

\$1.25

Gospel

Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

ISSN:0829--4666

We acknowledge the financial support of the Government of Canada through the Publication Assistance Program towards our mailing costs. **Canada**

Vol. 70, No. 2

BEAMSVILLE, ONTARIO

February 2005



In the beginning God created the heavens and the earth.

Genesis 1:1

The events of the last several weeks have caused many to question their faith in God and the promise of His love for mankind. The people of Israel would have had similar concerns in the days of exile. A message for them that ought to give hope today is discussed in the article by Thayer Salisbury on page 2 of this issue.

Hope for the Exiles (Isaiah 55)

Thayer Salisbury

The situation in view in this text is the exile. I believe that Isaiah wrote this before the exile, but he wrote in anticipation of the exiles needs. He has "Afflicted the comfortable" throughout the first 39 chapters. Here, he brings "comfort to the afflicted."

In a sense, this passage may not seem to apply to us. We have no reason to be hopeless. Things may be bad, but they are not that bad. Yet we may feel discouraged, we may wonder if things are not going to get worse rather than better. As this passage offered hope to its first audience, may it provide hope for us as well.

Not a Burden

The message is hopeful because it does not burden us with demands (1-7).

¹*Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price.*

²*Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.*

³*Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.*

⁴*Behold, I made him a witness to the peoples, a leader and commander for the peoples.*

⁵*Behold, you shall call a nation that you do not know, and a nation that did not know you shall run to you, because of the LORD your God, and of the Holy One of Israel, for he has glorified you.*

⁶*Seek the LORD while he may be found; call upon him while he is near;*

⁷*let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. (Isaiah 55:1-7 ESV)*

The source of hope is not our own efforts, but God's promise. It is emphasized that he will freely provide for our needs. We must listen (3), call (6), and repent (7), but there is no indication that the success of the enterprise is in our hands. On the contrary, taking matters

into our own hands in discouraged. We must throw ourselves into God's hands, seek his ways and abandon our self-centredness.

Promises Forgiveness

The message is hopeful because it promises forgiveness (6-9).

⁶*Seek the LORD while he may be found; call upon him while he is near;*

⁷*let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon.*

⁸*For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD.*

⁹*For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. (Isaiah 55:6-9 ESV)*

Being told to seek God in repentance is not a hopeful message to many people, for they have an unbiblical idea of the nature of God. They picture him as like a despotic earthly ruler, or the illogical drunken father they may have known. They do not expect forgiveness from such a God. They may fear that approaching such a God in repentance will just lead

to more and more demands.

But the picture of God drawn here is not like us. His ways are not our ways (8). He is compassionate and will pardon abundantly (7). He is not a faultfinder or a nitpicker with those who turn to him (cf. James 1:5).

Divine Renewal

The message is hopeful because it brings assurance of divine renewal (10-13).

¹⁰*For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater,*

¹¹*so shall my word be that goes out from my mouth;*

it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.

¹²*For you shall go out in joy and be led forth in peace;*

the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands.

¹³*Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall make a name for the LORD, an everlasting sign that shall not be cut off. (Isaiah 55:10-13 ESV)*

Many of us have tried to forgive and failed. Many of us have forgiven but been unable to restore the one forgiven to a meaningful and productive life. God will not fail. His gracious word will bring renewal to the captives as his rain would bring springtime to the desert.

Then and Now

This must have been a tremendously hopeful message to the exiles. They may have had to wait a long time to see its fulfilment, but it did happen.

There is much that discourages us in our world today, but this message should bring us hope. The future is in God's hands, not ours. If we will but seek him, he will see to the renewal of the things that seem so dry and hopeless.

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Pendulum Swings

T. Pierce Brown

In the 70 years we have been involved with the propagation of New Testament Christianity, we have noticed a phenomena that may be of interest or value to many. It is the fact that when some New Testament doctrine has been misunderstood, perverted or misused, those who try to correct it often go to the opposite extreme and start a doctrine that is just as bad or worse.

For example, very early in the church, baptism was recognized as being so important that some began to assume that it had some merit or power in itself to remit sins. It was assumed to be a regenerating act that would be administered even to an unconscious dying drunkard and would wash away his sin. When concerned Bible scholars like Martin Luther saw that without faith it was impossible to please God (Hebrews 11:6), some who accepted that great truth went so far as to say that salvation is by faith alone. Luther taught that one can only be saved by faith, but also taught in both his larger and smaller catechism that baptism was essential for salvation, for properly done it was an act of faith. He clearly taught that if a person was baptized without an act of faith it was invalid, and as he put it, like a "bath-keeper's baptism." In his larger catechism we find these words, "Baptism is no human trifle, but instituted by God Himself, moreover, that it is most solemnly and strictly commanded that we must be baptized or we cannot be saved, lest any one regard it as a trifling matter, like putting on a new red coat."

However, most of those who followed him have denied the importance of baptism, and have assumed that since it has no merit or regenerating power of itself, it has nothing to do with salvation. We do not have to run past Jerusalem to get away from Babylon.

Again, we had a good friend many years ago who taught that one must be baptized by a sound gospel preacher in order to be

saved. His argument basically was that Jesus had given the Great Commission only to his disciples, so only a true disciple had the authority to baptize. We pointed out that he actually gave it only to the eleven apostles according to Matthew 28:16-19, but that did not impress him.

In vain we tried to show him that although Jesus only gave what we call the Great Commission to those disciples, at no time did he indicate that the power of his word was limited by the person who transmitted it. We asked him, "If an atheist happened to give a person a copy of the Bible or a tract that had the plan of salvation plainly marked, would that invalidate the truth, or leave the person who obeyed it still lost?" We tried to impress upon him that "the gospel is the power of God unto salvation" (Romans 1:16) regardless of who transmits it or helps a person obey it. The power is not in the person who presents it or

transmits it. We emphasized that if his theory was true, no one could have any assurance of salvation from the apostles on down. In Paul's day there were some preachers who were hypocrites and preaching Christ out of envy and selfish ambition (Philippians 1:15-17) but their unsavoury and unsaved condition did not prevent those who obeyed that preaching from being saved.

Our point now is that some, seeing the ridiculous conclusion my old friend and others may have had, went the opposite direction and concluded that it did not matter who baptized a person, or for what purpose or with what belief he had when he was baptized. As long as he was baptized with the grand motive of pleasing and obeying Christ, he could be baptized in order to get into his favourite denomination. He could be baptized to indicate that he was already saved. He could properly be baptized while he fully intended to be a faithful member

of some man-made denomination whose doctrine and practice was unauthorized by Christ. In fact, they even taught that he could be baptized and have membership in no church at all, though the Lord said that those who were being baptized for the remission of their sins were being added together in his church (Acts 2:47).

Again, the accepted hermeneutic of most scholars of which we are aware have for many years been that we can understand or interpret the Bible correctly by the proper understanding and use of direct commands, approved examples and necessary inferences or implications. Because some were ignorant of how to apply those principles and made what we consider ridiculous mistakes, others simply discarded what they disdainfully term "the old outmoded hermeneutics" and advocated the adoption of some "new hermeneutics." The primary problem with that is that we cannot discover what the new hermeneutic

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Tsunami

Wayne Turner



Over the past weeks, we have all gained a new understanding of tsunami. From time to time, we have heard of giant waves striking the coastlands of island or mainland beaches. But, we have not understood either the potential size or devastation such a wave could cause. By definition, a tsunami is a "seismic sea wave" (a wave created by a seismic event: earthquake, volcano, meteorite, explosion, etc.). "Tidal waves" have often been portrayed in movies or television. However, the world has suddenly discovered that reality can sometimes be even more catastrophic than the special effects of Hollywood.

