

## The First Christmas Service

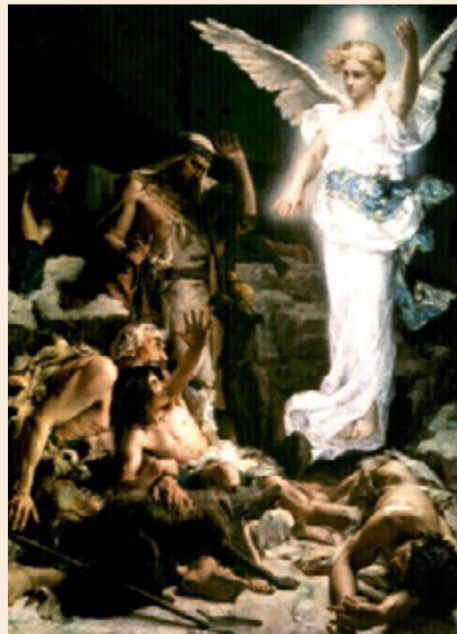
**A**round the world today millions of people are getting ready to celebrate the birthday of our Lord and Saviour Jesus Christ. We don't know the exact day when Jesus was born but December 25 has been chosen to remember His birthday. It's unfortunate though that many will leave out Jesus in their Christmas celebrations. This is because the world does not see that Christmas is first of all a celebration of the birth of the Saviour.

The true joy of Christmas comes from knowing of what Christmas is all about and from knowing the One whose birth we celebrate. Jesus Christ is what Christmas is all about. At Christmas we celebrate Christ's birthday but we are also celebrating a special event. That event is the miracle of the INCARNATION, the birth of God's Son into the human family. One preacher explained the incarnation this way: "Jesus is a 200 percent person. He is 100 percent man and 100 percent God."

*"And the Word became flesh and dwelt among us." (John 1:14)*

Two thousand years ago, the most important message in history came to a group of shepherds while they were keeping watch over their flock by night. Jesus often pictured Himself as the Good Shepherd so it was only fitting for the shepherds to receive the angel's message on that first night of Christmas. The shepherds saw the glory of God and they were greatly afraid.

*And behold an angel of the Lord stood before them, and they were greatly afraid. Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy, which will be to all people. For there is born to you this day in the city of David a Saviour, who is Christ the Lord." (Luke 2:9-11)*



An angel of the Lord announces the birth of Jesus Christ to the shepherds.

Fear always seems to come upon people when confronted with God's presence. One of the reasons for this is because there is a sharp contrast between the sinfulness of man and the holiness of God. Also, because we are naturally afraid of the supernatural. When Isaiah saw the Lord sitting on a throne, high and lifted up, he said, "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of people with unclean lips." (Isaiah 6:5)

In Spanish speaking lands many young boys are named "Jesus." In English speaking countries we spell the same name "Joshua." The name means literally "God is salvation." In the Greek translation of the word "Christ" is found many times as the equivalent of "Messiah," the Hebrew term for the "Anointed One." The word "Lord" itself means "Having power or authority."

*"Therefore, let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." (Acts 2:36)*

*Continued on page 2*



## The First Christmas Service *continued from cover*



Left: The three wise men travel to visit Jesus.

Below: The shepherds found Mary and Joseph, and the babe lying in a manger.

Christmas is a time to worship and praise God for His gift to man. The greatest gift this Christmas doesn't come wrapped in fancy paper and a bright ribbon. And it costs more than any gift you can buy. God has given the greatest Christmas gift of all time.

*"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (John 3:16)*

The message in the Christmas story is very clear. God became a man to be a sacrifice for our sins. *"And she will*

*bring forth a Son, and you shall His name JESUS, for He will save His people from their sins." Matthew 1:21).* The Lord Jesus Christ gave His all for us when He died on the cross. He paid a big price for the sins of the world to be upon Him.

There is no hope, no peace and no eternal life for those who do not have a personal relationship with Christ. The greatest gift that you can give

Jesus on His birthday this Christmas is yourself. In return God will give the gift of eternal life.

*"For the wages of sin is death but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)*

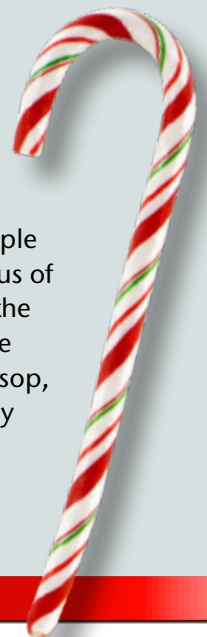
(Reprinted from the NGM News Tracker Fall/Winter 1996 Volume 4)

The shepherds acted on the message which had been given to them. *So it was, when the angels had gone away from them into heaven, the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." And they came with haste and found Mary and Joseph, and the Babe lying in a manger. Now when they had seen Him, they made widely known the saying which was told them concerning this child. And all who heard it marvelled at those things which were told them by the shepherds. . . Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them. (Luke 2:15,16,17,18,20)*



## The Candy Cane

A long time ago there was a candy maker who wanted to make a candy which would remind people of the true meaning of Christmas. So, he started with a stick of pure white to symbolize the virgin birth and the purity of Christ. He made the candy hard to remind people that Christ is the solid rock upon which the Church is built. Next, he put a shepherd's crook at one end to remind people that Jesus is the Good Shepherd. In addition, when turned upside down it spells "J" which also reminds us of Jesus. He then added one wide and three narrow red stripes to his invention. The large stripe stands for the blood shed on the cross, before the crucifixion. Later a green stripe was added to remind us of eternal life and victory over the grave. The original candy was made of peppermint which was a scent similar to hyssop, a small brushy herb used in the purification rites at the time of Christ. And finally, when we break a candy cane and share it with a friend we are reminded of our Lord's words at the last supper, "This is my body which is broken for you." (Author unknown)





## Testimony by George Small Jr.

# Greetings in the Name of our Lord Jesus Christ!

**M**y name is George Small Jr. and I come from Moose Factory, Ontario. I was born to the parents of Clara and George Small Sr. about 40 years ago along with four sisters and eight younger brothers. Our mother fell ill to kidney disease and passed away about fifteen years ago this past September. Our dad is still with us today and he still enjoys doing the things with trapping and hunting at 71 years of age. I give thanks to the Lord for our parents and what they have taught us.



George Small, Jr.

I count it a blessing to be able to share with you the joy I have in knowing our Lord Jesus. It was in 1984 when I started working for Mocreebec that I first heard about the gospel of our Lord Jesus Christ. Allan Jolly who was working there also would witness to me and tell me who the Lord Jesus was and is today. He was a Christian with the Cree Gospel Chapel and I was an Anglican. Well we know that time changes a lot of things within our lives and I can honestly say that God changes people.

Six years later on September 10, 1989, I responded to an altar call at the Cree Gospel Chapel. I surrendered my life to the Lord Jesus, asking Him to forgive me of my sins. In **Matthew 10:32** Jesus said, "Therefore whoever confesses Me before men, him I will also confess before my Father who is in heaven." I always wondered why Billy Graham would say that after each sermon during the crusades, now I understand. Praise the Lord!

I knew I was lost in sin and I had a desire to make my life right with God. I understood that Jesus was the only way to God. In **John 14:6** Jesus said, "I am the way, the truth and the life. No one comes to the Father except through Me."

God loves each and everyone of us and I'm thankful for His word in **John 3:16** which says, "For God so loved world that He gave His only begotten Son that whoever believes in Him should not perish but have everlasting life." I know that Christ died for my sins, that

he was buried and rose again on the third day. I believe that and I'm glad that He cared so much.

The Christians I knew in the community used to say that we must be saved. I used to wonder about it but couldn't understand before I gave my life to the Lord. Now that I'm a Christian I know that it is a need to be realized by everyone. We all need to come to repentance and change our lives to become a child of God. In **Acts 4:12** God's Word says, "Salvation is found in no one else, for there is no name under heaven given to men by which we must be saved."

My wife Mary and I have been blessed with four children: three boys and a girl. During the early years of our marriage church didn't seem important to us like it does today. We have endured some tough trials and sorrows over the years, both my wife and I. We can be assured that there will be more trials to come.

I know others have gone through some trials as we all have to go through them. We find during these low times in our lives that there are no easy answers to our problems but we all know that there is a God who cares and His message to us is one of hope and life. He knows our situation, understands our feelings and cares about us.

*Continued on page 4*

George Small, Jr. and his wife Mary.



## Testimony by George Small *continued from page 3*

"And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out His love into our hearts by the Holy Spirit, whom He has given us." (**Romans 5:2-5**)

"Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God." (**II Corinthians 1:3-4**)

Today I thank the Lord Jesus for what He has done for me. My hope is that I will continue to serve Him even when I am down. Sometimes I feel He is not around and that He tests my faith, but His Word is always pure truth. I just need to look at Scripture and I know He's there.

Let your conduct be without covetousness, and be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." (**Hebrews 1:3-5**)

"Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go." (**Joshua 1:9**)

In closing I would like to challenge you to make it right with God and to take heed to what Jesus said in **Matthew 11:28-30**. "Come to Me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

*May God bless you all!*

### Dr. Joseph Jolly's additional comments on the day George Small Jr. accepted the Lord as his Saviour:

When I was the Executive Secretary/Director for the Native Evangelical Fellowship of Canada, Inc. I did ordination services for our clergy. On September 10, 1989 I did an ordination service in Moose Factory for Mervyn Cheechoo who at that time was the pastor for the Cree Gospel Chapel. This was a special event that was highly anticipated by the believers in the Cree Gospel Chapel.

