a big part of you.

(10) How do you decide what you are going to do when the two of you are together? Do you both have input? Do you most often decide together or does he/she decide and then let you know what you are going to be doing? Do they sometimes agree to do what you want to do even though they might not enjoy it because they enjoy spending time with you? Do you sometimes do the same?

(11) Does 1 Corinthians 13:4-8, describe the love you share in your relationship? “Love is patient and kind. Love is not jealous or boastful or proud or rude. Love does not demand its own way. Love is not irritable, and it keeps no record of when it has been wronged. It is never glad about injustice but rejoices whenever the truth wins out. Love never gives up, never loses faith, is always hopeful, and endures through every circumstance. Love will last forever.”

FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to Linda Hammett, 1350 Brackenridge Road, Vincent, OH 45784. e-mail: forwomen@gospelherald.org



Medical Missionary Heals Many Physically... But the Word of God is Needed to Help Spiritually

by Evelyn Perry

The people of Zambia are hungry for the Word. If they can't have a whole Bible, they ask for a morsel... "Please, just a page from the Bible".

Shelli Starkey from Abilene, Texas, a member of the Medical Mission 2002 Team to Zambia, wrote the following letter after returning home from her first time as a member of that team. The letter was published in the November issue of the Kalomo Reporter. I hope that it will touch your hearts (and purses) as it has mine.

"We think that we know we have so much more than many other corners of the world. We think that we're aware that people are suffering. We think that we appreciate what we have. But actually, we spend most of our time thinking that we don't have enough. We certainly spend a lot of time and money on getting more, making ourselves comfortable, and entertaining ourselves. I was hit hard with these realizations as we pulled up to the first village to set up our clinic.

"I was convicted of many things during the mission, but the greatest by far was my lack of appreciation for the availability of the Word and my failure to take advantage of that gift.

"There were many emotions evoked during this mission, but I was most deeply wounded by the fact that we did not have enough Bibles (in the Tonga language) to give to all those who were hungry for the Word. Working in the women's spiritual counseling, I received many requests for God's printed Word. I had asked in the months prior to going on the mission if we were taking Bibles along. The answer was, yes. And I suppose, because we rarely lack for anything

(after all, Wal-Mart is just around the corner), I assumed that there would be plenty to go around. So, at the first request for a Bible from an older Zambian man, clothed in a "New York" T-shirt, I bounced off to acquire and deliver to him the Bible he needed, only to smash headlong into the discovery that we did NOT have an unending, ever-plentiful supply. Since we only had a limited supply, Bibles were only given to leaders of the established churches and those who were baptized during the mission.

"Excuse me?! You mean I have at least 10 Bibles in my home, probably 2 in our cars, in at least four or five different versions of which I rarely make the time to pick up on a daily basis—and these women, with babies tied to their backs, pots on their heads, loads in their arms—have walked barefooted for countless miles to get medical aid and are now crowded together sitting in the dirt in order to hear scripture read to them before they begin the long trek home in the darkness—and I have nothing for them to take with them?!

"You can't imagine the expression in their eyes as they look at you pleading for the Word and

with every belief that you, being an American, coming with ALL of these possessions and medicines . . . can do ANYTHING! Yet I had to look back into those eyes with the knowledge of THING, every COMFORT, every EXCESS that I do possess, and say, 'I'm sorry. I don't have a Bible to give you'. Then I had to watch them turn away, baby in tote, load on head. . . turn and walk down the dirt path, back out into the bush... back into nothingness with only the promise that I would do what I could to bring it to them next year.

"So, this letter has to do with that promise. The only limit to how many Bibles we can have published is the amount of money we have to print them. It ONLY costs \$4 per Bible! \$4!!! My goal is to have 10,000 Bibles printed to take on the mission next year. And I am working with Zambian translators to have simple Bible study guides printed in their language to be given out with the Bibles. I am asking you to help with the Bible fund. A goal of 10,000 Bibles would total \$40,000.

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Bible Study—Search for Truth or Put Down Others?

Drew Chapados

“**B**y this all people will know that you are my disciples, if you have love for one another.”—John 13:35

“But now you must put them all away: anger, wrath, malice, slander and obscene talk from your mouth.”—Colossians 3:8

Let me begin this article with the conclusion: Bible study should never cause us to get angry or lose love for another. If, as we claim, the Bible is the guidebook that teaches us about the One whose essence is love – then even the greatest disagreement we have with another’s conclusion should not cause a lack of love. Can we feel pity for another? Yes, as we see another missing out on the truth that can set them free. Can we feel resolved to study more and stand on the truth? Definitely, for perhaps we haven’t covered all the bases we need to and maybe, just maybe, the other person has! Should we feel love? Absolutely!

“In matters of faith: unity, in matters of opinion: liberty, in all things: love.”—(Restoration fathers). These men had a high ideal for Bible study and what it meant for our relationships with others. I do not intend to make it seem as if their statements are of equal value with Paul & Peter’s, but the statement they made is appropriate and biblical. We definitely need to seek to have love in the search, study, and application of biblical truth.

We just cannot afford, as a people, to study only to prove the answer we want because, like those who opposed Jesus, we can miss out on the truth that brings eternal life (John 5:39-46). There is another danger that can occur when studying the Bible only to prove a point. Whenever someone disagrees with us we run the risk of losing the Spirit of Christ towards that person. When we care more that our “answers” be right than that we show “brotherly concern”, we are in trouble. “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others” (Matthew 23:23).

As we study to simply discover the truth as God revealed it through the apostles, what are some things we need to examine in our own attitudes?

1) Does my blood begin to boil when someone raises an opposing view? One of the problems with talking about a lack of love is that we can be tempted to apply the test to others and not ourselves. While there are some cases where it is quite obvious

that someone doesn’t feel “loving” towards another, most of the time we cannot judge what’s in another’s heart even if we feel his words might sound a little harsh. This test of “lacking love” or “being quick to anger” is best applied to ourselves. We are the ones who truly know what we feel. Why do people begin to feel less brotherly towards someone who feels differently on a subject?

A) ‘the truth of God is under attack.’ This sounds serious and Bible study is extremely serious. But, can the truth of God survive the “attacks” of men? Can the truth, when properly expounded, come out and defend itself? By the way, who in the gospels and the book of Acts was the angrier of the two: those with the truth or those without it?

B) ‘the faith will be undermined.’ This brings us to the original statement of our restoration fathers. What type of disagree-

What are some things we need to examine in our own attitudes?

ment are we talking about? Surely, one cannot come to the point the Athenians of Acts 17 did and just listen to any and all teachings? (Acts 17:21) We must make a stand on some things and insist that only the truth be taught. I hope that God’s church never compromises on these points. But, is all truth of equal value? Is the truth on the deity of Christ the same as the truth on whether someone can go to war? Is the purpose of baptism to be weighed equally as the validity of songbooks? Certainly all questions have a ‘true’ answer but not all truths are to be emphasized as equally important or significant.

2) What are the areas that demand a closer look?

A) Areas that don’t affect salvation! There are many biblical subjects that can have some profit in studying but simply are not matters of our salvation before God. “Did those baptized with John’s baptism before the cross need to be baptized again?” “What will we look like in heaven?” or “Is the body conscious or sleeping in the intermediary state between earth & heaven?” Now, all these subjects can reveal some things that do pertain to salvation but the precise answers to each of these questions will simply not determine if someone else’s soul or ours is saved. So, before getting angry at someone’s question or response ask yourself if the issue is some-

thing that anyone’s soul’s destiny hangs on?

B) Areas that don’t affect the Christian’s life! Will the other’s view cause people to no longer live in the Christian faith? One of the hot issues of years past was “how does the Holy Spirit indwell?” Many good, honest Bible students believed the Spirit dwelt in the believer through the written word of God. Basically it was the sword of the Spirit and when you had the word in your heart you had the Spirit as well. Other good, honest Bible students believed that the Spirit personally dwelt in the believer, but would never lead one to walk contrary to the word of God. Although these are two different views neither of them taught a person to live outside of God’s commands in the scriptures. Both sides were free to express their view but it wasn’t worth fighting or dividing over for the simple reason that one’s view did not affect another’s way of life. Again the question must be asked before lack of love sets in: does the opposite view lead away from faithfulness? What if, someone held a view that did lead others away (in your mind) from faithfulness but insisted he would never persist with it?