The damage of December's tsunami in the Indian Ocean goes beyond anything we could imagine. UN Secretary General Kofi Annan, after viewing the destruction said, "I have never seen such utter destruction, mile after mile. And you wonder, where are the people? What happened to them?" Literally, hundreds upon hundreds of miles of coastland have been devastated. Whole communities have been destroyed, over 150,000 people killed, countless others injured, over a million people homeless (this is only the estimate from Sri Lanka). Nine countries were directly hit by the waves, while many other countries lost citizens who were visiting the region. Ultimately, only God will know the full extent of the damage, especially the loss of life. The effect of this tragedy is compounded by the poverty of the people and nations who were most directly affected. This truly deserves to be seen as a global disaster.

This tragedy has awakened the rest of the world, especially the West, from its comfortable lethargy. Images of devastation, total loss of possessions and property, children without parents and parents without children stand in stark contrast to our abundance. Thankfully, the hearts and wallets of people and governments have opened in response. Numerous organizations and charities have rushed to the assistance of those in need. Among those affected and responding have been churches of Christ, especially in India, Sri Lanka, Thailand and Indonesia. Countless Christians and congregations in North America have responded to both our common humanity, but even more importantly, our fellowship in Christ with those on the other side of the world. Like the largely Gentile churches of Macedonia helping the church in Jerusalem, we have understood that many of those people whose lives and families were devastated by this disaster are our brothers and sisters in Christ (or their neighbours). It is sad to think that it may have taken such a tragedy to truly awaken us to the needs, both physical and spiritual, of the rest of the world. The contradiction between the troubles that plague the rest of the world and our comfortable western life style is typified by a story on the newsday.com website about a Malaysian man who survived fifteen days on the ocean after being dragged out to sea clinging to a plank for his life – and the ad in the middle of the page showing a North American male hugging his car!

While we would certainly not want to see any such disaster befall anyone, we should recognize the opportunities offered by this one for compassionate service to those in need and for sharing the gospel with those who might not otherwise have had interest or occasion to hear, but whose hearts might be softened by the kindness of strangers. Could such an event help us redefine our focus

to increase our involvement and support of missions? Will it help us to see the need to forego some of our comforts to become more personally and financially involved with preaching Christ around the world? Perhaps this is a time to remember the promise of Romans 8:28, that God will bring good from all things.

Second, this disaster offers an important opportunity to help show others the true nature and character of God. Many will see the tsunami as an "act of God" – either as judgment or demonstration of His sovereignty. Some will use this as occasion for disbelief, "How can a loving God do this to people?" erroneously thinking God caused such an event to happen. Jesus spoke of two disasters of His day, a fallen tower and a brutal mass murder, to challenge traditional thinking by asking if the people who died in them were any worse sinners than those in His audience. God created a world that operates on the basis of natural laws, not divine caprice. The sun shines and the rain falls on both the just and the unjust. The writer of Ecclesiastes observes, "Time and chance happen to all." This is an opportunity to help people see God, not as the cause of such devastation and suffering, but rather as the source of strength and comfort in the face of such a disaster.

Third, while the tsunami was truly global in its effects, we need to keep this disaster in perspective with the other ongoing tragedies and crises of our world. According to UN AIDS, in Sub-Saharan Africa, seven percent of the adult population has HIV/AIDS. In this region alone, 25.4 million people are infected. There were 3.1 million new cases in 2004 and 2.1 million deaths (3.1 million deaths globally). This is comparable to a tsunami with the same number of fatalities happening every three weeks. According to UNICEF, in 2003, around the world, 10.6 million children under the age of five died, largely of preventable causes (i.e. war, poverty, hunger and disease).

Global disasters remind us of our God given responsibilities as global citizens. Everything we think we own is, in fact, a stewardship entrusted to us by God. He expects us to use these resources, not for our comforts, but for His glory. Paul reminds us that even our bodies belong to God, "You are not your own, you were bought with a price. Therefore glorify God in your body." According to

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GOSPEL HERALD

Published Monthly by the Gospel Herald Foundation, a non profit corporation, for the Promotion of New Testament Christianity

— FOUNDED BY ROBERT SINCLAIR, 1936 —

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NOTICE-- All materials for publication must be in the hands of the editors by the third to the last Tuesday of the month preceding the date of issue. Date of issue is the first of each month.

Canadian Subscription \$14; \$26 for 2 years.; Widows & Gifts, \$13
U.S. And Foreign Subscriptions \$21.00 (\$15.00 US) per year to cover higher postage
"Publications Mail Agreement Number 4000 5401" • "PAP Registration No. 09508"
Indexed by Restoration Serials Index

Return Undeliverable Address Blocks to: 4904 King St. Beamsville, ON L0R 1B6

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“Because I Am Not An Eye”

Learning the importance of every part of the body is part of the experience of growing up. Babies often seem to be fascinated as they look at some body part like a foot. They will spend a lot of time pulling, poking, tasting, etc. in an effort to find out all they can about this thing at the end of their leg. As they grow and begin to walk they are beginning the process of learning that will, in time, help them to appreciate all parts of their body and how they work together to accomplish amazing things!

In life we are all aware of the importance of little (small) things that make life happier or put stress on us. Living my life daily in Toronto there are some “small” things that cause me frustration. For example, at Strathmore we do not have a parking lot. When our building was built back in 1924 there were no regulations from the city requiring a certain number of parking spaces for the size of the building. Therefore, parking for the meetings is first come; first serve on the street...one side of Strathmore and both sides of Coxwell along with two “green P” city parking lots nearby. Because of the subway across from our building there are people who drive and park in the above named areas and take the subway downtown etc. The frustration comes when a person, often in a small relatively new car, parks in the middle of what should be room for two cars!

Another frustration is bike riders who use the streets but do not obey the traffic laws. They do not stop at signs/lights, pass on the right when you are in the process of making a “duly signalled” right turn at the intersection, or ride at night without lights or reflectors.

These are two of what could be a long list of small annoyances. But think about the opposite. A nice hot drink after being outside in the cold and wind shovelling snow. A nice cool drink after working in the garden or some other physical activity on a very hot day. When a person holds the door for you when entering the bank, when they know that this will mean you get into the line ahead of them. (I don't know about where you live, but here doing business at the bank almost always means “hurry up and wait” in line!)

Small things can make life more enjoyable and fulfilling or small things can take the joy away.

Our title comes from the words of Paul

in 1 Corinthians 12. He writes, “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body - whether Jews or Greeks, slave or free - and we were all given the one Spirit to drink. Now the body is not made up of one part but of many. If the foot should say, ‘Because I am not a hand, I do not belong to the body,’ it would not for that reason cease to be part of the body. And if the ear should say, ‘Because I am not an eye, I do not belong to the body,’ it would not for that reason cease to be part of the body” (vrs 12-16). Reading on in this passage, Paul points out that every part of the body is important and fills a place of importance to the whole. Some of the parts of the body that seem to be weaker, he says, are indispensable. Parts that are less honourable are treated with special honour.

While it is true that some parts of the body can be lost through accident or surgery, each part is necessary to make up a complete body. One can function with some parts missing, however, it means that other parts have to work harder to compensate. Sometimes one

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may ask the hypothetical question, “If you had to give up your sense of sight or of hearing, which would you choose?” Talk about a no win question! Personally, I would be just as happy to keep both, thank you very much.

In this passage in 1 Corinthians Paul is talking about the church, the body of Christ, and underlining the importance of every member of it. I recently ran across a poem in the December 31, 1961 Strathmore Searchlight, (bulletin) written by Anita Harris with the title, “Wouldn't It Be Nice?” In thinking about the contribution that each and every member needs to make to the proper functioning of each congregation of the Lord's Church, I share it with you.