On Sunday morning I preached at the regular service. The ordination service was scheduled in the afternoon. At the ordination service I preached a message related to the call of God. At the end of the ordination service and when everything was all done, I remember I was tired physically. In one book I read the author said that when a preacher speaks for 35 minutes it is equivalent to eight hours of work. It is not physical work but he is burning energy mentally, emotionally and spiritually. I spoke twice already so that's why I felt tired.

I was scheduled to speak for the evening service. I preached from 2 Kings Chapter 5, which is the story



Above: George and his younger Rick played gospel music together for special services.

Right: The three brothers Rick (left), Wayne (centre) and George played at the NGM Conference.

Opposite page: George was on the NGM Board of Directors for a number of years.







of the healing of Naaman the leper. I preached an evangelistic message and after my sermon I gave an altar call for anyone who wanted to receive Christ as their personal Saviour. I asked my brother Abraham to sing a song of invitation for the people to come forward. I remember he sang "Lord I Am Coming Home." As soon as he started singing people started coming up to the front to receive Christ. The Christians at the Cree Gospel Chapel were so happy to see so many people getting saved that night. There were fourteen people that came forward. I remember some of the church leaders and lay people were busy counseling and praying with people to accept the Lord after the service. The hand of God was upon the ordination service and the salvation of so many souls was a sign to the believers of God's blessing on this special event. The salvation of souls was the climax of the day

George Small, Jr. and his wife Mary came forward that night. I noticed that as soon as the invitation was given, he did not waste any time to come up. I talked to him about it later and he explained why he came forward right away. He said, "When I woke up Sunday morning, I made up my mind I would give my life to God today. I tried to talk to Allan and Mervyn but they were busy or doing something. When you preached that night and

gave an invitation for people to accept Christ, I was ready. What else could I do? I went forward because that's what I wanted to do."

My brother Allan worked with George for many years with MoCreebec. He witnessed to George at work for a long time. When George came forward at the meeting, I knew that God had used my brother to share the gospel with George and to lead him to a saving knowledge of God.

George walked with the Lord for 31 years. He has served as treasurer for his church the Cree Gospel Chapel for many years. He was on the Board of Directors for the Native Gospel Ministries of Canada, Inc. for a number of years. When George was the Health Director for MoCreebec he was instrumental for me to start conducting grief workshops and seminars. The first grief seminar I did was February 1998 for the MoCreebec Health Program in Moose Factory. George was the Health Director at that time. Through George's support I wrote a book for MoCreebec entitled *Going and Growing Through Grief*. The book has been a best seller and has been sold and distributed to many different Native communities in Canada and also in the United States. We even had requests from overseas for the book.

(Reprinted from *NGM News Tracker* 1995)



# George Alexander Small Jr.

**G**eorge Alexander Small Jr. was born on October 1, 1952 in Moose Factory, Ontario to the late Clara and George Small Sr.

He grew up on the land with his parents, after which he attended Residential School at Horden Hall and Shingwauk Hall. He attended high school in Sault Ste. Marie and North Bay.

After high school, George studied welding, worked for MNRF, and was a boat taxi driver. In the spring of 1976, he fell in love with Mary, and the two were married the following year. Mary and George welcomed four children: Lester, Leonard, Rosanne and their baby boy, Trevor.

In 1980, his brother, Glen, encouraged him to attend Norther College in Moosonee, and in 1982, he received his diploma in Business Administration – Accounting. Soon after, he began a career at MoCreebec as a Finance Administrator. He worked thus until 1996 when he became the first Health Director of MoCreebec. In 2016, George became the Deputy Chief and so remained until his passing.

George sat on various community and regional boards such as Weeneebayko Area Health Authority, Sagashtawao Healing Lodge, Payukotayno: James Bay Child & Family Services, Wakenagun Community Futures Development Corporation, Cree Native Arts and Crafts Association, and the Native Evangelical Ministries. George also served as a treasurer for Minor Hockey and did the bookkeeping for several local businesses including the Cree Gospel Chapel.

George was also an entrepreneur. He started with the sale of his tamarack birds and drove a boat taxi. He went on to own his own tourism business, Kwey Journeys,



George and Mary Small on their wedding day. Reverend Redfern Louttit officiated the wedding.

offering boat tours up the river and out in the bay. He did this with his sons, Lester, Leonard and Trevor. He also hired local drivers to help out with the boat tours. He purchased a used school bus and offered land tours of Moose Factory Island. He was featured in a magazine and shared his love of the land.

George was an avid hockey fan and could often be found at the local arena watching his children, grandchildren, nieces and nephews play. He built his spring camp at Sandbank Lake where his father had trapped and hunted. George hunted with all his children, grandchildren, nephews, and his son Trevor's friends. He was always happy to teach the younger ones about harvesting and respecting the land and animals.

George loved music and could often be seen with his guitar in hand. In 1972, he began to play Rock and Gospel music with his brothers. In 1989, he and his late brother, Rick, started to play gospel music with his brothers joining soon after. His music brought him up and down the James Bay Coast, and he was even featured in *Rolling Stone* magazine.

On January 13, 2013 while on an outing with his family cutting wood, George suffered a massive heart attack. He was taken to the hospital in Moose Factory where he was stabilized and eventually taken to Kingston where he had stents inserted. George eventually had a quadruple bypass in March 2015.

For many years George, struggled with diabetes. It eventually caused complications with his kidneys, which lead to George requiring dialysis. Those complications also caused George to become a bilateral below the knee amputee.





# E U L O G Y



Left: Back row from the left are Leonard, Rosanne, Trevor. In the front row from the left are Lester, George and Mary.

Below left: George and his wife Mary were close and they loved their family.

Below: George and Mary Small with their children and grandchildren.

Centre page left: George Small Jr. playing at a rock festival in Moose Factory, Ontario.

Centre page right: George always read his Bible and prayed. His daughter was amazed by his faith and trust in the Lord.

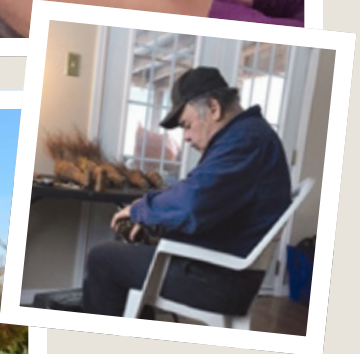
Bottom, left to right: George hunting and making his tamarack birds at home.



In September 2019, George was diagnosed with kidney cancer and the prognosis was not in his favour. George had opted not to take any treatment but eventually decided he would try immunotherapy. Over the past year, George was in and out of the hospital. In the last few weeks before his passing George was cared for by his children, grandchildren, his wife and many of his family members. On the night of Saturday, August 29, 2020, George succumbed to his illness. He was surrounded by his wife, children, grandchildren, jабans and many family members.

George was first introduced to the Gospel when working with Allan at MoCreebec. Seven years later, he decided to accept the Lord as his personal saviour. George affirmed that this was the best decision he ever made and wanted everyone to make the same decision he did.

Although we are broken-hearted, we take comfort in knowing George is in heaven with his Lord and Saviour.



# On the Go with Dr. Joe 2020

December 2–6, 2019 was the last time I went and did some work in the Native communities. Due to the COVID-19 pandemic I wasn't allowed to visit the Native communities in northern Ontario and Quebec. We live in Ottawa which was considered a high risk for COVID-19.

Because of the COVID-19 lockdown we couldn't travel anywhere so we had no choice but to stay in Ottawa. The only good thing that came out of the coronavirus lockdown was that it gave us plenty of time and opportunity to catch up with our NGM office work. In February 2020 Sheila did all the receipts for our donors and mailed them out. We also did the annual return and T4 slips for Canada Revenue Agency. We were glad to have our NGM books audited, which is always a major task. It takes time and a lot of work for Sheila to get the books ready and in order before taking them to the auditors. It is expensive to pay the auditors but we have always made sure we get our books audited annually.

We cancelled the NGM Annual Native Christian Conference in July 10–12, 2020 due to the coronavirus. We were hoping the lockdown would be over by then. However, we did have a Zoom NGM board meeting on July 11, which went over very well. It is handy to have our son Joseph do all the computer technical work for us. The Lord willing, we plan to have the NGM Annual Native Christian Conference in 2021 if the coronavirus lockdown is over by then.

In December 2019 I was determined to start writing my autobiography book entitled *Extraordinary Answers to Prayer in our Ministry*. From March to August while I was home, I had a lot more time to write my book. I actually started writing this book about six years ago but I had to put on hold for a few years while I finished my last book *A History of Waskaganish*. I finished my book ahead of schedule in August and I sent the manuscript to my editor Tim Kitz who lives in Ottawa. So far, he has edited four chapters and as each chapter is completed Aerographics Creative Services has been doing the layout work for the book. Aerographics has completed the layout on all the four chapters that have been edited so the book is progressing well. I have to do the mock-up for all the chapters, which takes a bit of time to do the dummy for each chapter. The book cover was done by Aerographics Creative Services, which I am very pleased about. Gilmore Reproductions will print it.



This is my fifth book so I know what needs to be done before the book is ready to be printed.

We are excited that NGM is going to publish my book but we will need to raise \$17,000 to cover all the costs for editing, doing the layout work and printing of 5,000 copies. This is an estimate but it is comparable to the other books we have written. So far, we have raised \$1,500 for the book and we still need to come up with \$15,500. That sounds like a lot of money but we have to keep in mind that nothing is too hard for God. I believe that if we exercise faith and we pray believing the money will come in. The good news is that through the sale of the books NGM will get a return for the money it spends in publishing the book. I am sure this book will be a good seller because we are already getting a number of requests from people who want to purchase the book after it is printed.

