



Maritime

# MESSENGER

Vol. 56 No. 1 - Fall 2017

# From the President

by Ben Foreman

We have a proud heritage here at Maritime Christian College. We are one of two Restoration Movement Colleges in Canada. We belong to the sometimes confusing nondenominational denomination of independent churches who practice common doctrines. You've no doubt, at some point, heard some of the slogans: "We are Christians only, but not the only Christians," "Where the Bible Speaks, we speak; where the Bible is silent, we are silent" and many others that make us who we are as a movement. There is a satisfaction that exists in our endeavor to only observe what is in the Bible while navigating away from creeds no matter how virtuous they may seem to be.

As pleased as we may be with our beloved Restoration Movement I must admit I don't recall hearing about it until I was a student of MCC. While I believe deeply in our doctrine and philosophy I'm not sure we talk about our roots clearly enough. I would venture to guess that many faithful saints who fill our churches each Sunday would happily tell you they attend a Christian Church or Church of Christ but may not even recognize the title, "Restoration Movement."

A conversation about this very topic is what prompted this edition of the Maritime Messenger. For those of you who are familiar with our heritage, I hope you will enjoy a stroll down memory lane and celebrate new ministries that are thriving. For those who are unfamiliar with the title, I encourage you to look further into our heritage. There is a wealth of fascinating and inspiring occurrences that led us to our approach to the Bible and to Christ. I was lucky enough to take "History of the Restoration Movement in the Maritimes" from Stewart Lewis while I was a student at MCC. It was so interesting to hear how my own home church, Burt's Corner Church of Christ (now Burt's Corner Christian Church) fit into the narrative. I remembered the photo of Howard Elijah Cook (a fellow moustache enthusiast) hanging in our fellowship hall as a child but did not relate his significance to our movement in the Maritimes. If you find yourself in Burt's Corner, I encourage you to check out the H. E. Cook Library in Burt's Corner Christian Church where you can see the volumes he used for study.



Our school would never have survived without the faithful support of those who belong to our movement. We have been blessed not only by our fellowship in the Maritimes but across Canada and the United States as well. Again, I trust you will enjoy visiting and revisiting items pertaining to our heritage and I pray God's blessing on our school and all of our churches as we continue to be faithful to Him and endeavor to make His name known to all!



A handwritten signature in blue ink that reads "Ben Foreman".



# The Declaration and Address

Thomas Campbell

1

That the Church of Christ upon earth is essentially, intentionally and constitutionally one, consisting of all those in every place that profess their faith in Christ and obey him in all things according to the Scriptures; and that they should manifest the same by their conduct.

2

That although churches may exist separately there ought to be no schisms or uncharitable division among them; that they walk by the same rule, mind and speak the same thing.

3

Nothing ought to be inculcated upon Christians as articles of faith, or required of them as terms of communion, but what is expressly taught and enjoined upon them in the Work of God, either in express terms or approved precedent.

4

The Old and New Testaments contain one perfect revelation of the divine will; yet the New Testament is a perfect constitution for worship, discipline, and government of the New Testament church.

5

No human authority should impose new commandments which our Lord has not enjoined. Nothing ought to be received or made a term of communion among Christians, that is not as old as the New Testament.

Deductions based upon the Scriptures may not be binding upon the consciences of Christians further than they see the connection.

6

7

Whilst doctrinal definitions of the sacred Word may be helpful, they ought not to be made terms of communion.

8

No more should be required for admission to the Church than a recognition of our lost and perishing condition, a profession of faith in Jesus Christ, and obedience to him according to his word.

9

That all who become followers of Christ should consider their brethren as saints in indissoluble union, under their heavenly Father.

Divisions among Christians is a horrid evil, destroys love, is unscriptural, and works confusion.

10

That human opinions and inventions when made terms of communion, are obvious causes of the corruptions and divisions that have occurred.

11

12

Purity in the Church may best be obtained by receiving none but those who profess faith and obedience, according to the Scriptures. Conduct will reveal their fidelity. The ordinances taught and enjoined in the primitive Church, should be observed without addition.

13

In matters of expedience, such only should be adopted as are necessary, with no pretence of sacred origin, so that subsequent alterations may not produce strife.