*“It would be nice to have the part of
the leader,
Announcing, so all could be heard,
Reading the passages chosen
From the Bible, God's holy word.
It would be nice to lead in the singing
Of praises to the victorious Lamb,
Who came to this world to redeem us,
This great Saviour, this eternal 'I am.'
It would be nice to deliver a sermon
About God and his undying love,
In sending his only son, Jesus,
From the heavenly mansions above.
It would be nice to lead in the praying,
Thanking God for the sunshine and rain,
Uttering many petitions and favours,
Always closing, 'In Jesus' name.'
It would be nice to do the above mentioned,
But some of us these qualities lack,
So endeavour to make strangers
feel welcome
Shake his hand and ask him to come back!
Behind the scenes, different jobs
are abundant,
All away from public view.
Each person is here for a purpose
And God is counting on you!”*

It is easy to think that the only important things that happen in the local congregation are done by those who take a public lead. However, if you know the truth, you know that is not true. The contribution of every person, be it “big” or “small” is at the very heart of the successful completion of the Lord's commission. Your shaking that hand, extending a warm welcome, inviting friends and family to worship and study, visiting with the person who is shut-in and lonely, being joyful in Christ, etc. may seem like small things. However, like a cool refreshing drink on a hot day these very things, and many more you can think of, will help fulfill the purpose for which the body of Christ was created. That is, helping people get to know the master by seeing him at work in you and other members of the body...those in front and those “behind the scenes.”

“Because I am not an eye” does not release one from giving the best of his/her effort to the work of the body.



“Forgive as the Lord forgave” No. 2 (Col.3:13; Eph.4:30-32)

Our previous study noted the absolute necessity of forgiving others if we are to have any hope for God’s forgiveness and warned of the very real danger of deceiving ourselves into thinking that we have forgiven when, in reality, we have not done so. In this study we purpose to consider the ‘AS’ in “as the Lord forgave you” (Col.3:13). We are to forgive “in the same manner” as God forgives. Just what is the way that God forgives and has forgiven?

First, God obviously wanted to forgive those who offended against Him. The entire Bible, the history of God’s dealings with man and the revelation of His desire for a relationship with man, is about the ways in which He has forgiven and has shown His desire to forgive. Just as the father of the prodigal son longed for the opportunity to forgive and have a restored relationship, so God wants to forgive and welcome those who will return to Him. His provision of Jesus as a sacrificial lamb provides both an encouragement to seek forgiveness and a means of obtaining it. The great price that God paid in sending His only begotten son to suffer so cruelly is the ultimate proof of the greatness of His desire to forgive.

Please note that God took steps toward our forgiveness while we were yet sinners, - “while we were enemies” (Rom.5:8-10). By contrast, we humans, like the older brother of the prodigal, all too often, seem reluctant to forgive and behave as if we really do not wish it to occur. Are there those whom I would rather not even be asked to forgive; whom I hope will not even ask forgiveness; whom I would accuse of insincerity if they did ask? If true, this shows that I do not really want to forgive.

Second, God did not wait for man to come begging but rather took the initiative. Forgiveness was in His overall plan as it should be in ours. Both observation and personal experience tell us that offences are sure to occur. Have we planned ahead how we will

deal with such? This is what God did. Have we determined that, whatever the circumstances, we will be forgiving?

This is being written just before the annual “giving day” and I cannot help but be reminded that to forgive is to give by the very nature of the word. God “gave” (Jno.3:16) in order to “forgive”. There is no better, more meaningful and satisfying gift that we can give than forgiveness. Let’s give it!

When strained situations develop and estrangement occurs, those who do not have the desire to forgive show this by arguing that the offended must make the first move. They say, “if he comes to me, I might forgive him. It is up to him to come to me.” Is this “AS” God functioned in forgiveness?

Jesus instructs us to “go and show him his fault just between the two of you.” (Mt.18:15). Who takes the initiative here? This does not, however, take the offender off of the proverbial “hook”. If we remember that a brother has something against us, we are to “First go and be reconciled to your brother” before coming to worship God (Mt.5:23,24). Who takes the initiative here? The resolution of such offences is so desirable and so important that, ideally, all parties involved will be so concerned that,

without delay, they meet each other halfway. Neither can justify waiting for the other. The offended who wishes to forgive, “AS God forgives”, will not delay, but will, rather than waiting for the offender to move, go all the way. So also with the offender who wishes forgiveness.

Third, God wanted and initiated the forgiveness process at great cost to himself. He willingly gave “his only begotten Son” to suffer and die on the cross that offenders might be forgiven.

How much inconvenience, embarrassment, sacrifice are you willing to make towards the forgiveness of a brother who has offended you? Is your pride in the way? Are you unwilling to endure any humiliation that might be involved? There are usually faults on both sides. Think of the humiliation Jesus voluntarily submitted to.

Fourth, in reading the Bible, we frequently note God’s great joy when forgiveness has been accomplished. The forgiver and the forgiven rejoice together. Both are happy. Picture the celebration when the prodigal came and was forgiven by his father who was more than ready to forgive him.

If we forgive AS God forgives, we will happily celebrate the accomplishment together with the forgiven. Sometimes forgiveness seems to be given grudgingly and reluctantly, - perhaps because God commands it rather than because we wanted to give it. In such a case, what’s to celebrate. This is not AS God forgives.

Fifth, as implied above, God welcomes the offender back into the former relationship. Sometimes the experience results in an even closer and more dedicated relationship with stronger bonds. This is often the case when estranged spouses forgive each other. This should certainly be the case when one falls away and is restored to God’s fellowship. The very experience has a positive effect. Is this the way we practise forgiveness?

The scriptures on forgiveness seem to focus on “winning our brother” (Mt.18:15; I Cor.5:1-5; II Cor.2:5-8; Col. 3:12,13; Gal.6:1). Does this not imply that a renewed “brotherly relationship” is the desired and intended result?

Have I forgiven AS God forgives?

Scripture is clear, - the unforgiving will remain unforgiven!

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Set an Example for the Believers

1. Let No One Despise Your Youth

Violence at recent sporting events and the irresponsible behaviour of some leading sports stars has again ignited the debate as to who are appropriate role models for young people today. Some sports stars have defended their behaviour by saying that they never asked to be role models and frankly just don't want to be. One sports legend from the past, on a recent talk show, who himself had sought to be a good example and from all reports had succeeded, said that sports celebrities should not be the examples or role models that young people look up to. Appropriate role models, he said are parents, teachers, church leaders and others worthy of our respect. I am not writing about what examples you should follow, but about being a good example so that no one will despise your youth as they do some of these sports stars.

Paul when writing to Timothy an evangelist said, "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity." (1 Timothy 4:12) Estimates of Timothy's age when Paul wrote this letter to him range from late 20's to early 40's. Timothy was probably not young by any standard that we might use today, however he was young for the responsibility, trust and authority that Paul had placed in him. Paul knew that some who were older would probably question this trust Paul had placed in Timothy. So ... Paul writes to Timothy encouraging him to not let anyone look down on him because of his youth, but to instead set an example to the believers in speech, in life, in love, in faith and in purity. In subsequent articles in this series we will be discussing each of these areas of example, in this article I would like to focus on living so that no one will despise your youth by setting an example for the believers.

You may, like some sports stars, say

that you never asked to be an example or role model and certainly don't wish to be one. You may be thinking that you are too young to be a role model or an example for others. Yet you can be sure that there is someone younger than you are who is looking to you for an example and imitating what you do. They may be a younger brother or sister, a cousin or someone in your neighbourhood, perhaps someone you baby-sit or someone younger than you in the church you attend, but rest assured someone is following your example.

Your example need not be limited to those younger than you; you can be a powerful example to those the same age as you as well as those quite a bit older than you. Your positive example will cause those older than you to respect rather than despise your youth. Your example to those who have not yet set their faith in Christ will shine like light set on a hill.

Most who have not accepted Christ into their life don't read the Bible much,

so they judge Christianity by the lives of the Christians they see. What do they see in your life? Do they see the light of Christ shining brightly in your life? Through a positive example you demonstrate that living for Christ is possible in the world in which we live.

Generations come and go but older generations have always been concerned about younger generations. I heard an individual comment recently that they thought that a preacher in his early 30's was a little too young for such responsibility. I wondered what he would have thought of your author and many of his colleagues who accepted preaching responsibilities at a much younger age than that. We cannot of course tell other people what to think, but we can influence their thinking with our positive example.