Writing a book takes discipline, time and hard work but I enjoy doing that because I know that Christ-centered literature reaches a lot of people with the gospel. Since July 2020 I have started working on a new book project. Over a year ago I decided that the next book I write will be a Christian book based on the miracles of Elijah and Elisha. Back in 1983 when I was pastoring the Prince Albert Native Christian Fellowship, I did a series of messages on these two great Old Testament prophets. I spent a lot of time in each sermon preparation and I kept all my sermon outlines so I have quite a bit of written material already for the book. I have already typed on the computer all the messages I did on Elijah and I look forward to typing out the messages I did on Elisha.

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# Extraordinary Answers to Prayer

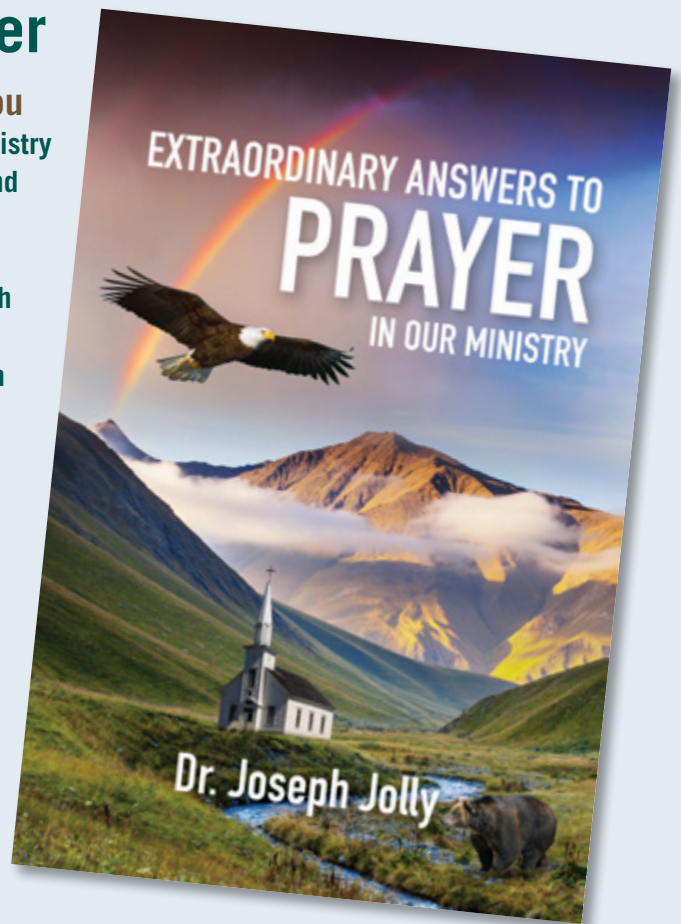
Someone wisely said that you can write a book if you have something to say. Looking back in our 40 years of ministry with Canada's indigenous people I can honestly say that Sheila and I definitely have a lot to say. During our travels and ministry with different tribal First Nations peoples in many parts of Canada we have seen many answers to prayer. We worked for a Christian faith ministry and right from the beginning of our work we had to trust the Lord to meet and supply all our needs. We stepped out by faith and God was faithful to see us through. Both Sheila and I prayed a lot and I believe that is the main reason why the hand of God's blessing was upon our ministry. We saw God answer prayer for our financial needs, salvation of many souls and people getting healed. I share some of these extraordinary answers to prayer in the book.

Our missionary support level was never very high but our daily needs were met. We were dependent on God and there were many times we saw God answer our prayers in a miraculous and supernatural way. We give all the glory to God. God is glorified when we share answers to prayer. Sheila and I worked together in the ministry and over the years we have received many blessings. On June 4, 2021 we will be celebrating our 50<sup>th</sup> anniversary. The greatest blessing for us in our marriage was when our son Joseph Seth was born 25 years ago. He was a miracle baby and I write about that in the book.

We have served in a leadership role and administrative position since we became missionaries with the Native Evangelical Fellowship of Canada, Inc. (NEFC) in 1980. In 1981 I became the Executive Secretary/Director for NEFC. Leadership is never easy and I learned many valuable lessons through the hard knocks. The trials and tests we encountered early in my ministry helped to shape my Christian life and they also helped me to gain valuable life skills on how to work and develop personal relationships with people. Someday I would like to write a book on leadership.

I am grateful to Dr. Dan Kelly and his wife Jan for teaching us the indigenous church principles. Rev. (Dr.) Tommy Francis and his wife Helen also taught us these mission and church planting principles. I still apply the indigenous principles in my work today. I have a whole chapter on the indigenous church principles in my book. I have said to people that I learned about Native self-government back in 1978 but in a different context. Self-government and the indigenous principles have a lot in common.

This is a Christian book and I know it will be a powerful tool for evangelistic outreach. In one of the chapters I have a sermon outline on an evangelistic message I preached where a number of people got saved. The main purpose of the book is to encourage and teach Christians how to grow spiritually and how live a victorious Christian life. As an elder and I want to pass on some words of wisdom that I have learned and applied in my Christian life the past 46 years. I wanted my book to be educational so I shared about life skills, parenthood, administration, leadership, grief, residential school system, forgiveness, missiological principles and spiritual principles. One of the things I emphasize in the book is how to be productive in our work. I mention the need to avoid procrastination. To be productive in whatever we do takes discipline, time and hard work. Finally, I wanted to write a book about the story of our lives and ministry to leave as a legacy for our son Joseph.





## Extraordinary Answers to Prayer

# Five Dollars in the Ashtray

In 1980, after we graduated from Briercrest Bible College, Sheila and I joined the Native Evangelical Fellowship of Canada, Inc., as full-time missionaries. Sheila had a couple of summer courses to do in order to complete all her credit hours for her program, so we stayed in Caronport for the months of May and June. It was during this time that Tom Francis called me and asked if I could attend a meeting in Edmonton with other Inter-Mission Cooperative Outreach (IMCO) missionaries who were on the Bible Education Extension (BEE) committee. This was one of the first assignments the late Tommy Francis gave me as an NEFC worker. The NEFC was a member of IMCO. We didn't have too much money at the time, but I still went by myself and covered my own travel expenses. Tom never reimbursed me for the trip, but I forgot all about it.

After the meeting in Edmonton was over, I drove Cliff Reynolds, a missionary with North America Indigenous Ministries (NAIM), to the Hobbema Reserve, which is not too far from Edmonton. I stopped to fill up at a gas station near Hobbema before we went to see NCEM missionaries Joe and Helen Pope at their home, where we would spend the night. Cliff had some business matters related to mission work to go over with Joe and Helen. My plan was to get up early in the morning and make my way back to Caronport, Saskatchewan.

The gas was cheaper in Alberta so I decided to use the last ten dollars I had to fill up my big engine car when I got close to the Saskatchewan border. By the time I got to Saskatoon, Saskatchewan, though, I only had a quarter of a tank left. I knew that I would not have enough gas to get to Caronport, which was still over 125 miles away. At that time, I was driving a Ford 500 Custom and it used up a lot

of gas. My first thought was to drive out of the city first and then figure out how to get gas. At that time, I had no money in the bank, so I couldn't draw out any money. I thought that maybe I could borrow money from somebody, but I didn't know anybody, so that was ruled out.



Without any money to purchase gas, I was in a desperate situation. I was worried about what would happen once the gas tank was empty. I remember thinking a silly thought to myself about how nice it would be if I closed my hand and when I opened it there

would be money there. Then I thought "maybe I can find money inside the car," even though I knew that we never left money lying around. The first place I looked for money was inside the ashtray. We didn't smoke so we never used the ashtray. As soon as I opened it, though, I was surprised to see a five-dollar bill there. I was in a state of shock, but at the same time I was rejoicing and thanking God.

I stopped at the first gas station on the way and bought three dollars of gas, which would be enough to take me home. Back then the gas was about 39 cents a gallon. With the two dollars I had left over, I bought a coke and a sandwich to satisfy my hunger. On my way home I was listening to the radio messages and the theme that kept coming back was "*My God shall supply all your needs*," from Philippians 4:19. I really felt God's presence in the car.

I often wondered how that five-dollar bill got inside the ashtray. I found out later that Cliff put the money inside the ashtray while I was filling up the car near Hobbema. He did not tell me what he did. God used that money to show me how he takes care of us and will supply all our needs.







## Extraordinary Answers to Prayer

# Selling Cattle



Shortly after Dallas Seminary was founded in 1924, it almost folded. It came to the point of bankruptcy. All the creditors were ready to foreclose at 12 noon on a particular day. That morning the founders of the school met in the president's office to pray that God would provide. In that prayer meeting was Harry Ironside. When it was his turn to pray, he said in his refreshingly candid way, "Lord, we know that the cattle on a thousand hills are Thine. Please sell some of them and send us the money."

Just about time, a tall Texan in boots and an open-collar shirt strolled into the business office. "Howdy!" he said to the secretary. "I just sold two carloads of cattle over in Fort Worth. I've been trying to make a business deal go through, but it just won't work. I feel God wants me to give this money to the seminary. I don't know if you need it or no, but here's the check," and he handed it over.

The secretary took the check and, knowing something of the critical nature of the hour, went to the door of the prayer meeting and timidly tapped. Dr. Lewis Sperry Chafe, the founder and president of the school, answered the door and took the check from her hand. When he looked at the amount, it was for the exact sum of the debt. Then he recognized the name on the check as that of the cattleman. Turning to Dr. Ironside he said, "Harry, God sold the cattle." (*Howard Hendricks was a distinguished professor of Christian education and leadership of Dallas Theological Seminary.*)

### On the Go with Dr. Joe *continued from page 8*

As a major part of my research for the book I set a goal for myself to read 20 books on these two prophets before I officially start writing. I wanted to read that many books so I could get a panoramic view of the two prophets and their ministries. This summer I started reading over the books I had in my personal library and I asked our Joseph Seth to order other books for me on Elijah and Elisha through Amazon. I finished reading my seventeenth book and currently reading the eighteenth and nineteenth book. I should finish reading the twentieth book before the end of December. It normally takes about two years to write a book and my goal is to finish writing the book before the end of 2021. This will be my sixth book. My plan is to preach all the chapters of the book so in a sense I am also doing sermon preparation.

