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# Gospel

# Herald

**For the promotion of  
NEW TESTAMENT CHRISTIANITY**

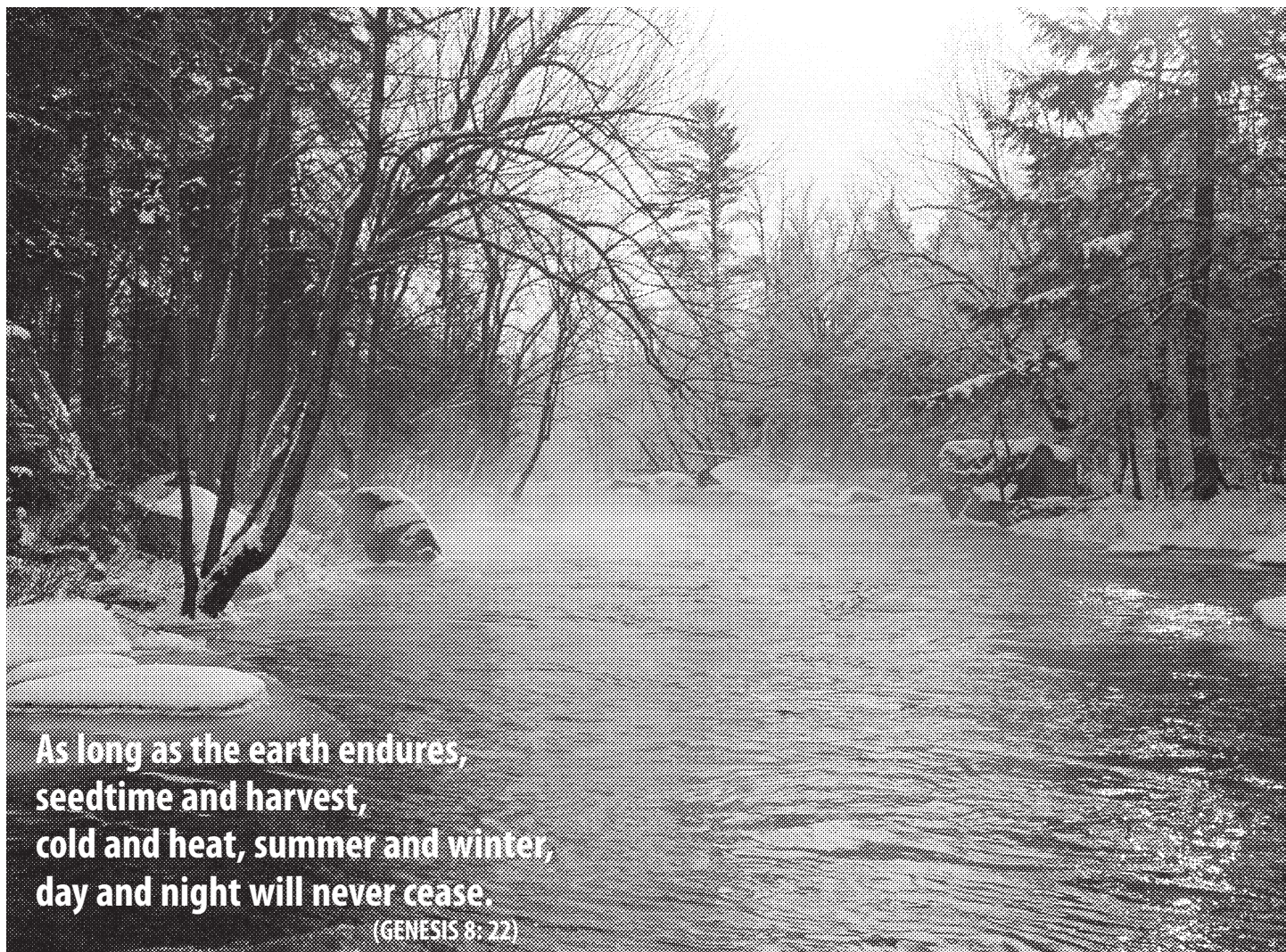
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BEAMSVILLE, ONTARIO

January 2005



**As long as the earth endures,  
seedtime and harvest,  
cold and heat, summer and winter,  
day and night will never cease.**

(GENESIS 8: 22)

The training of workers for the Kingdom is a matter that should be high on our priority list. Many of those who are preaching are getting "on in years" and there is a continuing need for those who will take their place and fill the teaching/preaching role in the future. Encouraging thoughts concerning this need are contained in the article by Walter Straker on page 8.

# Real Unity

Thayer Salisbury

Not long ago I heard a young preacher speak on unity. According to his lesson, we should rejoice in the unity we have with all who call themselves Christians. Certainly, he admitted, we have differences with them, but, he emphasized, what we have in common is more important than our disagreements. We all believe in Jesus. That, he said, is what matters the most. [See footnote]

Jesus seems to have a different idea. He says, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' Then I will declare to them, 'I never knew you; go away from me, you evildoers.'"

This passage, and its parallel in Luke six, should warn us against the post-modern tendency to embrace everyone who claims the name 'Christian.' In reality, we have very little in common with many (so-called) Christians. They all call on the name of Jesus, but often the Jesus they call on is not the Jesus of the Bible; the salvation they proclaim is not the salvation Jesus taught; and their very approach to spiritual truth is such that we can have no confidence that we really have much in common with them.

The embracing of all who claim to follow Jesus is as destructive to Christian unity as is the headstrong rejecting of all who differ with us on every point. Certainly unity involves drawing together with those with whom we are in fundamental agreement, but it also involves keeping ourselves separate from those with whom we do not have fundamental agreement. Any group (ethnic, social, religious, professional, or whatever) that maintains unity does so in part by keeping itself separate from those who

do not belong. I have never applied for membership in the Medical Association, but I expect that, if I did so, they would reject me, and with good reason. Too much inclusiveness would destroy the purpose of their organization.

To embrace no one is to reject unity. To embrace everyone is to make the concept of unity meaningless. True Christian unity is a real, substantial, visible oneness, not a mere agreement to disagree.

We can see this in the unity prayer of our Lord. He prayed, "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have

loved them even as you have loved me." (John 17:20-23)

## Unity in Thought

The oneness we are to have is to include a real oneness of thought.

Many today call themselves Christians and yet deny the reality of the resurrection. This is fundamental to our faith (1Cor 15). Paul is not willing to embrace those who teach wrongly about the resurrection. He calls their teaching gangrene (2 Tim 2:17-18). That may not be politically correct language, but it is the teaching of scripture. We cannot have unity with everyone. Oneness with the 'embrace everyone' crowd means breaking fellowship with the apostle who called false teaching about the resurrection 'gangrene.' If forced to choose, and we are forced to choose, we should stick with the Apostle.

Some would call themselves Christians and yet, in one way or another, deny the atonement. They may teach a fully divine Jesus who only appeared to be human, or a fully human Jesus, who was not divine at all. Some teach that Jesus was not sinless. If he was not sinless then he already owed his life for his own sins, and he cannot have given his life as a sacrifice for me. If he was not divine, then he had only one life to give, and his death could not serve as a sacrifice for all mankind. To proclaim our unity with people who deny these fundamentals of the atonement is to break unity with the apostles (not to mention orthodox Christians down through history).

Others may verbally affirm the death, burial and resurrection of our Lord, but their actions deny it. It is one thing to verbally claim that we are saved by the death, burial and resurrection, it is something else to show this in practise. To claim that we are teaching salvation by means of Christ's sacrifice, but then to turn around and

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offer salvation on the basis of human repentance without being united in the sacrifice of Christ through baptism, is to set up a contradiction between our words and our actions. Perhaps this is why Paul's list of "ones" in Ephesians four includes "one baptism." Few today practise biblical baptism, so how dare we say that we are in essential unity with most professing Christians?

Certainly we should not limit ourselves to doctrinal and ceremonial matters in determining the limits of fellowship. But when we turn to the consideration of practical ethics, we find that many who claim to be Christians are seriously deficient. In the late 1970's it was reported that the World Council of Churches was involved in supplying surface to air missiles to rebels in Zimbabwe (then called Rhodesia). Several civilian aircraft were brought down by these missiles. Should we proclaim ourselves united with such actions? Today, many churches that claim the name of Christ dishonour that name by ordaining homosexuals, promoting fornication, and condoning abortion. Can we say that we enjoy unity with such "Christians?"

Jesus is praying that we will be one 'as he and the Father are one.' Jesus and the Father had not "agreed to disagree," they were truly one in thought. Of course it is impossible for sinful humans to achieve complete agreement, and therefore impossible for us to enjoy the complete oneness that the Father and the Son share, but we cannot just wave aside fundamental differences

and then claim to be enjoying the unity for which Jesus prays. Either we are in fundamental agreement or we are not really united. We may pretend to have unity with those who hold significantly different views, but such is pretend unity, not the real unity for which Jesus is praying.

### Visible Unity

The oneness we are to have must also be visible. The fact that it was to be unity such as the Father and Son enjoy proves that it must be real unity of thought. The fact that the world is expected to notice it proves that it must be visible unity.

The world cannot see our thoughts, it judges us on our actions. When different groups meet in different buildings, teach different doctrines, and worship God in different ways, one can hardly blame the world for concluding that we are not one. To proclaim, "we are united," where there is nothing tangible that indicates unity, is just hot air. It is a hollow, meaningless claim.

There is no hiding the fact, there is a great deal of disunity among Christians. Verbal whitewash is not going to change that fact. We need to get serious about teaching the scriptures in a way that gets the doctrinal and moral error out in the open where it can be corrected.

Remember Lincoln's classic question, "If you call a tail a leg, how many legs does a dog have? 'Five,' you say. No! Calling a tail a leg does not make it one."

Saying we are united does not make

it so. We need to deal with the differences, not ignore them. If we really love those who think they know the Lord, but who are in fact in error, we will get busy studying with them. Telling them that they are OK is not love. It may be fearfulness. It may be laziness. It is not love.

We are to love our neighbour (Lev 19:18). As the context of that command tells us, true love means confronting where confrontation is needed. As the previous verse commands, "Do not hate your brother in your heart. Rebuke your neighbour frankly so you will not share in his guilt." (Lev 19:17 NIV)

Yes, we share a good bit in common with some who call themselves Christians. Let us be thankful for that, but it is not right to ignore the differences. They are real. Many of them are serious. They need to be addressed.