The areas of example that Paul lists in 1 Timothy 4:12 namely speech, life, love, faith and purity are not given as an exhaustive list of all areas of example that are important. Yet I believe that Paul does list some important and powerful areas where we can have a very positive impact on those that we come into contact with each day. We will look at these five areas listed by Paul in the next five Youth Pages as we seek to allow our light to shine like a star in the universe. I pray that we will all grow in our example as we study together. Let your light shine!



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Baptism in the Stone-Campbell Restoration Movement

(1) Controversies about Baptism within Our Fellowship during the Past Two Centuries

Edwin Broadus

From the earliest days of the reform efforts of Barton W. Stone and Thomas and Alexander Campbell until now, baptism has loomed large in defining us as a people. It was one of the first tests of the reformers' intense desire to be guided by God and his word rather than past beliefs and honored traditions. It has figured greatly in identifying who is in the church and who is not, and this in turn has helped us define the boundaries of fellowship. Finally, it has periodically challenged our ability and willingness to distinguish between actual biblical teaching about baptism and how much of this one must understand to be baptized acceptably and hence accepted into fellowship.

As a people, we want to be biblical, and ultimately it is not our history but biblical teaching that should determine what we believe and practice about baptism. But understanding our history helps us know whether we have been true to our biblical quest and also helps us respond to current and future questions about baptism. Individuals and religious communions are foolish not to learn from the past, especially when the questions are reoccurring.

It is useful at the outset to identify the major controversies about baptism in the Stone-Campbell Movement and its various offshoots. The first question, which involved short-lived controversy but was soon settled with finality, involved infant baptism and, to a lesser extent, sprinkling versus immersion. Stone and the Campbells all came from Presbyterian backgrounds and had accepted infant sprinkling. Stone said that he first questioned his own infant baptism in 1807 when a young woman asked him to immerse her. Stone and the other local leaders decided to honor her request, and he immersed her. That same day one of his co-workers, David Purviance, and some others also submitted to immersion, but Stone himself

was not immersed until later that year.

When Stone and others with him repudiated their own sprinkling as infants and submitted to believer's immersion, they did not demand this of others but, according to Stone's biographer and associate, John Rogers, developed a policy "that every brother and sister should act freely, and according to their conviction of right – and that we should cultivate the long neglected grace of forbearance towards each other – they who should be immersed, should not despise those who were not, and vice versa." But during ensuing years, immersion was practiced almost universally in churches associated with Stone, and by 1826 he could state that "the far greater part of the churches submitted to be baptized by immersion, and now there is not one in 500 among us who has not been immersed." He added, "From the commencement, we have avoided controversy on this subject, and directed people to the New Testament for information on this matter.... Some (of

the preaching brethren) began to urge the necessity of making a stand upon the truth we have already learned and desist from further search. It was understood (by these preaching brethren –EB) that we should have some other bond beside the Bible and brotherly love."

The Campbells reached similar conclusions about believer's immersion but by a different route. Soon after Thomas Campbell organized the Christian Association in western Pennsylvania in 1809, one member quickly recognized that Campbell's proposal to speak where Scripture speaks and be silent where it is silent would mean "an end to infant baptism." Campbell replied, "If infant baptism be not found in the Scripture, we can have nothing to do with it." Another member exclaimed excitedly, "I hope I may never see the day when my heart will renounce the blessed saying of Scripture, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" He then burst into tears and was about to leave when another member reminded him, "In the portion of Scripture you have quoted there is no reference, whatever, to infant baptism."

The matter apparently was left to rest for a couple of years, until after Thomas and Alexander Campbell organized the nearby Brush Run church in 1811. Almost immediately two members refused take the Lord's supper, because they had not been immersed, so Thomas Campbell reluctantly agreed to immerse them, along with one other person. Shortly afterwards the birth of Alexander's first child drove him to investigate the subject. After much study, he, his father, and others concluded that only believer's immersion is authorized by Scripture, so Alexander asked a Baptist minister to immerse him in 1812. When he was baptized his parents and sister were also immersed. Immersion very quickly

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became the uniform practice among those associated with the Campbells, and their churches at Brush Run and Wellsburg joined Baptist associations, for their views had effectively cut them off from their Presbyterian roots.

A second controversy, again resolved with comparative ease, came over the relationship between baptism and the forgiveness of sins. This controversy we will examine in detail in a separate article, but here we will note that when Thomas and Alexander Campbell and Barton W. Stone were immersed as believers, none of them understood that baptism is for the forgiveness of sins. But within twenty years this was the generally accepted view in all their churches – a conclusion reached through study of the Scripture and with comparatively little disagreement.

The same cannot be said about a third controversy, about whether one must knowingly and intentionally be immersed for the forgiveness of sins. This, too, will be examined more closely in a separate article, but in summary it was first affirmed by John Thomas in Virginia in the 1830s and then by Austin McGary in Texas in the 1880s. Thomas ultimately had little influence, partly because of Alexander Campbell's opposition and partly because Thomas held other views, speculative in nature, that led him to leave the fellowship to found the Christadelphians. McGary was far more influential, and despite opposi-

tion from David Lipscomb and others, his views eventually prevailed in Churches of Christ, although there have always been congregations that dissented.

A fourth controversy revolved at times over whether the unimmersed are Christians and at other times over the related question of whether they should be accepted into church fellowship. As we will see in a separate article on this, Alexander Campbell and Barton W. Stone were both ambivalent on the first question, but throughout the 19th century there was nearly universal agreement (after some debate in the early years) that only the immersed should be accepted into fellowship. After separation between Churches of Christ and Disciples of Christ near the beginning of the 20th century, the Disciples divided over "open membership" – acceptance of the unimmersed into church membership. However, Churches of Christ were not seriously affected by this controversy.

A fifth controversy should be mentioned that concerns whether believer's immersion for the forgiveness of sins is acceptable if it takes place outside our fellowship. Examples of this are relatively few, although there were some in the mid-20th century who advocated rebaptism of those immersed in the Christian Church, and in more recent years International Churches of Christ, after separating from the mainline, frequently rebaptized people from

the mainline churches. However, within our own fellowship, rebaptism of those immersed elsewhere for the forgiveness of sins has not been a significant issue.

This survey of controversies over baptism shows that baptism has been a matter of considerable interest, study, and debate within our fellowship for the past two centuries. It has played a vital role in shaping who we are as a people and in determining our relationship with other religious groups, and it has also been illustrative of our efforts to be a "people of the Book." Because of this, there is considerable value in understanding the history of these controversies, and in articles to come we will try to contribute to this understanding.

Note: Many of the original materials cited in these articles are quoted in *Baptism and Remission of Sins*, David Fletcher, editor (Joplin Missouri: College Press, 1990). This book was introduced to me by a friend when I began preparing this series, and while my topics, objectives, and conclusions are often different from those of the authors of the various articles in the book, the large number of quotations from original sources was an immense help. Fletcher's book is a valuable source for anyone wanting to make a more detailed study of baptism and the remission of sins.

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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."

NEW BRUNSWICK

Kentville: A ladies' day was planned for December 11.

Riverview (Moncton): December began with 10 inches of snow (25 centimetres.) On October 24 Christian Maillet gave his first sermon to the congregation. Royal Maillet bought video lessons to help with Wednesday night Bible class. Ladies plan a special ladies' day in March, centred on Hannah, the mother of Samuel. Speakers will be Charlene Maillet and Jeannine Williams, with other women assisting in various capacities. On November 21 the majority of the congregation invaded the Shubenacadie, Nova Scotia, congregation for worship and a special Sunday treat.

ONTARIO

Beamsville: Megan Oxley, a student at GLCC, was baptized September 15. She is a niece of Marian and Charlie Kippax of the church at Stratford. Ruth Zimmerman wrote saying that this is her 7th Christmas in Papua New Guinea. She can be reached at baratne@yahoo.ca. The congregation filled baskets for the annual community Christmas food drive and Operation Christmas Child. The Haiti Relief shipment left Montreal November 17 and arrived safely in Haiti. Joe Woodford, who recently joined his family in St. Catharines, has become Director of Development for Great Lakes Bible College.