As a writer I know that I have other sermon outline topics in my file cabinet that can easily be made into a book. Over the years I preached quite a number of evangelistic messages at gospel meetings and down

the road I would like to compile some of these messages into a book. Whenever I went to a Bible book store I used to go to the pastoral aid section and look for books on sermons by the great preachers in the past. In my library at home I have collected several books on sermons by well known preachers like Billy Sunday, Billy Graham, Harry Ironside and many others. I still have the habit of reading sermons as part of my devotions. Recently I just finished reading *The Best of Billy Sunday*. I read it before and I just wanted to review again his simple style of preaching and delivery. He was a fearless and articulate preacher and he took a dead aim at sinners. I laughed at some of Billy Sunday's statements. For example: "Some people say to me, 'Bill, you rub the fur the wrong way.' I do not! Let the cats turn around."

Literature distribution is an important part of our ministry with Native Gospel Ministries of Canada, Inc. (NGM). It would be accurate to say that since 2000

*Continued on page 12*





Sheila with the five boxes of books that need to be mailed.

Sheila and I have distributed approximately 9,500 books in total throughout Canada. Sheila's grief book *My Grief Journey from Mourning to Dancing* and my grief book *Going and Growing through Grief* have both been well received in the Native communities and abroad. The gospel message is clearly in both books so they are tools of evangelism.

The funds were very slow this past year for NGM and our personal income because of the pandemic. To be honest with you, I was quite concerned of how we would survive financially this year if I couldn't go to the Cree communities to supplement my income through my counselling services. God is good and one of the ways the Lord provided for us during the lockdown was through the sales of Sheila's grief book. Since the beginning of 2020 Sheila has sold quite a number of books to various Native communities in Ontario, Quebec, Manitoba and British Columbia. She sold boxes of books to Fort Albany, New Post, Fort Severn, Nemaska, Waswanipi, Sioux Valley, Nelson House, Red Sucker and Xeni Gwetin First

Nations in Nemiah Valley, British Columbia. There have a number of deaths in the various Native communities across Canada and Sheila's grief book, has been very helpful in helping griever with their losses. One box of books contains 44 books. One Native Cree community in Quebec bought four boxes of books and a reserve in Manitoba bought three boxes. We have never had orders like this for a long time so it was obvious that the hand of God was upon us.

On September 12, 2020 I collaborated with the Cree Naskapi Commission to prepare a discussion paper on the *Role, Membership and Place of Elders and Elders' Councils in the Eeyou/Eenou Nation and Communities of Eeyou Istchee*. I had a contract agreement with them for a total of five days and I worked with Philip Awashish who was delegated by the Cree-Naskapi Commission to write the discussion paper. Philip is one of the Commissioners for the Cree Naskapi Commission and is an excellent writer. The final draft of the 20 pages discussion paper has been completed and the plan is to send it to the Cree Nation Government (CNG), to all the local Cree Chiefs and Councils, Elder Councils, and the Cree entities like the Cree School Board the Cree Health Board. In the past centuries before European contact the Elders have always played a prominent leadership role in the Cree communities and this discussion paper will give them respect and elevate their status as leaders, nation builders and their key role in the preservation of the Cree language and culture. It is an honour and a great privilege for me to be involved in the discussion paper with well known Native leaders like Philip Awashish and Robert Kanatawat. They both sit as Commissioners for the Cree Naskapi Commission.

One of the ways I was able to counsel people in the Native communities during the pandemic was by telephone. I talked to several people in the Native communities who are going through their grief losses. An older woman who is a Christian lost her husband over a year ago and she was comforted to talk to me on the phone right from her home in Mistissini. Her husband was a believer so I was able to share words of comfort to her from the Bible. She can't speak English so she was glad to listen and talk to me in our Cree language. Then a woman from Waskaganish who is in her late eighties called me twice to ask for special prayer for her daughter who was very sick in the Montreal hospital. Another time she called again to ask me to prayer for her son who was sick and was in the Montreal hospital.







Not long ago I talked to a man from northern Manitoba who wanted me to counsel his daughter who is an addict. I talked to his daughter and he was happy when she committed her life to Christ over the phone. We just received an update from him concerning his daughter and we were encouraged to hear that she is doing well and getting treatment for her addiction.

I also prayed for his wife to be healed of some serious health issues she is facing. This man and his wife have been Christians for a number of years. When they lived in Winnipeg, they attended the First Nations Community Church where my brother Howard Jolly is the pastor.

On September 21–24, 2020 I did counseling services over the phone for the Mocrebec Health Program. This went very well and we had some good quality sessions with a few people over the phone.

We were on Tribal Trails a couple of times in 2020. We shared our testimonies and talked about the miracle birth of our son. I shared some of the things I did with my son to show the importance of spending time with our children.

I was scheduled to speak at a World Mission Conference on April 25–26, 2020 at the Fair Havens Community Church in Beaverton, Ontario. I was not able to go to



Beaverton because of the coronavirus but the World Mission Conference Sunday worship service was still broadcast on the online service that was setup by the church. On April 26 I preached a message on reconciliation at the Mission Conference.

They had me record my message on my iPhone and then I sent it to them. Our son Joseph was able to download the message on Google and then he sent the recorded message to the Fair Havens Community Church. I was glad they received the message and had no problem to download it. I was able to get a link and we were able to watch the whole service online.

The title of my message was “Be Reconciled to God.” One of the reasons why I did this message is because reconciliation requires repentance and forgiveness on both parties involved. The term reconciliation is



**Top:** Naskapi Commissioners Philip Awashish (left) and Robert Kanatewat (right) with Billy Diamond (center) at the 30<sup>th</sup> anniversary of the Grand Council of the Crees in 2004.

**Centre:** They had me record my message “Be Reconciled to God” at home on my iPhone.

**Bottom:** Phil Fontaine, former National Chief of the Assembly of First Nations (AFN), and the Right Honorable Stephen Harper, PC, 22<sup>nd</sup> Prime Minister of Canada (2006–15).

*Continued on page 14*



## On the Go with Dr. Joe *continued from page 13*

important to the indigenous people in Canada especially after the Indian Residential Schools Settlement Agreement (IRSSA). The Federal Government on behalf of the Canadian people confessed the wrong they did in the past to the indigenous people in the Indian Residential Schools Settlement Agreement in 2007. Then Prime Minister Stephen Harper apologized on behalf of the Canadian people and the Native people accepted the apology and there was forgiveness on their part.

Forgiveness and reconciliation go together. I would like to elaborate more on this topic later because I have observed that many Native and non-Native people do not fully grasp what full reconciliation really means and entails. In my upcoming book I mentioned the impact of the Indian Residential School System and I included the Prime Minister's apology. I went to residential school for eight years and as a Native Christian I can say that I have experienced full reconciliation and I give all the glory to God. It took me awhile to prepare this message and I would like to develop it some more when I have an opportunity to preach it in a Native church.

On October 26 our son Joseph Seth celebrated his 25<sup>th</sup> birthday. Since he was born, we have always celebrated his birthday in a special way. We had a birthday cake for him and we sang happy birthday to him. His special request was that we have KFC for our meal together. He enjoyed his birthday party and opening the presents he received.



Above left: Since growing up Joseph has always been a fan of Batman. Last year I got a Batman birthday card for him and he loved it and thought it was pretty cool. This year I got him another Batman card.

Above: Joseph with his mom before we sat down to eat our KFC family meal to celebrate his birthday. I remember I used to cook a big meal for Joseph on his birthday and he would invite all his friends. As he got older it became easier to celebrate his birthday.

Left: Joseph Jr. is no longer Little Joe.

Below: Joseph is giving a miniature of his birthday cake to our friends Lou and Jean Ranahan who attend the Metropolitan Bible Church in Ottawa. Lou is a founding member of the Native Gospel Ministries of Canada, Inc. that was established in 1995. Joseph loves Jean's apple pie and she baked two fresh apple pies especially for Joseph on his birthday.





# Helping Others with Their Losses

In seeking to help others with their losses, we often feel helpless because we don't know the best way to go about it. And even if we have gone through our own grief experience, there is no guarantee that we have all the answers. Detrich and Steele write that "Those who've experienced their own grief must always remind themselves that just as no two people are the same, no two grief experiences are the same. Don't be tempted to impress the mold of your grief experience on your grieving friend."<sup>1</sup>

To give comfort and support to those who are grieving is the responsibility of everyone who cares. As Christians, we have an opportunity to share Christ's love by the way we reach out and comfort those who have suffered a loss. I still remember how much I appreciated the thoughtfulness of a Native Christian couple towards my family and relatives on the day of my mother's funeral. They ordered several boxes of pizza so the family members could eat before the afternoon service started. This couple had been very close to my mother and this was one way they could show their care and support for our family during our bereavement.

Whenever a death occurs in a Native community, the Christians are always active in doing what they can to help those who are grieving. By request, or by their own initiative, members from the local church often go



Dr. Joseph Jolly

together in small groups to visit the homes of the bereaved to sing hymns and share words of comfort from the Scriptures.