C) Areas that do affect either salvation or way of life! Clearly there are times that something more than dialogue is needed. As Paul had to withstand Peter to the face for leading Gentiles to live opposed to Christian principles (Galatians 2:11-14), will there not be times that we must withstand others? I believe there are. The question is, does this mean that just because there is needed rebuke there must also be a lessening of love or brotherly concern?

D) Areas that come down to an arguing about words! The apostle Paul gave some similar instructions to two young evangelists. To Titus he said “avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless” (Titus 3:9), and to Timothy concerning the false teacher “he has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved of the truth” (1 Timothy 6:4,5). We need to be on guard that we’re not simply causing unrest because of a different choice of wording to describe the same thing.

3) Am I feeling superior in any way towards another? Love does not allow pride. Love does not allow ridicule. Love does not allow hatred. When I tend to think

I have discovered the truth or even more truth on some subject that is in discussion it becomes easy to ridicule the other person's point of view. J. D. Thomas wrote a book on some contentious issues a half-century ago but wrote in the preface an appropriate attitude: "the author has purposed to maintain an attitude of Christian humility, and any failure at this point should probably be attributed to his human weakness rather than to his desire. Certainly the author has his share of limitations and he recognizes the need of help from above. No reflection in a personal way is intended in these pages against any one and to whatever extent the author does not live up to his own advice, he begs forgiveness." We would all do well to remember that any of us could fall when we think we stand (1 Corinthians 10:12). Even if we do have the truth on any given issue: this in no way implies we are superior spiritually because of it. (See the parable of the Pharisee & the tax collector in Luke 18:9-14 - the Pharisee clearly would know more of God's word but was nowhere as close to God as the tax collector) My friends, it is important to always study the scriptures in humility as a truth seeker and not prideful as a guide to the blind (Romans 2:17-24). In humility we won't laugh at jokes towards someone who expressed the truth as he believes it, in humility we won't lash out in hatred towards another who is trying to be honest with the sacred writings and in humility we won't cast off someone so easily simply because he sees one issue different than us. Truth is truth no matter who speaks it. In case any of us forget "we will all stand before the judgment seat of God" and there we "will give account of ourselves to God." (Romans 14:10,12).

Studying the Bible as a truth seeker and as someone who has the Spirit of Christ, our conclusions will not cause us to lose our Christian love towards others. It is still by our love that men will know we follow Jesus. There are times, sadly, that disagreement happens and there are times that discussion can become quite lively. It should never be a time to choose sides, look down on others or start questioning someone's integrity based on a view. As someone once wrote when such was the case, "who dares speak the truth as he sees it when the price to be paid is being tarred as a false teacher by any who disagree?"

The Bible is the guide to life. Its truths are knowable. By the words of the book we can find the path to life (James 1:21). At times, however, there are more important things than being "right". How do I feel about someone when they don't see an issue as I do? Hopefully, like Jesus, we can look at them and love them.

Windsor, Ontario

BOOK REVIEWS

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



"Pot Holes, Ups and Downs on Zambia's Mission Road"
by Roy Merritt; 321 pages; Published by Gospel Herald Foundation, 2001

If you have ever dreamed of working abroad in the gospel, this collection of anecdotes is a must read. Nothing, or no one can prepare you for the variety of experiences you will encounter when you put yourself into a different culture, in the midst of a challenging field of work, far removed from some of the elements that we have grown accustomed to in our Western world.

Roy Merritt was not new to the challenges of Zambia, for it was there that he entered this world on July 15, 1944, the son of "pioneer missionaries Dow and Helen Pearl Merritt. Roy's early schooling unfolded in that work area and his high schooling took place in Zambia's capital. After successful university studies in North America, Roy returned to Zambia in the fall of 1968 to work at Namwianga Mission. In July of 1993 he married his beloved Kathianne, to whom this book is dedicated. Further details of their family can be found on the back cover of his book, but rest assured they are very much a part of what unfolds within its pages.

It might take you a little time to get into the writing style of this book, but if you can view it as insights into what it is like when you are actually there, dealing with real people, in real situations, you will be ready to experience firsthand what unex-

pected "pot holes" can come into view in such a work. You will laugh at times, get a sense of their helplessness at times, and see beyond the challenges to the joy of those who have come to realize that God loves them, and someone sincerely cares for them. You will see how that adapting to reach a people may include adopting some strange approaches to life itself and to problem solving.

It is recommended that you approach the book like a series of short novels, and enjoy it section by section. It may take a little time to get into it, but it is well worth reading. It will allow you to see just a portion of the challenges that arise in new frontiers for the gospel and how those who go there handle them.

Guest Reviewer

Tim
 Johnson
 Luncheon
 Ad

NEWS

- EAST -



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ONTARIO

Ajax: Sixteen baskets were prepared for the ladies of Denise House. Ed Jermakowicz has resigned after three years of working with the congregation. Present plans are that he and his family will stay in the preacher's home until school is out.

Beamsville: Alexander and Lorraine Best and their daughter, Alice, have moved into the area from England. December 23 Amy Whittington became Mrs. Adam Sandiford. Ruth Zimmerman left January 13 to return to her work in Papua New Guinea. Andrea Clint, Joel and Amanda Lock, Emmanuel Velasco, Jordan Wall, Greg Whitfield, and Shanna Whitehead plan to go to Papua New Guinea in May and visit Sendai, Japan on their way.

Bramalea: Tony and Tina Bonsu and family moved back into the area from Grimsby. Philip Thomas came forward December 29 to rededicate his life to Christ. His wife, Loraine, and Michael Addai, who were both baptized that morning, followed him. In a report from Sendai: Joel Osborne, Jonathan Straker and Ben Berry, who have been preaching in English at their Sunday evening service, half of whom are non-members, were requested to do part of the preaching on Sunday morning, so the older members might hear their lessons. They preach in English and brother Mawatari translates. He prints out their sermons in Japanese and hands them out after service.

Brantford (Costain Centre): The girls club is making a movie on Esther. December 19, their first "neighbour," Linda Brooks was baptized. She began attending when the doors opened in June. Judith Alexander gave a report to the congregation about her mission work in Japan with the Let's Start Talking Program. Two women in the congregation began a support group, "Sharing Our Support", for ladies. In November several couples hosted a community literacy program for parents with young children.

Cornwall: Al Bojarski reports that Leslie Ogle was baptized into Christ. Brian

Bojarski did mission work in Russia this last year and plans to attend his AIM graduation in Lubbock, TX. The Bojarski's have Jeremy, Joel, and Jonathan all home along with Peter Bourgon and Louis Lacroix, giving them an excellent nucleus of young male leadership. Mark and Gerry Sullivan have moved into the area from St. Catharines. The congregation has doubled from a year ago.

Fenwick: Harry Robins rededicated his life to Christ. Roy and Marilyn Comfort and Ellis, Eileen, and Elwin Moore have all placed membership. The church participated in the Christmas parade and distributed pens along the route. They have been able to help financially in various mission programs.

Grimsby: The children practiced and put together a pageant, "The Birth of Jesus" on December 22, after the morning worship. Many visitors were present. December 15, the congregation went to Bethesda Home and sang for them.

Hamilton (North): Four workdays have been set to go into the community to distribute brochures, set-up Bible Studies, and to invite the community to worship with them. The dates are March 22, April 19, May 17, and June 21 from 1:00-5:00 pm. Those who are interested in helping in this evangelistic effort are encouraged to contact Joe Sandassie at 905-389-0714.

Meaford: The Youth Rally entitled, "Yo! What Time is It?" is February 21-23. Dwayne Williams will be the speaker this year.

Pine Orchard: December 22, Susan Weatherup and her brother Jason Stewart were baptized into Christ. The ladies annual breakfast was held Saturday, February 1, at the Yacsich's.

St. Catharines (Ontario St.): Brother Owen Culp passed away on December 29 and funeral services were December 31.

Toronto (Bayview Ave.): The brethren held a quarterly congregational meeting on November 17. The ladies held a potluck luncheon on December 14 and they produced a booklet of favourite recipes. The brethren gave Christmas baskets to the Chester Public School.