# Restoration Movement

## in the Maritimes



Cross Roads Christian Church, PE



River John Church of Christ, NS



Belle River Christian Church, PE



Dorn Ridge Church of Christ, NB



Fredericton Church of Christ, PE



Moncton Church of Christ, NB

While at MCC, I took a class with Les Jones on local Restoration history. As a part of that course, the members of our class obtained copies of Reuben Butchard's book *Disciples of Christ in Canada Since 1830*. When Les received the box of books, there was a note enclosed stating it was the last copies of Butchard's book held by the Disciples in a store-room in Ontario; so they were instantly collector's items. One wonders about the date in the title, since the history of our movement begins as early as 1810, perhaps not a popular thought among American historians, since 1811 is the revered date of the establishment of Brush Run church, which is thought of as the first church of the movement.

### Cross Roads and River John

That takes me to the first of the two congregations which are the oldest of the movement, Cross Roads and River John. I have held in my hands the hand-written deed of incorporation of the River John church, which is dated Waterloo Day, 1815. Isabel Lisson, who described herself as my tintinnabulation organist (look it up, I had to) when I was preaching in River John, told me that her ancestors were meeting in their homes for weekly Lord's Supper as early as 1810. It is well documented that the Cross Roads church had an 1810 beginning. Both churches are gone now, although their buildings remain. In 1874, River John had worn out one building and built a second one.

There are other locations mentioned in Butchard's book, as it is almost always called – "The green book." In Nova Scotia, places we drive through or see on a map, which bring no emotional response for most, bring to some of us older folks a sad realization that we have lost more churches than we currently have; we tried in our past to start more churches than we are trying to start now and there were a very few "Apostle Paul types" who just went and preached the gospel in a simple, understandable way, using things like the Five Finger Exercise, and using down-home style illustrations like sheep entering a pasture gate to make an impression on a few enquiring minds. Consider these 13 locations of Restoration churches: River John, Pictou Co.; North Street, Halifax; Newport, Hants Co.; Cornwallis-Port Williams, King's Co.; Nictaux Falls, Anna. Co.; Nine Mile River, Hants Co.; Kempt, Queen's Co. (building still exists as a community hall in Kempt Corner); Gulliver's Cove, Digby Co. (I asked a lady in Rossway where the building for the Church of Christ was in Gulliver's and she said, "Oh that wasn't Church of Christ – that was Campbellite."); Pictou, Pictou Co.; Digby, Digby Co. and Falmouth, Hant's Co. There were also little preaching stations in some places – one of which was MacLellan's Mountain which seemed to be perhaps an outreach of the River John church. And in recent enough history to not be in Butchard's book, Truro.

In New Brunswick, the list continues, although perhaps a bit shorter than Nova Scotia's list: In Saint John, mergers have taken place, so history has melded, a former congregation, no longer mentioned is Coburg Street. Then there is Black's Harbour, Silver Falls, Keswick, LeTang, Mascarene and Dorn Ridge.

In Prince Edward Island (PEI), consider these places: Fredericton, Breadalbane, Wilmot, Tryon, Belle River and Cross Roads, as mentioned earlier.



## A Need for Leadership

We might ask why. In several of the entries in Butchard's book, statements are made to the effect that some churches had no local leadership to build when the initial evangelist moved on. Just as is true now, it was very difficult in these mostly rural locations for someone to earn a living and for these small rural churches to pay a salary.

One example of that struggle is a letter in the records of Tiverton and Westport where a minister was being called to Tiverton and Westport and he would be moving from the Kempt church. Tiverton and Westport were offering him something like a hundred dollars a year less than his pay in Kempt. His letter stated that in order for him to live and serve in Kempt, he needed to keep a team of horses and it cost him about a hundred dollars a year to keep the team. In Tiverton and Westport, he wouldn't need the team, so he could live on the lesser amount, and was willing to make the move.

That speaks of two things: the financial difficulties in rural churches and also the dedication of the workers. They served under difficult conditions. Malcolm Olthouse told me of his years of service in two congregations, one of which paid him regularly what they had promised, the other, whatever was in the plate, which was often a bit of change. His family were the grateful recipients of a chicken from someone's hen-yard and a fish from someone's net.