Bramalea: Moreen Thomas, from Grenada, placed membership on December 12. \$1,105 was sent to Christian Relief in Amarillo, Texas, for tsunami victims in Asia. Bible Bowl will take place March 5 in Bramalea on the gospel of John. The three categories are: Juniors, Teens, and Adults. All congregations are invited. Beate Boadu, a grade 12 student, was baptized January 9. Beate's parents are Awere and Rita Boadu. The ladies' night out in January was to be a planning meeting for their 2005 activities. At the beginning of 2005, Walter Straker partially retired by

cutting back from full to half time work as an evangelist with this congregation. He also left the work he was doing as Assistant to the President at Great Lakes Bible College. (He has been faithful in his service in both these works, having a positive influence in the work of the Kingdom. mec)

Brantford: George Mansfield will fill in as temporary speaker for several Sundays a month.

Cornwall: Caleb Miller has moved up from Ohio and is meeting with the congregation.

Grimsbey: Barb Hannah planned to participate in a mission trip in Guatemala from January 17-29, and Cindy Mogford was to go on a mission trip to Toluca, Mexico from January 22-29. Out-of-town speakers have

been Joel Lock and Ed Whittington. The congregation invited people from the community in for a seasonal meal on Friday, December 17. About 150 visitors were served. This is a special way of reaching out to the community.

Newmarket: A special collection was taken for the tsunami people in January. The ministers from different churches met at our building to discuss the various needs of Newmarket and area.

St. Catharines (Ontario St.): The congregation decided to take up a weekly collection of "just coins" to buy a cow to support the efforts of Christian Relief Fund. They began on October 24, 2004. By January 2, 2005 they had collected \$1,296.01, which bought two cows and paid for the exchange as well. Praise God that he has blessed the congregation with the gift of giving.

Toronto (Strathmore Blvd.): The congregation recently welcomed Mavis Stonefield who moved to Toronto from Waterloo. A contribution of over \$2,293.00 US was sent to help brethren who suffered loss as a result of the tsunami disaster. The money was sent via the Christian Relief Fund. The congregation also supports two children in Honduras through this service agency in Amarillo, Texas. Options for the production of Key To The Kingdom are being considered as a result of the CRTC requirements for Canadian productions. Max Craddock will be the host for the program.

Waterloo: Mavis Stonefield, long-time member, has moved to Toronto. A special contribution for the campus ministry was held December 26 and January 2. Jamie, Bianca, and Hailey Azzoparde joined the Waterloo ministry staff to work with the campus ministry. A congregational meeting was scheduled for January 23 to discuss plans and operations for the New Year.

Windsor (West Side): Maria Dominguez has moved back to Mexico City, Mexico. The brethren blessed 41 families with their clothing giveaway, and gave out \$800 in food vouchers. They also sent \$2,645 to Haiti's relief through Healing Hands International. Roy Chapados was a guest speaker on January 2. A special contribution was taken up for the Asian tsunami victims. A holiday dinner, and holiday singing, was held on December 19.

QUEBEC

Montreal (Verdun): The congregation is planning a different outreach project for almost every month in 2005. At the end of January, George Little, from the El Cajon Boulevard congregation in San Diego, California, was to be the featured weekend speaker for the "In the Search of God"

continued on page 11

Convoy Avenue Church of Christ,

a congregation of approximately 22, needs a preacher/evangelist.

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by Marion Waugh
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 Regina, SK S4X 3V4
 Phone: (306) 545-0550
 E-mail: waughr1@sasktel.net

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

BRITISH COLUMBIA

Abbotsford (Central Valley): Three more homeless families have a roof over their heads in Dufailly, Haiti, since the benefit dinner sponsored by the Central Valley church in October raised almost enough of the \$2400 needed to construct them. Some 60 people enjoyed an ample repast of meats, vegetables, salads, and desserts prepared and served by John Wedler and his entourage. New pictures of the school compound showing progress made as wells were dug and a housing settlement started were explained by Raymond and Merle Fillion with slides and a short film. "I cannot imagine the misery of living in a stick and mud hut during the torrential rains and constant bombardment of lightning and thunder that we experienced on this trip. In North western Haiti, 2,500 homes were washed away, with more than 3,000 people and most of the animals perishing," he said. Raymond explained that houses do not come without some cost to the eventual homeowner. They must supply all the stones needed for the foundation, and small stones to cover the floors to conserve cement before it is poured. They must also supply the sand needed for the mortar, and the stucco for the front of the house. This is not easy for the

future tenant, as they have to go farther and farther away to find the stones and sand. A dollar is being paid for a wheelbarrow of sand, creating a new business for those anxious to earn money. The congregation has been divided into "Life Together" groups in order to become better acquainted with each other as we study together.

Mission Trip Report: A report from Norm and Jen Weir on their second trip to Fort Ware, BC told of the worship service they had there with about 15 people present. "We sang together, (they had some folders of songs that someone had put together) prayed, had the Lord's Supper and then they started asking questions about things in the Bible. Most of the questions were regarding end times and the book of Revelation. It seems that they have a preoccupation with the end times as the result of past teaching. It also seems that they had not heard or considered the fact that the main theme of the book of Revelation is Victory in Jesus, that Christians ought not to worry about such things, but rather concentrate on Jesus, the salvation that He provides, and that Christians can live free from fear right now." Norm tried to insert that thought with every answer he gave, and some said "Oh, I understand it better now!" A few others looked a bit more sceptical. The questioners asked for another meeting on Monday evening.

Burnaby: Youth Minister, Mike Parker, left in early January for a six-week visit to several provinces in India. Youth activities are being carried on in his absence by several of the young adults. A sizable collection was given by the members to help with the Asian relief effort.

Deep Cove: We continue to have responses to our ads in the local papers, with new studies developing, and some attending our service. At our AGM meeting in October, it was decided to send \$500 to the Rogers in Donetsk, Ukraine, to take care of some hospital need they feel is urgent. We are also

making a sizable donation to the tsunami relief effort.

Maple Ridge: Our preacher, Todd Brunner, and his wife, Jamie, moved back to the States in mid-November to await the expected arrival of their first child last month. They have been instrumental in the planting of the church here over the past three years. We made individual contributions to the tsunami relief fund, as well as on a congregational basis.

Salmon Arm: We sponsored the annual Preachers' Retreat in October, with most of those in the Lower Mainland and Vancouver Island attending, as well as those in our vicinity. It is a time of exchange, comradeship, and renewal for BC ministers.

Surrey: Frank McLure has been studying with his cousin, Marie Nolte, for the past few months. On Oct. 28, Ron Beckett was called to the McLure home to meet Marie and baptize her into Christ. Ron, Pat and Marie then went to the hospital where Frank was a patient to show him a picture of the baptism. Regardless of how weak he is, he is still sharing God's Word. We welcomed Marie as a sister in Christ and into the Church family here in Surrey. Frank and I welcome her now as a cousin in the flesh, but even more, as a sister in the Lord. - Pat McLure

.....
News East... continued from page 10

seminar focusing on Christian evidences. This will be a community outreach project. Dayton Keese, formerly of Sunset School of Preaching, planned an "advanced" Bible study of the book of Ephesians for January 21 to 23. This weekend seminar will be offered to all Bible teachers and preachers in the province. The congregation added a Sunday evening service on January 2. This will be a bilingual service and on a trial basis through March. The congregation has also launched a new website: www.verduncoc.org.