Toronto (Strathmore Blvd.): Kimberly Morris was welcomed into the Strathmore family in December. Also in December, Santiago Molina and Gerry Ellis attended the Iberoamerica Encounter in Honduras. The evangelistic effort connected with the Encounter resulted in 12 baptisms. A very enjoyable time of fellowship and devotional was enjoyed on New Years Eve. Jonathan Braga was baptized that night. Tom Goud, a professor at the University of

New Brunswick, was in Toronto for several months doing some work at the U of T. The congregation appreciated his involvement at Strathmore while he was here. He left in early January. Alric Williams, the husband of sister Marjorie Williams, passed away on December 30. Song Zhang and Carol Cai, a Chinese couple who have been with us for about a year, were baptized on January 5. Cynthia (Moore) Klinowski, formerly of Fenwick, placed membership at Strathmore in January. The Strathmore theme for 2003 is, "Stay Alert, Stay Alive, Spiritually..."

Waterloo: The Widow's Fellowship Group meets once a month. Jan Thomson from Edmonton, a student at the University, is worshipping with the congregation. A special Sunday evening service was held December 29, when Bill Schwarz spoke on "The Treasures of the Heart" in a special service of thanksgiving for the blessings of home and family. The 50th wedding anniversary celebration for Geoff and Doreen Ellis was held the afternoon of December 29. Merv Eaton and Dan Boyle have both retired as elders of the congregation and Walter Hart and David Knutson have been appointed as new elders to work with Geoff Ellis and Bob Sandiford.

Windsor, West Side: Chad and Kim Cellaire left the congregation to accept the Youth minister position for the church in Winnipeg, Manitoba. The brethren assisted several families with clothing, toys and food vouchers. Saturday, January 18, the congregation held a children's winter party. On Sunday, January 19, the congregation celebrated with all those who had a new beginning in Christ during 2002.

QUEBEC

Sainte-Jeane d'Arc: Yvon Beaudoin of Quebec City reports receiving a call from a recent convert at Sainte Jeane d'Arc (pop. 300), 300 miles along the south shore of the St. Lawrence and twenty miles inland from Mont-Joli, to come to baptize her neighbour. Upon arrival he was overjoyed to also baptize her husband. They are Michel Deschenes and Nathalie Labelle. Yvon has been back four times for studies.

Shawinigan: Claude Matineau offered a free booklet, "How to Become a Faithful Christian", in the newspaper and had received seven responses by December 10.

Quebec City: Colette Pare was baptized at the end of the summer.

NEW BRUNSWICK

Moncton: Donations and pledges have produced about three quarters of the
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by Marion Waugh
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(The help of Barbara Lewis in gathering news is appreciated.)

ALBERTA

Calgary: Beginning January 8, we offer a six-week course taught by Dr. Chuck Guth of Prairie Bible Institute entitled "Paul, the Man and His Letters." This compliments the children's fine art program. Beginning in January, all teens who wish to actively pursue a relationship with Jesus Christ and have peer support while doing it can attend "The Feast" every Sunday night. This will be a group that learns how to shake off mediocrity, die to themselves, live for Christ, and serve this church. Each feast will be a time of experiential learning.

Edmonton: The year 2002 came to a close in Edmonton with jubilation. Paul Hillier, who studied God's word with Rod Wharton was baptized on December 29, 2002. We look forward to many years of fellowship with Paul whose wife, Michelle, is now also studying God's word. We are also looking forward to fellowshiping with and getting to know Daryn and Deb Wenaas and their family who have moved to the city of Edmonton. We also rejoice in the restoration of the Hubbard family back into the family of God. The Sedor family moved their permanent residence to Dauphin Manitoba over the holidays.

Jim has been working with Western Christian College for several months while Judith remained in Edmonton to tie up loose ends. Our ladies are getting wound up for their annual Retreat coming up January 24-26. This is always a time of encouragement for our ladies. We are in the process of helping a family in Zambia who are suffering from the famine in that land. This family lost their father and mother and the grandmother is left to raise the children. The monies we send to help them will provide for their monthly needs. We have put out a call for elders and deacons for the body here. We are looking forward to having more servants appointed in the Lord's church here in Edmonton. David Friesen, Evangelist.

BRITISH COLUMBIA

Abbotsford (Central Valley): The Weir family experienced a second tragic death in less than four months when their nephew, Steven Weir, was killed instantly on Boxing Day. The pick-up truck in which he was traveling with his brother, Brian, hit black ice on the road and flipped over twice, landing on its roof. They were traveling to a traditional family reunion dinner from 100 Mile House. Their parents, Stan and Judy Weir, (Norm's brother and Jen's sister) who had left an hour later, came upon the scene as Brian, who suffered scrapes and bruises, was being taken to the hospital. The funeral service for Steven was in Abbotsford on January 2, 2003. John Wedler, Raymond Fillion and Allan Neinhuis were among those who spoke. In addition to his parents, two brothers, Brian and Chris, a sister, Charlene and her husband, Jerry, Steven also leaves a 5-year old daughter, Sarah, and 3 year old son, Brody, and his 88-year-old grandmother. A number

of relatives came from Ontario and Saskatchewan. Steven would have been 28 on Jan. 4th.

Burnaby: James Stewart Knibbs joined the circle of new babies in Burnaby on Nov. 25. His parents are Tyler and Nancy Knibbs. Six young men from the Bahama Islands who had been to Whistler for skiing and snowboarding the previous week, visited at the evening service on December 29. Lena Li moved to Regina at the end of the year. Bob Li and his wife, Carol, left for a three-month visit to their home in China. Our Annual General Meeting followed a potluck dinner on Jan. 26.

City Church (E. Vanc.): Our Saturday evening group started the book of Acts in December. Mark Gray is currently working with Steve Hasbrouck on Wednesday afternoons getting "on the job training" experience. The class in Luke lost some its students to daytime jobs so Steve began a Thursday evening class in January. There are now three classes for seekers each week. The satellite courses finished on Dec. 20 for the holidays and reconvened in January. Our ladies tackled New Testament Greek last month, bringing the number of satellite classes also up to three per week. Simon Hui is now helping with the Chinese work in Surrey. This month, City Church will work in cooperation with the Delta congregation in learning to do small groups. A money contribution was sent to the Hasbrouck's daughter in California to help with on-going medical expenses.

Kamloops: Our flyer has produced several interested visitors from the surrounding neighbourhood. Daryl and Christine Bell and little son, Micah, have moved back to Kamloops from 100 Mile House. The Genoe's are home from back East for the winter.

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MISSION NEWS

Barbara Lewis

Ethiopia: In order to try to prevent the baptism of two men, a preacher of a major denomination came to debate the subject of baptism. Instead, he was convinced he had been mistaken and was himself baptized along with them! He has already converted many others and, in July, will attend the new Preacher Training School being constructed in Nekemte. Two of the five buildings for this school have been completed. Primarily for Sudanese preachers, it will train an additional 20 men each year. Three "miracles" were witnessed last year in this country. A former teacher of the deaf who had been in prison for 10 years without a trial was released, and is now teaching in the Makanissa Deaf school. All charges were dropped against four preachers who had been repeatedly arrested over the past several years. A four-man investigation team found the accusations false, and the accusers are now being tried! Afterward, the Ethiopian Television Network did a documentary about the church, our schools, and development projects. It was broadcast on National Television in September, bringing glory to God and favorable publicity to the church. The third "miracle" was the admission of Roger Walker to attend the Ghana Bible College in Kumasi when the U.N. decided to give him a passport. After he finishes two years of training, he will be allowed to return as a permanent teacher in our schools of preaching.

Surinam, S.A.: A small group of ladies to conduct a retreat, and men to conduct a men's training program, were taken to Paramaribo in January to aid the church in its bid to teach the Gospel in this South American Dutch-speaking country. Because a team of 27 medical Christians who were able to treat over 1,000 patients in a five-day clinic, 12 were baptized, and National Christians later baptized 16 more of the contacts made through this mission. Plans are underway to take additional medical teams down this summer. "Partners in Progress" is requesting volunteers who would be able to go from July 12-20.

Cambodia: While denominations are calling this the most receptive field in the world, churches of Christ have only one missionary in this country and a handful of congregations. In 1995 "Partners in Progress" began efforts to work here, and

in 2000 provided \$50,000 in flood relief during what humanitarian organizations called "the worst flood since Noah". This resulted in opportunities to work in new areas. Missionary Bob Berard has established a Bible training school. To continue the involvement of the PIP organization, plans are being made to take a medical team from March 7 to 18. Anyone interested in going may call 501-374-5761 to find out more about it.