A few times in my ministry, I have been invited to visit the homes of those who were mourning because they wanted to have a family service. These informal house meetings are usually in the evening, and most of the people who come are the immediate family members, relatives and friends of the deceased. A typical family service would include prayer, hymn singing, special music, testimonies and a short Bible

devotion. This spiritual atmosphere gives comfort to those who are grieving. After the service is over, the people enjoy refreshments and fellowship time with one another before going home.

## Your Presence is Important

One of the ways we can show our grief support to mourners is by our caring presence. We don't have to worry too much about what to say or read. Detrich and Steele point out "they won't remember because they're not hearing at this time. They are in shock . . . Your bereaved friend needs only to know that you're there. It's your presence that's important."<sup>2</sup>

Judy Tatelbaum, in her book *The Courage to Grieve*, writes, "A grieving friend needs friendship and support

to go through and complete the mourning process. We must reach out and take the initiative in offering help. The most valuable thing we have to give is our presence. . . . We can help our grieving friend most by sitting near, holding a hand, giving a hug, passing a tissue, crying together, listening, sharing our feelings. In other words, what the bereaved need most is our acknowledgment of their pain and sorrow."<sup>3</sup>

When my parents died, I was encouraged when so many people I never expected came to pay their final respects at the memorial and funeral services. This meant a lot to



I gave a grief workshop for the Waswanipi elders.

*Continued on page 16*





me, and today, one of the ways I try to show my grief support to those who are mourning is by attending the memorial and funeral service of their loved one. During the funeral service I will weep with those who are weeping because I can empathize with their pain and sorrow.

### Listening Compassionately

One of the greatest gifts you can give to those who are grieving is the gift of listening. We need to listen compassionately and just allow the bereaved person to talk about whatever he or she wants. Sometimes, there may be long periods of silence, and when that happens, we should not feel that we have to say something to break the silence. In *The Last Thing We Talk About*, Joseph Bayly wrote these words:

I was sitting, torn by grief. Someone came along and talked to me of God's dealings, of why it happened, of hope beyond the grave. He talked constantly; he said things I knew were true. I was unmoved, except to wish he'd go away. He finally did.

Another came and sat beside me. He didn't talk. He didn't ask leading questions. He just sat beside me for an hour and more, listened when I said something, answered briefly, prayed simply, left. I was moved. I was comforted. I hated to see him go.<sup>4</sup>

It is reassuring to know that comforting bereaved people does not always mean that we have to say something. Learning to listen is an art that we all need to nurture and develop in our everyday life.

### Keep in Touch

In the grief seminars we have conducted, I have often heard people share how they received the most support during the first couple weeks of their loss but felt that the people should have continued their support. We should not ignore the needs of those who are grieving even after their immediate loss has subsided.

Several years ago, a family that we knew quite well was involved in a car accident while they were on a summer vacation. The father was driving at the time when another car hit them on the side just as they were crossing an intersection. The force of the other car killed his wife and their oldest son. We were not able to go the funeral service, but we were encouraged to hear that the father held up well and was very strong emotionally throughout



the service. However, we heard later that he was going through a difficult time. Some people bottom out several weeks after their loss because the numbness of shock eventually wears off and then the real pain begins.

In any case of loss, a person needs continuing, ongoing support from a number of people. Sometimes the support we give is out of proportion. When there is a death, the bereaved person is often inundated by people, calls, and cards. But two weeks later, the person feels like a social outcast. Nobody calls, nobody writes. It is as though the whole world has gone merrily on its way, leaving the person alone.<sup>5</sup>

Tatelbaum writes, "When helping others who are grieving, we need to realize that people have different needs during the different phases of grief. In the initial period of shock, practical help is often most needed, while emotional understanding may not yet reach the bereaved."<sup>6</sup>





## Listen to and Accept Your Friend's Feelings

One of the guidelines we can follow in reacting to the grief of a friend or relative is to listen and to accept their feelings. Detrich and Steele write,

Whatever the feelings are, listen to them, and accept them. Feelings are not right or wrong; they are. And feelings need to be expressed – that's part of the way we work through them. Never say, "Now, now, you shouldn't feel that way." Your friend does feel that way! Feelings don't always make sense, and that's OK too. Don't make judgements on your friend's feelings or try to rationalize them or explain them away; just listen.<sup>7</sup>

## Some Statements to Avoid

In consoling those who are grieving, we need to think carefully before we make any statements. Wright lists some statements to avoid:

"I don't understand why you're still crying. Life goes on, you know."

"Look, you only lost your stepfather. What about your mother? She has a greater loss than you, and she's pulled herself together."

"No one should feel that way about losing a cat. It's only an animal. You had it for ten years, and you can find another one."

"This will make your family closer. It's an opportunity to grow together."

"I'm sure this will teach the other college students to be more diligent in their studies."

"Don't you appreciate what you have left?"

"Next time we'll be sure not to use that doctor or hospital."

"You've started out in new jobs before, so just look at this layoff as a great opportunity, the way George did when he got fired."<sup>8</sup>

Other statements that too many grieverers have had to hear are:

"Don't cry." "Be brave." "You'll get over it in a couple of weeks."

"You shouldn't feel that way. After all you have the Lord." "It's time to pull yourself together. You wouldn't want Mother seeing you that way, would you?" "The past needs to be behind us. Let's move on to the future with God." "At least he didn't suffer." "Well, just be glad it wasn't your only child." "Look at it this way – losing your husband this young and without children

will make it easier for you to handle." "Everyone dies sooner or later. He just died sooner." "The children need you to be strong."<sup>9</sup>

Wright goes on to say that "statements like this don't help or comfort. They only intensify the person's feelings of loss and despair."<sup>10</sup>

## Statements You Can Make

"I don't want you to worry about crying in front of me. It's hard to feel this sad and not express it in tears. You may find me crying with you at times."

"I hope you feel the freedom to express your sorrow in tears in front of me. I won't be embarrassed or upset. I just want to be here with you."

"If I didn't see you cry, I would be more concerned. Your crying tells me you are handling this in a healthy way."<sup>11</sup>



Anger is another feeling that is difficult for many people to express. Use comments like this:

"It is natural to feel anger and hostility toward everyone and everything that had to do with your husband's death. I feel angry too."

"It is important that you allow yourself to express anger and rage no matter how much others try to discourage you."<sup>12</sup>

I counseled a young man just a few minutes after his father had died at the hospital. His immediate grief reaction to his loss was anger towards the medical staff in the hospital where his father was first treated for his sickness. The family members who were with him quickly

*Continued on page 18*



asked me to talk to him. I was so thankful that he took control of himself and calmed down right away. I remember he listened to me attentively as I assured him that it was okay to feel angry because that is part of the grieving process. In the grief seminars, I always remind people that if you need to release your feelings of anger don't do anything that is destructive to you or to someone else. One of the best ways to release your angry feelings is to hit a pillow.

### Other Ways to Help Persons Who Are Grieving

Your encouragement will help grieving persons understand that their expression of feelings will not cause you to withdraw from them. Another positive way of responding is touch. But be sensitive to people you are ministering to who may not be as comfortable with touch as you are. Sometimes, it helps just to say, "I will be here in the home with you for a while. When you need me to leave or to do something for you, please let me know."<sup>13</sup>



Many of us struggle to find the right words to say when a simple "I'm sorry" is enough. Some words may offer comfort but it is difficult to find the exact words when it comes to grief. In his book *Just a Touch of Nearness*, Fred Bauer tells this story:

I once heard about the tragic traffic death of a young child. Nancy, just six years old, had been struck by a speeding car. Her parents were devastated. So were her schoolmates, especially Joyce, Nancy's closest friend. As soon as Joyce heard the news about Nancy, she wanted to run to her friend's house. But Joyce's mother thought it would be too upsetting for their daughter and for Nancy's parents. "Daddy and you and I will go to the

funeral," she consoled. "You can see Nancy's parents there." But a tearful Joyce insisted that she must see them immediately.

What worried Joyce's mother was what she herself might say to the grieving parents. But finally, reluctantly, she agreed to take her daughter to Nancy's house. And when they arrived, Joyce ran to her lost friend's mother, climbed up on her lap, and threw her arms around her. Wordlessly, the two of them cried out their mutual hurt. No one who came to say, "I'm sorry," said it better than Joyce.<sup>14</sup>

If you find yourself struggling with what to say, the written note or card is a wonderful way to comfort a griever. You can send personal words of comfort, quotes, poems, and the scriptures from Word of God such as the following:

The eternal God is your Refuge, And underneath are the everlasting arms. *Deuteronomy 33:27 TLB*

When you go through deep waters and great trouble, I will be with you. When you go through rivers of difficulty, you will not drown! When you walk through the fire of oppression, you will not be burned up – the flames will not consume you. For I am the Lord your God, your Saviour, the Holy One of Israel. . . don't be afraid for I am with you. *Isaiah 41:2,3,5 TLB*

Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you. *Isaiah 41:10 RSV*

Be strong and of a good courage, fear not. . . for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. *Deuteronomy 31:6 KJV*

The prayers of others are helpful to share at the death of a loved one. In the book *Wonderful Promises*, there is a prayer that says: "Lord, when sometimes my life in this world seems too much to bear, help me to claim Your wonderful promise of victory over tears, death, sorrow and pain. I thank you that all things are made new through You and that I will share in your kingdom."<sup>15</sup>

If there is one character quality that is necessary in ministering to a grieving person, it is patience. You will hear the same story, the same details, the same tears again and again.