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MISSION NEWS

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(Special Note to Canadian Donors: If you wish to have your contribution recognized by the Canadian government for income tax purposes, it is better to go through your local congregation than send individual donations. Unless the organizations listed below are registered in Canada, their receipts to you will not be accepted here. We do not have that information at the present time. – BL)

India: From Bangalore, Karen Clayton writes that they are currently working through one of the local congregations to send rice and cooking utensils to the area that was stricken by the tsunami. The Indian government has assumed most of the relief work, but when they are allowed to go in, they will do what they can to help rebuild people's lives. From Don Iverson, elder of the Banner Elk congregation in North Carolina, comes word that he leased the local YMCA camp in Kanniyakumari, the second most devastated area of Tamil Nadu. A banner on the gate reads, "WELCOME, The church of Christ (Romans 16:16) Relief Camp." He reports that he "has leased three vans and daily, our small army of faithful gospel preachers goes out to the devastated areas. They interview people and pick up those with the greatest needs. Our twelve-passenger vans shuttle back and forth with as many as 30 people inside. At the camp we have set up a full kitchen and cooking staff. On December 29 we fed 175 widows and children during the noon meal. We also set up a supply store inside the grounds which we restock daily. Every lady is given one or two new changes of clothing as well as clothes for children. We give them small gas operated hot plates for cooking, pots, pans, cups, plates etc. All are given soap, powder, and combs. Coconut oil is given for their hair, along with a large bucket for bathing. We give them brooms, flip-flops, blankets, pillows, and pais (the grass mat on which most Indians sleep). I have also instructed the brethren to buy chocolate and lollipops for the children. The addresses and telephone numbers of the local churches were printed on 5,000 stickers which are applied to all items. Before the noon meal, our brethren preach about the compassionate Savior and his church. We provide tracts and console them from the scriptures at every opportunity."

The Banner Elk congregation began supporting the Kanniyakumari School of Preaching five years ago. Partially as a result of this school there is a good group of faithful, self-supporting preachers in this area who are thrilled to help the people and serve the Lord.

Before returning briefly to NC, Don negotiated the purchase of a meeting hall-type building that can be used for a relief center for the longer term. After the disaster aid is not needed, the building will house a school of preaching. Construction has begun on six new cottages at a children's home this church had already established, and where they have taken in many of the orphaned children. Don noted that not many of our brothers and sisters lost their lives because they were either at worship services or on their way to them. Those who are fishermen did not go out to fish that morning because they were going to worship God. (This has not escaped the attention of the superstitious Hindu people.) However, many Christians lost their homes and belongings, and are being helped as quickly as possible. If you can assist this church financially, earmark your contribution for "India Tsunami Disaster Relief," and mail to: Banner Elk church of Christ, P.O. Box 1413, Banner Elk, NC 28604. The e-mail address is doniverson@juno.com. They suggested that it would be helpful to contact them in advance to let them know your contribution is coming.

Sri Lanka & Indonesia: "Partners in Progress", a mission effort organized by the Wind Song (formerly 6th and Izzard) church of Christ in Little Rock, Arkansas, was in Sri Lanka by the end of December. Bill McDonough, the director of this work, left at once for the hardest hit areas. The church borrowed \$100,000 to launch the relief effort in the worst areas of Sri Lanka and Indonesia. Having worked with churches in Sri Lanka, PIP was known by the Government officials and had the network in place to help churches start a relief effort immediately. They were also in contact with missionaries in Indonesia and made arrangements for aid there. They were joined in their efforts by several relief organizations in our brotherhood: the Christian Relief Fund, Mission Resource Network, Whites Ferry Road Disaster Relief, and Healing Hands International. PIP has a proven track record of spreading the gospel through their humanitarian efforts by always distributing help through local congregations of the church so that there is maximum evangelistic potential. Please send your contributions to Partners in Progress, P.O. Box 150, Little Rock, AR 72203, and mark them for "Asian Tsunami".

Thailand: The president of RAPHA International, Sid Allen, and his wife, Jenetta, were in Chiang Mai, 500 miles from the disaster, when word of the Tsunami reached them, but spent January in Bangkok. They were able to assess the needs in this country and get containers shipped from their headquarters in Fort Worth, TX. That address is RAPHA INTERNATIONAL, 402 Blue Smoke Court West, Fort Worth, TX. 76105.

Ethiopia: More than 150,000 people have clean water for the first time in their lives as a result of the completion of 52 wells in the

last two years. A third agreement was signed in November for an additional 50 in another district of Southern Ethiopia, and by December 10 had been completed. The remaining 40 should be brought in by the end of May. As each is completed, the Ethiopian outreach team trains the people how to care for and maintain their well. By Dec. 1, eight new congregations had been established in places where wells were in service. Seven men from these new churches had been trained at the Santariea School of Preaching, and studies were being conducted in several other well locations. Enrollment in the five schools for the deaf and two kindergartens increased to more than 1,000 children in 2004. All students, including those from Muslim families, are taught the Bible every day. Two full-time deaf gospel preachers have been trained and employed to serve at the congregations in Addis Ababa and Awasa, where the number of deaf members has more than doubled.

Sendai Japan: Paul and Misuyo Mawatari, former minister and wife for the Sendai church are now in North America raising funds for the new Mt. Zao Christian school. In response to advice given to them while they were on furlough, the team took a few days to rest and spent time together in prayer and worship. They plan to do this on a regular basis. The team shared its ministry plans with the congregation on Sunday, December 5. Members were encouraged to become more involved in these activities, as well as to minister where they were. Crimsen Ruhnke traveled to Tomobe to research and observe this school for the Sendai children's ministry. The school is operated by Marlin and Jeanne Ray, missionaries in Tomobe. Concerts were again performed at a down town hospital, a local kindergarten, church, and the Christmas gathering in Nagamachi. The congregational Christmas party was attended by about 70, including some of the team's old LST friends. In the middle of the party, a surprise "Thank You" ceremony was held for Paul and Mitsuyo Mawatari. New Year's was celebrated with the Saito family (whose son sold the team their scooters when they first arrived in Japan.) This included lots of eating and talking, as well as watching the "Red and White Music Battle" on television. (The previous year's best men's [white group] and women's [red group] singers/bands perform and the crowd decides the winner.) Please ask God's blessing on:
1. Chihiro & Fumika, 2 of the congregation's young women, who have initiated Bible studies with non-Christians;
2. Campus ministry opportunities that are being researched;
3. Classes & ministries: Soccer ministry; "Guys Night Out"; "Bn'B" (Bento & Benkyo, or "supper and study"); church Bible classes; cooking class; 1-on-1 Bible studies; children's ministry; the "Sendai Bible challenge" (see side panel);
4. Preparation for summer activities: Let's Start Talking, and the York College Concert

Choir and York church members who plan to visit; **5.** The Mawataris' 2-month fund raising trip to North America; **6.** The worship planning committee, and the church's plan to hold monthly congregational meetings. Thanks for your continued prayer and financial assistance of the Sendai work. May God be glorified in Japan. For information or reports, contact: Bramalea Church of Christ – 905-792-2297, bramaleacofc@bellnet.ca; Joel Osborne, joelosborne@yahoo.com; Jonathan and Michiko Straker, jstrake@yahoo.com; or the website at www.sendaimissions.com. – Walter Straker

SENDAI BIBLE CHALLENGE

| February 2005 | | | |
|---------------|-----------|-----------------|---------------|
| 1 | Tuesday | Genesis 41-42 | Luke 15:11-32 |
| 2 | Wednesday | Genesis 43-45 | Luke 16 |
| 3 | Thursday | Genesis 46-48 | Luke 17:1-19 |
| 4 | Friday | Genesis 49-50 | Luke 17:20-37 |
| 5 | Saturday | Exodus 1-3 | Luke 18:1-23 |
| 6 | Sunday | Exodus 4-6 | Luke 18:24-43 |
| 7 | Monday | Exodus 7-8 | Luke 19:1-27 |
| 8 | Tuesday | Exodus 9-11 | Luke 19:28-48 |
| 9 | Wednesday | Exodus 12-13 | Luke 20:1-26 |
| 10 | Thursday | Exodus 14-15 | Luke 20:27-47 |
| 11 | Friday | Exodus 16-18 | Luke 21:1-19 |
| 12 | Saturday | Exodus 19-20 | Luke 21:20-38 |
| 13 | Sunday | Exodus 21-22 | Luke 22:1-30 |
| 14 | Monday | Exodus 23-24 | Luke 22:31-46 |
| 15 | Tuesday | Exodus 25-26 | Luke 22:47-71 |
| 16 | Wednesday | Exodus 27-28 | Luke 23:1-25 |
| 17 | Thursday | Exodus 29-30 | Luke 23:26-56 |
| 18 | Friday | Exodus 31-33 | Luke 24:1-35 |
| 19 | Saturday | Exodus 34-35 | Luke 24:36-53 |
| 20 | Sunday | Exodus 36-38 | Acts 1 |
| 21 | Monday | Exodus 39-40 | Acts 2:1-21 |
| 22 | Tuesday | Leviticus 1-3 | Acts 2:22-47 |
| 23 | Wednesday | Leviticus 4-5 | Acts 3 |
| 24 | Thursday | Leviticus 6-7 | Acts 4:1-22 |
| 25 | Friday | Leviticus 8-10 | Acts 4:23-37 |
| 26 | Saturday | Leviticus 11-12 | Acts 5:1-21 |
| 27 | Sunday | Leviticus 13 | Acts 5:22-42 |
| 28 | Monday | Leviticus 14 | Acts 6 |