I know that not everybody shares an interest in cemeteries, but it always interested me when I was younger and mowing the cemetery at home, that one of the plots was for Joseph A. Gates and his wife, one of our preachers who made the rounds in those older churches. I was talking with a great-aunt, showing her some cemetery documents, and she saw the Gates name – and she said she remembered as a child, standing out in the field by her family home when the horse drawn hearse went by, carrying the body of Mrs. Gates to the cemetery. Cemeteries are like those lists of no-longer-functioning churches, dead scenes, but they are representative of significant history.

Les Jones took the history class to the cemeteries in New Glasgow and Cross Roads, PEI. Cross Roads cemetery contains the headstone of Dr. John Knox a well known PEI preacher. The New Glasgow cemetery contains the headstone of Donald Crawford a church planter in Hants and Digby Counties, NS. A well-

worded epitaph tells of his influence and value in our early history. If you are interested in Restoration History, and happen to like traipsing through cemeteries, the New Glasgow cemetery is of pilgrimage value. While there, find John Stevenson's headstone. He was known as John the Baptist Stevenson, because he officiated at the first immersion in the movement within PEI.



## Ask a Few Questions

We do need to ask a few questions, and I think I should pose the questions, not presuming to have the answers. First, perhaps in this period of time when birth rates are low, churches are aging, school buses are necessary for fewer and fewer rural children, and it is impossible to rely on what has been called natural growth, bringing children into the world and bringing them up in the church, we of the Restoration churches, need to ask ourselves: *"What is the value of being a Restoration church, and surviving as one?"*

And I'm rather suspicious that the second question (or maybe it should be the first question) is: *"What is the Restoration Movement; what is a Restoration church?"*

A follow-up question to that might be, *"What is different in a church of the Stone-Campbell movement (not the best name for it in PEI and Nova Scotia) from a Baptist or Community church?"*

And a follow-up to that might be this, *"Does it matter?"* Is there value in making the effort to hold on to what might be referred to as Restoration principles?

And I think it would be good to end with this question: *"Is anyone challenged to become a Donald Crawford for the twenty-first century?"* By that I mean to just want to preach to lost people enough to go do it.

But that prompts me to ask one more. *"Does anyone in our still functioning congregations care enough about the future to get serious?"* It would mean the survival, growth, refreshing, renewing, brightening up, and bringing to life a movement that treats scripture as authoritative, practices a faith and church life as close as we can to the teachings of the New Testament, and allows the Bible to answer the questions.

by Victor McCullough, Minister  
Murray Harbour Church of Christ, PE

**"Does anyone in our still functioning congregations care enough about the future to get serious?"**



Giles Mullen ('03)

## Atlantic Canada

**W**e do not have a Church of Christ / Christian Church in all of Newfoundland and Labrador. That's a population of over 550,000 people. Much of the population is spread out into smaller communities which makes it difficult for the present day Church planting design to work effectively. That is why we created West Isle Ministries Inc, using a mission style; so we can receive outside funds and help to spread God's message to the people. Once we open and share the message, who knows how many communities we will be able to work with in the future.





# Restoration Movement

## in Ontario

Our family moved to Ontario in 1986. At that time there were ten Christian Churches (churches that were of the Restoration Movement (RM) but not Disciples of Christ or Acapella). Since then, six congregations have been added, but four of the ten have closed. Two have left the Restoration Movement, and one other is in danger of closing. So, we are still ten. Five of the congregations own their own property. There is one that still has a parsonage. Two congregations date back to the 19th century. Some ministers are bi-vocational. Most all congregations are multi-ethnic, and of the ten churches in Ontario there is a Polish, Portuguese-speaking Brazilian, and two largely Filipino churches in the greater Toronto area.

The churches of Ontario each have stories of success and failure. Many of the successes are the accomplishments of individual congregations. Seeing this encourages the others. One very good example of the churches working together is the Ontario Christian Assembly Inc., (OCA) renovation. This was not simply a needed project, but a marked change of direction for the camp's future: It is hoped that the camp will play a larger role in multi-congregational educational ventures and in creating a place for fellowship between congregations.