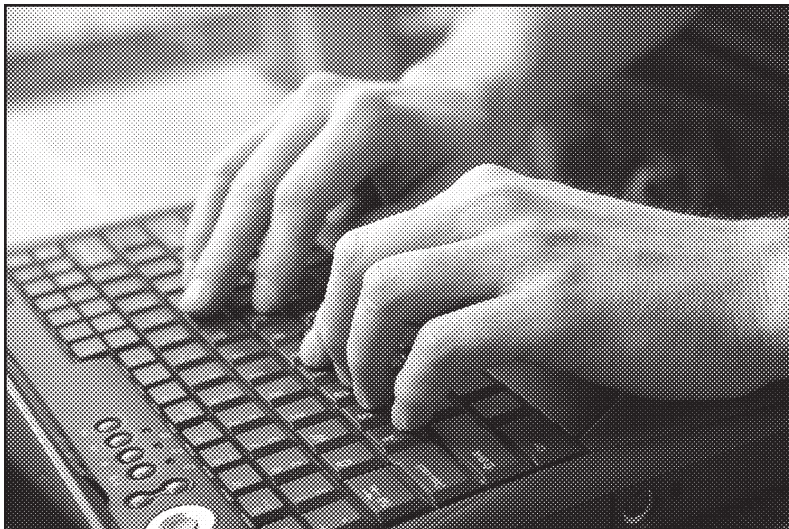
Let us not proclaim that unity exists where it does not. Pretending that it is a reality will not make it one. Serious grappling with our God-given instructions is the only thing that will move us toward the ideal. Unity will not happen just because we pretend that it has happened. Let's get serious about unity that is the real, substantial, visible oneness for which Jesus prayed, and work toward it.

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This article was shown to the preacher in question, and he has acknowledged that this first paragraph accurately summarises what he taught.

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Toledo, OH



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*continued on page 3*

## What Happened to “Restoration”?

Wayne Turner



**W**e’ve all heard the story about the frog that died in a pot of boiling water. When he hopped into the pot, it had just been placed on the stove so the water was cool and refreshing. The heat from the stove gradually increased the temperature of the water. At any time, the frog could easily have hopped out and escaped death. The frog failed to notice the seriousness of the change in its environment until it was too late and it died.

People are similar. We live in a world of change. As our culture changes, we may sometimes notice those changes. Often, like the frog, we do not, at least until it may be too late to really do anything about it. Consider some of the changes of the past century: modernism, secular humanism, situational ethics, post-modernism, the sexual revolution, legalization of homosexuality, and now of gay/lesbian marriage, ecumenism, tolerance, multiculturalism, religious pluralism. The list is seemingly endless. These things have all had some effect on our environment – for better or for worse. How much have we really noticed until well after the change has occurred? Even within our own fellowship, there have been changes, often seemingly slight at first that have serious implications.

Sometimes, a change occurs in the way something is described. A change in terminology may actually represent a significant change in thinking or emphasis. For example, have you noticed the growing tendency to refer to the church as nondenominational? As you read this, you may be thinking, “We’ve always referred to the church as nondenominational.” This is correct. What has changed is that the rest of the description, “New Testament”, has been dropped. The descriptions “nondenominational” and “nondenominational, New Testament” reflect two totally different concepts. For example, there are many religious groups that identify themselves as “nondenominational” (often more accurately “interdenominational”). Sometimes these groups, to foster this concept, may designate themselves as either “\_\_\_\_\_ Church” or even as a “Community Church.” Sometimes, despite the nondenominational designation, they may still be affiliated with an existing denomination. Rick Warren, of the Saddleback Community Church, openly admits to being a Baptist. The primary aim of this designation is to try to connect more with a culture that is uncomfortable with the huge denominational structures and conflicts, or even some of the denominational distinctives that may alienate outsiders. The reality is that most of that which is termed nondenominational is styled after the denominational model.

Our conviction is that the Lord’s church is, by definition, nondenominational. When the church at Corinth was dividing into sub sects identified by which preacher they followed, Paul asked, “Is Christ divided?” He told the Ephesians there is “one body” having previously identified that body as the church. Jesus’ prayer for the unity of all who believe in Him, for us, sets the principle of nondenominational Christianity in stone. We understand that in God’s plan, there is only one church, Christ’s.

Our second conviction has been that the church was established in the first century under the direct inspiration of the Holy Spirit. Therefore the principles (or pattern) of that church, when rightly understood, demonstrate what God wants it to be and do. We, and some of our religious neighbours, have referred to this as the “New Testament church.” Granted, even in the early years, individual congregations struggled to understand and live according to God’s pattern, thus the various admonitions and encouragement in the New Testament writings to maintain what they had first received.

It has been our conviction that, throughout history, believers have oscillated between drifting from and restoration of God’s original design for the church. As a result, a vast spectrum of diverse and conflicting religious bodies—denominations—has resulted. Those who are part of the denominational world have sought to resolve these differences through ecumenism, toleration and non- or interdenominationalism. Churches of Christ have instead pursued a concept called “Restoration”—going back to the original concepts, unity, and simplicity of the New Testament church.

The Restoration Movement originally had two goals: the unity of all believers and the restoration of New Testament Christianity. Among the heirs of this movement, different emphases emerged, creating three main streams: the churches of Christ, the Independent Christian Churches and the Disciples of Christ. While still pursuing the aim of unity in a more ecumenical style approach, the Disciples have de-emphasized the goal of restoration. As a result, they have been increasingly reabsorbed back into the denominational world.

As often used, “nondenominational” may only refer to a church’s polity – whether or not a church has ties or affiliations with other churches. “Nondenominational, New Testament” identifies not only the polity but also the ideal that the congregation is committed to following the New Testament as its sole authority for faith and practice. The masthead of the Gospel Herald boldly proclaims, “For the promotion of New Testament Christianity.” We seek to be both nondenominational and New Testament. Let us not lose “restoration.”

### GOSPEL HERALD

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## “Forgive as the Lord forgave” No. 1 (Col.3:13; Eph.4:30-32)

Perhaps it is because of recent efforts to reconcile my understanding of forgiveness with its practise as observed among brethren that I have been so impressed by articles in the October and November issues of this paper. In the October issue, under the title “Not an Option”, Randy Morrith defines forgiveness as, “to pardon, remit, absolve, acquit, excuse, cancel, release, overlook, clear, free” and stresses that doing so is not an option and, for the Christian, knows no limit to its frequency. Most of us already know these teachings even though we may not have done well in their application.

In the November issue, under the title, “To Forgive or Not to Forgive, The Heart Choice”, Aziz Sarah describes his struggle in an effort to apply the teaching and example of Jesus to his real life bitterness towards those responsible for his brother’s death. He tells us how he, for a time, deceived himself, “I thought I had forgiven, but only deceived myself and justified my sin.” Yes, failure to forgive is a sin just as surely as we are convinced that whatever might have been done against us was a sin.

Being seriously concerned to correctly understand, accept, and practise God’s will on this subject, I have, besides searching the scriptures and meditating on my findings, reread these articles and found them to be quite helpful. I recommend them to all who are concerned about practising God’s will on this matter.

Not long ago, in a confrontation involving strained relationships, Christians were shamed by being unfavourably compared to sports participants and their coaches, who, we were told, although often guilty of offences, quickly forgave and got on with the game in goodwill. (Some recent sports happenings aired on

TV might cause us to question this.) Surely, this gives us cause for reflection and self-examination.

We are “God’s chosen” and as such instructed to “clothe ourselves with compassion, kindness, humility, gentleness and patience” and to “Bear with each other and forgive whatever grievances you may have against one another. Forgive as the lord forgave you” (Col.3:12, 13). Surely, with the example of the Lord and these instructions, we, as Christians, should be putting all others to shame in the matter of forgiveness. Our failure to forgive each other “just as in Christ God forgave you” grieves the Holy Spirit (Eph.4:30-32).

The Gospel of Luke tells us that the disciples asked Jesus to “teach us to pray”. This resulted in what is frequently called the Lord’s Prayer, perhaps more appropriately called the Model Prayer (Lk.11:2, 3; Mt.6:9-13). Forgiveness and prayer are frequently linked in the scriptures. Each time that we, as frail human beings, approach our Holy God there is a consciousness of our need for forgiveness.

It being apparently assumed that we will be humbly requesting God’s forgiveness when we “stand praying”, Jesus instructed, “if you hold anything against anyone, forgive him, so that your Father in heaven may forgive your sins” (Mk.11:25). Again and again we are reminded that God’s forgiveness is not available to those who do not practise forgiveness. Considering our human hang-ups, this is serious indeed.

It might come as a surprise that in the Model Prayer (Mt.6:9-13), 28 words deal with other matters and the remaining 26 relate to forgiveness. In verse 12, God’s forgiveness is requested with the qualification, “as also we have forgiven”. What can we hope to receive from God if His

forgiveness is like ours? Verse 13, in this context, seems to be recognizing that the “evil one” will tempt us to be unforgiving. The next two verses, with their conditional clauses, emphasize both positively and negatively that forgiving AS God forgave is a MUST and should precede our even requesting God’s forgiveness which is urgently needed.

Let us not deceive ourselves into thinking we have forgiven, as God forgives, when we have fallen far short of doing so.

Beamsville, ON

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# “I Am the Way”: Benefits of Jesus’ Exclusive Claim – John 14:6

Paul Birston

Driving along the streets and highways of our country over the last several years, I have noticed new buildings for religions that were not there a few decades ago. I also notice in the news that world religions play a large part in some stories. Religion is still a powerful force shaping the world. We live in a multicultural, multi-religious world.

Many people today are interested in spirituality. Postmodernism encourages people to write their own spiritual “story.” Some believe in one God (monotheism), or many gods (polytheism), or no gods (atheism), or everything is a god (pantheism), or God is in everything (panentheism), or people can become gods. In all of this, society champions tolerance. Suggesting one religion may be the only way is seen as negative, narrow and contrary to our rights.

The number of religions can be overwhelming. Surprisingly, it was much the same two thousand years ago. The Greeks and Romans had many gods (polytheism) like Zeus, Hermes and Artemis (Acts 14:12-13; 19:24-35). Foreign cults, like Isis from Egypt and Cybele from Asia, were becoming mainstream in Rome and Greece. In Jerusalem, Herod’s magnificent temple project dominated the skyline but Judaism had divided into parties and sects like the Pharisees, Sadducees, Essenes, Zealots, Herodians, and Samaritans.