Dallas, TX: The 21st Medical Evangelism Seminar was held here Jan. 10 and 11. Approximately 300 medically trained Christians attend this Seminary annually. Organizations who are sending food and medical supplies to destitute countries also participate. Sid and Jenetta Allen, who visited their three missionary children in Thailand last month, head "Rapha". He reports that they have 2 shipments on deck: one to Malawi and one to Romania. "I hope to also send one to a clinic in North Korea. I made contact with a group planning a clinic next to the goat farm I visited in August when I was there."

Cuba: In 1959, there were 60 congregations with 3000 members. This changed dramatically with the Communistic government, dwindling the number to 9 congregations with only 300 members. In 1993, an envoy was sent to talk to government officials, and several containers carrying medicines and educational supplies followed. As a result, the destruction of church buildings and imprisoning of Christians stopped. Young men desiring to become preachers in their country are being trained at the Bible Training School in Jamaica, and several have already returned to work with congregations eager to have full-time preachers.

India: So that the government of India will recognize what we are doing in the way of benevolent work, we have established a registered society with the government of Andhra Pradesh, which we call "Hearts & Hands". They know this is a work of the church of Christ, as are Kate Cabe Memorial Bible Institute and Carl Crosser Institute of Biblical Studies. These are under my direction, but under the oversight of the elders of the Central church in Cleburne, Texas (my sponsoring church). In December we distributed about 40 sarees to poor and widowed women from various congregations in

Hyderabad. In the process, we had the opportunity to tell about all the benevolent ("social service") works we are doing in India. This included listing 10 different projects to help and/or train the needy. When we finished, government dignitaries attending the meeting arranged by TJ Sudhakar, were so impressed that he was told if we needed any legal help, to come to see P. Veera Reddy, a member of the High Court of Andhra Pradesh, and he would give his services without charge. All of the dignitaries were asked to speak at this function, and said essentially the same thing: the good works being done by the church of Christ overwhelmed them. The Inspector of Police said that in India only Christian organizations were giving such service to poor people-and he is a Hindu! It will serve us well if anyone tries to cause trouble to have people in places of authority to "go to bat" for us. As you read the Book of Acts, you cannot escape the fact that the Apostle Paul used every possible "angle" to promote the Gospel and to appeal for help from the authorities when it was needed so that the work would not be hindered. We are doing the same thing. -Condensed from a report by Ron Clayton (Note: The Claytons returned to the U. S. in mid-January for speaking engagements and to raise funds.)

Persecution: According to a study done by Regent University, more than 200 million believers in 60 countries are denied fundamental human rights solely because of their faith in Christ. They estimate that 175,000 will be martyred this year. Today there are more people being imprisoned for their belief in Christ than at any other time in history. James Hefley, in his book "By Their Blood", wrote that more people had died for their faith in the 20th century than in all previous 19 centuries combined. With the escalation of politicized religion, this is bound to increase, with more missionaries being killed and more having to be evacuated from hostile areas. Christian missionaries Barry and Rachael Baggott from Savannah, Georgia, were recently rescued by the French Army in the Ivory Coast, where they have been working for about 12 years. In July, Christians in Southeast Asia said that the police were breaking up their meetings and threatening them with beatings if they continued to meet for worship. Reports from India, Turkey, and the Arab States confirm that persecution is escalating in those countries. Even France has passed new legislation that, if enforced, will greatly restrict Christian activities.

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\$30,000 needed to pay off the land recently purchased and develop it for use later this year. Royal Maillet and Shawn LeBlanc traveled to Halifax and Kentville, Nova Scotia on two recent Sundays to make presentations concerning their needs. Tim Johnson and Shawn LeBlanc plan to attend the Preachers Day on March 24 at GLBC and take in a few of the classes that week. Tim will be the speaker for that day at the Swiss Chalet in Milton. The brethren had several fellowship activities: a progressive dinner, bowling and a New Years' Eve get together in the Johnson home.

NEW YORK

North Buffalo: Sherry Davis and David Crisp placed membership with the congregation. A former elder of the congregation, Bob Limburg, has died of the West Nile Virus. He and his family were living in Illinois.

Changes in...



Because of small response/big cost, the decision has been made to discontinue the Key program on CTS (Crossroads Television System) as of the last Friday of February, 2003.

The response received from supporters suggested that most would favour giving up this time on CTS because the level of response from viewers did not justify the expense. (The time cost per week was \$1,250)

NOTE

Key To The Kingdom will continue to be available over Vision TV on Sunday nights at 12:30 midnight, Eastern Time. We encourage congregations to take advantage of this excellent program and advertise it in your local community.

If there are any questions concerning this information about Key, please contact us at:

Church of Christ
346 Strathmore Blvd.
Toronto, ON, M4C 1N3.
Phone: 416-461-7406
Fax # 416-424-1850 or
e-mail maxc@strathmorecofc.ca

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Maple Ridge: The development of a church-growth-through-evangelization strategy was followed this past year. This was a multi-family effort with the primary objective of having at least three families "shelf ready" to lead small groups in three areas of Maple Ridge as our evangelization program takes hold. Long-term growth is expected to come through these small groups and additional group leaders will be trained within the small groups. On-going contact has been established with more than a hundred people, resulting in individual and group studies with several. There has also been some promising contact with non-attending former members living in the area. Future direction will include: Goal setting for community outreach, advertising of regular and special events, multiplication of mid-week LIFE Group meetings, evangelistic training and equipping courses, establishment of Ministries and Ministry Leaders.

Oakridge: After loading their pick-up truck with all the clothing and school supplies it would hold, Joyce Hooper and her sister, Thelma Temple, from Osooyos, B. C., left for Hermosillo in Sonora State, Mexico, at the end of December. Hermosillo is a large industrial city some 225 miles south of Tucson, Az. In the center of ranches and fruit orchards, it also is home to a number of large manufacturing companies, among them a Ford Plant, cement block plant, and various Japanese interests. For the last several years the sisters have made this trek to work with the very poor children always found in large cities. Maude Simpson celebrated her 102nd birthday on Jan. 21. She is now living with one of her daughters and is no longer able to attend our services, but gets out to worship in Surrey when a friend picks her up.

MANITOBA

Dauphin: Dec. 6 began with an hour of prayer at the church building for the lost and for evangelism, then fasting through out the day. The day ended with another hour of prayer at the church building.

Winnipeg (Central): In December, the congregation rejoiced at the baptism of Andy and Joan Vanderzalm and Richard Taylor. This fall, seven young people have been attending Western Christian College and one was at Oklahoma Christian University. Tamara Knutson is spending a year doing mis-

sion work in Zambia. At the end of December, Chad and Kim Celaire moved to Winnipeg from Windsor, Ont. Chad is working with the congregation as youth minister.

SASKATCHEWAN

Saskatoon: The eighth annual Saskatoon men's rally will be held January 25 and 26. John Nickolson, from Calgary, is the main speaker. The title for the weekend is "Get a Grip: Balancing Your Priorities."

MONTANA

Three Forks: We have just finished a series of lessons intended to help equip the church to minister to new Christians. We have seven lessons that various families will teach to new Christians - having them into their home for a meal and a lesson. Many in our congregation attended the annual Thanksgiving Eve service hosted by the Belgrade church. Jim Ward gave a very fine lesson on "Being Thankful for the family of God" and Don Kelly offered a prayer of thanksgiving. Several of our members continue to picket the nude dance club that opened just outside Three Forks in September. Despite the cold weather, we are convinced that picketing, prayers and petitioning local and state officials will ensure that no other establishments of this type open here. We continue to pray that God will shut down "Teasers" and we solicit your prayers to that end.

Church of Christ Newmarket requires a Gospel Preacher

Send resume with information concerning your experience as a preacher, teacher, work with youth, outreach, education.

Our congregation is interested in a man concerned with outreach and building up Christians.

Send to The Elders,
Newmarket Church of Christ
P.O. Box 21581
Newmarket, On.
L3Y 8J1

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early days of its settlement in the 1880s and 1890s. These “people of the book” believed that they could both uncover Biblical meaning and practice responsibly the “the faith that God has once for all entrusted to the saints” (Jude 3).

One hundred and ninety years have come and gone. Churches of Christ, with a venerable stake in this land, have reached a mere 150 congregations and some 7,000 members in Canada. What is wrong with us? Do we not work hard enough? Are we captured by a prideful arrogance as a people who “have the truth”? Is our preaching too harsh and uninviting? Is the field too hard? The most troubling inquiry of all is, Do our numbers reflect an absence of God’s blessing—“to give the increase”? Our mandate is to “Disciple the nations!” Canada is one of the world’s nations, the best of the best we claim. To sharpen our awareness of our respective presence in this land is surely to open to discouragement. Yet to blot this reality from our consciousness is to relieve us of the exercise of self-assessment, national analysis, strategic planning, and intentional evangelism. And in so doing, we can continue to live in a cloud of comfortable irrelevance until we quietly evaporate away!