But as a group of churches there is little else binding together or fellowship between congregations besides a shared heritage. The Ontario Christian Missionary Conference, once a large weekend gathering, (later renamed the Ontario Christian Conference), has ceased operations. Ontario Christian Seminary, a four-year undergraduate school for ministry, closed in the late 1990s. I believe that the loss of both the college and the conference have had detrimental effects.



Mountain View Christian Church, ON

Grant MacDonald, minister of the Keele Street Christian Church in Toronto (and one of the oldest churches of the Restoration Movement in Ontario) had this to say about his situation, which reflects much of what all churches are facing:

*"I think part of our problem as a Movement is that we have been too sensitive to some of the mistakes of the past (being too sectarian and dogmatic) and, as a result, we have over-compensated. So, instead of celebrating RM distinctives, we have tried to blend in. We have assumed that everyone who comes to faith in one of our congregations just understands the uniqueness of who we are, but that is a big mistake. Obviously, we exist to lift up Christ and proclaim the Good News of the Gospel, and teach the whole counsel of the Word of God, but have*



Robbie ('10) & Valerie (Osborne) ('09) Sevilla

## Mississauga, Ontario

In June 2017, our small core group of nine people started meeting together with a vision to start, plant and organize a church in the area where we live. This continued during the next three months where we talked, planned and prayed privately for God's guidance. We also worshiped together on Sundays, learning through God's Word and remembering Jesus' sacrifice for us. We eventually decided to move forward with God's conviction to organize this church.



*we become more generic? And, has our generics lead to a lack of identity and an uncertainty that we actually have anything to contribute to the kingdom? If that is the case,*



Keele Street Christian Church, ON

*we have at least one of the sources of current anemia.”* MacDonald continued, *“I was in a meeting dealing with the*

*writing of our church’s constitution. At one point, one of the members of the committee asked, ‘This document is very generic. It could be for any church. What I want to know is what makes Keele different from other churches? Why do we exist? Shouldn’t what makes Keele, Keele be part of the church’s description in the constitution?’ The person who asked the question had come to faith at Keele from an originally Catholic background. What makes us different? Or perhaps*

*better said, ‘What do we contribute?’ This is an important and timely question to ask ourselves.”*

The Restoration Movement’s distinction was to be a people of the Bible. When that is lost, little else matters.

The churches of the Restoration Movement are not immune to the “winds of doctrine” (Ephesians 4:14) that blow hard against all evangelical churches. When the New Testament addresses church problems, it rarely speaks about problems caused by ungodly cultures or oppressive governments. Church crises are, in almost every case, a doctrinal and moral failing within the church. No group of churches can stand long against moral decay and indifference or against

On September 17, 2017, Mississauga Centre Church of Christ started meeting publicly at a local community centre. Since then, we have invited our friends and family to join us every Sunday to worship God together. At this moment, our core group is taking on the leadership and major responsibilities with the hopes of gaining more volunteers. I continue working in downtown Toronto as a funding administrator for a company that services loans for residential and commercial development. As we move forward, we’re excited to see what God has planned for His church and how He uses us to fulfill the Great Commission.

false teaching unless it has a firm grasp of the Scriptures, clearly taught with confidence. But it is a loss of confidence in the Scriptures that plague the churches of North America today, and Ontario is no exception. If our churches are not thriving, it is here we need to look for the cause.

I fear that many churches that claim to believe the Bible fail to accept its authority when it comes to how a church operates and its methods. The world’s morals have in large part become the church’s and the methodology of the church growth movement has caused much more harm than good. Both holiness and discipleship must be defined by Scripture; it is often the case that neither are.

A depreciation of Biblical authority has led many parents to discourage their sons from studying for the ministry, and from sending their daughters to Bible college for a better grounding in the faith. I am certain that among our many young men in Ontario there are more who are called to ministry than who respond. But if the churches lose confidence in Scripture, why would a young person invest

**“The Restoration Movement’s distinction was to be a people of the Bible. When that is lost, little else matters.”**

time and money to study it? For many parents, concern for the financial success of their children has taken priority over their spiritual progress.

