

Gospel Herald

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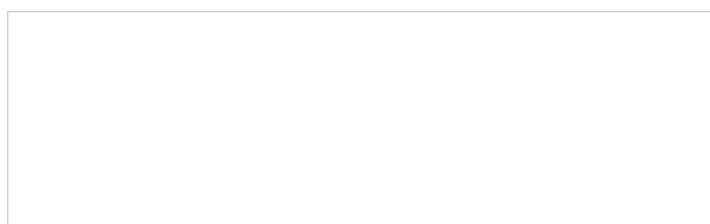
October 2003



Pictured above are some of those who participated in the Sharpening the Sword Bible study program at Camp Omagh over the Labour Day weekend. The study was from the book of

Romans and was led by Brian Thompson, evangelist with the Owen Sound, ON congregation and Max Craddock from the Strathmore congregation in Toronto.

This is one of many activities that took place during the summer at our Christian Camps across Canada. We are thankful for the good that is being accomplished in Camp related activities and "a tip of the hat" to all those who work hard every summer to see these good works continue.



Gay Rights or Wrongs?

Mike Mazzalongo

Mr. Chrétien is so wrong. His enthusiastic support for the legislation to legalize same-sex marriage is baffling at first, considering the fact that he is a happily married Catholic from a small town in northern Quebec where such attitudes are frowned upon by people of his generation and social position. The passion he has shown for this is not necessarily born out of a love for an alternate sexual lifestyle or far-left causes, but rather what he sees as a minority rights issue. In other words, it's not about sex or morals or even family values, it's about protecting an abused minority. As a Quebequer growing up in a poor French mining town far from the seat of English power in Ottawa, it is easy to see why the effort to protect the rights of minorities would be reflective in Mr. Chrétien's nature, even if that minority had a lifestyle and value system completely divorced from his own. This being said, he is still so terribly wrong.

Homosexuality and all that spins off from it is wrong in so many ways that one has trouble knowing where to begin. It's wrong socially because it violates the universal and primal purpose of human sexuality, which is the procreation and nurturing of children. This reason alone should be enough to refuse it marital status. The simple fact that two men or women cannot inherently and naturally produce a child is the basic reason that should deny them the status initially created and promoted to protect this act and the family that comes with it.

Homosexuality is wrong socially because it engenders basic anti-person and social problems. What the Gay lobby doesn't publicize is that their group has a higher incidence of depression, drug abuse, sexually transmitted diseases, mortality, and suicide rates than any comparable heterosexual group. Of the less than two percent of the Canadian population that is actively and openly Gay,

only a tiny fraction is interested in permanent union. However, they have received an enormous amount of publicity. The rest are using this debate as a method of legitimizing an unhealthy lifestyle that ultimately creates a burden on our social services and families who must deal with the negative effects of their choices and de-stabilization of our way of life.

Homosexuality is wrong morally and spiritually. Every major religion condemns same sex activity. What is interesting is that even pagan nations of old (i.e. Assyrians) had specific prohibitions against it. As Christians we read in both the Old and New Testaments the clear condemnation of this sin. Leviticus 18:22 refers to it as detestable; Romans 1:26-27 calls it, unnatural & indecent; Paul the Apostle says that those who practice this will not inherit the kingdom and are doing ungodly and unholy things 1 Cor. 6:9-10; I Tim.1: 10. Many religious leaders and teachers are changing their once held biblical views on homosexuality but can only do so by twisting clear passages to say what they don't say (i.e. Paul condemned homosexual prostitution, not sex between two consenting males), or they deny that the Scriptures are inspired (i.e. Paul was writing from cultural prejudice against homosexuality). You can justify and approve of homosexuality and same-sex marriage but you can't do it using the Bible as your inspired support or justification. When religious leaders do this, they are on their own.

Homosexuality is wrong politically. This is where Mr. Chrétien rests his case but there the case for same-sex marriage is weakest when it is supported by the argument of minority rights. The Gay lobby's argument (and one appropriated by misinformed politicians) goes something like this: homosexuality is genetically based and therefore the sexual orientation resulting from it

unavoidable. This would then mean that homosexuals constitute a unique minority. This minority group therefore should have equal rights and special protection under the law.

The minority strategy sees Gays aligning themselves with legitimate minority groups such as First Nations and handicap organizations, etc. The argument becomes, "You wouldn't discriminate against people with handicaps, you shouldn't discriminate against us." The problem here is that homosexuals do not meet the threshold of minority status as it has been recognized by various courts and human rights authorities in deciding minority status cases in the past. There are several criteria that traditionally have been used to decide minority status and homosexuals don't meet the standard for any. For example: those applying for minority status must prove that they exhibit immutable or distinguishing characteristics like race, colour, gender, national origin that define them as a distinct group. The scientific argument that homosexuality has a genetic basis has not been proven. As a matter of fact all the serious research for the last fifty years overwhelmingly concludes that the causes of homosexual behaviour is a result of many family and environmental factors that create a tendency towards this behavior. In other words homosexual behavior is still a choice motivated by conditioning, not a genetic disposition like eye colour or gender, or even disease. Another condition for granting minority status is a proven history of political powerlessness. Homosexuals and lesbians number less than 2% of the population (Chicago Hope Study, 1997) and yet have parlayed their issue about same-sex marriage into a national debate with the generous support of a sympathetic media and gullible politicians. This is not the result of a politically powerless group. Mr. Chrétien's

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Mazzalongo Book
Ad

Seeing the Good

Wayne Turner



2003 has been quite a year, and we are only two thirds of the way through it! There have been the ongoing conflicts in Afghanistan, Iraq, West Africa and, of course, Israel – terrorist attacks in many other parts of the world. On this side of the ocean, there has been the power blackout, the forest fires in B.C. and the threat of water

shortage in Vancouver. The scare that resulted from mad cow disease has hurt Canadian cattle farmers and ranchers. On the health front, SARS and West Nile virus have dominated the headlines. On top of all this, there is Jean Chretien's plan to legalize homosexual marriage. With all the bad news this year, we can sympathize with those people who do not want to read or hear any more news reports. It is difficult to be positive when faced with such bleak events.

When the children of Israel left their slavery in Egypt, they began the new life that they had been praying for. In their suffering, they had cried out to God for relief. Using Moses to speak to Pharaoh and the people, God demonstrated His power over the Egyptian empire and its deities with the ten plagues. Finally, after 430 years in Egypt, Israel was free! Into the wilderness they went, God leading the way with a pillar of cloud by day and fire by night. They seemed scarcely out when Pharaoh changed his mind and sent his chariots and men after them. Seemingly pinned with the Red Sea to their backs, the Israelites renounced the blessing of their freedom, "Better for us to serve the Egyptians than to die in the wilderness." Again, God intervened, opening the sea to allow them to escape then closing it on the pursuing army. The celebration of victory filled the camp.

The Israelites' joy was short lived as the realities of life in the wilderness set in. Three days later, without water, they arrived at Marah where the bitter water was undrinkable until God told Moses to throw a tree into the water. The fertile Elim with its springs and date palms provided a welcome but momentary relief. Shortly after, the people grumbled and accused Moses of bringing them out "into this wilderness to kill the whole assembly with hunger." God responded by providing manna in the morning and quail in the evening. At Rephidim, thirst led to more grumbling and the miracle of water coming from the rock. Some time after this, the Amalekites came and waged war on Israel. Finally, the nation came to the foot of Mount Sinai and made the covenant with God.