The altar “To An Unknown God” in Athens (Acts 17:23) showed it was OK for some to add to the long list of gods just to be on the safe side and one shouldn’t be narrow about religion. The first century was also much like our day in that it was a time of change, growth and great building projects for religion, sports, etc.

Into this confusing religious scene, God sent His Son Jesus. God saw the needs of people and sent an answer to their spiritual longings. He sent Jesus into a multicultural multi-religious world with a clear message that He loves people and has provided a way for them.

Jesus said, “I am the way, and the truth, and the life, no one comes to the Father, but through Me” (John 14:6). Many people, however, rejected His claim

as being too narrow and against human freedom just the way many reject Him today. Rejecting Jesus’ claim too quickly, however, misses much of the beauty and power of what Jesus is saying. It is worth asking, “what are some of the benefits of the exclusive claim of Jesus?”

**Clear:** Jesus’ way is clear. Jesus taught openly to give us a crystal clear picture of who God is and how to know Him. Jesus’ light and clarity overcome the darkness and confusion of the world.

**Simple:** Jesus’ claim is simple, yet rich and deep. He does not ask us to follow complicated systems of rules. He puts before us the simple, clear goal of following Him.

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## *Into this confusing religious scene, God sent His Son Jesus.*

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**Freedom:** Jesus gives us life freely (John 10:10). He frees us of the burden of inventing our own spiritual stories. He gives us infinite room to grow as disciples on His way that leads to life and true spiritual freedom.

**Certainty:** Jesus gives us a future home. We don’t need to pry into the future by dark and secret means. He told us where we are going. Following Him leads to our Father and His house. He gives us peace about the future. He doesn’t tell us everything that will happen along the way but He assures us that we will make it to His Father’s house if we stay on His way.

**Memorable:** Jesus’ claim is easy to remember. It does not involve difficult initiation rights or memorizing long religious codes. Jesus’ “yoke is easy” and His “load is light” (Matthew 11:30).

**Eternity:** The reward of following Jesus is being raised to life in eternity with His Father. Jesus takes away the burden of trying to please God by our own efforts only and puts our focus on Him.

**Forgiveness:** Jesus removed the roadblocks between us and God. We cannot earn God’s favour. Jesus died on the cross for our sins to answer God’s justice and holiness. God will forgive us and be pleased with us because of what Jesus

has done for us. This is the good news.

**Peace:** Jesus frees us from the worry that perhaps we have missed something, that perhaps there’s an “unknown god” or a secret way that we overlooked on the highway of life. Jesus lays this to rest. He is the way. Jesus brings peace in the midst of life’s trials.

**Life:** Jesus is the living way. Unlike religious leaders who have come and gone, He is alive. He Himself is the road to follow. He is also our goal, the “life.” He shows us what we are to be like spiritually and how to live in this world.

**Proven:** For centuries, millions of people have followed Jesus and found that His way has proven to give hope for the future and peace in the present. Following Jesus can take us through challenging experiences that will stretch us and cause us to grow; yet His way is tried and proven.

God wants to mould us to be like Jesus. Following Jesus is a great way to live. Jesus brings meaning, truth, life and adventure to us now. Following Him is not dull. It stretches us and challenges us. He frees us from the need to build monuments and keep them up. His greatest work is in our hearts. He changes our focus from religious buildings to spiritual living. We are God’s building. We are God’s temple.

What about our rights? God has given everyone the freedom to choose. This comes with being made in His image. God gives us a clear and simple choice to find peace. As those in the first century who chose God’s clear and simple way began to travel along Roman roads to towns, cities and the countryside to spread the good news throughout the Empire, the Romans accused the early Christians of being atheists because they didn’t have any temple buildings or priests or elaborate rituals or special clothes. They had one another and they had their faith, which was called in very simple terms “the Way” (Acts 9:2; 19:9; 19:23; 24:14; 24:22). They had caught the vision, the clarity and the benefits of Jesus’ exclusive claim, “I am the way, the truth, and the life” and they were on the way with Him.

Winnipeg, MB

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Brian Cox, Lansdowne House, ON  
e-mail: youthpage@gospelherald.org



## Have You Found Meaning In Your Life?

**T**he paradox of our time in history is that we spend more, but have less; we buy more, but enjoy it less.

*We have bigger houses and smaller families; more conveniences, but less time; more medicine, but less wellness.*

*We read too little, watch TV too much, and pray too seldom.*

*We have multiplied our possessions, but reduced our values.*

*These are the times of tall men, and short character; steep profits, and shallow relationships.*

*These are the days of two incomes, but more divorce; of fancier houses, but broken homes.*

*We've learned how to make a living, but not a life; we've added years to life, not life to years; we've cleaned up the air, but polluted the soul.*

(Excerpted from a 1999 Internet chain mailing, usually attributed to an unknown source.)

The past four decades have produced some dramatic cultural changes. Our economy has reached new heights, while morally we have reached new depths. We have more than doubled our incomes while at the same time more than doubling the purchasing power of our dollar. We own twice as many cars and live in much larger houses. We have larger and better stocked kitchens, but eat out more often. We travel more, with a greater ease and greater speed. We are better at protecting the rights of women and ethnic minorities. New drugs are discovered every day that shrink our tumours, take away our pain and help us to live longer lives.

Yes it is the best of times, but also the worst of times. Yes, we have more, but the more we have, the more we want and our desire for more is never satisfied. More than half of all marriages today will end in divorce. Many are choosing to live together without going through the paperwork or commitment of marriage, it's easier to leave that way, or so they think. Too many babies are born to unwed, unprepared single mothers. Teen suicide has reached such a level that the statistics are just unbelievable, more and more people go their doctors looking for help for their depression. We have more but enjoy it less! Our culture is in moral free fall and all the hand ringing in the world will not help.

Where are young people to turn to find

real meaning for their lives? "Young man, it's wonderful to be young! Enjoy every minute of it. Do everything you want to do; take it all in. But remember that you must give an account to God for everything you do. So banish grief and pain, but remember that youth, with a whole life before it, still faces the threat of meaninglessness. Don't let the excitement of youth cause you to forget your Creator. Honour him in your youth before you grow old and no longer enjoy living." (Ecclesiastes 11:9-12:1, New Living Translation)

Solomon says that meaning in life will be found in remembering and honouring God! Yes, enjoy your youth, enjoy every minute of it, really throw yourself into it, but remember that you are being held accountable by God for all that you do. There is a Biblical principle stated in Galatians 6:7-8 that we would do well to remember; we will reap whatever we plant. There are sins that we can fall into as a young person that will leave us with a lifetime of regret. More and more young people are engaging in sexual activity today. What are some of the results of sex outside of marriage? Sexually transmitted

diseases are more common today than what we are willing to admit, sometimes with deadly consequences. Yet even with the sexually transmitted diseases that can be cured there may be negative results such as infertility that last a lifetime. Yes enjoy your life, but remember there are consequences to your actions and God will hold you accountable for all that you do.

We may banish grief and pain from our lives by making the choices in youth that will have positive rather than negative effects on the rest of our lives. We banish grief and pain by focusing on the positive, on the blessings of God, by focusing on what God has blessed us with instead of what we would still like to obtain.

Remember God and follow His ways while you are still young and He will provide you with meaning in your life.

Lansdowne House, ON

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# “Timothys and Tituses” in and out of Ontario

Walter Straker

The apostle Paul was very fond of the two young men that traveled with him and who he considered to be his sons in the faith. Timothy was the son of a Jewish woman and a Greek father, and an early convert to the Christian faith. He appeared to be a well-educated companion to Paul on many of his travels. He also took charge of the church at Ephesus following Paul's martyrdom.

Titus, also a convert of Paul, was Greek by birth, traveled on various parts of Paul's journeys, and seems to have accompanied Paul on his last journey to Rome. After Paul's death Titus appears to have gone to Crete to work with the churches on that island.

Over the last four years a major change has occurred among those preaching in Ontario. For the first ten years of my time in this area much discussion took place concerning the “grey-heads” and those who were retiring from preaching in Ontario. Now Ontario's young “Timothys” and “Tituses” are involved in several congregations and countries.

The majority of these young men currently preaching are graduates of Great Lakes Christian College's high school department at Beamsville. They went on to study at our Christian colleges and universities south of the border.

Several attended Great Lakes Bible College in Waterloo:

- Jamie (Bianca) Azzoparde, who preached three years in Brantford, Ontario, will move in January 2005 to be campus minister at the Waterloo church. Jamie grew up in the Guelph congregation. Jamie is the son of Dave and Lucille.

- Kevin (Wendy) Hunter, began full-time work with the Bramalea congregation

in Brampton on November 1, 2004. Kevin is Bob Hunter's son and was raised in the Bramalea congregation where he is a deacon and education director. Both Jamie and Kevin attended GLCC for about a year.

- Philip (Karen) Brown, a young man from Jamaica, preaches most Sundays in Guelph, Ontario, and has been asked to work full-time with them following his graduation in December. Philip preached in Jamaica for several years and also studied at Brown Trail School of Preaching in Bedford, Texas, for two years.

- Don (Kim) MacMullin, has preached at Collingwood since the summer of 2003. Don and his twin brother, Dan, attended church in Hamilton as “Joy Bus” riders when they were seven years old. He was baptized at Strathmore in the fall of 2000 and has since been a member at Bramalea and Tintern.

- Mike (Merri) McCabe, has been

at Fennell Avenue in Hamilton since January 2004. In the fall of 2000, Mike was baptized in Sarnia. He is a licensed boilermaker and was one of GLBC's first full-time students.

Other young men preaching in Ontario:

- Joel Bojarski, from Cornwall, is the son of Allen and Beverly Bojarski. He now preaches for the church in Ajax, Ontario.

- Jeremy Bojarski, who attended Sunset School of Preaching in Lubbock, preaches with his dad in Cornwall, Ontario.

- Bob (Debbie) Hibbard, son of Bob and Beth Hibbard, of Fennell Avenue in Hamilton, preaches for the North Hamilton congregation.

Other recent additions to full-time ministry, who returned from studying outside the province, are:

- Nathan (Katie) Pickard, son of Maurice and Donna Pickard of Meaford, in Newmarket;

- Richard Maddeaux, son of Wil Maddeaux in Kingston. They each hold Master of Divinity degrees from Abilene Christian University in Abilene, Texas.

- Ed (Elaine) Klym in Sudbury, is a graduate from the Center of Christian Education in Irving, Texas.