If I could state my prayer requests for the Ontario churches it would be for greater Biblical literacy among the Christians here; but not only Bible knowledge, but a true understanding of Biblical authority, and a humble submission to it.

It has long been my prayer that we would see an educational venture in Ontario by one of our Bible colleges. I hope that our Bible Colleges might find a way to expand their influence here: Teaching elders and preachers to understand the Bible better, leading young people to explore their calling and grounding them in the Bible, and providing a platform beyond Sunday School.

by Scott Jacobsen, Minister  
Mountain View Christian Church

quote from Grant MacDonald, Minister  
Keele Street Christian Church



# Restoration Movement

## in Western Canada



Central Church of Christ, Lethbridge, AB

When God called me to serve in Canada, I wanted to find out as much as I could about what happened before I arrived. From my first arrival in Canada in 2003 to serve at Western Christian College in Regina, to my return to Canada in 2015 to serve at Alberta Bible College, I have been curious about how the Restoration Movement (RM) found its way to Western Canada. One of the ways we might map out the history of the Restoration Movement (RM; also known by historians as the Stone-Campbell Movement) in Canada is by following the western expansion of the country. What follows is a very compressed sketch of some of the churches in Western Canada based on the article “*The Movement in Canada*” by Ronald Fraser, Stewart J. Lewis, and Claude Cox, in *The Encyclopedia of the Stone-Campbell Movement* (ESCM), edited by Douglas A. Foster, et al., published by Eerdmans in 2004. Readers are encouraged to consult this article for more information and greater details.

“the evangelization of Western Canada is a story of starts and stops, victory and challenges”

For the sake of clarity, the labels of Disciples, Christian Church/Churches of Christ, and Churches of Christ (a cappella) are used to refer to the various streams of the RM present in Western Canada. (No attempt has been made to account for the International Churches of Christ, a discipleship movement arising from the Churches of Christ). And I ask for forgiveness for not mentioning every



Tuxedo Park Church of Christ, Calgary, AB

significant church, camp, or leader but I hope that what I summarize here will lead you to want to know more.

Those espousing the RM were among the immigrants and “homesteaders” who poured into the prairies. The first Restorationist church met on the Canadian prairies at Portage la Prairie, Manitoba on November 10, 1881. Through the work of J. A. Romig, sponsored by the American Christian Missionary Society, the congregation known as the First Church of Christ was established in Winnipeg in 1902. This church eventually became the Home Street Christian Church and remains the oldest Disciples congregation in the West. The oldest (a cappella) Church of Christ was birthed by members from Meaford, Ontario who moved to Carmen. These Christians later began a new congregation in Winnipeg in 1901. Just prior to WWII there were 15 Restoration Movement churches in Manitoba. Today, there remains one Disciples congregation, two Christian Churches/Churches of Christ and seven Churches of Christ in Manitoba.

From 1905 to 1910 ten churches came to be in Saskatchewan. The first church began in the home of the E. C. Jones family in Milestone, south of Regina. In 1906, the Jones brought in J. A. Romig to organize the congregation and help erect the first church building. The Yellow Grass Church was established in 1907 by John M. Ford and his family with the assistance of the church in Milestone and again J. A. Romig.

Here the Eastern Canadian and American influences mixed to give the churches in Western Canada a different flavour than those found in the East. Though the Yellow Grass Church recently closed, the leaders they raised continue to influence the shape of the Christian Churches in Western Canada. With the closing of Yellow Grass, the only remaining church in Saskatchewan of the Christian Churches/Churches of Christ is the one in Outlook. The Churches of Christ, however, trace their earliest congregation to Wewota in 1910. By 1917 the Churches of Christ (now the Glen Elm



Church of Christ) had a church in Regina, followed in 1919 by a Disciples congregation. The Glen Elm Church of Christ celebrated their 100th anniversary this past summer but the Disciples congregation closed its doors a few years ago. Central to the work of the Churches of Christ was Western Christian College and High School, which began in Radville, moved to Weyburn, then to Dauphin, MB and in 2003 to Regina. Though the school finally closed in 2012, three Churches of Christ continue in Regina: Northwest, Gentle Road, and Glen Elm.