Despite the continual presence of God with His people and His provision for their needs, the grumbling and complaining continued. At Taberah, His anger sent fire into the outskirts of their camp (Numbers 11:1-3). But the people were tired of God's manna and continued to complain. Again, God sent quail. Instead of thankfulness, the people responded in greed. Even Miriam and Aaron joined in the complaining and murmuring against Moses. Finally arriving at Paran, twelve spies were sent out into Canaan. Israel stood on the verge of entering the Promised Land. The report of the ten was so dismaying the people grumbled and rebelled.

Today, we have the ability to look back and see how God

fulfilled His promises to Israel. We can see how they were able to enter and conquer it with God's help. We can see how His hand protected them and provided for their needs. It is hard for us to really understand how they could respond to God's love and care with grumbling and complaining. How could they ignore the power that protected them, the loving care that provided them food and water, the mercy and grace that brought freedom and forgave their weakness? Despite the many blessings God gave them, the Israelites grumbled and complained. Here we see that human nature that allows the negative to overshadow the positive and grumbling and complaining to replace thanksgiving.

Despite all the bad news we hear, we are tremendously blessed. Even the poorest people in Canada have more than many people in the rest of the world. We are able to walk down the street in safety, to go into public places without fear, to have work, a place to sleep, food to eat and clothes to wear. We are free to live where we choose, to determine (within reason) our own course of life. Few of us will ever see a senseless act of violence take the life of one of our children. We have access to education and health care. Few of us are really struggling to survive, barely able to live. We have the freedom to believe what we want, worship when and wherever we choose. We are among the most wired people on earth with radios, CD's, televisions, VCR's, DVD's, computers, cell phones, PDA's, etc. We have freedom and abundance, if not too much. We lack little, if not nothing. Yet, many grumble and complain. Why?

Perhaps some people have not learned that our lives do not consist of the abundance of our possessions (Luke 12:15). We need to learn the lesson from ancient Israel who allowed the negative things to keep them from recognizing how God was blessing them. We need to understand that our greatest blessing is our relationship and life with God. As Hebrews 13:5 says, "Keep your lives free from the love of money and be content with what you have, because God has said, 'Never will I leave you; never will I forsake you.'" Paul reminds us that contentment is the key, for we did not bring anything into the world, nor can we take anything out of it. (1 Timothy 6:6-10) When we

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Boomerang Effect

The question has been asked, “What do you call a boomerang that does not come back to the thrower?” The answer, “a stick!” The dictionary gives the following definition for boomerang: 1. “a bent or angular throwing club typically flat on one side and rounded on the other so that it soars or curves in flight, especially one designed to return near the thrower”. 2. “an act or utterance that backfires on its originator”. I have never had the opportunity to see a live demonstration of definition one. While I have seen one of these boomerangs, I have never seen it thrown. It would be interesting to see how they actually work. However, I have often seen definition two demonstrated in my own life, as well as in the lives of others.

It might well be suggested that sin is a sort of boomerang. This idea is seen several times in the Bible and likely most of us could list some examples from our own life or in the lives of family and friends. This is illustrated, for example, when the people of Israel were being given instructions on plans to enter the Promised Land in Numbers 32. Some of the tribes wanted to stay on the East side of the Jordan River. They were told that they could do that, provided they would first arm for battle and go with their brethren to take the Canaan Land. Once the conquest was complete, they could then return to the possession they desired East of the Jordan. After stating

this condition, Moses said, “But if you fail to do this, you will be sinning against the Lord; and you may be sure that your sin will find you out” (Numbers 32:23). This statement of Moses is a principle that continues to be true of sin. Sin, unrepented of, is like a boomerang, backfiring on its originator.

Adam and Eve experienced the boomerang effects of sin in their lives. They were living in the perfect place, with the perfect conditions, with no worries or sorrows. However, because of the craftiness of Satan in coming to them to propose that they were really missing out on a great deal by listening to God in regard to what they could and

could not eat they experienced sin’s boomerang. The end result of their sin was death, increased pain in child birth, weeds, and being driven out of the Garden of Eden. The rational for eating was, “When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She gave some to her husband, who was with her, and he ate it” (Genesis 3:6). After experiencing the boomerang effect of sin, do you suppose the fruit still had the same desirable qualities?

In Acts 5 there is the account of the sin of Ananias and Sapphira in lying to the Holy Spirit over a gift given to the church. This sin had immediate consequences as they fell dead at the apostles feet. Whatever the motive for this sin - greed or a desire to receive some kind of earthly praise - the boomerang effect was quick and final. (It has been suggested that if the Lord were to deal with people today who are “dishonest” in their giving as he did Ananias and Sapphira, it might leave some dead bodies in the pews after the collection was taken. Maybe worth thinking about the next time when giving “as we have been prospered”.)

The Bible is filled with examples of those who fell victim to the boomerang effect of sin. David’s sin with Bathsheba, Peter, Judas, and Achan, are examples of some who sinned and felt the sting of sin’s boomerang. (In the case of David and Peter their repentance brought them back into relationship with God.)

The boomerang effect of sin is inescapable. It was true in these examples from Scripture. It is true today. Sin is a boomerang that backfires in regret, and if unrepented of, separation from God for eternity.

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Unrequited Love

David Dunn

Sure it was an unusual start. Jim knew that as he sat and reflected on their life together. The years of marriage had only increased his love for her. Was this really the end?

Until the day Jim pulled Angela dripping and almost lifeless from the water, she hadn't known he existed. However, he had been aware of her for a long time.

She was the kind of girl that others wouldn't have approved of. She played around; she went to all the 'wrong' places; some thought she was even into drugs. But Jim loved her. He had known her ever since she passed his way to school in Grade 8. It seems as if he had loved her forever.

He had tried to talk to her a number of times, but she was always dismissive. He didn't offer her the excitement she was after. He watched her as she fell from the graceful 13-year-old to a streetwise twenty-something with a prominent dark-side. But he loved her nonetheless.

And now he recalled that first time she lay in his arms, living again from the life he had breathed into her. All he wanted was that she live. When he jumped into the freezing river, she had been his only thought. He had given his life freely, if he could only save hers. Maybe a second chance would bring her to her senses – but God, don't let her die.

Her waywardness had ended in that river and new life seemed to give birth to gratitude and reformation. And that's what he often questioned, "Did she really love him, or was it momentary gratitude that wouldn't last?"

Things began well. The blossoming courtship was the best of their time together. Sharing hearts and moments, laughter and tears. She seems far away from the downward call of

her past. The wedding came, perhaps too soon. He had loved her forever – now she had decided to be his. This was the way it was meant to be.

As he looked back he surmised that there must have been at least enough gratitude to energize those first few years. Cleaning, meals, loving intimacy, work; they had both glided through those days and some of the early hardships with triumph. But he recalled how the light in her eyes began to darken. The sparkle that had remained since the days after the river began to grow dim. Angela was missing the old life.

It was small things at first. She would miss meals. Things around the house weren't just as clean as they used to be. His shirts didn't have that same freshness about them. And as time went on, they didn't seem to talk anymore. At least he would talk, but like the old days, she would be dismissive.

He remembered the first call from one of her old girlfriends. I guess he had been dreading that for some time. Soon they were meeting regularly; he even heard from his friends that they were attending some of the downtown nightspots that they used to frequent.

She was turning back into the girl on the other side of the river.

"We can make it work," he would tell her. "But we need to spend time together." He knew that they needed to fan the flame of love to keep it alive. He was sure there had been something there. If only she would spend time with him; allow their love to grow.