We will not succeed evangelistically until we have a clear and compelling vision of who we are and a precise and perceptive insight into what Canadians are about. Rather than merely disparaging the spiritual attainment of those who have gone before, let us step up to the plate. Let us develop in greater depth our comprehension of the faith that was the quest of those who went before. Let us deepen our understanding of what it means to belong to the one body of which Christ is head, and to preach the one gospel in which the Spirit leads. We strive to be simply New Testament Christians. Relishing this free gift, we cannot be satisfied until our fellow-countrymen also experience the privilege of unfettered salvation in Christ. It is important that we sit down beside the Master at the well, alive as well to the significance of where and why we exist and how and whom we serve.

Waterloo, ON

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That is the price of some of the vehicles on our streets. I do not see that it should be an unreasonable goal... Quite frankly, it won’t really even stretch us much.

“As they are the future of the church, I have challenged our youth group at Hillcrest Church of Christ in Abilene to give and to help fund raise. I asked them to think of how many movies they saw this summer, to think about the cost of the jeans they were wearing or the cost of the shoes on their feet, then calculate how many Bibles that would provide for Zambia. I also challenged them to share this opportunity with their friends, go speak to other youth groups, pray that God will touch hearts and provide for this effort.

“And so, I also challenge you. I know that there are many corners of the world into which the Word of God needs to be taken, even the corner of the street on which you live. And there is much work to be done. God has placed this need on my heart, and if He has moved you through this note to help with this effort, then I ask you to consider ways to spread this effort, be it your own youth group, ladies’ Bible class, congregation, family, friends, fundraisers—and that you will make the effort.

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all backgrounds. It is not by accident that he would choose a Samaritan as the hero in his parable of service to hurting mankind. The Jews who heard his message would have surely gotten the point and so should people in 2003.

Unity in the Christian community is not always easy for us because our humanity gets in the way of our Christianity. The joy of membership in

“As I would watch the women turn and walk away, I was comforted by the verse in Luke 12 that says, “...to him who has been given little, little will be expected...”. I know that God is fair and merciful. He knows their plight. But the first part of that verse reads, “to him who has been given much, much will be expected.” What a greater burden we bear in our responsibility for what we do, how we make use of all that we’ve been given because we do have SO much, both in possessions and in the opportunity for knowledge of God’s Word.”

I intend to work with my congregation in Ontario to see if we can say, “Each one gave one”. I hope that it will be more than one so that we can help Shelli reach her goal of 10,000 Tonga Bibles.

Since many of you cannot send personal cheques to the US, you can send your cheques to me at the Evelyn Perry Fund, 4904 King Street, Beamsville, ON L0R 1B6 OR you can send a US money order to Zambia Mission, c/o Dr. Kelly Hamby, 658 EN 21st Street, Abilene, TX 79601. Please mark all cheques or money orders for Bibles.

May God use us in this way to help spread His Word to the lost in Zambia.

Beamsville, Ontario

the saved community should strengthen our purpose, vision, and goal as we work together in joyful fellowship to accomplish the work our master has left us to do. The sense of belonging is important to mankind in general. The greatest privilege mankind has is to be a part of this Church community and every effort must be made to share this community of Christ with the whole world.

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While it is clear from the New Testament that Christ intended for congregations to be led by local leaders (elders in every place) and the apostle Paul respected the right of local churches to make decisions, autonomy did not mean congregations were to be isolated and disassociated from one another in faith, fellowship and practice. In fact, in 1 Corinthians, Paul seems to suggest a conformity between congregations by saying that he gave the same rule in all the churches (7:17) and in his discussion about hair says, "If anyone wants to be contentious about this, we have no other practice – nor do the churches of God." (11:16)

The letters to the various churches in the New Testament show that there were some differences between them. However, these were not because their faith and practices differed. Paul pleaded for unity of faith and mind. Rather, the differences were the result of local culture and situations.

Differences of faith and practice represent more than simply "autonomy at work." Rather they represent practices and issues that are inherently divisive and destructive. For example, suppose a congregation within our fellowship decided to "relax" on baptism and admit the unimmersed into full fellowship. This will eventually have implications for other congregations when any of these people move to other places and seek to become members of other congregations. This should remind us that no individual or congregation is an island totally separate, distinct and autonomous from the others. We are all interconnected. As much as we may disagree with the Reformed/Presbyterian denominational organization, we must admit there is some validity to Hanko's assertion that independtism is as much a misunderstanding of autonomy as a hierarchy.

There is an important parallel between congregational autonomy and the personal autonomy each Christian enjoys. Individually, we practice "self-rule" – that is, we are each responsible for our own lives. We make decisions as well as acting and functioning on our own. Yet, we are repeatedly reminded that we are members of one another. We are not independent (even though many seem to have this illusion). We are part of one body, Christ. We are to work, worship, fellowship together – to be of one mind, spirit and purpose. Why would it be any different for congregations?

Even in New Testament times there were those who "went out from us" or who would "depart from the faith" and "seek to draw disciples after them." The possibility of apostasy is as real and dangerous today as in the first century. The preventative for apostasy is autonomy. First, by giving each congregation a delegated autonomy, Christ allowed local Christians to live and work in a community together, led by those who were part of that assembly who know the needs and opportunities first-hand. Second, by creating a global fellowship of people and congregations, Jesus created a brotherhood of mutual love which shared a common faith in Christ and submission to His Lordship.

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

THE LAND OF THE RISING SUN

A LAND OF THE RISEN SON

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

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

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

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I would like to support:
(Circle) Joel / Jonathan / Both
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beginning ____ / ____ / ____

Make cheques payable to the Bramalea church of Christ.

OBITUARIES

Warren Keith Hoover

It is with great sadness that we announce the passing of Warren Keith Hoover on January 5, 2003, after a long and courageous battle with cancer. Warren was born on November 22, 1928 in Hamilton, Ontario. He married his wife, Pat, in Calgary in 1957.

Warren was a member of the R.C.M.P. for 26 years, stationed in Calgary, Ottawa, Saskatoon, Regina, Swift Current, Nipawin and Humboldt. He retired from the force as a Sergeant in 1978 then went to work for Key Lake Mining and Mutual Life. He finally retired in 1991 and he and Pat enjoyed the next 11 years spending half their time in Arizona and half at Wakaw Lake, Hegedus Beach. For over 45 years Warren enjoyed copper tooling and took the craft to its highest level. Above all, he enjoyed his family, first and always. He also enjoyed fishing, golfing, hiking and puttering at their lake home.

Warren is survived by his loving wife and best friend, Pat; their three sons, Craig (Lynn), Dean (Jacqueline), and Tim; three grandsons, John, Jordan, and Taylor; two granddaughters, Kristen and Robyn. He is survived by two brothers, Lloyd (Jean) and Jack; and one sister, Lila; as well as numerous nieces and nephews. He was predeceased by his father, Vincent; his mother, Marie; and brother, Ron. A Memorial Service was held on January 9, 2003 at the Hillcrest Memorial Gardens.

Bob Parker

Victoria Romanick

On January 8, 2003, Victoria Romanick ended her earthly walk and moved on to begin her eternal journey with the Father above. Victoria was born November 6, 1916 in Pembroke Bermuda and moved to Windsor in 1947. She continued to live in Windsor until her death. She leaves to mourn her passing her husband, Nick, daughter, Nicky, and sons Nick Jr. and Clare.

She was baptized into Christ by Murray Hammond in 1974 and remained faithful throughout her life to both her Lord and her church family at West Side. In her later years she was unable to attend the services due to health problems. She always maintained a personal devotional life. It was said of Victoria that she would literally spend hours in prayer at one sitting. She lived with the faith that Jesus was with her

and we can be confident that as she left this world Jesus was with her still.

May all of us, like her, both live and die in the hope that Jesus makes death simply a doorway by which we enter into eternal bliss with our heavenly Father.

Drew Chapados

Florence May Gelley

Florence May Lundy was born in 1903 on a farm near Newmarket, Ontario, the eldest of four children. Her brothers, Frank, Cliff, and Vern, are already deceased. Her father, Wes Lundy, was a preacher, a builder, and a farmer. From a very early age, the church played a major part in Florence's life.