### Some Practical Things to Do

If you want to really help the bereaved, there are many practical things you can do. Keep in mind that some people never ask for help because they do not want to





be a burden or impose on anyone. In most cases, you might have to take the initiative to offer your help. Wright gives some practical suggestions on some of the ways we can respond to the losses people experience. He writes,

Any major loss cuts very deep, whether it is divorce, personal rejection, job loss, or death. . . With each loss you will need to (1) discover the grieving person's personal situation and needs; (2) decide what you are willing and able to do for the person, realizing that you can't do it all, nor should you; and finally, (3) contact the person and offer to do the most difficult of the jobs you have chosen. If the person rejects your offer, suggest another. Some specific tasks could include feeding pets, making or delivering meals, yard work, making difficult phone calls, obtaining needed information regarding support groups or new employment, providing transportation, being available to run errands, and so forth. At some point in time, giving the person a supportive book on loss and grief could be helpful.<sup>16</sup>

We can help those who are grieving through our financial gifts and donations. It costs a lot of money for people to attend a funeral especially if they live outside the community. Native people are sensitive to help those who are grieving with finances. In one Native community where I did a funeral service, the people took a collection to help the bereaved family to cover some of the funeral costs. Some of the Indian Bands in the remote northern communities will charter a plane for their people to attend a funeral in another nearby reserve.

Another practical way to help those who are grieving is to be hospitable. Several years ago, I went to a funeral service in Weagamow Lake, Ontario, for the late Albert Tait. Many people from different parts of Canada attended his funeral. The community members provided accommodations and food for all the visitors.

Native people like to share with one another because that is part of their custom. A few years ago, when I was in Waskaganish, Quebec, I went to visit a local pastor, Johnny Whiskeychan, who was grieving the loss of his wife. A family from his church that was having a feast thought of him and sent over a plate of cooked wild meat for him. Whenever my parents had an abundance of wild meat they always thought of sharing it with others, especially with those who had lost a spouse.

We can also help those who are grieving by inviting them to go on a trip with us. My grandmother died in January 1997. Just a month after that, we had our Annual NGM Native Christian Conference in Ottawa. My older sister, Daisy, and her husband, Jimmy, came



to the Conference and brought my Aunt Ena with them and some members of her family. Jimmy told me later that they invited her because they felt that a change of scenery would divert her mind from thinking about her late mother. This was one way they could help her through her grieving.

In everything, do to others what you would have them to do to you, for this sums up the Law and the Prophets.  
*Matthew 7:12 NIV*

(Excerpts from Dr. Joseph Jolly's book *Going and Growing Through Grief*.)

1. Detrich and Steele, *How to Recover from Grief*, 139.
2. Ibid., 141.
3. Tatelbaum, *The Courage to Grieve*, 73.
4. Joseph Bayly, *The Last Thing We Talk About*, originally *The View from a Hearse* (Elgin, Ill.: David C. Cook Publishing Company, 1969, 1973), 55-56, quoted in Detrich and Steele, *How to Recover from Grief*, 143.
5. Wright, *Recovering from the Losses of Life*, 180.
6. Tatelbaum, *The Courage to Grieve*, 74.
7. Detrich and Steele, *How to Recover from Grief*, 143.
8. Wright, *Recovering from the Losses of Life*, 180.
9. Ibid., 180-1.
10. Ibid., 181-2.
11. Ibid., 182-3.
12. Ibid., 183.
13. Ibid., 183-4.
14. Fred Bauer, *Just a Touch of Nearness* (Norwalk, Conn.: The C.R. Gibson Co., 1985), 24, 25, quoted in Wright, *Recovering from the Losses of Life*, 184-5.
15. Norman Vincent Peale, *Wonderful Promises* (Carmel, N. Y.: Guideposts, 1983), 32, quoted in Wright, *Recovering from the Losses of Life*, 192.
16. Ibid., 194.



# The Great White Throne of Judgement



Dr. Emerson Falls

**How do we live in anticipation that judgement day is coming?  
We live with a sense of urgency.**

**Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire. (New King James Version, Rev 20:11-15)**

The first thing that John sees is a great white throne. Where I come from, if you have to go to court, the court rooms are really ornate and give you a sense of awe when you walk in. The judge is up high and can make the guilty party feel afraid. How much more awe inspiring will it be standing before the great white throne? Judgement day is going to be a day of accountability. There's no escaping it. There's no getting away. Many people make jokes saying, "All my buddies are going to hell, so I may as well join them too." These people will change their attitude when they're before this awe-inspiring place.

"...and the books were opened. And another book was opened," (Rev 20:12). Picture on one side many books and on the other side, one book. The one book is the Book of Life—the record of those who have eternal life. What do the books signify? "And the dead were judged according to their works, by the things which were written in the *books*." (Rev 20:12b, emphasis added). The books are the books of our works. The judgement is twofold. It looks at the Book and at the books.

Most of us know Ephesians 2:8-9, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." The Bible says we're not saved by our works and being 'good people'. I would have to hate to have to earn my way to heaven because I'm a sinner. If we could do it by our works, we'd be proud of ourselves instead of grateful to Jesus Christ. The Bible says that it is a free gift that can be received.

Salvation is a free gift, so why will we be judged according to what is written in the books? James 2:18-20 says,

But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God. You see then that a man is justified by works, and not by faith only.

James is saying that if you've truly been born again, your life is going to demonstrate it—not sinless perfection, but a change. The Bible says, "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (2 Cor. 5:17). Something happens when we trust in Jesus Christ. The Bible calls it 'regeneration'. An example of regeneration is a caterpillar that goes into its cocoon and is transformed into a butterfly. The butterfly is not a reformed caterpillar. Nor is it a caterpillar that's trying to do good, it's a new creation. When you really know Jesus Christ, you're not a reformed person, you're a new creation—someone who's never existed before. The old me doesn't exist anymore. The Holy Spirit regenerated in my spiritual life. That's why Jesus said to Nicodemus, "You must be born again." (John 3:7b). I am a new creation, and my life has changed. I'm not who I used to be when I first accepted the Lord. I'm not yet who I'm going to be, but I'm becoming more and more like Jesus Christ. You can look at my works and





they will demonstrate what I say with my mouth. At the Judgement, if your name is in the Book of Life, it's going to be demonstrated by the way you lived. Some people say, "If you're born again, it doesn't matter how you live." To this I respond that if you're born again, it matters because you can't be happy living in the old lifestyle. There will be people standing at the judgement seat one day—books opened, and the Book opened—and God will say, "Your name is not in here." "It's got to be in there," people will respond. But in the books, nothing will be written that said your life was changed.

In Matthew 7:21, a scary part of scripture reads, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." Just because we profess to know Him, it doesn't mean we know Him. If you're born again, you want to serve Him. We stumble, but we get up, confess our sins, and keep going. The following verses read, "Many will say to Me in that day..." Which day is Jesus referring to? The great white throne of judgement. The verse continues, "'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" (Matt 7:22-23). What we see in Matthew is the way that we live is a reflection of the new life we've found in Jesus Christ, and because of that new life, we want to serve Him. The Bible says that those whose names are not written in the Lamb's Book of Life are going to be cast into the lake of fire. The unregenerated—those who never knew Jesus Christ—are going to be judged and punished for eternity. I don't like to say that, but that's what the scripture says.

Eternal punishment doesn't have to happen because we have a choice. God has given us the opportunity to trust Jesus Christ. We can know him and give him our lives. We can know the love, joy, and peace of a relationship with Jesus Christ so that when trials and tribulations come, we can have peace. And no matter what's going on in our lives, we can have hope. We can look forward to the coming of Jesus. And we can experience the fellowship with brothers and sisters in a place we call home on earth—

the local church. We can have all of that by choosing Jesus. The lake of fire doesn't need to be our destination. We can be with Him in heaven. One day, God is going to do away with this corrupt earth and there's going to be a new heaven and a new earth. All this can be ours because we trust Jesus Christ.

You may wonder what I mean by 'works.' One of the basic things that every Christian can do is the Great Commission—make disciples. If you are born again, you want

other people to know Jesus Christ. There's something within us—because we've been regenerated—that makes us want to tell people about Jesus Christ. The joy of the Lord in our lives shows to others that we have something that they don't, and we want to help them find what we have in Jesus Christ.

Indifference and busyness cause people to not want to be involved. But since we

know what's going to happen at the great white throne of judgement, how can we be so focused on our own lives that we ignore our family, our friends, the people we work with, the people in our communities, and the lost Indigenous people? How can we sit idly by and not want to do something? One of the evidences of the works in our lives is the desire we have that others find Jesus Christ, and we'll do everything we can that others might know that Jesus is real. We'll work until Jesus comes, not to be saved, but because we are saved. And that's who we are.

(Excerpts from the message on *The Great White Throne Judgment* by Dr. Emerson Falls on July 21, 2019 at the Bilberry Creek Baptist Church in Orleans, Ontario.)

**Editor's note:** Here is a simple prayer you can pray to receive Christ and to make sure your name is written down in the Book of Life.

*Heavenly Father I thank you for your love to me. You showed how much you loved me when you sent your Son Jesus Christ to die on the cross for my sins. I admit I am a sinner and I have sinned against you. I am sorry for my sins and I ask for your forgiveness. I want to turn from my sins and I surrender my life to you. By faith I invite Jesus Christ to come into my heart and make me His child. I pray in Jesus' Name. Amen!*

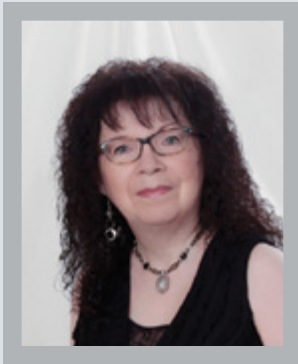


John's vision of the Great White Throne of Judgment.