He would make the meals, but she wouldn't show. She would ramble in late at night with some excuse for her absence. When he planned something special, she always had something more important to do. He even began to wonder if she was seeing someone else.

Now he knew that giving his life for hers all those years ago couldn't guarantee her love. If she was to love him, it had to be because she saw in him something worth loving. He had always hoped she would. Something worth loving, both for whom he was, and for what he had done so selflessly for her. How could he love so much that it hurt; how could he give so much without her loving back. As he had looked into her eyes he knew that the light had died.

"Jim." His mother called from the living room. He was so enmeshed in his thoughts, he had forgotten for a time where he was – back at home in his old bedroom. She had finally kicked him out.

"Jim, it's time for church."

"Not church," he thought, "Not now." He used to love church, but he hadn't been there for years. He used to love Jesus. He knew just how much Jesus loved him, and how he had given his life for him. But he had no interest in church or Jesus now. He stood up, and in the darkness caught the reflection of his own eyes in the mirror. He knew then that his light had also died.

Sarnia, On

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Was There a Reincarnated Prophet of God?

Mark T. Tonkery

Reincarnation is a popular belief in today's world, which teaches, "...that the soul reappears after death in another and different bodily form. The process is believed to be repeated thousands of times until perfection is reached"¹. The popularity of reincarnation has caused some to go to the Bible and try to justify it by using the prophet John the Baptist. As one studies the New Testament one can see that trying to prove reincarnation from the Bible is not true and that reincarnation is a false idea and teaching.

In Luke 1 we see that John the Baptist was to be born to Zacharias and his wife Elisabeth in their old age. Not only was his birth an unusual one but Luke 1:17 states that John the Baptist, "...shall go before him [Christ] in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." John the Baptist was a special person with a distinct purpose from God (John 1:6-7). It is important to note that Luke 1:17 does not say that John the Baptist will be the literal Elijah the Tishbite of 1 Kings 17:1 but be in the spirit and power of Elijah. This was to fulfill the Old Testament prophecies of Malachi 4:5,6, and Isaiah 40:3.

John the Baptist seems to understand that he is not the literal Elijah the Tishbite at least in part by what is quoted of him in John 1:21 "And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that prophet? And he answered, No." John the Baptist knew that he was not the literal Elijah the Tishbite reincarnated. As one reads John 1:21 it is apparent

that the people in John's day did not understand the prophecies of the Old Testament about Elijah and John the Baptist, but this is not uncommon for the people in John's day. Many did not understand the prophecies about Christ either; for example John 6:15 the people wanted to make Jesus a literal king that would rule like Herod or Caesar, this was not to be. The people in John 1:21 asked John the wrong question. It was understood by the people of John's day that the prophecies of the Old Testament about Elijah were to be literal and that he would some how resurrect from the grave. The idea of reincarnation was foreign to them and was not even considered, their minds were on resurrection. Yet, in John 1:21 John the Baptist tells them that he is not Elijah the Tishbite.

It is apparent by reading scripture that the crowds still did not realize who John the Baptist was so Jesus tries to explain in Matthew chapter 11. Here Jesus says John the Baptist is Elijah. Notice Matthew 11:13-15, "For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears let him hear." Jesus is trying to explain what Luke 1:17 has already stated, John the Baptist had the spirit and power of Elijah, and not that he was the literal Elijah the Tishbite. John the Baptist was not the resurrected or even reincarnated Elijah the Tishbite but took on the prophetic role and spirit of Elijah. He did not come to relive the life of Elijah nor come to make things right that went wrong in Elijah's life because Elijah was already dead. Jesus affirms that once a person dies that their life is

WAVES
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1. Alexander, Ben. Out from Darkness. Miranda Press, 1993, 148.

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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



Tonga Bible Report

by Shelli Starkey

(Editor's Note: We thank Shelli for sharing information on her campaign to take Bibles to Zambia this year on her second trip to the mission field. Lch)

The mission was physically difficult this year and began with some grave dissappointments which later proved to be the wisdom of God. Upon arrival, I learned that my precious interpreter, Martha, would not be with us for the mission, as she is suffering from liver cancer. This news was crushing as I was SO looking forward to seeing her again and was depending on her wisdom and knowledge of the Word as we studied with the women. I struggled with it for two days before I realized how God would use this to my good. He taught me to depend on Him and study His word more deeply in order to be able to proclaim His truth without the "crutch" of Martha's wisdom and knowlege. I must admit, it was a painful lesson. Please pray for healing for Martha.

The second dissappointment came in discovering that only 1,500 of the Tonga Bibles had arrived in time for the mission. But even in that, God showed me how His plans are always perfect, and my own attempts of controlling things are always feeble. A plan was devised so that "vouchers" would be given that could be brought to the local churches at a later date and presented to the elders there in order to receive a Bible once they have arrived and have been distributed amongst the churches. Although MY plan, of course, had been to hand the Bibles out freely during the mission, God's plan was, of course, wiser. By having to return to the churches, (which sometimes are as far away as 20 miles and they are on foot), we can believe that having to make that effort shows their true desire to seek His

truth. Not only that, but by having to present their voucher to the elders, a connection for further follow-up is established. So, my heart was joyful in the workings of our Lord through all of His servants who so willingly gave in order to further His kingdom.

I want you to know that the people recognized the love of God through the understanding of how many Christians went to so much effort in order for them to receive the Word. On behalf of them all, I thank you in their language... twalumba kobotu.



This man is the first man who asked me for a Bible last year and got this whole thing going. When I approached him and mentioned that he had asked me for a Bible last year, his immediate response was, "Where is it?" He had no doubt that the Lord was going to provide what he had asked for. It was an indiscrible joy to give him that Bible! When we told another older gentleman the story of Jesus, he was amazed and said that he had NEVER heard that before! He asked if we were the church who sent them food last year when they were starving. When we answered yes, he proclaimed, "This is surely the true church of God." And, he was baptized!



The picture above shows a group of incredible women whom we found sitting in the children's ministry, because they heard the singing and teaching and wanted to join. So, we brought them to our tent to have a "grown-up" study. The discussion was intense, and I was in awe of their courage, strength and faith. We simply do not have to struggle with the same intensity as they do. The discussion quickly turned to the problem of polygamy, which is very much a part of the historical culture and a problem that has no good solution once they learn that it is wrong. But we discussed their power to help change things by teaching their sons and daughters the godly plan for marriage and by being willing to help support women who chose to leave their polygamous relationships. The woman second from the left in the back row is named Regina, and she has been a member of the church since 1976. She has been conducting a monthly womens class in her area. But she mentioned that they only have one Bible to study from. I literally jumped up and down with excitement as I explained that we had brought Bibles! But as we discussed how they would be responsible for studying it, using it, and teaching it, one of the women who had been very involved in our previous discussion, got very quiet and appeared saddened. When we inquired as to what was bothering her, she stated that she would not take a Bible because she couldn't read. She quickly brightened, however, when we asked if her children could read and she said they could. We told her how wonderful it would be if her children would read to her from God's Word! Regina decided that she would

also start a class to teach reading for women who couldn't read! Now at this point, I still had not given them their Bibles. Before I gave them out, I told them how many of their brothers and sisters had given so that they could receive God's Word. I made sure they understood that it was God himself who worked through His children to bring them His truth. As I was speaking, Regina stood up and said with tears in her eyes, "It is God who has brought you and me together in this place." What could I do but fall to my knees and praise our God for His amazing kindness?! Can you just imagine what glorious things He is doing through these women right now?!