Editorial... continued from page 4

James, true religion includes helping orphans and widows in their distress. Paul admonishes, "while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith."

As you read this, the tsunami of December 26 was several weeks ago. Perhaps another disaster now claims the headlines. Or, maybe North Americans are just settling back down into their comfort. May we, as Christians, not forget the millions upon millions of people around the world who still need to hear of the love of God and see it enacted through the lives of His people. Through the tragedy and loss of the tsunami may we hear the call "Come over and help us."

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

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

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

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

Training for Service Good Friday, March 25, 2005

Theme: "We Belong Together!"

Guest Speakers/Teachers: Gailyn and Becky Van Rheenen of "Mission Alive," Dallas, Texas; David D. Owens, minister with the Wetzel Road Church of Christ, Liverpool, New York.

Gailyn and Becky spent 14 years as church planting missionaries in Kenya, East Africa. They also taught and mentored mission teams at Abilene Christian University for 17 years. In 2003 the Van Rheenens moved to Dallas to train Christian leaders as evangelists and church planters with the focus on North America as a mission field. Becky is an accomplished speaker for ladies' retreats and classes. On Sunday, March 27, Gailyn and Becky will teach the men's and women's classes at Bramalea church of Christ and Gailyn will preach at the 11 a.m. service.

David Owens has been working with the church in Liverpool for over 20 years. He is a sought-after speaker for youth rallies and lectureships. On Saturday, March 26, David will conduct a class at Bramalea for teenagers and young people in their 20s.

Place: Cawthra Park Secondary School – on Cawthra just south of the QEW.

Time: Registration - 9 a.m.

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Northern Bible Camp Reunion

July 29-31, 2005

If you are a former camper or staff member, plan to join us for a great weekend this summer!!!

In 1971 Lionel Johnson, who was preaching for at Pine Hill church of Christ in Sault Ste. Marie, Ontario, was concerned about the lack of a Christian Camp for the young people of Northern Ontario. It simply was not practical for the young people from the Northern churches to make the long journey to Camp Omagh. After discussing the idea of a camp in the "north" with several others, it was decided that the first session of the camp would be held in August of 1972 on the farm property of Lloyd and Eunice Whitfield at Bruce Mines, ON. "Northern Bible Camp" would primarily serve teens from the congregations in Sault Ste Marie, Thessalon, Sudbury, and Manitoulin Island. (This was before Strawberry Point began.) The Johnson family eventually moved on from the work in the Soo, but the camp carried on with Lloyd and Eunice Whitfield and their children. The Pine Hill and Eastside congregations in the Soo and the church in Thessalon provided campers and support. Many members were instrumental as Bible teachers, crafts people, and cooks. As young people from these congregations attended Great Lakes Christian College, more campers began to attend from southern Ontario.

Over the years hundreds of young people benefited from the Bible classes, campfires, and life lessons learned in rustic conditions as tents and trailers were set up around the farm house for a week each August. The memories of trips to the lake for a cool dip, games of "Squirrel", capture the flag, and night time "hi jinks" are preserved in the minds of those who were fortunate enough to participate.

As the years passed, regulations concerning kitchen and bathroom facilities became a concern. It would have required a large amount of money to bring the camp up to new standards. Since there did not seem to be an alternate facility available, the decision was made to discontinue the camp sessions. The last session took place in 1995.

Recently several people have expressed an interest in having a reunion. It has been 10 years since the last camp session. Therefore, we are planning a weekend reunion this summer. It will take place on the long weekend in August, which begins on July 29. Plans are being formulated for a day of activities and visiting on July 30. Further information will follow in the next few months. Meanwhile, mark that date on your calendar and plan to join us for a great day!

For more information contact Elgin Whitfield
(705- 228-8155) e-mail - ewhitfield@interhop.net
Charlie Whitfield (705-254-6153)
e-mail -mlw@soonet.ca

is and how to apply it. The best we can discover, whatever it is it leaves every person with the idea that whatever he decides to believe or do, as long as he has a good honest reverent heart, it will be satisfactory.

It may be of some value for us to mention a few of the mistakes made by those who misunderstood the "old hermeneutic." There is an approved example of Jesus being baptized in a river. Therefore, in order to follow Jesus one must be baptized in a river. When discussing this with a friend who had that idea, she first said, "running water." We replied, "We can open the faucet and the drain in the baptistery if you want running water." Then she said, "It was a river." We replied, "It was not just a river. It was the Jordan. If you need to follow the example of Jesus in that respect you must go to the Jordan." We are not sure she ever saw the fallacy of her false assumptions, but her mistake did not invalidate the proper use of an inspired approved example.

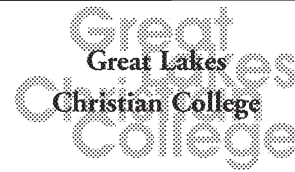
The same kind of mistake has been made with respect to a direct command or a necessary implication (usually called necessary inference). At least one small group in Illinois read in Mark 14:15 that Jesus instituted the Lord's Supper in a large upper room. And in verse 23, "He took a cup." So they concluded that we were only authorized to take the Lord's Supper in an upper room, using only one container. We were unable to determine if they thought they must follow a man bearing a pitcher of water (v. 13) before they could go to the upper room. But their ignorance of how to apply a hermeneutic principle does invalidate its proper use.

We could multiply examples of how an effort to correct some mistake has led some to go to the opposite extreme. What lessons should we get from this? There are many, but one or two simple ones must suffice at this time.

First, do not assume that because a doctrine or practice is wrong the opposite must be right. What is right is not to be determined by how different a certain doctrine or practice is from a previous one. It is to be determined by a careful and proper consideration of what God demands. We must also be able to discover the difference in what God demands, and what God permits. In the above examples, God permits persons to be baptized in the Jordan River, and take the Lord's Supper in an upper room. An intelligent examination of the facts clearly shows that not all the early Christians did that or were expected to, so we can know that we are not required to do it either. If we discovered in any case of conversion that the inspired teacher took the trouble to make sure they had the Jordan River before they would baptize a person we could make it an important point. If any record indicated that before anyone could properly take the Lord's Supper, they must have an upper room, we could make a more definite statement about its necessity.

We need to realize that the solution of the problem will not come by merely trying to take a half-way position between two opposing ideas and compromising with both. It will only come by making an intelligent, honest and thoughtful assessment of what God clearly has shown that he wants.

Cookeville, TN



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.

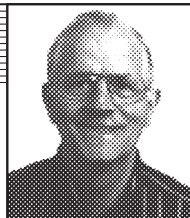
Please send your resume and cover letter to Art Ford, President at:

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

Position commences February 15, 2005

BOOK REVIEWS

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



When The Enemy Strikes **by Charles F. Stanley, Nelson Books,** **\$28.99, 213 pages, hardbound.**

Charles Stanley is a Baptist preacher who has a wide audience on radio and television. He is the "senior pastor" of a church in Atlanta, which has 15,000 members. He is also the author of many books.