Still other young men preparing themselves, but who have not yet committed to preach or take on full-time work, are: Brandon Addison, Derek Czeban, Micah Jones, Shawn LeBlanc, Graham Nash, Marlon Molina, Glen Robbins, and Greg Whitfield. All are currently students at Great Lakes Bible College.

In addition, Wes Kuryluk, from St. Catharines, and Paul Moore, from Fenwick, transferred from GLBC to Harding University for their schooling.

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They and three other young men still in school - Craig Ford, from Beamsville, is at Harding Graduate School in Memphis, Tennessee; Joel Lock, from Beamsville, is at McMaster University, in Hamilton, Ontario; and Jonathan Knutson, from Bramalea, is at Rochester College in Michigan. These three could all become preachers or missionaries with the church of Christ.

Jonathan Straker, from Bramalea, and his wife, Michiko, along with Joel Osborne, from St. Catharines and Bramalea, serve with the Sendai Japan team.

Several young women also studied at Great Lakes Bible College: Sharla Nash, from Waterloo, Graham's sister, studied there for two years, and Ashley Sandiford, also from Waterloo, studied one year there. Both ladies are Sunday school teachers.

During the past few months I have been in discussion with three other young ladies and five young men, all from Ontario, that are considering

attending Great Lakes Bible College in the next year or two.

My perception is that all these young people are making - and will continue to make - a profound impression on the church, not only in Ontario but also in many other parts of the world.

This favourable situation has occurred because of several events:

**First:** Christian parents are willing to encourage their children to attend Christian high schools, Christian colleges, and Christian universities.

**Second:** Congregations are willing to invite young men with very little experience to work with them full-

time. Most of these congregations donate toward the Great Lakes Bible College Teacher Fund and/or assist the students with their expenses.

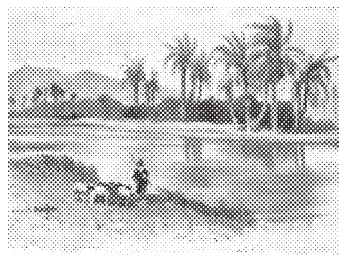
**Third:** The young people are making very strong commitments to work for the Lord by getting a good Bible-enhanced education.

**Fourth:** Christian teachers - men and women - are willing to teach subjects and courses in our Christian schools

All these come together in the name of Christ to reach out and to further His kingdom. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: 'How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!'" (Romans 10:14-15)

I am excited! I hope you are too.

Walter Straker



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Tel: 519-884-4310  
E-mail: [dknutson@golden.net](mailto:dknutson@golden.net)



by Walter R. Straker  
750 Clark Blvd.  
Bramalea, ON L6T 3Y2  
Fax: 905 792-8623  
E-mail: bramaleacofc@bellnet.ca

**Reminder:** To be published in the following month's Gospel Herald, each congregation's information should be sent to Walter Straker before the third last Tuesday of the month. Please clearly mark the email or the envelope: "NewsEast."

### ONTARIO

**Barrie:** Jenna Hill was baptized into Christ on September 5. Dorothy Gerald, who taught us all about being well while terminally ill, died on September 2. Emily Jackson died on September 21. We welcome Fern White, who moved from Toronto to the independent-living suites at Grove Park Home. Ralph and Doris Cox of Meaford also live at Grove Park Home. On December 6, Terry Codling became Administrator of Grove Park Home, replacing Darryl Culley, who left to pursue a health care field consultant career. The congregation commended Darryl for the tremendous job he did in seeing the Home through a major expansion.

**Beamsville:** On Thursday evenings, the ladies are studying "Those Who Wait," by Rosemary McKnight. On November 17 following

the GLCC Chorus program, Danika Powers of North Bay, and Ráissa Saré of Bélem, Brazil, were baptized. Both are GLCC students. In November Don Smith preached a community gospel series at Sundridge entitled "Healing the Rift that Divides."

**Bramalea:** Greg Whitfield reported on his Nicaragua trip on October 17 and then preached Sunday morning, October 24. Bramalea will host the Good Friday meeting in March 2005. Gailyn Van Rheenen from Mission Alive in Carrollton, Texas, has agreed to be the main speaker. Mission Alive is a newly formed organization to assist congregations in church planting in urban North America. David Owens, preacher from Liverpool, New York, will speak to the high school/college age. Moreen Thomas, from Grenada, placed membership in December.

**Brantford:** Non-perishable food items were collected to meet the seasonal needs of needy individuals. Men's Bible study was held Sunday, November 14, and youth nights are regularly conducted each Friday evening.

**Cornwall:** Andre Gagnon was added to the Lord's church on October 28. On November 7 the church began meeting at the Kinsman Centre, with 21 in attendance. They have the building from 10 a.m. till 3 p.m. Wednesday studies will still be in members' homes.

**Grimshby:** On Wednesday, October 27, the brethren held a teachers' meeting. The congregation participated in "Operation Christmas Child Boxes" in November. The ladies held a salad supper on December 7, at which time gifts were exchanged, and the identities of secret sisters were revealed. A children's Christmas pageant was planned for December 15. A community Christmas dinner was held on December 17.

**Kingston:** In mid-September, the congregation hosted a gospel meeting with David Galloway of North Carolina speaking on "Unity in Christ." Since then, several people have visited the services. The congregation was saddened by the passing of Josephine Peters, who was taken by cancer.

**Meaford:** Proceeds from the October men's breakfast (\$65) went to help one of the Bible school classes sponsor a child overseas. From October 17-20, Jerry Tallman from Rochester, Michigan, presented a series on "Coping with Life's Crises." November events included the area singing, and a presentation by the GLCC Chorus. December events included the annual seniors' dinner, a tour of the "Festival of Northern Lights" and dinner out in Owen Sound, a seasonal Bible school and family evening, singing for the residents at the Meaford Long-Term Care Centre, and an evening devotional on the theme: "Jesus, the Light of the World."

**Newmarket:** The congregation held a special service on Sunday evening, December 19, to which their neighbours were invited.

**Owen Sound:** In the fall the congregation hosted an Alzheimer Coffee Break. On November 21, the GLCC Chorus presented its program. Earlier that day the local radio station, CFOS, broadcast the worship service. The plan is to repeat this again four more times in 2005. The congregation's Young-at-Heart (55+) group meets once per month, and the youth meet bi-weekly for various activities.

**Tintern:** In November three new families placed membership. Special reports on mission efforts supported by the congregation (in northern Ontario, Nicaragua, and Papua New Guinea) were presented on Sunday mornings in November and December. Items to help families in need in the community were bought, collected, and distributed during the holiday season.

**Toronto (Strathmore Blvd.):** Six barrels of goods were recently sent to Haiti. Another three are to be sent soon. Santiago worked in a campaign with Javier Cuarezma in Mexicantown (an area of Detroit) November 18 - 21. Guy Stopard, a former evangelist with the congregation, spoke on November 28. This was a part of the 80th year celebrations of the congregation. Major changes in Key To The Kingdom led to producing the program in Canada. (See the ad on page 17 for details.) Recent baptisms were Luis Daiz, in the Spanish ministry, and Pamela Sobers in the English work.

**Vandeleur:** On November 5, Jessica Dunker was baptized into Christ by her grandfather, Gordon Dennis, at the church building in Owen Sound. Jessica, part of the Vandeleur fellowship while she was growing up, as she enters adulthood has committed her life to her Lord. The small Vandeleur group is enjoying the addition of more Bible school children, some young adults, and a local couple, thus encouraging the congregation and letting the congregation encourage them. Gordon Dennis submits a column to the Markdale Standard newspaper regularly. He and Dorothy were guests of the New Liskard fellowship to encourage and teach the "Learning to Love" series.

**Waterloo:** In October, Laura and Micah Jones' grandmother, Marjorie Jones, passed away in St. Catharines. The GLBC Youth Rally, "Life in a Fantasy World," was held November 20 with guest speaker, Michael Mazzalongo, of Verdun, Quebec. On November 21 Daniel LaRoche confessed sins and returned to fellowship after being gone for three years. A special contribution for the Waterloo campus ministry was planned for December 12. They have hired Jamie Azzoparde, with his wife, Bianca, and daughter, Hayley, to work with them in that ministry beginning January 1. A gospel meeting was held November 26-28, with Drew Chapados, of Windsor.

**Windsor (West Side):** The congregation took up three special contributions for hurricane victims, which will be taken to Haiti by

*continued on page 15*

## BAYVIEW CHURCH OF CHRIST

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

### ALBERTA

**Medicine Hat:** On October 17 members of the congregation celebrated the baptism of Dorothy Webster. The congregation has decided to send one year subscriptions of the Gospel Herald to our new members: Dorothy Webster and John Paul Zakordonski. This gives us all much pleasure to share the good news. "Praise God" - Anna Brand

### BRITISH COLUMBIA

**Abbotsford (Central Valley):** Although the plea from the First Nations people living in B. C.'s far north to come back twice this winter to train their people how to become millwrights and mechanics did not fall on deaf ears, it was not practical to attempt the trips in November and February. Norm and Jen Weir put together a lengthy report of their second trip. They also have a slide presentation of both ventures that they are willing to show any interested congregation.

**Burnaby:** Erol Dogan had prepared a computerized slide presentation of the six-week trip to Israel that he and his wife, Debrah, made last summer, which was presented to the congregation on Nov. 28. Having spent six months internship there five years ago, they had been eager to return to the work in Jerusalem and Tel Aviv for some time. Starting with God's creation, His choosing of Palestine to be the Promised Land, and maps of well-known Biblical places, Erol pointed out that Israel was about the size of Vancouver Island with a population of 10,000,000 people. Jerusalem means "City of Gold", according to Isaiah. Occasionally it does get enough snow for the soldiers to put down their guns to throw snowballs. Erol and Debrah were involved in all of the activities of the Netivah congregation which has been sustained by Joe and Marcia Shulam for the past 30 years. The church prepares three hot meals a day for 60 families twice each week. They have a visitation program for the victims of the suicide bombings and their families. Another activity is the Bible Instruction Ministry where

young preachers receive their training, and are the only religious group in the city which has a radio program. It was interesting to see that while most caskets have the symbol of David displayed on the lid, some have a cross. A man whom the Dogans met five years ago has now set up a banking system to aid people to start their own businesses if they immediately lose their employment upon becoming Christians. Erol and Debrah also spent time working with ICOC churches in the region. Young adults in the "Steps" class spent one weekend in Victoria cutting down trees, converting them to firewood, and delivering to 11 families. Proceeds were to help sponsor the "Got Faith?" Youth Rally next spring.