Again, I thank you so much for being willing to not only be touched by the working of God, but to also come to action. I send my deepest gratitude to all of you who so generously donated to the Bible fund.

"The Ritchie Campaigns" Revisited

In response to the request for "comments, corrections, and additional data" regarding the article, "The Ritchie Campaigns" (August 2003 issue), the following information was kindly forwarded regarding the identification of the Westdale, Hamilton campaign members (see the front page photo and the page two identifications):

From Bill Williams, a Westdale campaigner and later Harding University chemistry teacher:

#3 is Frances Smethers,

#4 may be Arlene Pound, not Mamie Grindley

#5 may be Charlene Magness,

#17 is indeed Ted Nadeau

#24 is Derian Fontenot, not Jack Nadeau

From Tom Olbricht, student of Andy T. Ritchie Jr, retired teacher of Bible, Pepperdine University (who wrote an article on "Andie T. Ritchie

Jr" in the North American Christian, Oct. 1962, V. no. 2, 24-26; the GH article spelled his name Andy as did all the correspondence, but no doubt both spellings were commonly used):

#5 may be Edna Hodge who later married Charles Morris

#6 is Mary Ruth Cooper

#8 Juanita Waller, not Juanita Walton (both were Harding students at that time)

#9 perhaps Doris Gibson rather than her sister Freda Gibson.

Many thanks to Bill Williams and Tom Olbricht and also to Andy T. Ritchie III who was helpful in the earlier identifications and through whom access to his father's files on the campaigns was made possible.

One correction is needed in the article itself: page eight, column one, middle of the paragraph, a typo, "May 16, 1926" should read, "May 26, 1946."

Geoff Ellis

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NOVA SCOTIA

Mill Village: An overnight ladies' renewal was held in the spring with "The Love Boat" theme. Twenty-nine women attended. In July, three of the ladies and their children travelled to Kentville to help with the VBS: "Marketplace 29 A.D." Several members also drove 11/12 hours for the evening sessions with David Mathews of Searcy, Arkansas. They rejoice that one of the 5 baptisms was their own Matthew Boehner, age 12, the son of Tanya Mackey and Darren Boehner.

ONTARIO

Ajax: A gospel meeting was held Thursday, August 21, through Sunday, August 24, with Jim Waldron and Les Hinkle. Ten visitors attended and God's word was presented in truth and simplicity. Gary Kennedy was their speaker on August 31.

Beamsville: Laura MacKenzie and Molly moved to Buffalo the end of August.

Ray and Elizabeth Lock, and Ken and Mitchell Page were recently involved in car accidents. On September 13, the brethren honoured Don and Barbara Smith for their 25 years of preaching service in Ontario.

Bramalea: Out-of-town guest speakers recently were Nathan Pickard, who is now back at Abilene Christian University completing his last year on his Master's of Divinity degree; Leon Sanderson, from Memphis, Tennessee; and Art Ford, president of Great Lakes Christian College and Great Lakes Bible College. Due to job changes, Lane and Kim Hamm are moving back to Texas. Corinne Quann was baptized into Christ Thursday evening, September 11.

Brantford: On Wednesday evenings the congregation has been listening to a series of tapes from the Tulsa International Soul Winning Workshop. Their 5th Sunday mission offering was taken up Sunday, August 31. Teen Night evenings of fellowship and fun started up again on Friday, September 12.

Fenwick: Sandea Sweitzer, of Exeter, was baptized on July 13, while visiting relatives at Fenwick. She credited her Christian aunts and uncles as being a great influence in her life. Vacation Bible school was held August 15. Paul Moore, who worked with the congregation this summer, is now attending Harding University in Searcy, Arkansas. Welland, Port Colborne and Fenwick cooperated in designing and manning a booth at the Welland Fair to reach out to the community. On September 20, the church held an open house during Fenwick's 150th village anniversary. The Fenwick church auditorium is 100 years old this year. A neighbourhood barbeque was to be held on September 26. They plan to have Bill Schwarz of Waterloo hold a meeting for them November 9-12.

Grimsbey: The congregation held a successful vacation Bible school. The brethren planned to sing at Bethesday on Sunday, August 31. Jeff Cobb reported that Strawberry Point Christian Camp on Manitoulan Island had 76 campers and, including staff, over 100 people for a week of fellowship, activities, and praise to our King and Saviour, Jesus. They rejoiced that 10 teens were baptized into Christ.

Meaford: On August 19 the ladies held their year-end secret sister at Joyce Knight's. On August 23 the men met for a breakfast fellowship. Guest speakers in August were Scott Mansfield and Peter

Dale. The brethren sent a petition to the government protesting changing the legal definition of marriage. They have been raising money for the church in Santiago, Cuba, which will be sent via Doug and Joyce Franklin, who plan to go to Cuba later this year. They planned to have Patrick Mead, from Rochester, present a series of lessons on the theme "In the Image of God," September 24-28.

North Bay: Danielle Dixon, one of our young people, was baptized at Strawberry Point Christian Camp. We had several other young people who attended various sessions as well. In September we entered another stage of church growth here with the appointment of Allan Rayburn, Jerry Brock, and Ken Hollington as Shepherds to oversee the spiritual life of this congregation.

Ottawa: Steve Thompson, a contact through Key To The Kingdom, was recently baptized.

Owen Sound: Their annual ladies' renewal was to be held September 26-28, with the theme: "Trust in the Lord." Speakers were Dorothy Boland, Marg Sandiford, and Shirley Straker. The congregation is planning a celebration in honour of its 50th anniversary on October 19. Guest speakers will be Keith Thompson, Walter Hart, and Brian Thompson.

St. Catharines (Ontario Street): Guest speaker in August was Walter Hart. Pat Dunn's mother passed away on August 17. Family Bible Day on August 23 was well attended with a full day of singing, crafts and Bible study for both adults and children. On September 7, the brethren signed up for their annual ministry activities. The congregation provides Joel Osborne with about 75% of his support, and also supports missionaries in Haiti and Quebec. The beginning information meeting for the program entitled "One Step at a Time Through Grief" - an 8-week program for adults who have experienced the death of someone dear to them - was scheduled for September 23.

Stratford: "After serving the congregation for the past 6 years as the preacher and the past year or so as elder, George Mansfield resigned his position in June and accepted a position with GLCC. The church in Stratford is grateful to the individuals and congregations that helped support George while he was with us. The congregation's annual retreat was planned for the weekend of September 6. Currently, programs within the congregation are being evaluated as to their

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(The help of Barbara Lewis in gathering news is appreciated.)

ALBERTA

Calgary: Several of the young adults were at Pine Lake August 8 & 9 assisting the Red Deer Church of Christ with their church family camp weekend. A memorial service was held for Lavina Bailey on August 25. Jerry Rushford spoke on the September 5-7 weekend. The theme was "Shaped by the Cross". The Sunday two service schedule is back in place. The Daybreak service begins at 9:00 am and the Arise service begins at 10:45 am. The Young Adult Ministry meets on alternating Thursday evenings.