Church of Christ Regina, SK

In Alberta, the earliest congregation would be the Broadway Church of Christ in Nanton (eventually Nanton Church of Christ), begun in 1904. The Christian Churches in Alberta tended to follow the pattern of this church by beginning as a Sunday School in a home and later establishing the group as a congregation with a church building. Not long thereafter seventeen congregations formed in Alberta. While the Churches of Christ prospered in Saskatchewan, it was the Disciples, whose churches later became the Christian Churches/Churches of Christ, found Alberta much more amenable to their mission. In 1932 the Lethbridge Church of Christ, through the leadership of C. H. Phillips, began Alberta Bible College, which marked a lessening of Eastern or American influence on the formation of church

of RM churches in BC has been defined by “consolidation, redefinition, and struggle.” At the same time, as also noted in the ESCM, promising progress has been made in increasing fellowship and cooperation between Christian Churches and the Churches of Christ. Two notable expressions of the RM would be the Shelburne Street Church of Christ in Victoria and the Westcoast Christian Church in Surrey, the latter a cooperatively sponsored church plant.

Finally, in our sketch of the RM in Western Canada, mention should be made of the Church of Christ in Yellowknife, NWT. This congregation began with the Churches of Christ, and still identifies with that stream, but also has significant ties to the Christian Churches. The current pastor, Zac Eagle is a graduate of Alberta Bible College’s PACE program. The congregation began in the early 1960s when the Hugo, Straker, and Zorn families moved there.



Nanton Church of Christ, AB

life in Western Canada. By the end of last century, one could count 32 churches in Alberta, including the larger churches such as Bow Valley Christian Church and the Grande Prairie Church of Christ, as well as the Calgary Church of Christ (a cappella) and some four churches that identify with the Disciples.

Though highly compressed, this historical sketch has attempted to give an overview of the efforts of RM churches in Western Canada. I hope it will lead you to want to know more. The place to start is the encyclopedia mentioned at the beginning of this article. As with all church history, the evangelization of Western Canada is a story of starts and stops, victory and challenges. With the increasingly hostile culture as our mission field, Christians in Western Canada continue to prepare for our newest mission field—our own neighborhoods, villages, and cities. As in the past, God’s mission to Western Canada will involve faithful people taking the risk to form new communities of faith so others can hear the Gospel of our Lord Jesus Christ.

by Stanley Helton, President  
Alberta Bible College

The RM traces its roots in British Columbia to the families who migrated there in early years of the 20th century. By 1949 only one Church of Christ and one Disciples church existed, both in Vancouver. From the 1950s to the 1980s, the migration from the east spawned quite a few congregations and at least four Bible camps in both the Churches of Christ and Christian Churches. At the present, several of these upstart churches have disappeared. Pointedly, the story



Nanton Church of Christ, AB



# New Students



**Rubin  
Amoah**

Mississauga, ON

Bachelor of Arts  
(Bible)

## Why I came to MCC:

"To expand my limits and better equip myself in order to serve others."



**Amber  
MacLean**

Montague, PE

Biblical Studies  
Certificate

## Why I came to MCC:

"When Life drags you down... only God can pick you up! I cried out for answers... He answered loud and clear! Now you see...me here! MCC for answers!"



**Katie  
Reid**

Hunter River, PE

Bachelor of Arts  
(Bible)

## Why I came to MCC:

"I came to MCC to grow in the knowledge of my Saviour and be better equipped to serve Him."



**Jonathon  
Wood Oxa**

Etobicoke, ON

Biblical Studies  
Certificate

## Why I came to MCC:

"I came to MCC to become closer to Jesus, God and to re-align myself with His will"