**City Church (E. Vanc.):** We now have more than 45 individuals, all from China, Taiwan, Hong Kong and Macao, studying the Bible, both in our daytime classes and evening private Bible studies. We have added a Friday night Bible class at the home of a couple who invited their neighbours. The husband was in a study before, but because of schedules, hadn't been able to attend since early summer. He commented, "I really need to know the Bible. It's important for me." According to Steve Hasbrouck, four months ago he wouldn't have said that! As of last November, there are Bible classes in East Vancouver, New Westminster and South Vancouver. Stephen and Christina Hasbrouck teach the Saturday evening Bible class. Their students had memorized the names of all of the books of the Bible, in English, by early November.

**Deep Cove:** We continue to receive calls and/or emails from our ads in the local papers, with some of these coming to visit our services on Sunday mornings. We are considering following the example of City Church and meeting in various locations of the Lower Mainland at times until we are well enough established to have a rented meeting place.

**Delta:** The Delta congregation collected shoeboxes filled with goodies to be sent to countries around the world by Safeway Grocery stores in November. Labelled the "Samaritan's Purse" because a \$5.00 bill is enclosed to cover the cost of handling and shipping. Boxes and instructions are available each October. A short letter and photo of the donor's family may accompany toiletries, toys, candy, and books, to whichever sex and age group was chosen. Delta members have been participating for several years. Some senders get a reply letter from a delighted child who struggles to survive on very little in a Third World Country.

**Maple Ridge:** We are searching for a Canadian preacher to work with our small congregation of approximately 25 members. Full support is available.

**Nanaimo:** Lorna Hughes, who was

recently baptized into Christ while visiting her son and his family in California, is now worshipping with the church here. She lives in Duncan, B.C.

### MANITOBA

**Winnipeg (Central Church):** There are many types of small groups in the congregation. There are: Kid's club for the young, Berean's Club for school age, Teen Bible Study, Lunch Pals (college age), curling club, International group, men's breakfast and Ladies Bible Class all meeting regularly. Bi-monthly volunteers meet and help out at the Riverview Health Centre.

### MONTANA

**Three Forks:** The "Dynamic Marriages" class went very well. Relationships were built with several non-Christian couples. Several one on one studies are being conducted. We are looking for some men to serve as deacons here. Our Wednesday Bible Study is on the "Life of Paul". We are building a chronology of Paul's life and we are harmonizing the events of Paul's life that we see in Acts with what Paul tells us about his mission work in his letters. This class has served to build appreciation for this most incredible servant of God. It is also serving to equip the church to deal effectively with the criticisms of Paul that are common in the world. Our congregation hosted a Red Cross blood drive. We had over seventy people come into our building for the first time to help or to donate.

## Church in beautiful Salmon Arm, B.C.

is seeking a full-time evangelist and his family to join our families in serving God and this community. Of primary concern to us is a love for the word of God and a reverence for the authority of the scriptures. We are looking for a friendly, hospitable teacher who will work with our eldership towards the spread of the gospel.

Contact: Church of Christ  
c/o Gordon Parmenter,  
[parmente@shuswap.net](mailto:parmente@shuswap.net),  
(250)833-5633

# MISSION NEWS

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

**Cambodia:** John and Autumn Sproul, whose home is in Lynden, WA., returned from an exploratory trip to Cambodia in late November. They were thrilled with the possibilities to reach the people with the gospel in that country. Autumn, whose parents were missionaries to Japan for 16 years, was offered a job to teach Japanese, as the Cambodians are quite eager to learn that language for future work and trade. The Sprouls say the opportunities are endless. Developing nations facing the world of technology, business, and changing social structures are gravely handicapped if they have not learned responsibility. Aid they have received from all kinds of organizations have created a dependency and lack of responsibility for their own welfare. "Partners in Progress", which has targeted 113 nations, says this problem has been encountered on every continent. Good intentions have created welfare dependent monsters. PIP is trying to correct the problem when establishing churches in countries like Cambodia. Finding it impractical to uproot men and women from their farms and jobs to bring them to a central training school, they have developed a "Theological Training by Extension" model to take training to the people. This avoids the need to support them financially while away from their homes, and leaves them in their accustomed environment where natural leaders can emerge and develop. Three teachers taught classes on Hebrews, the New Testament church and the God of the Old Testament for eight hours a day over a two-week period. A second school was conducted the first two weeks of November when farmers have less field work and more time. As a result, the village churches are growing as they did in New Testament times, without outside financial support or the need for supported evangelists. Members are sharing the gospel with their families and neighbours. Within the first few weeks, a total of 35 were converted in these congregations by men and women who live there. Another aspect of the work is a "Village Christian Co-op" which opened in August. Each of 28 Christian families was loaned 50 kg (110 lbs) of rice, which they will repay when they harvest their crops. Since most run out of the rice, which is their chief staple, every year and are forced to borrow from wealthy land-owners at an exorbitant rate of interest, the 10% charged by the co-op will keep it self-supporting. A Christian couple in Alabama donated \$1300 which was used as start-up funding. Being able to help themselves is bringing self-respect and confidence, as well as gaining the admiration of the community

which has always looked upon the very poor as worthless beggars. Through cooperation and help from Healing Hands International, U.S. sponsored food supplements to mix with the rice will aid to combat widespread malnutrition in children. A flatbed truck with a kitchen on the back allows PIP to service numerous villages and feed hundreds of children. An appeal is being made now for all types of health care professionals to plan to be part of a third Medical Mission Project to Cambodia being put together for April 22 to May 1, 2005.

**Ethiopia:** A National Preachers Seminar was held on the Mazoria School for the Deaf campus in early November with 712 church leaders and preachers registered. The largest workshop so far, those attending were inspired by reports by preachers from different areas of Ethiopia. Bible classes were taught daily by Jim Hurd, Detroit, MI, and Joe Boe, from Fresno, CA, as well as several of the Ethiopian preachers. A major chore for the ladies was preparing food. Five sisters worked all day every day cooking sour dough bread (enjera) over wood fires from dough made in 55-gallon plastic drums which must "set" for three days beforehand. Three steers were killed to provide meat for the stew (wot) which was served to 1200 people for the noon and dinner meals. Breakfast guests were served hot tea and bread. Twelve Americans were among those attending. The next Seminar is planned for the first week of November, 2006, in Addis Ababa.

**Thailand:** A new congregation was started in the Chiang Mai region in August, making it the fourth planting by a four-couple team since their arrival in 1994. One of the original couples, Robert and Jan Reagan, are now a part of this new effort in Payap. They and others came from the Cheung Doi congregation where it was planned and announced two years ago that the effort would take place.

**Argentina:** Because of unemployment, instability and an economic crisis which left people without jobs, by the end of 2001 it was estimated that 37% of the population of this country of unspeakable beauty and rich resources, were living below the poverty line. There was an inflation rate on consumer goods of 41%. Peasant farmers struggle to grow enough food to feed their families, but some rely on getting their one meal a day in a community church. Witchcraft down through the centuries has made it hard for people to understand the place of Christianity and the Bible in their lives. Some believe that by placing a Bible over an injury, it has the magic power to heal.

**Sendai, Japan:** Notes and prayer requests: Thirty-two (four non-members) attended the November Gospel meeting with Ataka-sensei from Omika. Osamu Suzuki's baptism was a high point for the Sendai church in November. After his baptism, Osamu said: "In Japan there are so many gods - a god to protect us while we drive and a god to help us pass an examination. In this way, your heart is always unsettled. But there is only one God - the true God. I can bring to Him everything in my life

and, because of that, my heart is at peace." Paul Mawatari, minister for the Sendai church for 40 years, preached his last sermon as full-time preacher on November 28, 2004. He gave an emotional report of his 40 years' work with the congregation and encouraged the members. In mid-December the Mawatari's moved to their new home in Sendai. An all-church planning meeting followed the morning worship November 28. The team previously spent several days in prayer and planning for the congregation. Then, at the all-church meeting, they and other Sendai members, shared visions for the congregation, Sendai (1 million people), and Japan. Plans included incorporating more Bible study and evangelism in the congregation's ministries, as well as planning for the team to assist in planting churches in other areas of Sendai and Japan. **Prayer concern:** That God will be glorified in Sendai. For the growth of New Christians, and the contacts, including Yusuke. For Paul & Mitsuyo Mawatari as they raise funds for the new Mt. Zao Christian school. For the Sendai church and the team to work together as God wills. For prospective team members David Moon, Mitsuko (Lydia) Fukushima, and Pam Keesee. **Statements from team reports:** **Ben Berry:** "Please pray that God will enable us to boldly and obediently go wherever He leads us, and that He will always be glorified in this ministry." **Joel Osborne:** "Please pray that He will bind us together, calling us to prayer, rooting us in His will and Word, and being guided by the Holy Spirit." **Jonathan Straker:** "We truly are jars of clay. Praise God for working in and through our weakness. Thank you all so much for sharing with us." For information or for team reports, contact: Bramalea Church of Christ - 905-792-2297, or bramaleacofc@bellnet.ca; Joel Osborne at joelosborne@yahoo.com; Jonathan and Michiko Straker at jstrake@yahoo.com; www.sendai-missions.com. Thanks for faithfully upholding the Sendai work through prayer and financial assistance. Also, please know that the Sendai church continually lifts up the church in North America in prayer, too. - Walter Straker

**Special World Missions Report** from the World English Institute's paper, which is edited and headed up by Richard Ady (weiady@aol.com; website: www.weiady.org). Richard - a fellow ACU student - published an article entitled "A Hero Is Dead," concerning a family that was converted in March 2004. The first contact with them was in February 2004, when Abdel Youssef, and his wife, began studying. Over the next month Abdel and his wife absorbed all the WEI lessons plus more. Abdel was like a sponge. He completed two or three lessons every day. "We were burning up the email lines back and forth as we studied together," Richard said. After completing WEI and other material, Abdel signed up with Nations University for further studies. At one time as many as 400 people were motivated by him to study the Bible with his teacher. A number of them believed and were immersed.

*Continued on page 15*

## Greetings in Christ from Sendai, Japan.

I would like to invite you to take part in a challenge we are issuing to each other at the church here in Sendai this year. I have adapted a year-long Bible reading schedule from some internet examples. Over the course of the year we will read the entire Bible. Each day we will be reading a mixture of Old and New Testament passages.

The schedule is fairly straight forward with the exception that I have arranged it so that the beginning of each quarter (January, April, July, and October) will open with a Gospel and a section of the Psalms. The Gospels centre us in the story of Christ, the focal point of our faith. The Psalms teach us the language of prayer from songs of praise to sad laments.