Edmonton: This summer, Larry & Karen Boswell, David & Laura Boswell & their children, Ron & Marion Waugh & daughter Sarah, moved to Regina to be a part of the new work there. Two members moved to British Columbia, Graham Cook to Nanaimo and Charles Martin to the island. Jason Dombrosky, moved to the Hawaiian Islands! A number of people moved to Edmonton over the summer including: Deb & Daryn Wenaas, Peter & Alice Shen & daughter Amy (from mainland China), Jay & Linda Manimtim from Victoria, and Eno Damo from Tirane, Albania. Charles & Julian Kim, Debbie Campbell, & Sherry Wakelam were recently baptized. All are first-generation Christians reached in the community by members of the congregation. June 30 - July 9 we hosted a group of 38 teens and parents from the Waterview Church of Christ in Texas for their second annual mission trip to Edmonton. A V.B.S. was held, community service projects were done, and the teens developed their leadership skills by teaching devotionals, song leading and other activities. Monty Pettyjohn, one of Waterview's evangelists, taught a 4 lesson series "Spiritual Vistas for the Family." July 23 a picnic was held in honour of Bill Dickson's 93rd birthday. July 25-27 some of our members, includ-

ing teens, helped the church in Lloydminster canvass their town with invitations to an August V.B.S. Some members then returned to Lloyd August 22-24 to help with the V.B.S. Kevin and Catharine Carson returned to Lithuania in June for a three-week visit. They were involved in studies with non-Christians as well as members of the church and Kevin preached for the church in Klaipeda. Snezana Lepki also was in Lithuania, Poland, and Bosnia this summer teaching at a children's camp, studying with women in the church, and doing evangelistic studies as well. Natalie Hreczuch was involved in an L.S.T. summer mission trip to Tallin, Estonia. Shawn & Donna Redding were home in Edmonton from Lithuania. It was encouraging to hear of their mission work and to spend time with them. We continue to expand and develop our Wednesday evening C.A.R.E. (caring, accountability, relationships, and evangelism) groups. These small-group Bible study groups that meet in members' homes are a compliment to our regular Bible class at the building. We have tripled our Wednesday night attendance and involvement through the introduction of C.A.R.E. groups as compared to only having one class at the building so it is proving effective for getting more of the congregation involved and connected together with other Christians. - Kevin Carson

BRITISH COLUMBIA

Abbotsford (Central Valley): Norm and Jen Weir "vacationed" by driving into B.C.'s interior toward McKenzie to meet with several "Key to the Kingdom" correspondence students from Fort Ware who want to be baptized. They hoped that the men would be able to fly out to McKenzie or Prince George to meet them, as it is a 12-hour logging road drive to Fort Ware, and they weren't sure their 1990 Chevy could make it. The church decided to share their VBS wall murals with another church using the same material. Norm Weir & Steve Hasbrouck visited two men who have been studying the World Bible School correspondence courses. Both live in Vancouver's West End, another place where we have no congregation, and are seriously considering becoming Christians.

Burnaby: Katelin Wood was baptized on Aug. 28, after the evening service. A tea to celebrate Katelin's decision followed. A group from the congregation helped Tim & Colleen Laing with renovations to a new house they bought in the

vicinity of the church building. Two men have been appointed to look for a way to enlarge our present facility or find a new place to meet as we are experiencing major growth the past few months. Gordon Clarkson, a former member who lives in Vernon, was our guest speaker the evening of Aug. 31. Mike Nienhuis gave an outstanding lesson on the parallels between the 111th & 112th Psalms in the morning assembly.

City Church (E. Van.): Steve Hasbrouck & his daughter Heather have been working on four textbooks for ESL students who want to study the Bible. Heather has done a major part of the artwork for the intermediate text on Luke. They believe these texts will benefit our students and also be useful to those teaching English in other places. Bill Powers at Sunset requested that we work on plans to get a transcript for "The Life and Teaching of Christ" by Richard Rogers into Mandarin Chinese. Allen Liu & Cherry Gao, husband and wife team who open their home each week to students of the Bible, have agreed to help with the Mandarin project. Also, Cherry's mother in China sent us 10 more copies of one of the newest translations at her own expense. Allen works as a co-leader for our Saturday evening class. Allen & Cherry will soon graduate from their MBA programs.

Maple Ridge: Larry & Eve Wetten from the Nanaimo congregation visited on Aug. 24 and Larry was invited to preach. He has been speaking publicly on and off for the past 16 years, as well as being a song leader and active in the Spruston Road Bible Camp. He reports that presently the Nanaimo church is using a number of men in charge of certain areas: benevolence, maintenance, finance, evangelism, and worship. When there were teens in the congregation, he and Eva were the youth leaders, but he reports that now there is only one teenager!

Oakridge: Myra, daughter of Peter & Calee Jenke, was baptized on August 24 by her father following a session of song and a talk by her grandfather, Charles Dalziel, of Kelowna. Following the baptism, Peter addressed all three of his children, advising them to continue to listen to God as He leads them through life. The Jenke's two sons are Max & Mayne, who have also been baptized. The family is grateful to the Oakridge, Burnaby, and Delta congregations, as well as Mike & Michelle Parker's youth ministry, which have all played a part in the teaching of

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MISSION NEWS

Barbara Lewis
1478 Mary Hill Lane
Port Coquitlam, BC V3C 4C3
E-mail: rayel@compuserve.com

Thailand: “An insight that visitors to the East need to realize is that in both the Bible and in Thai society a person’s head is a physical representation of his honour. On the other hand, to be near the feet of another person is to be in relative dishonour. Sean Todd, Chiang Mai missionary married to a Thai woman, was reprimanded as being disrespectful to his father-in-law’s head when he put his hand on his shoulder. When he dropped his bus fare at a bus stop, he instinctively stepped on it to keep it from rolling into the street. Because it had the picture of the monarch on it, Thais waiting at the stop looked at him with hatred. To pick a fight, all you have to tell a person is that he makes your feet itch. Shoes must not be put on a luggage rack at eye level or higher. To be at the feet of someone else is to be in a place of disgrace or total humility. The humility of John the Baptist was shown in the greatest possible way when he said he was not worthy to untie the sandals of the One who would come after him and of Mary when she wiped Jesus’ feet with her hair. Thais refer to their king as “the god at my head”, which makes it difficult for them to understand a King of kings humble enough to wash feet. For the husband to be “the head of the wife” means simply that it is a matter of honour, not of control or intellectual ability as Westerners are prone to think of it.”—from a report from Sean Todd in Chiang Mai (Ed.Note: Sean preaches, teaches church history, and helps with Bible translation. He is also teaching English to seniors in the local high school. His wife, Pat, is working full-time as a Thai teacher and is a member of the church benevolence committee as well as looking after their two children.)

Donetsk, Ukraine: “There was standing room only and people were all up and down the

halls as well for the Rogers’ third “Opening Chapel on August 11. Tim Burrow, missionary from Mariupol and part-time teacher at UBI gave the students an encouraging lesson to begin the Fall term. There are a dozen new students. Jay Don and Koystya Vituyk, one of our UBI graduates and local preachers, taught the Seminar classes held the first week of school. Ron and Patti Fox from Texas, Dayton Keesee from Oklahoma, and Dan Williams from Arkansas are here teaching our first full term, with Jay Don teaching two classes. UBI students trying to do outreach in their community set up a “video in the park” in order to show a film on Creation in the open square. It was pretty “gutsy” of them, but many people showed up, principally young people, who listened well. We have now had 50 male graduates from UBI and about 90% of them are preaching and working full time with the church. We have had 25 female graduates and they are busy teaching children’s classes, ladies’ classes, and their neighbours.” (Ed. Note: Mary Lee had a hard fall on the

street in August, twisting her ankle, badly bruising her ribs, and skinning her elbow and knee. Fortunately, no bones were broken with the possible exception of some of her ribs.)