# Foreword

from *My Grief Journey from Mourning to Dancing*



**Sheila Jolly** did not consult any books when she wrote her story about her grief journey. She did not want to follow someone else's model on how to deal with grief. Rather, she wanted to tell her story in her own words from a Native perspective. A good understanding about the grief process and the various stages of grief that she went through are central to her book. It is evident in her story that her grief through multiple losses affected her emotionally, mentally, physically, spiritually and socially.

When a person goes through a great loss like the death of a loved one, it is normal to grieve. Even spiritually minded people will grieve because it hurts when you lose a loved one. On February 7, 2003, Sheila's younger sister, Daisy Mae Turcotte, died after a long battle with cancer. Two days later, her mother, Alice Chilton, passed away from ovarian cancer. She had also suffered with Alzheimer's disease for a number of years prior to her death. Ten months later, on December 19, 2003, Sheila's father, Samuel Chilton, died after suffering a massive heart attack.

The loss of three family members so close together had a profound effect on Sheila. Multiple losses fall under the category of complicated grief, which is more difficult to cope with than normal grief. Studies show that it can take about two years for a person to recover from normal grief and to move on with their life in a healthy way. Evidence that a person has recovered from their loss is that they are able to move on with their life without the physical presence of their deceased loved one. On the other hand, it can take much longer for a person to recover from multiple losses. In Sheila's case, it took her six years to finish her grief journey.

As a grief counselor, I have always felt that there was a need for this kind of book to be written. Most of the books I have read deal with normal grief but very few deal specifically with multiple losses. There are many people in the Cree communities who go through multiple losses and do not know how to deal with their grief and sorrow. Some social workers are not adequately trained to counsel those who go through complicated grief. This book will be a valuable tool and resource material to share with their counselees.

Sheila has always had a strong faith in God and she says that this relationship was her greatest source of comfort and strength.

The techniques of psychology are evident in her book but her personal views lean more toward a biblical perspective.

Sheila has worked among her own people since April 1980 and she shares her philosophy on the application of the indigenous principles which helped her in her grief work. Her book is unique because it includes the principles necessary for the grief process, the indigenous principles and the biblical principles.

— Dr. Joseph Jolly





When my sister, Daisy Mae, was sick again with cancer it affected a large part of my life and emotions. It was difficult for me to accept the many painful experiences my sister had to endure while she suffered with her cancer. There are not enough words to express how I felt during the years my family members suffered with their sicknesses. During those difficult years, I prayed for my family members earnestly and saturated my mind with the Word of God. The examples in the Bible of godly people who prayed persistently reminded me not to give up with my prayers no matter how difficult the day was.

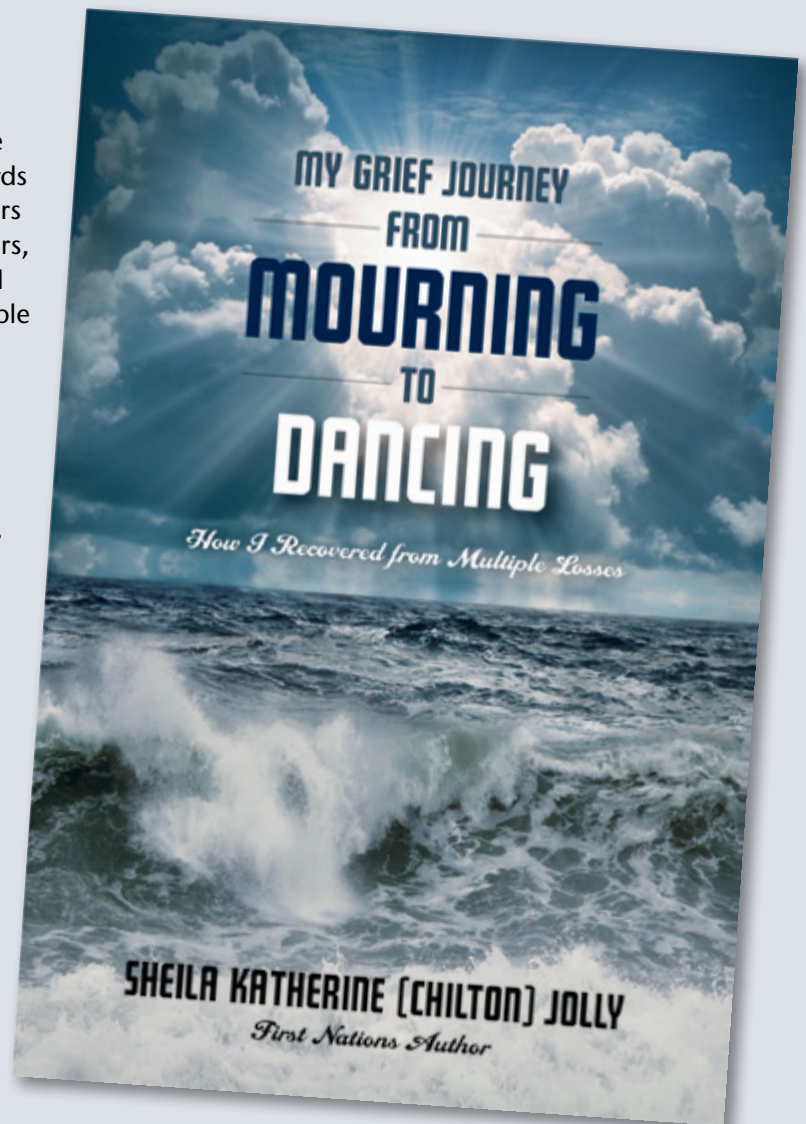
*"Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit." (James 5:17-18)*

My sister lived in Sudbury with her family as she continued her long battle with cancer. The most dreadful news came when we were informed that she had brain cancer. In my mind, I kept thinking that this cannot be happening because she has already had enough battles with cancer. It was hard for all of us to see her going through many treatments over those few years.

At this time, I had to make a difficult decision. Making a decision is not easy especially when it comes to making a choice in regards to being with your family when they are in a crisis or traveling with your husband when he is called to work in another community. Would I go to be with my sister or to Mistissini with my husband and son? One of my favourite Cree communities to visit in James Bay is Mistissini because of its large beautiful lake and the Auberge Mistissini Lodge where we often stayed. After I thought everything through carefully, I decided in the end to go with my husband and son to Mistissini. I felt I had done my part to spend time and visit Daisy Mae when she was sick both in her home and in the hospital and there was nothing else I could do but to pray and wait for the outcome of her surgery. Since then, I've

often wondered if I was escaping from the thought of my sister having a serious operation. Sometimes we have to do something different to divert our thoughts and to give rest to our emotions.

*(Excerpt from My Grief Journey from Mourning to Dancing by Sheila Jolly)*



Opposite page, left: Thomas and Daisy Linklater from Wemindji, Quebec.

Opposite page, right: Helena Trapper from Moose Factory, Ontario. We knew her parents very well.

Left: Sheila at her display table in Gatineau. Her book is becoming a best seller. She loves doing this and she gets to talk to a lot of people.

Right: Band Councillor from Alberta.



**Sheila Katherine (Chilton) Jolly** was born in Moose Factory, Ontario. She married Joseph Jolly on June 4, 1971. They have one son, Joseph Seth, who was born on October 26, 1995. A year after their marriage, they moved to Ottawa so Joseph could go back to school at Algonquin College. While they were living in Ottawa, Sheila and her husband accepted Jesus Christ as their Personal Saviour at the Metropolitan Bible Church on October 13, 1974. Their conversion to Christ brought a dramatic change to their lives.

In the fall of 1976, Sheila and her husband went to Caronport, Saskatchewan to attend Briercrest Bible College. Sheila graduated

with a Bible Diploma in 1978 and a Bachelor of Biblical Studies in 1986. After her son started school in 2001, she decided to pursue further studies and began work towards a Master of Arts degree majoring in Leadership and Management. It was a dream that came true for her when she graduated with an MA in April 2009.

Sheila and her husband have been married for 49 years and since April 1980 they have

worked together as a team in Native ministries. She worked as Office Secretary for the Native Evangelical Fellowship of Canada, Inc. from 1980–94, also serving a three-year term as Board Secretary/Treasurer for the organization. In addition, Sheila sat as a Board Member for Prison Fellowship Canada. Since 1995, she has worked as Office Secretary of the Native Gospel Ministries of Canada, Inc. Sheila's 35 years in Native Ministries have given her a wide range of practical experience that is evident in this, her first book, *My Grief Journey from Mourning to Dancing*.



Sheila with Jody Wilson-Raybould. Jody is a Canadian politician who has served as Independent Member of Parliament for the British Columbia riding of Vancouver Granville since 2019.



**You can order your personal copy of Sheila's book through our NGM office. The cost per book is \$20, plus postage and**

**handling. Make your cheque payable to:**

**Native Gospel Ministries  
Box 41006, Ottawa, Ontario  
K1G 5K9**



## Humour: Laughing Is Healing

**T**he new minister stood at the church door greeting the members as they left the Sunday morning service. Most of the people were very generous in telling the new minister how they liked his message, except for one man who said, "That was a very dull and boring sermon, pastor."

In a few minutes the same man appeared again in the line and said, "I didn't think you did any preparation for your message, pastor."

Once again, the man appeared, this time muttering, "You really blew it. You didn't have a thing to say, pastor."

Finally, the minister could stand it no longer. He went over to one of the deacons and inquired about the man.

"Oh, don't let that guy bother you," said the deacon. "He is a little slow. All he does is go around repeating whatever he hears other people saying."

(Bob Philips, *Encyclopedia of Good Clean Jokes*)





# Christ is Building His Native Church

It was at Briercrest Bible College in 1978 that I first heard about the indigenous church principles. I never heard about them before and I didn't have a clue what they meant until North American Indigenous Mission (NAIM) missionaries Dr. Dan Kelly and his wife Jan took time to teach them to us. When Dan and Jan first heard that four Native brothers were students at Briercrest Bible College, they decided to move back to Caronport to connect with us. God used Dan and Jan to teach us these global missiological principles, and the knowledge I gained from their teaching helped me to develop a philosophy of ministry to work with our own Native people, later on.