In addition, I'm going to try to encourage the Bible study here in Japan by writing three questions for each days reading. If you would like to receive these questions by email, simply send an email to [sendaibiblechallenge-subscribe@yahoo.com](mailto:sendaibiblechallenge-subscribe@yahoo.com) or logon to <http://groups.yahoo.com/group/sendaibiblechallenge/> and check it out.

God bless you in your daily pilgrimage.

Jonathan Straker

January 2005					
1	Saturday	Psalms	1-3	Luke	1:1-20
2	Sunday	Psalms	4-6	Luke	1:21-38
3	Monday	Psalms	7-9	Luke	1:39-56
4	Tuesday	Psalms	10-12	Luke	1:57-80
5	Wednesday	Psalms	13-15	Luke	2:1-24
6	Thursday	Psalms	16-17	Luke	2:25-52
7	Friday	Psalms	18-19	Luke	3
8	Saturday	Psalms	20-22	Luke	4:1-30
9	Sunday	Psalms	23-25	Luke	4:31-44
10	Monday	Psalms	26-28	Luke	5:1-16
11	Tuesday	Psalms	29-30	Luke	5:17-39
12	Wednesday	Psalms	31-32	Luke	6:1-26
13	Thursday	Psalms	33-34	Luke	6:27-49
14	Friday	Psalms	35-36	Luke	7:1-30
15	Saturday	Psalms	37-39	Luke	7:31-50
16	Sunday	Genesis	1-3	Luke	8:1-25
17	Monday	Genesis	4-6	Luke	8:26-56
18	Tuesday	Genesis	7-9	Luke	9:1-17
19	Wednesday	Genesis	10-12	Luke	9:18-36
20	Thursday	Genesis	13-15	Luke	9:37-62
21	Friday	Genesis	16-17	Luke	10:1-24
22	Saturday	Genesis	18-19	Luke	10:25-42
23	Sunday	Genesis	20-22	Luke	11:1-28
24	Monday	Genesis	23-24	Luke	11:29-54
25	Tuesday	Genesis	25-26	Luke	12:1-31
26	Wednesday	Genesis	27-28	Luke	12:32-59
27	Thursday	Genesis	29-30	Luke	13:1-22
28	Friday	Genesis	31-32	Luke	13:23-35
29	Saturday	Genesis	33-35	Luke	14:1-24
30	Sunday	Genesis	36-38	Luke	14:25-35
31	Monday	Genesis	39-40	Luke	15:1-10

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

# The Land of the Rising Sun A Land of the Risen Son

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

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

Or you can clip and mail the form below.

Your Name: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Province/State: \_\_\_\_\_

Postal code/Zip: \_\_\_\_\_

Phone Number: (     ) \_\_\_\_\_

Email: \_\_\_\_\_

I would like to support:

(Circle) Joel / Jonathan / Both

for (CDN / US) \$ \_\_\_\_\_ / Mo. / Yr.

beginning \_\_\_\_ / \_\_\_\_ / \_\_\_\_

Make cheques payable to the Bramalea church of Christ.

# FROM THE BULLETINS

## “Take Time To Be Holy”

Dave MacKenzie

“The world is in such a hurry.” – a quote from a letter written in 1843 by Harriet Beecher Stowe, seems to describe our life today, as well. Ever since the industrial revolution the world seems to be accelerating in earnest.

Do you feel the rush of time? “There just isn’t enough time” is a phrase often heard today. Things have sped up to the point where almost everyone senses life is moving too fast. I thought it was just my own maturing perspective and aging sensitivity, but then I realized that most of us, young or old, feel it – the rush, the out of control acceleration, the hurried pace of life. There is not enough time.

Our society is enamoured with speed. We must, it seems, be faster than anyone else in order to compete successfully. It has become a strange, unending challenge – to hurry, to be the first, to win the rat races of our imagination.

Cal Honore, in his recent book, “In praise of SLOW” suggests “finding a balance and getting rid of our addiction to hurry.”

Perhaps we need to rethink our approach to time and how we use it. We have been raised to believe ‘time is money’ and the best way to get value for that money is to go faster, do more and more with less and less time.

This is only one of the absurdities of our life. We need to be focused on quality, not quantity. The best way to get value from your time is to give God and all his people the time they deserve. We need moments of inactivity, of boredom even, to relax, reflect, recharge, meditate, pray, and think.

We often feel we are rushing through our lives, rather than living them. Can we make time for others, for God, for ourselves? Can we be tranquil enough to connect with God? Are we capable of taking the time to listen to Him?

“Be still and know that I am God!” (Psalm 46:10) – paraphrased, “Don’t be rushing around and forget who I AM!”

Beamsville, ON

## That’s Not Fair!!

Tim Johnson

“I didn’t get what I ordered!” she shouted, and with a stomp of her foot she shrieked, “That’s not fair!” Had she lost out on a large sum of money, or suffered major inconvenience? No, her hamburger was missing something she had ordered in a fast-food restaurant! Never mind that the undeserving employee was totally embarrassed, or that people had to listen to her rant. The most important issue was her food.

In Canada, we are raised to think we

should not tolerate any right denied or any mistake that inconveniences us – whether intended or not. Woe is the person who must quickly sort out the problem to our satisfaction. If something is “not fair” people simply hit the roof.

When will we learn that it’s impossible for life to always be fair? Life just doesn’t work that way. Why should young children be stricken with serious illness? Why should a billion people in the world have to drink contaminated water while the rest of us wash our cars with much better?

How should Christians react to injustice and unfairness? Let’s first recognize that some battles people fight are simply motivated by revenge. They feel they’ve been treated unfairly, so somebody must pay. Our Lord warns us to “never take your own revenge, beloved, but leave room for the wrath of God” Romans 12:19. Only God has the right to take revenge, and He will do it for us the proper way. Watch yourself that you don’t try to take His place in the matter.

Yet there are battles we should fight to make life easier for the disadvantaged and helpless. Religious people, James says, should “visit orphans and widows in their distress” (James 1:27), implying we should try to right wrongs done to them. But some battles are minor in nature and not worth big battles. We look silly when we make a big scene over a hamburger.

Let’s also remember that our attitude is important. The young lady above would have received what she needed with better manners, instead of being so nasty. “If possible, so far as it depends on you, be at peace with all men” Romans 12:18. It’s okay to make an objection and to stick up for yourself, but do it with respect and kindness.

Christians ought to be models of patience and understanding. Quarrelling Christians in Corinth went so far as to take each other to court! Paul reminds them they are flawed in attitude. “Why not rather be wronged? Why not rather be defrauded?” 1 Corinthians 6:7. It’s fine to put up with a degree of unfairness in life, and not always expect perfect treatment or conditions.

Was it really fair that Jesus had to come to earth and give Himself on the cross for us? He didn’t die for his own mistakes, but rather for ours. He didn’t owe us anything, except punishment. He treated us with grace and mercy – through his blood! That’s the Lord we serve, and we must serve Him even when life is not fair. As the judge of the whole universe, He will right all wrongs on the GREAT DAY. Let’s look forward to that day, and not expect total fairness in this world now.

Edmonton, AB

## Open House Great Lakes Christian College

Come discover what GLCC can do for your family. Explore our campus and visit with our teachers and students. Learn about the daily life of a student. Let us help you with economic planning strategies for your family.

Date: Tuesday, January 18, 2005

Time: 7 - 9 p. m.

Main Entrance  
4875 King St.  
Beamsville, Ontario

Contact Admissions:  
Scott Mansfield

Phone: 905-563-5374 x 212

Email: [study@glcc.on.ca](mailto:study@glcc.on.ca)

Web: [www.glcc.on.ca](http://www.glcc.on.ca)



Mission News... continued from page 12

Entire groups of students were born again. They knew that they were risking their lives. Persecution came. Some went to jail. It is believed others died.

Abdel's efforts were not limited to Yemen. Thanks to him there are now Christians in other Middle Eastern countries, and their numbers grow. Abdel and his wife knew they might be tortured and killed, but they never swayed from their commitment. Abdel was jailed twice in Yemen and once in another country, and was beaten each time. After being released the last time, a group of radicals captured him, beat him and gouged out one of his eyes. This beating was severe. Upon losing one eye, Abdel rejoiced that he still had one good eye with which to study the Bible. After this beating, Abdel and his family left the country and went to a place where friends could give aid. With proper medical support he was recovering from his injuries. Then, during the third week of October, Abdel's life ended when a group of assassins attacked him and slaughtered him at the home where he was recovering. The message of Abdel's death came from his wife on October 24, 2004, with the subject line: "Prayers answered." She said, "Thanks a lot for your prayers but, as it pleases the Lord, Abdel is with Him now. He died shortly after 10 our time. May the Lord grant you favour to do His will." Abdel's family is currently in hiding fearing a similar fate. Spreading this report is placing them and others in great danger. They know this, but they are asking us to make these events known. They are living for Him and are ready to die for Him. May God bless Abdel's memory!

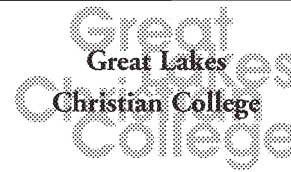
**One of Abdel's close friends wrote:** 'Without his efforts we could have been in darkness. In his effort to help the work in Yemen, Abdel brought 50 Bibles and many computers. The computers, which were all confiscated, took lots of money from us. We spent nearly \$20,000 during a period of three months to bring people in to study the Bible with WEI. Abdel was arrested with the copies of the Bible and later released on the grounds that he should not try to do such things in Yemen. Abdel was later released after being tortured. They threw him across the border to Yemen and Oman. Without Abdel, the three major churches in Libya would not be there. Without Abdel, congregations in Yemen would not be there. Without Abdel, two churches in Bahrain would not be there. Without Abdel, Christians meeting in southern Saudi would not be meeting. Without Abdel, over 1,000 believers in all these countries would not believe.' The brother finishes: "We are going to offer full financial support to Abdel's children and wife. We are surrounded by folks whose lives are bloodthirsty. We know we may die but we won't give up. Please, if there is any international newspaper, we beg you to put this in it, so that everyone around the world can pray for us. - Walter Straker

News East... continued from page 10

Healing Hands International. Clothing was collected for the community's annual December clothing giveaway. The 2005 small group series will be on biblical texts concerning the family unit.