Ethiopia: Eighteen students graduated on Sept. 9 to become preachers after three months of intensive study in the new Preacher Training compound in Nekemte. Behailu and Joe Boe had 15 Sudanese students, some of whom live in refugee camps and others who are in various technical schools, and three Ethiopians. Classes were conducted seven days a week from 8:30 a.m. until bedtime each day. Dr. Jon Ashby of ACU was in Ethiopia this summer to take hearing aids to deaf children and teach workers with the deaf how to do their job better.

Sendai Mission: Following the Let’s Start Talking Endmeeting in Tokyo, the Asian Mission Workshop in Thailand, and a short vacation, the team returned to Sendai to begin its 2nd year’s work. During two all-day prayer days - an individual one on August 19, followed by a team day on August 20 - they petitioned

God for guidance in planning for the upcoming year. Ben Berry, Joel Osborne, and Jon Straker have all now preached and led congregational singing in Japanese. On Sundays they also hold singing classes and English Bible classes. Crimsen Ruhnke teaches children, ladies, and university women. The major job of Pam Keesee, the team’s intern for a year, is to follow-up with the summer’s Let’s Start Talking people who want to continue studying. Akira Mawatari, Paul and Mitsuyo Mawatari’s son, has now returned to Japan from North America to be involved with the Sendai work. David Moon, an American English as a Second Language teacher in Sendai, also works with the team’s contacts. Joel Osborne and Jon Straker’s support has dropped off some over the summer, so please keep them in your prayers, as well as the rest of the Sendai team and congregation. The Sendai mission website is www.sendaimissions.com.

(Walter Straker)

GLBC
College Day
Ad

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continuation. They are looking forward to a positive future here in the 'festival city' (Paul Dale).

Toronto (Bayview): The congregation planned to celebrate Betty Roemer's 90th birthday on September 28.

Toronto (Strathmore Blvd.): Recently the congregation welcomed Sara Chavez from Peru. Takemichi Nakasone and Anelys Baez were recently baptized by Santiago. Bob Sandiford, an elder at Waterloo and member of the Great Lakes Bible College Board of Trustees, spoke on September 7 on behalf of the Bible College. Jean Volcy and Max Craddock, also members of the Board, spoke that same morning at Harding Ave. in Toronto and Niagara Falls respectively.

Waterloo: In August, Great Lakes Bible College held its short course at Camp Omagh on "Church Music," which was taught by Leon Sanderson. The GLBC fall session began new classes September 2-4 in the church building. After spending five years with the congregation, Lillian Barnes has moved to Georgetown to be near her daughters, and will attend the Bramalea congregation. This fall the brethren changed their university college and career group meal program from Wednesday to Thursday night, to be followed by a devotional and a period of fellowship. Jason Dale was baptized in the camp pool on August 23 during teen week at Camp Omagh.

Windsor (West Side): A group planned to attend the October 18 "Marriage Matters" seminar at Rochester College. Holli Jai-Susko was baptized on Friday, July 25.

QUEBEC

Montreal (Verdun): "Verdun Vision Sunday" - On the weekend of September 13-14 the congregation held meetings to reorganize its ministry system and make a recommitment of its members to be recognized as one single congregation serving in two languages. This was followed by a bilingual service and potluck at which the two evangelists working in Verdun (Roger Saumur - French, and Mike Mazzalongo - English) showed a multimedia presentation describing the history of the Verdun church since its establishment in 1986.

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their children. Frank Pankey, one of our oldest members, had surgery in mid-September at the Richmond General Hospital.

Prince George: Garth Hilton was one of the speakers at the Bear Valley Bible Institute's lectureship in Denver Sept. 27 through Oct. 1.

SASKATCHEWAN

Regina (Northwest): The Northwest Church of Christ met for the first time on July 6, 2003. The location of meetings is the North West Leisure Centre, 1127 Arnason. Students from the University of Regina and Western Christian have joined us recently. Attendance on September 7 was 103. On September 7, Stan Helton, a member of the congregation, conducted a workshop on cell groups prior to launching five cell groups on September 14. The cell groups meet in homes in different areas of the city. Because the Northwest church has a goal to be outreaching, we expect these cell groups to multiply often. Another goal of the congregation is to plant another church by 2009 and continue to be a church-planting congregation. We have had two additions to our church family since we began meeting. Stephanie Carman was baptized on September 28, and Isaac Allan Roberts, son of Greg and Jennie Roberts, was born on September 10!

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:
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Make cheques payable to the Bramalea church of Christ.

OBITUARIES

Lavine Kristine Bailey

A wonderful Christian lady went home to be with her Lord on August 11, 2003. Lavine was born on February 2, 1911 in Coleharbour, North Dakota. She married Cecil Bailey on June 5, 1935 and was the mother of five children.

One of Lavine's favourite hymns was "This world is not my home" and she demonstrated her belief of that concept by her willingness to move to wherever Cecil and she felt the Lord was calling them. One call they responded to was to go to India. There Lavine endeared herself to many through her teaching and her godly life. Before moving to Estevan, Lavine and Cecil lived in Calgary where they were a key part of the church's revival and life.

Their home was open to anyone who needed a place to stay or a meal to eat. Sunday lunches were always well received by the many who shared their table. On her passage through this life, Lavine did not accumulate material wealth, but the treasures of friendship and service were hers in abundance.

Lavine had a wonderful sense of humour and enjoyed a good laugh. Sometimes at seemingly the slightest hint of humour she would giggle and laugh until she could barely stand. This is one of my favourite memories of her. In spite of illness, she held on to a sense of godly joy and hope and was a tremendous example to those around her.

Lavine was one who grew old with grace. For a person who had spent much of her life in service to others, Lavine accepted the frailties that came with aging quietly and graciously. To most of us, she did not complain about her fading sight or growing inability to get to where she wanted to be. When the church met, Lavine was always there with a ready smile and a word of encouragement for others.

Lavine was ready and willing to go to her heavenly home. We will miss her example of faithfulness, her warm and kind manner and the joy that she brought to us. However, we must let go of her for the time being, until we meet her again in that new home.

Tim Pippus and Robert Watts

Stanley James Albert McNery

Stanley McNery passed away peacefully in his sleep at the West Haldimand General Hospital, Hagersville, ON on Thursday, August 21, 2003, in his 95th year. He was the husband of the late Elma (Hoover) McNery.

Born in England, Stanley worked as an apprentice baker for a shilling a week and all the bread he could eat. In 1923 an ad appeared in English newspapers offering \$100.00 a year to young Englishmen who would come to Canada and work on a farm. Taking advantage of this opportunity, Stanley sailed for Canada on August 24, 1924. His mother

was already deceased but his father accompanied him to the ship. He was not yet 16 years old but he would never see his father again since his father passed away 4 years later.

He knew nothing about farming, but was soon milking 18 cows both morning and evening and became proficient in doing the chores required around a farm. He remained at this first farm until 1930 when he was offered a better position at another farm in the Selkirk, Ontario area. Here he was to meet Elma Hoover, a school teacher, who encouraged him to become a full time minister and would also become his wife. They were married on August 23, 1941, one day before the 17th anniversary of his leaving England.

He was a well known speaker in Ontario, and preached some in western Canada, but spent most of his preaching life in the US. In 1952 he helped establish the Westwood congregation in McMinnville, TN. He served with other congregations in Tennessee and Mississippi. Stanley was known as "Brother Mac" and spent 60 years as a preacher with the Church.

Stanley attended Freed Hardeman College at Henderson, TN, after he had started preaching. His time there was interrupted by World War Two but he was able to return there in 1944. His first work after leaving Freed was in Muncie, IN. He also served as a member of the Board of Directors of Great Lakes Christian College in the early days of the school.