She left Pine Orchard around 1924 and came to Toronto. Over the years she worked at a variety of jobs for companies such as Simpson's, where she met Bill Gelley, whom she married in 1934. A daughter, Carolyn, was born to them, but it barely slowed her down. Florence was widowed in 1967.

When Florence arrived in Toronto, she attended the Bathurst Street congregation and then Bayview when that congregation was established. In the late 1940's, she moved to the Strathmore congregation, even though it was halfway across the city from her home, to provide a larger group of young people for Carolyn. She remained an active member at Strathmore until incapacitated by a second stroke in 1996.

Florence had boundless energy. In addition to her 'regular' jobs, she found time to run errands for innumerable friends. She took in students (at least 50 over the years) and if they couldn't pay anything, they lived free - sometimes with loans and gifts as well.

She continued working up until 1982 when Joe Cannon asked her to come as a missionary to New Guinea so, at the age of 79, off she went. Although she had difficulty learning Pidgin, the native language, Rosabelle Cannon, who was in New Guinea with her, said, "Florence spoke the language of love, and every one understood her." In the mid 80's, she was sent home with a debilitating tropical disease.

When she recovered, she went back to work: first baby sitting two young children for several years and then, until her second stroke, going twice a week via two buses to a public school to read to the children and help a grade 1 teacher in class.

She died peacefully on December 3, 2002. She is greatly missed by Carolyn and

Garry Peddle and her two grandsons, Geoffrey and Michael.

You can sum up Florence's life with the epitaph 'Florence lived her life as she felt a Christian should.'

Garry Peddle

Owen Culp

On the 31st of December 2002, fellow Christians, neighbors, and friends gathered to honor the life of Owen Culp, and to celebrate the beginning of eternal life, on which he has embarked.

Owen passed from this life on December 29, 2002, in his 87th year. He leaves to mourn, wife Julie, who had responded to Owen's needs throughout their 51 years together.

In addition, Owen is survived and mourned by son, Robert and wife, Christie. By daughter, Rosalie, son, Richard and wife Michelle. He is also survived and missed by three grandchildren, other relatives, and many fellow Christians and friends.

During the second World War, Owen was a part of the Canadian Army stationed at Petawawa. He spent many weekends in Toronto and was known by many church members there. He was a frequent weekend guest the late Bro. McKerlie. After the war, Owen was employed by General Motors until his retirement in 1972.

Early in their lives together, Julie and Owen learned to live with the disease of M.S. which slowly, but relentlessly, took over Owen's body. For the last 15 years of his life, Owen was bed-ridden. Julie faithfully tended to his needs throughout those years.

Despite the illness, Owen remained faithful to the Lord and a source of help to the church. The church was central to Owen's life, both at the Niagara and Manning congregation and later the Ontario Street congregation. He is missed by fellow members who knew him well.

We mentioned how it is impossible for us, who good health, to know what it must be like to be like to be confined by illness to such a degree that to move ... to stand, is impossible. How great it must be to awaken in that heavenly home, freed from such handicaps, and able to rise, to leap with joy and praise!

Our hearts go out to Julie and family at their loss. We celebrate by faith the victory granted by God's grace to Owen. The funeral service was conducted by Steve Cordle, Phil Wallace, and Murray Smith.

Haiti Mission Trip Report

Jean Volcy, a native of Haiti, and an elder of the Strathmore Blvd. congregation in Toronto, returned to Haiti in December of 2002 with a mission. That mission was to establish a congregation of the Lord's Church in his hometown of Fond-Parisien. With the aid of Jean T. Elmera, evangelist at Delmas 28 in Port-au-Prince, several brethren from that congregation, and Yvon Beaudoin of Quebec City, a very successful campaign was realized.

In Fond-Parisien a place for worship was found that would seat about 100 people. The building was under construction and the brethren helped to complete it to the degree that it could be used for the week of meetings. This included building benches for seating, finishing the floor, etc.

A Campaign was held December 15 through 22. In preparation for this the brethren went door to door with invitations and also invited the people to have home Bible studies. Brother

Voltaire Edouard, evangelist and some brethren from the Petite Place Cazeau congregation, joined them in this work.

On Sunday, December 15, Jean had the opportunity to speak on a program on the "Radio Phare" station. He was able to invite people to come to the meeting as well as present a Gospel lesson. This radio station reaches about 4.5 million of the population.

During the 8-day campaign attendance was approximately 200 and there were 12 baptisms, including Jean's sister. The people in the area were enthusiastic and came with many questions and were eager to learn more.

The congregations from Port-au-Prince are carrying out the follow-up. Twice a week a group of brethren are going to Fond-Parisien to help with worship services and Bible studies. A 3-day follow-up meeting was held January 10-12. Plans are underway to have special classes for training some of the qualified men in this new congre-

gation to take leadership in the future.

There are four financial challenges that we would share with readers of the Herald. Any who would like to help can contact Jean Volcy at Church of Christ, 346 Strathmore Blvd., Toronto, ON, M4C 1N3. These needs are:

1. Support for workers expenses going to Fond-Parisien from Port-au-Prince of \$200 U. S. per month.
2. A vehicle for transportation. A used Toyota pickup has been secured for \$2000 U.S. (\$500 has been raised)
3. Rental for the Church building of \$600 U.S. per year. (\$300 has been raised)
4. A generator and speaker system. There is no electricity in Fond-Parisien, therefore, a generator is needed for lighting and the speaker system .

We give thanks to God for this beginning and pray his blessings and guidance as this new congregation grows in the grace and knowledge of Jesus Christ.

Max Craddock

Bible Archaeology

March 31 – April 4, 2003
at Waterloo, Ontario
Taught by Dr. Don Shackelford
Searcy, AR

A survey of the discoveries of archaeology that pertain to our knowledge of the history, culture, and peoples of the Old and New Testament world. Attention will be given to archaeological methodology and the principles of interpreting data.

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DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$8.00 per year and changes are \$4.00 each. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

PROVINCE OF ALBERTA

CALGARY: (Northside): 803-20A Avenue N.E., T2E 1S1; Sun. 10, 11, 6; Wed. 7; recorded message; 276-8088; Derek Chambers, ev..

CALGARY: 4030 Maryvale Dr. N.E., T2A 2S8; Sun. 10:15, worship at 9:00 and 11:15, Wed. 7; Small Groups (Fri. - Mon. eve.) Phone: (403) 272-2111; E-mail: info@calgarycfc.com

CAMROSE: 4901-42 St., T4V 1A2; Sun. 9:30, 10:45; Wed. 7; Ted Archbold, ev., (780) 672-1220 (off).

EDMONTON: 13015-116 Ave., T5M 3C9, (780) 455-1049; FAX 454-9545; Sun. 11, 9:30; Wed. 7:00; Dave Friesen, 460-4258 ev; C. Eric Limb, Henri Bouchard, Herb Anderson, David Hotchkiss, elders.

FORT MCMURRAY: Centre Boreal School, 312 Abasand Drive., Sun. 10-noon; Box 5094, T9H 3G2; Billy McMillan, ev., (780) 790-0109.

LETHBRIDGE: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11, 7; Wed. 7:00; Mike Gray, ev. (403) 328-0855.

MEDICINE HAT: Crescent Heights Church of Christ, 402 12th St. N.E., T1A 5V3; Sun. 10, 11, 6; Wed. 7; Jim Goud (403) 529-1996

RED DEER: 68 Donlevy Ave., T4R 2V8; Sun. 11:30, 10, (evening—call for information); Wed. 7; John Smith, ev. (403) 347-3986 email; <davenportcoc@aol.com>

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): #5 – 2580 Cedar Park Place; Sun. 10,11; Tues. 7:30 at address above, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052; email: normjen@rapidnet.net; website: http://www.members.shaw.ca/allanjan/cvcofc/

BURNABY (Greater Vancouver): 7485 Salisbury Ave., V5E 3A5; Sun. 10:45, 9:30; Midweek (groups meet in homes. Call for times & locations); Kirk Ruch, ev., 951-4102; (604) 522-7721 (off).

CAMPBELL RIVER: 226 Hilschey Road, V9W 1P4; (250) 923-5233.