#### MICHIGAN

**Plymouth:** During the November 7 worship the seven Plymouth elders made a presentation on the current status of the building renovation, designated as the "Building from the Heart" initiative. Costs will exceed \$700,000. Construction is about 70% completed; congregational interest and enthusiasm is high; and the congregation is responding generously. On the same day, 295 attended; the average attendance for the last four weeks previously was 269. Five individuals have been immersed into Christ recently: Cara Murphy, Ken Rewelkant, Ian Lee, Stephen Howie, and Wes Smith. The other main event of the season was the annual "Fall Blast Off" in late September. 270 were involved in worship and related activities during worship, and at least 225 attended the cookout that followed. There were 40+ guests. Plymouth Involvement and Outreach Minister, Al Meakes, emphasizes that Christians traveling through the Detroit Metroplex should consider joining the congregation for worship. Bible class, Sunday a.m., is at 9:30; worship is at 10:30.



#### Opportunity

We are seeking an enthusiastic, goal oriented, and assertive individual to recruit students for our **high school program** in Beamsville, Ontario. Please consider joining an organization dedicated to offering an educational program centred in the person and principles of Jesus Christ.

#### Job Outline

- Scheduling and meeting with families to present the benefits of GLCC and Christian Education.
- Develop educational and funding plans with families
- Execute a marketing plan
- Maintain, grow and develop a network of contacts
- Responsible for increasing the number of qualified students applying to our High School program.
- Travel is required for this position as is the availability to conduct evening appointments with prospective students and/or their families.
- Creating and documenting a paper trail for each applicant's progress.
- Generate admissions reports in a timely manner
- Manage relationships with recruiting agencies.

#### Qualifications

- Preference will be given to individuals with a background in sales or marketing
- Basic Computer application (MS Office) proficiency
- Motivated by results and meeting and exceeding performance expectations
- Proven track record of strong verbal and written communication, organizational and presentation skills.
- Ability to develop innovative and strategic ideas to enhance the Admissions Department
- Ability to act quickly and in a creative way to leverage opportunities as they arise

#### The Rewards

- If you are looking for a challenging and creative atmosphere, then Great Lakes Christian College is looking for you.
- Participation in staff devotionals
- GLCC will empower the Admissions Director to participate in the development as well as the execution of the Marketing plan.
- GLCC provides a flexible work environment and, most importantly, the opportunity to make a difference.
- As an employee of GLCC you will have the opportunity to participate in the following: Employee benefit package, group RRSP, subsidized cafeteria program, and tuition discounts for immediate family members, discounts from other organizations.

Please send your resume and cover letter to Art Ford, President at:

Great Lakes Christian College  
4875 King Street, Beamsville, ON L0R 1B6  
Fax: (905) 563-0818 E-mail: [aford@glcc.on.ca](mailto:aford@glcc.on.ca)  
Phone: (905) 563-5374 x.211

Position commences February 15, 2005

# OBITUARIES

## Jackson, Emily Fletcher

Emily was born on February 26, 1902 and died in her sleep on September 21, 2004, in her 103rd year. Her funeral service was at the Barrie Church of Christ on Saturday, September 25. David Johnson led a prayer; Bob Baylis read the Scripture; son Stanley provided a wonderful eulogy for his mother. We sang a medley of her favourite songs.

Arthur and Emily moved to Grove Park Home in June 1997 and made friends in the congregation and at GPH. My meditation was entitled "One remarkable life" and in it I reflected on her life, which was not only very long but exhibited a deep faith.

Emily was born the year the Boer War ended and a year and ten months before the Wright Bros. flew their airplane, in December 1903. Her family emigrated in 1911 from Birmingham, England, where her grandfather was active in the Church of Christ. In Toronto they worshiped at the Maplewood Ave. church. She and her sister Elsie sang solos and duets at the Evening Gospel service.

On June 29, 1935, she married Arthur Jackson, another immigrant, after an eight-year courtship. It was the Depression and there was no money to get married. They left immediately for Sudbury, where they spent eight years. Arthur worked as a first aid officer and Stanley was born during that time. Thus began a long life of Christian service. Emily kept up a correspondence with quite a number of people almost to the time of her death. Even at her advanced age, she was mentally alert, good natured, and an encourager. She made friends with all generations. We will miss her.

Claude Cox

## Orr, Pearl Catherine

Pearl Catherine Orr, age 97 of Stensrud Lodge Saskatoon passed away peacefully on November 15, 2004. She is survived by her children: Harold (Mary), Lois (Roland) Olson, Alice Williams, Raymond (Marilyn), Verna (Marvin) Bastian, and by Louis and Theyv Southichack; daughter-in-law Elsie Orr, 36 grandchildren, 99 great grandchildren 7 great great grandchildren, three sisters-in-law, Gladys Perry, Arzettia Perry and Trudy Barnes, two special nephews Bert (Ruth) Husband and George (Doris) Husband.

She was predeceased in 1984 by her beloved husband Wilfred Orr. She was also predeceased by: her son-in-law, Jim Williams, by two granddaughters, Dawn Denman and Susan Davidson, a great granddaughter Faith and a great

great grandson Nathan. She was also predeceased by one sister and eight brothers.

Pearl was born near Wishart, SK., April 7, 1907 to Charles and Mary (York) Perry. Her father had been married previously to Selina York, with whom he had two children before she died of T.B. Later he married Selina's younger sister Mary, who was known as Birdie.

Charles and Birdie had 8 children, and then Birdie died of TB when Pearl was just two years old. After Birdie's death, Pearl and Lynn, the two youngest children were raised by their older half-sister, Verna, who was newly married to Walter Husband of Wawota, SK.

In later years, Pearl told us she remembered going hand in hand with Lynn and asking Aunt Verna if their mother was coming back. Aunt Verna was so sorry to think they didn't realize that she was gone.

Pearl was always grateful for the wonderful home she had and felt responsible to repay the kindness of Walter and Verna. She was able to care for her "Mom," (Aunt Verna) until she died at 102.

When Wilfred Orr was courting her, Aunt Verna cautioned that she was sickly and wasn't likely to live long. They were married for 54 years before he died, and they raised 5 children.

Pearl was a teacher. She taught many of her grandchildren to read and write. Before she was married, she taught for two years, and again during the war. She went back to college and resumed teaching when her husband had a

heart attack.

She taught at several Saskatchewan schools, ending her teaching career at Biggar, teaching special education for 11 years. The crafts her special needs children made were the envy of the other children in the school. While there she received "Mother of the Year" award for her extra-curricular work with special needs children.

She and Wilfred were instrumental in establishing the first Bible Schools for the church of Christ in Saskatchewan in 1931, and were heavily involved in the formation of Radville Christian College, which later became Western Christian College.

In 1940 she was supposed to be renting a building for Bible School, but took advantage of an opportunity to purchase a good house, which became the first building for RCC.

She was a faithful member of the church of Christ. She loved the Bible and loved to teach it. She gave every grandchild a Bible for their 8th birthday, and she taught at Bible Camps and Schools for many years. When she was 81, she went to Papua New Guinea for three years where she was a much-loved teacher, and was revered for her great age.

In Moose Jaw, the Orrs discovered that their home was marked as a place where people in need could get help. Many people were the recipients of their benevolence.

"Aunt" Rose Harder came to live with the Orrs as a renter in 1953 and lived with them as part of the family until her death in 1984.

She was always aware of the needs of people and was happy to help. She ran "the best restaurant in Wawota." She was an excellent seamstress and could remake clothes as well as make new.

She always planted a large garden so she could share. She grew African Violets for plant sales at school, and she became known in Wawota as the "Rose Lady," because she always shared her many roses.

Refugee families sponsored by the Wawota community were especially thankful for her help. She was a member of the refugee committee but it was to her home that the refugee families were welcomed. This brought the Orrs many blessings, especially Louis and Theyv Southichack, who became members of the family as well.

In 1988, Pearl received Air Canada's "Heart of Gold" award for her humanitarian work. The nomination extolled her virtues as an outstanding humanitarian who never thought twice about helping someone in need.

Memorial donations may be made to: Western Christian College 100 - 4400 4th Avenue Regina, Saskatchewan, S4T 0H8

Ralph Williams

## CAMP OMAGH

Seeking applicants for the 2005 season  
(July 8th to August 28th.) for the following positions:

**Maintenance Person:** *Related experience helpful*

**2 Lifeguards:** *Must have relevant qualification*

**Kitchen/Office Assistant:** *Computer skills required*

**For an application form, go to [www.campomagh.org](http://www.campomagh.org)**

Applications need to be sent to:  
[personnelandprogram@campomagh.org](mailto:personnelandprogram@campomagh.org)

or contact

David Jaggard

13 Paisley Avenue South  
Hamilton, ON L8S 1T8

Applications need to be received by January 31, 2004

All applicants must be 16 years of age or older



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Michael Tackett  
has resigned as  
the speaker for  
Key effective  
November, 2004

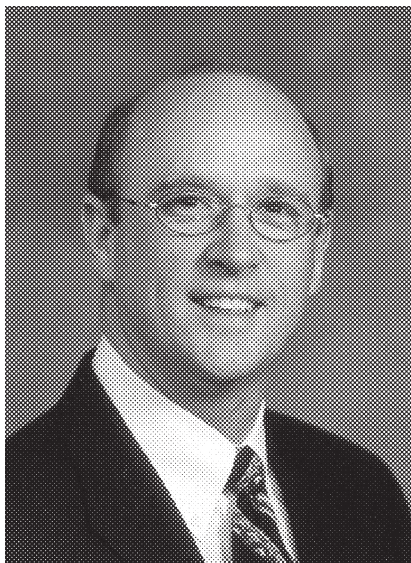
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# Key to the Kingdom

## Changes to Key In Canada

Recent changes by the CRTC now requires that Vision Television have 67% Canadian produced programming during prime time, causing them to plan to drop 6 programs

### SPEAKERS ON KEY TO THE KINGDOM IN CANADA



Bret McCasland  
Amarillo, Texas



Max Craddock  
Toronto, Ontario

including, Key To The Kingdom, as of January 1, 2005.

Therefore, the decision was made to produce the program in Toronto so Key can remain on the Vision Network. The first programs were filmed in Toronto December 14-16.

**SPECIAL NOTE:** A "Certificate of Canadian Program" is required by the CRTC before Key can continue after January 1, 2005. This certificate has been applied for BUT the process will take 6 to 8 weeks. As a result, since we cannot play tapes of Michael's lessons after January 1, the program will

not likely be on until the middle of February, 2005. Vision has promised to hold our Friday time until this certification has been issued.