After he retired they moved back to Selkirk, ON, where Alma predeceased him on April 14, 1999, to spend their last years with their loving family. Stanley will be sadly missed and lovingly remember by many nieces and nephews.

A funeral service, in which his grand nephew preached, was held on Monday August 25, 2003 at 11 am. R.H.B. Anderson Funeral Homes Ltd., Hagersville, ON.

From information supplied by Eugene Perry

GLCC
Upcoming Events
Ad

His Name is Leroy

Thayer Salisbury

I want to tell you about a man who has had a real and lasting impact on the Lord's work. His name is Leroy. He is not a highly educated man. He never wrote a book. I don't even know if he ever preached a sermon. He did serve as a church elder for some years, but the impact I am aware of came before his time as an elder.

I want to tell you about this not for Leroy's sake, but for the sake of the Lord's work. What Leroy did, many others have also done, and any of us could do. But, I fear, too few of us are doing it. He encouraged a young man.

It was during an area wide singing service at Mentor, Ohio. All the song leaders had led a song and there were

***“If a man's gift is... encouraging,
let him encourage...” (Rom 12:6-8)***

still two requests on the chalkboard that had not yet been led. The preacher asked if any of the song leaders could lead one of these. Leroy's hand started up, but then he noticed a young man (about 14 years old) who was starting to put his hand up. This young man had led a song earlier in the service, and had done a poor job of it. But as soon as Leroy saw that boy's hand going up, Leroy's hand went down.

I don't know if Leroy knew that the boy saw his hand start up, but the boy did see it, and he remembers. Leroy may have forgotten that singing service. Leroy may have forgotten that gracious act. But the boy has not forgotten. Thirty-two years later, 8000 miles away, the boy remembers.

There were a lot of Leroy's in the church in those days. Plain men who knew nothing of Greek or Hebrew and little of management theory. But they knew how to encourage a boy. They all deserve to be named and their stories told: Leroy, Cecil, Grady, Rod, Jack, and Hoover. But tonight, as my family was singing, I saw Leroy's hand start up and then come back down.

The boy has not done as much as he should have done for the Lord, but he has done more than he would have if it had not been for Leroy. God bless you Leroy Toothman, wherever you are.

Manzini, Swaziland

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Acappella
Ad

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efforts on their behalf as a defender of an oppressed minority are admirable but sadly misinformed and plainly wrong.

I hope that the grass roots movement against this foolish and immoral legislation will gain strength so that the Canadian people will speak out against it. I hope that we in the churches of Christ will not stand by silently as an ungodly law will be forced upon us and cause the accelerated decay of our national moral fabric. Once homosexual marriage is recognized, there will be no reason to prohibit adoption, day-care, ministry and any number of key social functions for them to exploit in their effort to make homosexuality a normal, legitimate, acceptable lifestyle that cannot be challenged in any way whether it be legal or moral. When that day comes, what I am writing will be a crime and you will be liable for reading it or sharing it.

Montreal, QC

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over on this earth, Matthew 25:46. "And these shall go away into everlasting punishment: but the righteous into life eternal." Hebrews 9:27 repeats Jesus statement by saying, "And as it is appointed unto men once to die, but after this the judgment." John the Baptist did not repeat Elijah's life until he "got it right" nor does any human. John the Baptist was sent to this world as a unique individual to fulfill prophecy and to prepare the way for Jesus Christ the Lord. Just as John the Baptist was a unique individual with a purpose and direction in life so is every person. The purpose and direction for every human life comes from Jesus Christ. Mankind does not have to believe in reincarnation to find meaning and purpose, but read the Bible, which points them to Jesus Christ the one who gives true meaning to life and death.

South Point, Ohio

continued from page 4

focus on the negative – the problems, the things that we do not have – we may ignore the wonderful providence of God. When we fail to see and appreciate how abundantly blessed we are, instead of being truly thankful, we may feel entitled to more and unhappy if we do not get it. Perhaps we need to learn the prayer of Agur, who said, "Give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the LORD?' Or I may become poor and steal, and so dishonour the name of my God." (Psalm 30:8.9).

Throughout history, many cultures have used the harvest season as a time for reflection and thanksgiving. In North America, Thanksgiving has become a day associated with large turkey dinners and football games, a day to celebrate and enjoy our abundance. May we truly see and understand every day, not just this one, the generous hand of God that has truly blessed us. May we honour Him as the source of all blessings, both physical and spiritual. May we use all those blessings for His glory. And may we not allow the bad things that happen keep us from seeing the good God has given.

GLCC
Homecoming
Ad

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



History of Religious Periodicals in the Restoration Movement in Canada, by Eugene C. Perry; 317 pages; published by the Gospel Herald Foundation, 2003; \$21.95 Cdn.

A work begun in 1949 and completed in 1971 has been published in 2003. Because it preserves and records a vital history, the older it becomes, the more valuable are its contents!

Eugene Perry began in 1949 to write a Master's thesis for Pepperdine University on the Restoration Movement in Canada. It was quickly determined that this was too big a topic for one paper. Thus the history of the periodicals from which that history might be sourced became the focus of his research.

The importance of that decision cannot be overestimated. Eugene's work not only surveyed the extant copies of the periodicals of our heritage, his efforts resulted in the location and preservation of many of our periodicals that most likely otherwise would have been lost.

Eugene was in a favourable position to undertake this project. His mother, Grace (Stewart) Perry had for years collected copies of various periodicals produced by our brotherhood. By diligent searching, Eugene added to this collection with the result that, along with the Reuben Butchart collection, then in the archives of Victoria University in Toronto, an almost complete body of Canadian publications beginning in 1845 until the present is preserved and available for examination.

In writing the history of the periodical record of the Canadian Restoration Movement, Eugene gives the setting for each periodical. He thus accomplished, in part, his original objective. Readers have access to a compact outline of our Restoration past.

The history of the Canadian Restoration Movement does deserve examination and historical description. Restoration histories in North America typically focus upon developments south of the border, centring in the Stone-Campbell movement. It is assumed that the events in Canada were simply an extension of that movement. Whereas for the first fifty years, ca. 1830-1880, the Canadian movement was largely indigenous and led chiefly by men

recently arrived from the United Kingdom. Also, the Canadian movement impacted significantly the American movement. For example, David Oliphant Jr, who edited papers for twenty consecutive years, beginning in 1845, strongly influenced the North American decision to preserve the integrity of the local churches against inappropriate encroachments by parachurch organizations (e.g. the mission society). This today is a characteristic of churches of Christ around the globe.

The publication of this valuable book was made possible, first, because of the labours of Eugene's daughter, Linda Hammett in retyping the work from the original thesis. She supplied the useful index and recast the appendix that gives a time-line chart of the publications published in each year from 1833 through 1970. Second, the publication of this significant history is the result of the encouragement of the Gospel Herald Foundation in keeping with its commitment "to the promotion of New Testament Christianity."

The book is nicely produced as a 5 1/2 and

8 1/4 inch paperback with an attractive cover and readable print. The story is told in a straightforward, understandable style.

This work is the crowning achievement of one who has made history in his own life in Christian periodical publication, serving as co-editor of the *Gospel Herald*, 1953-1974, 1983-2002. Readers will treasure this book for the treasure that it is.