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

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

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

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

KAMLOOPS: 1110 Tranquille Rd.; Sun. 10:30; Tues. 7:00; PO Box 2129, V2B 7K5; Dane Bengard, ev. (250) 377-3386

KELOWNA: 1317 Ethel St. V1Y 2X1; Building 250-861-9486, Sunday 10:45 a.m. Worship, 9:30 a.m. Bible Study (excl. July – Aug). Evangelists: Charles McKnight, 250-765-8739; Barrie Forman, 250-764-4313, sonlover@shaw.ca, cell 212-0080; Elders: Wayne Muirhead, 250-861-4008, marwayn@hotmail.com; Ted Windmill, 250-763-8445, edward_windmill@telus.net

KELOWNA (Rutland): #209-120 McIntosh Rd., V1X 7E8; Sun. 11. Call for directions/other services, Bill Forman, ev. (250) 765-3643; Clint Ponte, (250) 491-1900

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

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

PENTICTON: Penticon Retirement Centre, 439 Winnipeg St.; Sun. 9, 10; Wed. 7:30; Box 24082, V2A 8L9.

PRINCE GEORGE: 4337 Ewen Dr., V2M 5Y8; Sun. 10; For more information contact Grahame Somerville; 562-6708 or Leo Selzer, 964-9102

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

RICHMOND: 5800 Kartner Rd. V6V 1R9; Call Gary Marrs, ev. (604) 271-6197 or Carlos Castillo (604) 273-0506.

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings; (250) 832-3828 or 804-4833; Box 51, V1E 4N2; Doug Kendig, John Murrey, Gordon Parmenter and Blair Robers, elders.

SURREY: (Greater Vancouver): 15042 92nd Ave., V3R 5V8; Sun. 10, 11, 6; Ron Beckett, ev., 594-1796.

VANCOUVER (Oakridge): 6970 Oak St., V6P 3Z6; English services: Sun. 10, 10:40, 5 (Spanish Bible Class 10 and Fri. 6:30); Wed. 7:30; Spanish services: Sun. 5; Fri. 6:30; Milton Diaz, ev., 432-1749 (res.).

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Verwerda, ev., (250) 545-5256 (res); 545-6892 (off).

VICTORIA: 3460 Shelbourne St., V8P 4G5; Sun. 9, 10:15; midweek in homes; (250) 592-4914 (off); website: www.churchadmin.@sscoc.bc.ca

PROVINCE OF MANITOBA

BRANDON: 943 7th St., R7A 3V1; Sun. 10:30; Midweek; call for location (204) 728-0957; Charles Muller, sec. 726-4723.

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7:30; Box 955, R0G 0J0; contact Ray Winkler (elder), 745-3226; Bob Norris, ev., 745-6969.

DAUPHIN: 378 River Ave. E. (Corner of River & Bond) R7N 0H8; Sun. worship 9:00 & 10:00; Sun. & Wed. nights call for details; Darin Ashby, min. (204) 638-6321 (off), 638-6025 (res.), Fax: 638-0872; email: <ddashby@mts.net>

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

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

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

PROVINCE OF NEW BRUNSWICK

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

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

PROVINCE OF NEWFOUNDLAND

ST. MARYS: Meeting in the home of Robert D. Ryan, Main Rd. Time flexible. Call (709) 525-2680 or address Robert at Box 198, St. Marys, NF A0B 3B0

NEW YORK STATE

BUFFALO (Linwood): 2523 Main St., 14214; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 832-7171.

NIAGARA FALLS: 359 14th St., Niagara Falls, NY, 14303. Off (716)285-6534, Home (716) 886-2871. Sunday Bible study 10 am, worship 11 am, evening 6 pm, Wed. 7 pm. Minister Eddie J. Cornelius. e-mail BROCNFCC@juno.com

NORTH BUFFALO: 350 Kenmore Ave., 14223; Sun. 10,11,7; Wed. 7:30.

NORTHWEST TERRITORIES

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy Ave., B3N 2P8; Sun. 10, 11; Wed. 7; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402

DARTMOUTH: 19 Killikee Gate, Dartmouth, NS, B3B 1A7; Neil Prokop (902) 463-3629/430-9543cell, neilisaprokop@hotmail.com. Please call for Sunday worship times and midweek information

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Box 26, B4N 3V9; (902) 678-8881 or Ray Fisher, ev; 582-3457; Toll free 1-866-236-7891

SHUBENACADIE: Mill Village Church, 3613 Indian Rd. 2 miles w. of Shubenacadie; Sun. 10:15, 11; Wed. 7:30; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, sec., (902) 758-2633; 758-3215 (off.).

PROVINCE OF ONTARIO

AJAX (Serving Durham Region): 1 Cedar St.; Sun. 9:45, 11, 7; Call for mid-week information; Box 162, L1S 3C3; Ph. (905) 683-2477(off); Edward Jermakowicz, ev., (905) 426-8465 res, <e.jermakowicz@sympatico.ca>

AURORA: 15216 Yonge St. S, L46 L19; (entrance beside Mac Flemming Paints); Sun. 11; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <sharvey@DIRECT.COM> or Clare Preston, (905) 841-2272

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11; Wed. 7:00; (705) 722-7155 (off.); Claude Cox, ev. (705) 737-2272.

BEAMSVILLE: 4900 John St., L0R 1B6; Sun. 9:30, 10:30, 6; Wed. 7:00; Don Smith, ev. (905) 563-7655 (off); e-mail: <don093@sympatico.ca>

BRACEBRIDGE: 14-4 Manitoba St., P1L 1R9; (705) 645-3356; We worship at home each Sunday.

BRAMALEA: 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, ev. (905) 789-1632 (res.); 792-2267 (off).

BRANTFORD: 2267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Ray Knight (519) 754-0401; office (519) 759-6630; Jamie Azzoparde, ev. (519) 770-4814 (res)

BRANTFORD: (Costain/Johnson Community Centre) 16 Morrell St., N3T 4J2; Sun. 10 & 11., Wed. 7; call for information on various other mid-week classes; 519-758-5673 (75-U-LORD); Rick Gamble (min.); 519-753-5353 (res.); www.followers.ca or e-mail followers@bfree.on.ca

BURKS FALLS: Seniors Building above library on Young St.; Sun. 6-7:15 p.m.; c/o Hubert Lawrence, R.R. #2, POA 1C0; (705) 382-2026.

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11, 7; Wed. 7; C/O Peter Dale, 75 Peel Street, L9Y 3V5; (705) 444-0010 (office)

CORNWALL: 1702 Dover Road, K6J 1W1; Sun. 10,11; Wed 7; Allen Bojarski, ev. Phone (613) 933-1825; Fax: (613) 933-1879; Emails: churchofchrist@cogeco.ca or abojarski@cogeco.ca; Website: http://home.cogeco.ca/~abojarski/abojarski

FENWICK: 765 Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; P.O. Box 416, L0S 1C0; (905) 892-5661; email <DonHipwell@AOL.com>

GORE BAY: W. Manitoulin church; (Gore Bay waterfront, past docks); Sun. 10:30; B14, POP 1H0; Contact John Robertson (705) 282-3499; Bill Baker (705) 282-2095.

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. SS 11:05; Worship 9:45, 6; Wed. 7; Box 181, L3M 4G3; (905) 945-3058; Jeff Cobb, ev. (905) 309-1979

GUELPH: The Evergreen Senior Center, 683 Woolwich St.; Sun. 10, 11; Wed. 7:30 (phone for location); c/o 428 Cole Rd., N1G 3J8; David Azzoparde, sec. (519) 821-9179.

HAILEYBURY/NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 10:30; Mike Tinney, Box 702, Haileybury, P0J 1K0, 705-672-9241, 647-5488

HAMILTON: 321 East 27th Street, L8V 3G8 (at Fennell) (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:30; (905) 385- 5775; Chris Gardner, sec., (905) 388-9174.

HAMILTON (North): 75 MacNab Street; Sun.10, 11 Wed. 7 Joe Sandassie, (905) 389-0714, 286 East 26th Street, Hamilton ON L8V 3E1

HAMILTON (West): Mohawk College, Fennell Ave./West 5th St.; Sun. 10, 11, (Please phone for Sun. p.m. and midweek information); P.O. Box 78041 Westcliffe PO, L9C 7N5; Wayne Page (905) 648-5100.

HEATHCOTE: Sun. 11; Larry Elford, R.R. 1, Kimberley, ON N0C 1G0.