Your continued support and prayers for the work of Key To The Kingdom is appreciated.

(Questions and/or support can be sent to Elders, Strathmore Blvd. Church of Christ, 346 Strathmore Blvd., Toronto, ON M4C 1N3 - phone: 416-461-7406 - e-mail maxc@strathmorecofc.ca)

# DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$9.00 per year and changes are \$4.50 each. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

**The Gospel Herald Publication exists to serve the non-instrumental Churches of Christ. The church directory is included as a service to the congregations. It should be understood that inclusion of a congregation in the church directory does not necessarily imply complete endorsement, by the editors, of all practices of those listed.**

## PROVINCE OF ALBERTA

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

**CALGARY:** 4030 Maryvale Dr. NE, T2A 2S8; (June – August) Sun. service 10 am, (Sept – May) Children's Bible Classes 9:30 & 11:15, Worship 9 & 10:45, Wed. 6:45 p.m. Small Groups (Fri – Mon, eve.) Phone (403) 272-2111; E-mail: info@calgarycfc.com

**CAMROSE:** 4901-42 St. T4V 1A2 Sun. 10:30 am. Wed. 7:00 pm 780-672-1220 (off).

**EDMONTON:** 13015-116 Ave., T5M 3C9. (780) 455-1049; FAX 454-9545; Sun. 9:30, 11:00; Wed. 7:00 class at the building & CARE groups in homes. Dave Friesen, ev 460-4258. Elders: Henri Bouchard, Vern Hibbard, David Hotchkiss, Walter Hreczuch, C.Eric Limb, Peter Ross. www.edmontonchurchofchrist.org, email: church5@telus.net.

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

**MEDICINE HAT:** Crescent Heights Church of Christ, 655 Stewart Dr. NW, T1A 7C2; Sun. 10, 11, 7; Wed. 7; Jamie Lobert, ev. (403) 527-7346 or (403) 527-7311 (off)

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

## PROVINCE OF BRITISH COLUMBIA

**ABBOTSFORD (Central Valley):** #5 – 2580 Cedar Park Place V2S 6B2; Sun. 10, 11; Tues. 7:30 at address above, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052; email: normjen@shaw.ca; website: http://www.members.shaw.ca/allanjin/cvcc/

**BURNABY (Greater Vancouver):** 7485 Salisbury Ave. V5E 3A5 Sun. a.m. 9:45, 10:30, 6 p.m. (Midweek groups meet in homes. Call for times & locations.) Kirk Ruch, ev.: Kirk@SBChurch.ca; Mike Parker, youth: FishFreaks@SBChurch.ca; office: welcome@SBChurch.ca (604-522-7721) Website: www.SBChurch.ca.

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

**CHILLIWACK:** Senior Citizens Bldg, Br 24, corner of Cook and Victoria St.; Sun. 10, 11; 7:00 p.m. at #102-8075 Mary Street at John Forman's house. Phone # 604-792-7806; Al McCutcheon, sec. 604-824-6703

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

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

**DELTA:** Delta Christian School, 53rd & Ladner Trunk Road, Ladner; 9:45, 10:45; Midweek: Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; (604) 943-0515 (off)

**KAMLOOPS:** Meets at 655 Holt Street (The Chris Rose Therapy Centre for Autism) Sunday 10:00 am; Mailing address: PO Box 2129, V2B 7K6; 250-374-3512; Dane Bengard, ev., 250-377-3386

**KELOWNA:** 1317 Ethel St., Kelowna BC, V1Y 2X1; Building 250-861-9486, Sunday 10:45 a.m. Worship, Evangelist: Barrie Forman, 250-764-4313, sonlover@shaw.ca, cell 212-0080; Elders: Wayne Muirhead, 250-861-4008, marwayn@hotmail.com; Ted Windmill, 250-763-8445, edward\_windmill@telus.net

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

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

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

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

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

**SURREY (Greater Vancouver):** 15042 92nd Ave., V3R 5V7; Sun. 10, 11, 6; Ron Beckett, ev., 594-1796.

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

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

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

**VICTORIA:** 3460 Shelbourne St., V8P 4G5; Sun. 9:00 traditional service; 10:30 contemporary service; midweek in homes; (250) 592-4914 (off); contact Mr. Martin Moore; website: www.churchadmin@ssoc.bc.ca

## PROVINCE OF MANITOBA

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

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

**DAUPHIN:** 220 Whitmore Ave. W; Mailing address: Box 70, Dauphin, R7N 2T9; Sun. worship 9:00 & 10:00; Sun. & Wed. nights call for details;

(204) 638-6321 (off), Fax: 638-0872; Randy Foss, ev., email: wwyes@hotmail.com

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

**PORTAGE LA PRAIRIE:** Contact Gerald Mccutcheon, 239-1817.

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

## PROVINCE OF NEW BRUNSWICK

**MONCTON:** 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; (506) 854-6887; Royal Maillet (506) 532-2956; other contact: Kenny Woodman (506) 525-9628

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

## NEW YORK STATE

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

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

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

**SARDINIA:** Rt. 39, (1 mile west of Rt. 16), Sun. 10 & 11, Wed. 7 PM, mailing address: PO Box 186, Sardinia, NY, 14134, Glen Mueller, ev., (716)-496-5143, Cell (716)-560-6304, gemsar@adelphia.net

## PROVINCE OF NOVA SCOTIA

**HALIFAX:** 48 Convoey Ave., B3N 2P8; Sun. 10, 11; Midweek, check for day and place; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402

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

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

**SHUBENACADIE:** Mill Village Church, 3613 Indian Rd.; Sun. 10:15, 11; Wed. 6:30; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, (902) 758-2633.

## PROVINCE OF ONTARIO

**AJAX (Serving Durham Region):** 1 Cedar St.; Sun. 9:45, 11, 7; Call for mid-week information; Box 162, L1S 3C3; Ph. (905) 683-2477(off); Malcolm Porter, (905) 668 3346 res,

**AURORA:** 15216 Yonge St. S.; (entrance beside Benjamin Moore Paints); Sun. 9:30; Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <churchofchrist.aurora@rogers.com> or Clare Preston, (905) 841-2272

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

**BEAMSVILLE:** 4900 John St., L0R 1B6; Sun. 9:30, 10:30 am, 6:00 pm small groups in various places (small group in library at building) (Visitors welcome); Wed. 7:00; Don Smith, ev. 905-563-7655 (off); e-mail: don093@sympatico.ca

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

**BRAMALEA:** 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, ev. (905) 789-1632 (res.); 792-2297 (off).

**BRANTFORD:** 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Ray Knight (519) 754-0401; office (519) 759-6630; Jamie Azzoparde, ev. (519) 770-4814 (res)

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

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

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

**CORNWALL:** 1702 Dover Road, K6J 1W1; Sun. 10, 11; Wed. 7; Allen Bojarski, ev. Phone (613) 933-1825; Fax: (613) 933-2464; Emails: churchofchrist@cogeco.ca or abojarski@cogeco.ca; Website: http://home.cogeco.ca/~abojarski/index.html

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

**GRIMSBY:** 63 Casablanca Blvd., south of Q.E. exit; Sun. SS 11:05; Worship 9:45, Sun evening – 1 small group at building, 6 pm, during week – small groups; Box 181, L3M 4G3; (905) 945-3058 (off); other contact (905) 945-8668

**GUELPH:** The Evergreen Senior Center, 683 Woolwich St.; Sun. 10:30, 11; Wed. 7:30 (phone for location); c/o 25 Keys Crescent, N1G 5J7; David Azzoparde, sec. (519) 821-9179.

**HAILESBURY/NEW LISKEARD:** 554 Helmer Padersley Drive, New Liskeard; Sun. 10:30; Wed. 7:30; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON P0J 1P0 (705)647-5488 or Mike Tinney PO Box 702, Hailebury ON P0J 1K0 (705)672-9241

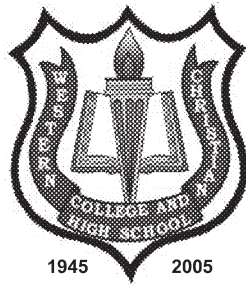
**HAMILTON:** 321 East 27th Street (at Fennell), L8V 3G8 (Mt. Hamilton); Sun. 10, 11, 7; Wed. 7:00 p.m., (905) 385-5775(off); Mike McCabe, ev., (905) 574-3022(h), mike\_p\_m@yahoo.com; Chris Gardner, sec., (905) 388-9174

**HAMILTON (North):** YMCA building, 79 James St. S.; Sun. 10, 11 Wed. 7; Joe Sandassie, (905) 389-0714, 286 East 26th Street, Hamilton ON L8V 3E1

**HAMILTON (West):** Mohawk College, Fennell Ave./West 5th St.; Sun. 9:30 and 10:30 (Please phone for Sun. p.m. and midweek information); P.O. Box 78041 Westcliffe PO, L9C 7N5; Wayne Page (905) 648-5100.

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





## Western Christian College and High School

# CALL FOR PRESIDENT

December 2004

*Western Christian* operates two schools, each of which serves as an ally of the Church in providing Bible-centred education to produce disciples of Christ and leaders for the church and community. Situated on a beautiful campus in the heart of Regina, Saskatchewan, *Western Christian High School* offers secondary education (Grades 9 to 12) and *Western Christian College* offers post-secondary education (including undergraduate degrees in Theology and Ministry). As *Western Christian* enters its 60<sup>th</sup> year of formal service, it moves ahead with conviction and faith in its calling and is seeking a President who can lead the institution in fully realizing its potential.

***For further information, please contact either:***

Gary Zorn, Chair of the Board, at (403) 931-3744,  
Ron Bailey, Secretary of the Board, at (403) 663-9084 or  
Curtis Parker, Board Human Resources Committee, at (306) 525-2850

**We would prefer, where possible, that resumes be forwarded by email only (in Word format) to: [board@westernchristian.ca](mailto:board@westernchristian.ca)**

If not by email, resumes can be forwarded to the following mailing address:

Human Resources Committee  
Western Christian Board of Directors  
4400 - 4<sup>th</sup> Avenue  
Regina, Saskatchewan, Canada S4T 0H8

More information about Western Christian and the Presidential Roles and Qualifications can be found at our Website: [www.westernchristian.ca](http://www.westernchristian.ca)

***In partnership with the churches of Christ, Western Christian exists to provide Bible-centered education to develop servant-leaders for the church.***