Reviewed by Geoffrey H. Ellis

Women in the Church, by Everett Ferguson; Published by Yeomen Press, 2003; \$7.95US

One of the most pressing issues confronting Christianity in our day is the role of women in the church. The success of the feminist movement and widespread acceptance in Western culture of egalitarianism among the sexes has brought this issue to the forefront among the churches. No one denies that Christian women play a significant part in the life of most congregations. The question is, however, in what public and leadership roles can women appropriately and biblically engage?

The contribution of Dr. Everett Ferguson to the literature on this subject is particularly welcome. He brings his scholarly training and familiarity with the history of the early church to bear upon this discussion with a welcome clarity and compelling logic. His work is to the point, clear in its conclusions and succinctly presented in 76 pages.

The study proceeds progressively through three topics: (1) an examination of the pertinent New Testament texts (particularly 1 Cor. 14:27-36; 11:2-16; 1 Tim. 2:1-15); (2) a review of "Evidence from History" ("an examination of the historical context of the New Testament" and of the evidence of early Christian literature outside the New Testament); and (3) the author's doctrinal conclusions drawn from the Biblical and historical evidence (with special attention to Genesis 1-3 and Gal. 3:28).

Dr. Ferguson concludes: "The doctrinal points in the New Testament texts indicate that God's plan for the home and the church is male leadership." The reader will discover, as he or she works through the ideas presented, the arresting logic that the author brings to the textual exegesis, the historical witness, and the confirming position of the larger Biblical teaching.

This short work will surely prove to be a significant resource in the ongoing discussion of the contemporary issue of "Women in the Church."

Reviewed by Geoffrey H. Ellis

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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. NE, T2A 2S8; (June – August) Sun. service 10 am, (Sept – May) Children's Bible Classes 9:30 & 11:15, Worship 9 & 10:45, Wed. 6:45 p.m. 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; Kevin Carson, ev 454-9097; Dave Friesen, ev 460-4258; 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, 655 Stewart Dr. NW, T1A 7C2; Sun. 10, 11, 7; Wed. 7; Jamie Lobert, ev. (403) 527-7346 or (403) 527-7311 (off)

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

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: 1295 Monashee Court; Sun. 10:00; 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). Evangelist: 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

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.

PRINCE GEORGE: 4337 Ewen Dr.; Mailing Address: PO Box 2437, V2N 2S6; Sun. 10; For more information contact Grahame Somerville 562-6708, Leo Selzer 964-9102 or Office (250) 562-0502.

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 (City Church): Trout Lake Community Centre, 3350 Victoria Drive, Worship 4:30 to 6:15 p.m., Bible Study 6:30 p.m. (mailing address, 483 East 51st Ave, Vancouver, V5X 1C8), Stephen C. Hasbrouck, Sr. ev., (604) 263-3470

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.ssscoc.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, R0M 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 web site: http://www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261- 9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca Chad Celaire, youth min. (204) 284-6280 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

GANDER: Meeting in the home of Chad Parsons. Write ahead of time to 181 Elizabeth Drive, A1V 1H6 or chadparsons77@hotmail.com

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 Conroy 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); Malcolm Porter, (905) 668 3346 res,

AURORA: 15216 Yonge St. S.; (entrance beside Mac Flemming Paints); Sun. 9:30, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <r.sharvey@sympatico.ca> 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., LOR 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.); 792-2297 (off).

BRANTFORD: 267 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) 933-2464; 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; Wed. 7:30; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON POJ 1P0 (705)647-5488 or Mike Tinney PO Box 702, Haileybury ON POJ 1K0 (705)672-9241

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): YMCA building, 79 James St. S.; 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 Eford, 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, POP 1S0, 377-4555. email <lcramp@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; David Galloway, ev.; (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 645-8088

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 Morrill and Scott Mansfield, evs; (519) 538-1750; e-mail: meafordcfc@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); Stephen Johnson, ev. 905-841-1812, (res) e-mail - Johnson@bible.acu.edu

MISSISSAUGA: Living Waters Christian Fellowship. Rody and Nancy Ostli; 2305 S Millway, Unit 108, Mississauga ON L5L 3P8; Bible study and prayer every Thursday 7:30pm.; Lord's supper offered on Sundays - call for time; 905-608-2508; cell - 647-887-7794.

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 Millway St. P1A 3S3; (705) 475-0911, e-mail: davidlock@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.) <osccc@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; David H. Dunn, ev.; (519)-339-1161 (off), (519) 542-4108 (res).

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 Whitfield, sec., (705) 949-7612, <rwhitfield@sympatico.ca>.

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

SMITHVILLE: 246 Station St. L0R 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: email@sccoc.ca; website: www.sccoc.ca

STRATFORD: 478 Brunswick St., N5A 3N6; Sunday Worship 10:00, Wed. Bible Study 7:30; voice mail (519) 273-5280; Larry Hoover (519) 271-9545; Paul Dale (519) 273-9063 email: pauldeb.dale@sympatico.ca

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, Steves May, ev. 384-0597.

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, sec., mhilborn@rogers.com; 63 Campbell Ave., M6P 3T9; (416) 489-7405 (off.).

TORONTO (Scarborough): Scarborough Y.M.C.A., 230 Town Centre Court; Sun. 9 a.m., 10 a.m.; (Mailing Address: PO Box 47011, 300 Borough Dr., Scarborough, ON M1P 4Z7); Devon Bennett, ev., 905-686-2486, cell: 416-522-6237, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca; Steve Chubry, 416-783-6122, cell:416-801-2158

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; 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 <mmax@strathmorecfc.ca>; Fax (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev, website: www.strathmorecfc.ca

TRENTON-BELLEVILLE: Sun. 9:45; 10:45; p.m.; Canterbury Hall, Trenton; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741; Ron Moore (613) 392-1530

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, N0G 2L0; (519) 323-2424

WATERLOO: 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday); (519) 330-2424; Javier Cuarezma, ev. (519) 743-2587 (res); Bill Schwarz, ev. (519) 571-1047 (res).

WALKERTON: Victoria Jubilee Hall; 111 Jackson st.; Sun 10 a.m. and 11a.m.; Gregory Smith (519) 392-8128; Mailing- RR2 Teeswater, ON N0G 2S0; email- gregory@gregorycsmith.com

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. 7:30; Drew Chapados, ev., 3713 Shinglecreek Crt., Windsor, N8W 5T8; (519) 250-4407; email: wsidccoc@wincom.net; www.geocities.com/wsidedccoc.

PROVINCE OF QUEBEC

Laval (French): 670, J.-J. Joubert, Laval, Quebec, H7G 4J1; Sun. 10:00, 11:00; Wed. 7:30 (French class); Sylvain Arseneault, ev. (450) 668-3133 eglise.laval@bellnet.ca

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 Westmount Station, H3Z 2T1; James Bell, ev. (514) 683-1638 (res), (514) 934-0400 (work).

MONTREAL (Verdun - English/French): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; English: Sun 10, 11; Wed. 7; Michael Mazzalongo, ev. (514) 694-0994; email: Mazzalongo@videotron.ca French: Sun 11, 10; Wed. 7; Roger Saumur, ev. (450) 635-5105; email: rogersaumur@sympatico.ca

PLESSISVILLE: Centre Communautaire, André Côté, CP21, 66L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

QUEBEC CITY: 2980 Verteuil, Ste-Foy (corner Jean-Noel); Sun. 9:30, 10:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; Yvon Beaudoin, ev. (418) 728-5240; office 418-651-3664; email: ybeaudoin@oricom.ca.

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); (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; Outreach: Bernard Krosggaard 373-3651; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stoncofcoffice@sasktel.net

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 Lalonda 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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