# In Loving Memory

May 6, 2017 - September 30, 2017

**In Memory of:**

**HATTIE ARMSTRONG** – Burt's Corner, NB  
Garnet & Mary Jones  
Heather Jones

**EILEEN & GEORGE CHAPMAN** – Calgary, AB  
Merle & Audrey Zimmerman

**GEOFFREY CONLEY** – Leonardville, NB  
Wayne & Carolyn Lambert

**BURTIS M. CROUSE** – Burt's Corner, NB  
Sandra Crouse  
Hollis & Donna Grant

**MARLENE DUNPHY** – Nanaimo, BC  
Garnet & Mary Jones  
Heather Jones

**DAVID ESTEY** – Duncan, BC  
Garnet & Mary Jones  
Heather Jones

**LOUIS & CARRIE HERRING**  
– Murray Harbour, PE Elaine Herring

**CLAIRE HICKOX** – Riverview, NB  
Donald & Mary Hickox

**BLANCHE W. LEWIS** – South Range, NS  
Vivian Wright

**RAYMOND LIVINGSTONE** – Stratford, PE  
Adeline Livingstone

**By: In Memory of:**

**HAROLD NICHOLSON** – Charlottetown, PE  
Merle & Audrey Zimmerman

**GARTH PUGH** – Burt's Corner, NB  
Hollis & Donna Grant

**CLARANCE (KAY) SMITH** – Nauwigewauk, NB  
Friends of Nauwigewauk Christian Church

**EVONNE STEELE** – Southville, NS  
Bruce & Debbie Hankinson

**ALLAN STEVENSON** – Meadowbank, PE  
Merle & Audrey Zimmerman

**DARRELL WAGNER** – Weymouth, NS  
Merle & Audrey Zimmerman

**AVARD J. WRIGHT** – Digby, NS  
Vivian Wright

**By:**



Published by:

Maritime Christian College  
503 University Avenue  
Charlottetown, PE C1A 7Z4  
Phone: 902-628-8887  
Fax: 902-892-3959  
registrar@mccpei.com  
www.mccpei.com

**US Donation Address:**  
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## Alumni News



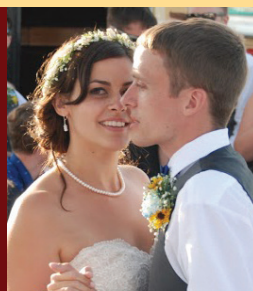
### Baby Girl

**Elliott Marie**  
July 21, 2017  
9 lbs 13 oz  
**Joel ('07) & Kia Bridges**



### Baby Girl

**Jane Harper**  
August 23, 2017  
9 lbs 12 oz  
**James ('09) & Shannon (Nicholson) ('07) Stevenon**



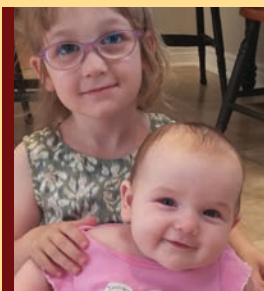
### Wedding

**Tayte Willows ('17) & Greg Jones** were married on August 11, 2017 in Halifax, NS. They currently reside in Charlottetown, PE



### Baby Boy

**Lucas Robert**  
May 12, 2017  
7 lbs 15 oz  
**Emily (Walker) ('05) & Sachar Dvorkin**



### Baby Girl

**Alice Grace**  
May 16, 2017  
9 lbs 2 oz  
**Jim ('16) & Samara (Stockton) ('16) Midgett**



K.T. Norris Lectures presents

# PSALMS: THE TOUCHSTONE OF SCRIPTURE

March 6-9, 2018

## Morning Sessions:

### Tuesday

(Part 1) Introducing the Psalms  
(Part 2) Leadership Psalms

### Wednesday

(Part 1) Music and Poetry in the Psalms  
(Part 2) Praying the Psalms

### Thursday

(Part 1) Theology, Doctrine and  
Apologetic Psalms  
(Part 2) Messianic Psalms

### Friday

(Part 1) The Psalms as Diary  
(Part 2) Imprecatory Psalms

## Evening Sessions:

### Tuesday

What Are You Talking About?  
- Psalm 71:14-19

### Wednesday

Playing The Fool  
- Psalm 14:1-7

### Thursday

My God, My God  
- Psalm 22

### Friday

Use Both Hands!  
- Psalm 31:1-5

**Sherwood Church of Christ**  
9 Lilac Ave, Charlottetown, PE

**Morning Sessions 9:30am - 12pm**

**Evening Sessions 7:30 - 9pm**



**JEFF FAULL**  
CHURCH AT MT GILEAD  
MOORESVILLE, IN

**For more information:**  
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