HUNTSVILLE: Huntsville Public Library, 7 Minerva St. E., Sun. 10:30, c/o Dave Preston, (705) 789-7697, 491 Fowlers Rd., R.R.#5, Huntsville, Ont., P1H 2N5. Other contacts: Ken Smith, (705) 789-8292, Steve Watson, (705) 788-2332.

HUNTSVILLE: 36 Hilltop Dr. P1H 1C5 (off Hwy. 11BN); Sun. 9:45, 11, 7; Wed. 8; Contact John H. Preston, sec., (705) 767-3237.

ICE LAKE (Manitoulin Island): 11/4 mi. S. of Hwy. 540; 9:45, 11 a.m. Sun. & 7:30 p.m. Wed.; Les Cramp, ev. (705) 282-0974; Peter Tallman, sec., R.R. #1, Mindemoya, P0P 1S0, 377-4555. email <ljcramp@manitoulin.net>

KENORA: 101 Norman Dr.; Sun. 10, 11; Wed. 7; P.O. Box 2905, P9N 3X8; Earl Rattai, ev., 548-2245.

KINGSTON: 446 College St., K7L 4M7; Sun. 10, 11; Wed. 7; (613) 546-5409 (off.).

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Hugh Pitcher, 171 Broken Oak Cres., Kitchener, N2N 1N8, Ph: (519) 745-2713. Other contact: Julian Smith, (519) 742-8626.

LONDON: 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. 9:30, 11; Call for mid-week opportunities. Harold Byne, ev., 645-0575; FAX 645-6037

LONDON (East): 380 Adelaide North, Tolpuddle Building Common Rm., entrance off of Adelaide at King St. S. Parking in Marshall Street Lot behind building. Sun. 9:45 a.m. Exhortation; 10:05 a.m. Bible Study; 11:00 Worship; Tuesday Afternoon at 1 p.m. in Board Room. Brian V. Sullivan, evangelist 905 892-6247 or bvsprchr@computan.on.ca Web site: <http://www.computan.on.ca/~bvsprchr/>

MEAFORD: 113 Nelson St. W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Randy Morrith and Scott Mansfield, evs; (519) 538-1750; e-mail: meafordcofc@bmts.com..

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11:00, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Clayton McLeod, sec. (905) 473-9447 895-6502 (off)

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

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

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

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7; Brian Thompson, (519) 376-6702 (off.), 372-2155 (res.) <oscoc@bmts.com>

PETERBOROUGH: Chapel, Rubidge Retirement Residence (Sherbrooke & Rubidge); Sun. 10 and 10:45; Tue. 7:00 at 220 Gallagher St.; Peter McPherson, ev phone 705-742-5349 or 876-7104; <petermc@peterboro.net>

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

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

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; Steve Cordle, ev.; (905) 934- 3862 (res); 935-9581 (off.); Email: churchofchrist@on.aibn.com; WebSite: www.churchofchrist.n3.net

ST. CATHARINES (Garden City): UNF Hall, 77 Facer St.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, ev. 1231/2 Keefer Rd., Thorold ON L2V 4N1, ev. 227-8336.

ST. THOMAS: 60 S. Edgeware Rd. N5P 2H6; Sun. 10, 11; Wed. 7

ST. THOMAS (Southside): 15 Hepburn Avenue, N5R 4J4, (519) 633-4180 Contact: David Langeman. Please call for times. email: langeman@bellnet.ca

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; (519)-339-1161 (off), Other contact: Steve Rastall, (519)869-2003

SAULT STE. MARIE (Eastside): 99 Melville Rd., P6A 5J6; Sun. 10, 11, 7; Wed. 7:00; 705-942-9283.

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4; Sun. 9:30, 10:50; call for Sun. pm time; Wed. 7; Roger Lansdell, ev., (705) 256-1977 (off/res), <r.s.lansdell@sympatico.ca>; Rob Whittfield, sec., (705) 949-7612, <rwhittfield@sympatico.ca>.

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

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

SOUTH RIVER: Jasper St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, POA 1X0; Jim Nicholson, ev. (705) 384-5215, church bldg. (705) 386-2551.

STONEY CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Wkdy evenings call for time and place; Darrell Buchanan, ev., (905) 643-7853 (res); Robert Priestnall, sec. email: emailus@sccoc.ca; website: www.sccoc.ca

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 10:00, Wed. Bible Study 7:30; (519) 273-5280, George Mansfield, ev. 272-1714; <gmansfield@quadro.net>; John Brush, 625-1045; Larry Hoover, 271-9545; Joseph Kippax, 744-3439.

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

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

TECUMSEH (North Shore): St. Clair Beach Community Center, 13731 St. Gregory Rd.; Sun. 9:15, 10:15; Contact Rick Liebrook, 172 Pheasant Run Dr. RR1 Belle River ON NOR 1A0, (519) 735-0270; Ron Meechan, ev.

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

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

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

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

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

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

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 8; Dick Forsyth, ev., Beamsville, 563-7874; Aikins Wiredu, sec., 242-8731

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Marvin Johnson (416) 752-0325, Stephen Gill (416) 265-2496, Peter Dwomoh (416) 462-3616; Jean Volcy (416) 267-6820, Elders; Max Craddock, ev. (416) 461- 7406, e-mail <maxc@strathmorecofc.ca>; Fax (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev. Devon Bennett, ev. (905) 686-2486; website: www.strathmorecofc.ca

TRENTON-BELLEVILLE: Sun. 9:45; 10:45; p.m. in homes; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741; J. Short 965- 1079;

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, N0C 1H0; (519) 986-2143. Gordon Dennis, 240 Elgin St. N., Box 274, Mount Forest, NOG 2L0; (519) 323-2424

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

WELLAND: 72 Summit Ave., L3C 4G6; 11, 10, 6:30; Wed. 6:30 David Stewart, 834-5652; Harold Bruggen, ev. 732-2465

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:00; Drew Chapados, ev., 3713 Shinglecreek Cr., Windsor, N8W 5T8; (519) 250-4407; Chad Cellaire, ev.; email: wsidecoc@wincom.net; www.geocities.com/wsidecoc.

PROVINCE OF QUEBEC

MONTREAL (French): 2500 Charland, H1Z 1C5; Sun. 10:15, 11:00; Wed. 7:00 (Fr. class); 1st Sat. 6:30 p.m. "Phoebe" women's class; last Sat. 6:00 youth meeting; Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.); email: <caddeo@sympatico.ca>.

MONTREAL (English/French/Ashante/Ghanian): 2401 St. Jacques; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 West Mount Station, H3Z 2T1; James Bell, ev. (514) 683-1638 (res), (514) 934-0400 (work).

MONTREAL (Verdun): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; (French) Sun. 10, 11; Wed. 7; Roger Saumur, ev. (450) 635-5105; rogersaumur@sympatico.ca; <http://www3.sympatico.ca/rogersaumur/>; (English) Sun. 11, 10; Wed. 7

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 11, 10; Yvon Beaudoin, (418) 653- 3493.

QUEBEC CITY: 2980 Vertheuil, Ste-Foy (corner Jean-Noel); Sun. 9:30, 10:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; Yvon Boaudoin, ev. (418) 728-5240.

PROVINCE OF SASKATCHEWAN

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

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

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

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

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 9:30, 10:30; Rolland Bouchard, ev.; (780) 875-4056; email: lloydccoc@telus.net

MOOSE JAW: 901 James St. S6H 3H5; Sun. 10, 11, 2; Wed. 7:30 (CST); Ron Hegdahl, ev. (306) 693-4064 (off.).

NORTH BATTLEFORD: 1462-110 St., S9A 2J2; Sun. 10, 11; Box 804, Wilkie, S0K 4W0; Contact: Owen Davies, (306) 843-2210

PERRYVILLE: Meetings in the home of Sheldon Perry; Phone (306) 835-2681; Mail to Box 496, Wynyard, S.

PRINCE ALBERT: 264-23rd St. W., S6V 4L6; Sun. 10, 11; 763-3057 (off.); Dean Hotchkiss, ev. (306) 763-2218. Contact Bob Jenkins, 764-6187

RADVILLE: in private Residence at (810 Mann Ave.); Richard Thuc, sec., Box 532, S0C 2G0; (306) 869-3103 (res.).

REGINA: 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Please call for times; Ray McMillan, senior min., 949-0969

SASKATOON: Sunday, coffee & fellowship 9:30, Worship 10, Wed. 7; Office: 343-7922; Bob Parker, ev. 343-7884; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: <stoncofc@sk.sympatico.ca>

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

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

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

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

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

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