The indigenous principles were a new concept to many missionaries, and they were not well received in the beginning of our ministry. Those who did the pioneer work in teaching these mission principles had many arrows on their back. Today they are pretty well accepted. I will explain the principles in the next chapter, but I also have a book called *Christ is Building His Native Church*, which explains the indigenous principles in detail.

Dr. Dan Kelly was friends with Dr. Tom Francis, the founder of the Native Evangelical Fellowship of Canada, Inc. (NEFC), and they both believed in the indigenous principles. When Tom Francis came to Caronport to recruit a Native couple to work with him at the head office in Prince Albert, Saskatchewan, Sheila and I accepted his offer without any hesitation. I believe God had called us and prepared us in advance to join the Native Evangelical Fellowship of Canada (NEFC). We prayed for about a year in seeking where we would go and minister after Bible school, and when the time came the Lord led us to NEFC. The purpose of NEFC's existence is to establish indigenous churches and incorporate them as a loosely knit fellowship.

We still apply the indigenous principles in our work today. Dr. Dan Kelly and his wife Jan were our mentors and they were both educated and intelligent people. Later, Tom Francis and his wife Helen helped us to understand the indigenous principles from a Native

perspective. The first year I joined NEFC, Tom used to spend many hours talking to me. He used to tell me, "Joe we are not just talking, you know, but we are working." He was teaching me the indigenous principles. I did my doctorate dissertation on the indigenous principles. The title of my dissertation is "Give Christ the Freedom to Build His Native Church." That was one of Tom Francis' favourite expressions.

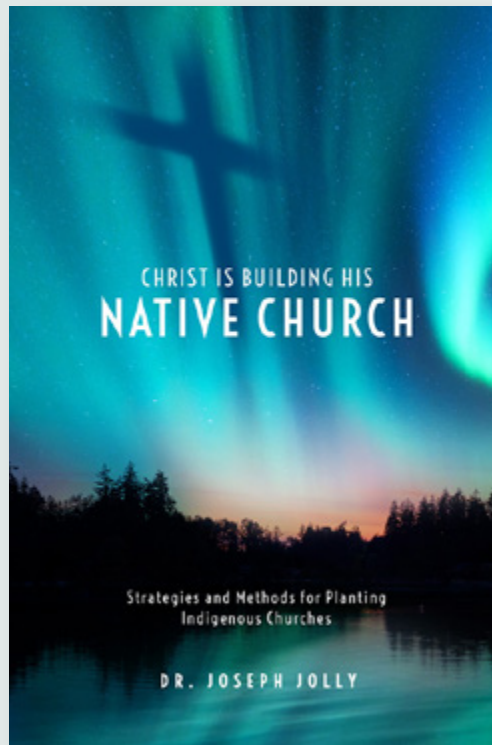
When I did my dissertation project, I came across something about myself in my research that I had never even heard about. The missionary who wrote an article in the Christian magazine I was reading said that Joseph Jolly talked so much about and promoted the indigenous principles that they called him "Mr. Indigenous." I thought that was a good compliment and a good title.

I remember Tom Francis once told the NEFC Board of Directors why the missions and missionaries did not like me. He said, "The reason the mission leaders in IMCO (Inter-Mission Cooperative Outreach) do not like Joe is because they can't paternalize him." I thought that was a good statement from the founder of NEFC.

I studied culture and cross-cultural communications in Bible college and seminary. Tom Francis and Dan Kelly taught me the indigenous principles, but I also studied these mission principles on my own. I read mission books to gain further insights on the indigenous church. Tom had good insight and he referred to the indigenous principles as New Testament principles. Later I found out they are also closely related to self-government. When a person understands the indigenous principles, they can transform their life and the way they think.

My wife Sheila sometimes will ask me, "What did you do with the teaching you received from Tom and Dan?"

I answer her, "I wrote everything down they taught me in a book." My book *Christ is Building His Native Church* is available and it covers everything that they taught me.

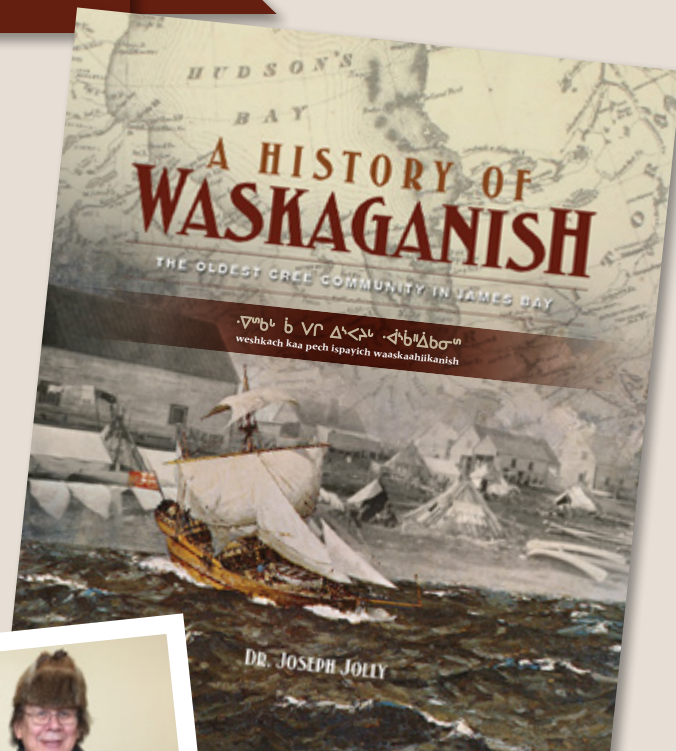


## A gift to the people of Waskaganish on its 350<sup>th</sup> anniversary!

**B**ack in December 2008 I did a workshop on cross-cultural communications for the Elders Council in Waskaganish. During one of the sessions, Charlie Diamond suggested that a book should be written that talks about the history and traditional lifestyle of the Crees in James Bay. He pointed out that there is a contrast between how the Native people lived in the past in comparison with today. He said this book would benefit and educate the young people about life skills, parenting and moral values that have been passed on to us by our ancestors.

I thought about Charlie's suggestion over the holidays and realized that I was qualified to write that book. Early in the new year of 2009 I submitted a proposal to the Cree Nation of Waskaganish to write a book on a part-time basis about the history and traditional lifestyle of the Cree people of James Bay. I started doing research for the book on my own in 2009 but I officially started to write the book in December 2012. I finished the book on December 22, 2017. The final manuscript was finished on February 8, 2018 and the book was ready to be printed.

Before I went to Waskaganish on January 28 to February 1, 2019, I told Aerographics Creative Services to send a high-resolution digital copy of the book to Gilmore Printing Services. I asked Gilmore Printing Services to do a printout of the history book. I wanted to show the people in Waskaganish their book. I wanted them to see how the actual finished book will look. The people who saw the book were very happy and impressed with their book. They wanted to know when it will be printed and where they can get a copy. We would appreciate your prayers for the book to be printed.





*Merry Christmas  
from the Follis*



## Christ is Building His Native Church

*Christ is Building His Native Church* by Dr. Joseph Jolly is a review of cross-cultural principles that examines the strategies and methodologies of planting indigenous churches.

This book is written, first of all, to provide a resource book for Native leaders, incumbent missionaries, and missionary candidates who are or will be working among the Native Indian people of Canada. It is also written to provide information to anyone who is interested in knowing more about Aboriginal people and their cultural values. The main emphasis in the book focuses on the strategy and principles of indigenization and contextualization in church planting.

**The book costs \$20** plus \$5 postage and handling. Send your cheque or money order to our NGM office:

Native Gospel Ministries of Canada  
Box 41006  
Ottawa, Ontario K1G 5K9

You can also order it at Amazon.com.



## Going and Growing Through Grief

The author Joseph Jolly is Native, so the book has a Native perspective, but it is applicable to everybody. Based on a biblical perspective, the grief book emphasizes that ultimately God is our greatest source of strength when we face the pain of sorrow and the hardships of life. The book informs the reader that people going through grief are affected emotionally, mentally, physically and spiritually.

**The book costs \$16.95** plus postage and handling. **If you order 20 copies or more, the price per book is \$12.** Please send your cheque or money order to:

Native Gospel Ministries of Canada  
Box 41006  
Ottawa, Ontario K1G 5K9

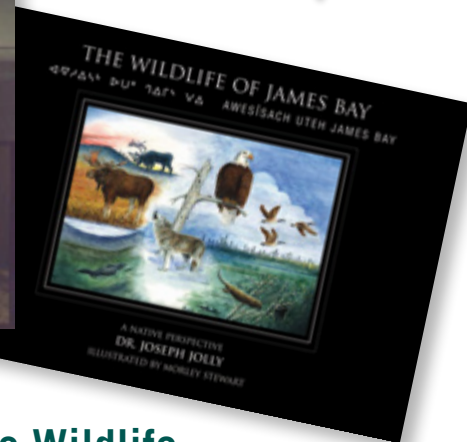


## The Wildlife of James Bay

**Only \$25 each** plus postage and handling. To order the book *The Wildlife of James Bay*, contact:

Cree School Board Education Services  
Mail Bag 40  
Chisasibi, Quebec J0M 1E0  
Tel: 819-855-2230 ext. 3231,  
ask for Mabel Pepabano  
Fax: 819-855-2724

Or you can order a copy from the NGM office. **Get your copy soon!**



## NGM Newstracker

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