He begins by recalling the attack on Pearl Harbour and the one on the World Trade Center. He relates this to the continued attacks on Christians by Satan and his forces. The forces of Satan are seen as our greatest enemies and he urges us to be prepared for his attacks. He stresses the reality of our great enemy and his many traits that we need to recognize.

In spite of his many great powers Satan can be defeated both now and

forever. Stanley shows the Truth of God's Word can beat the devil and all his angels. Psalm 119 and other great and powerful passages show us how to defeat Satan and all his evil strategies. With God's help we can anticipate and defeat the devil. Jesus shows us how to do this.

The devil greatly desires to enter the Christian family and enslave its members. But again God gives the advantage through His great grace and the guidance of His powerful Word.

Stanley relates how the praying of God's Word can richly bless us. He gives Colossians 1:9-14 as an example of a passage that we can use in our prayers.

Unfortunately he urges people to simply pray to God for salvation. In so doing he completely ignores what Jesus and His apostles taught (Mark 16:15,16; Acts 2:38).

Waking The Dead **by John Eldredge, Nelson Books,** **244 pages \$21.99 (U.S.)**

The author is the founder and director of "Ransomed Heart" Ministries in Colorado Springs, Colorado, a fellowship devoted to helping people recover from their problems. Previous books include "Wild At Heart", "The Sacred Romance" and "The Journey of Desire."

He stresses that the central truth has been lost. That the heart is the creative powerhouse within each of us. His book is on how God restores our hearts, our true humanity, and sets us free.

Eldredge believes that Christians can have the abundant or full life that Jesus promised. But this does not come easily. Like Israel we must battle through the wilderness to get to the Promised Land. He writes, "War is not just one among many themes in the Bible. It is the backdrop for the whole story, the context for everything else."

He uses powerful illustrations from such popular books and movies like Star Wars and The Lord of the Rings. (This probably rings a bell with younger readers.) Even more powerful examples come from Old

Testament characters like Daniel.

Much is said about our need for greater faith, hope and love. People from the Bible and from history give us the greatest examples of these vital qualities. Though we cannot agree with all that is said, readers will find this a very stimulating book.

Biblical Church Growth **by Gary L. McIntosh, Baker,** **Grand Rapids, MI. 192 pages,** **\$25.25 (Cdn)**

This is not your typical book on church growth. I have read other books by McIntosh and like his work very much, but still he exceeded my expectations in this book by the depth of his biblical understanding. He has thought deeply about the biblical foundation of church growth and writes persuasively about it. He sets out in detail the biblical basis for nine church growth principles that make up the heart of this book.

Why do some churches grow, while others do not? The short answer, according to McIntosh, is that churches grow as they cooperate with God in bringing life to a lost world. Churches cooperate with God by adhering to biblical church growth principles that includes being committed to God's Word, seeking to glorify God, following the call to make disciples, relying on the power of the Holy Spirit, selecting the right pastor/preacher, turning members into ministers, being relevant to the current culture, focusing on receptive people, and using a simple organizational structure.

I found some things particularly helpful. These include McIntosh's discussions of fruit bearing from John 15, discipleship from Matthew 28, and the theological significance of the dynamic church growth pictured in the book of Acts. He also demonstrates the practical importance of the Great Commission in finding, keeping, and maturing new Christians. He emphasizes reliance on the power of God for church growth—especially in the area of prayer. He calls on church leaders to build people rather than programs. He shows biblically and practically the importance of identifying and winning the most receptive people and groups in our communities.

I think this is an exceptional book. There are some things with which I disagree and yet as a whole I find the book filled with biblical insight and good sense.

Reviewed by Jim Holston.

Ontario Street Church of Christ

St. Catharines, Ontario

Well established, self supporting congregation of approximately 100 requires evangelist dedicated to sound gospel preaching and teaching and able to relate to all age groups. Starting time is negotiable.

Please forward resume (tape of recent typical sermons would be helpful) to:
Ontario St. Church of Christ
439 Ontario St.
St. Catharines, ON L2N 3M9
email: cofc@mergetel.com

OBITUARIES

Kindy, Dorothy Berta

Dorothy (Rooke) Kindy, age 84 years, beloved wife of Clare for 65 years, passed away peacefully at the West Haldimand General Hospital, Hagersville on Sunday, November 28, 2004. Her loving husband was at her side when she passed from this life.

She is the loving mother of Paul and Heather of Caledonia, Terry and Jean of Selkirk, June and Allen Heuston of Union, and Sharon and Mal Ridgy of Selkirk. Dear Grandmother of ten grandchildren and eleven great-grandchildren. Also survived by brother Glen and Dorothy Rooke of St. Thomas, Sister-in-law Helen (and the late Grant Temple) of Dunnville, several nieces and nephews.

Dorothy was a lifelong member of the Selkirk Church of Christ and was also a member of the Bunka Association. She will be fondly remembered and sadly missed by her family and friends. The family honoured her life with visitation and a Funeral Service from the Hyde & Mott Chapel of R.H.B. Anderson Funeral Home, Hagersville on December 2, 2004. Interment was at Selkirk Union Cemetery.

Memorial donations in her honour can be made to Great Lakes Christian College. – From information supplied by Don Halls

Knutson, Erling Carl

Erling Carl Knutson was born on September 9, 1919, at Stockholm SK and passed away on May 15, 2004 at the age of 84 years. He was the second son of Martin and Malvina Knutson. Erling is survived by two Daughters, Linda (Donald) Johnson, Calgary AB; Evelyn (Warren) Bell, Vernon BC; one sister, Mabel (Ivan) Mains, Red Deer, AB; two brothers, Arnold (Edna) Knutson, Moose Jaw SK; Kenneth Knutson, Winnipeg MB; sisters in law, Marlene Knutson, Winnipeg MB; Joan Knutson, Welland, ON; six grandchildren, eleven great-grandchildren; and numerous nieces, nephews and cousins. His parents, Malvina and Martin, Knutson; three brothers Clifford, Martin and Magnar predeceased Erling.

The family left the homestead in 1918 to go work out in the Stockholm area. In the spring of 1922 Uncle Erling moved back to the Knutson homestead south of McCord Saskatchewan with his parents and two brothers. While his dad worked to

make a living off the land, Erling grew up and started school in 1927 at the Pebble Hill School, which had just been built. Erling was among the first students to attend the new school.

School had some challenges for Erling. First of all he arrived at school unable to speak English at all, as Norwegian was spoken at home. In 1927 no one had thought of the "English as a second language" program. Erling soon picked up enough English to get by and rapidly became fluent. Erling's second challenge was what I have come to refer to as the "Knutson Eyes". It is difficult to do well in your studies when you can't see the blackboard or read your books. When Erling was in grade two his teacher realized that he and his brother Magnar needed help with their vision. She took the boys to Moose Jaw during a break from classes and had their eyes tested and proper glasses fitted. The boys returned home on the train under the tutelage of the conductor to McCord where their dad met them. After that Erling proved to be an excellent student, with a sharp mind and an amazing memory that he had until the end of his life.

Erling continued his education, attending Radville Winter Bible School in 1945 and 1946. There he met Mildred Klarholm; they were married from 1947 to 1957. They had two daughters, Linda and Evelyn.

Erling became a Christian in 1936 and lived his life with unwavering faith. It was many years before he ever missed a Sunday worship service. Worshiping God was a priority.

Erling spent his younger years working as a farmhand around the local area, then in 1959 he started working at the Grunden Creamery in Estevan and

worked there until he officially retired in 1985. He then worked in the summers at the creamery covering off holidays until he was 70 years old. He was a dedicated employee and always did a good job.

I remember Erling coming to the farm often. There is a saying "you can take the boy out of the country, but you can't take the country out of the boy." I recall him running the old John Deere 80 doing summer fallow on the homestead where he grew up. This was a special place for him. Erling liked to come to the farm during seeding and harvesting, and would haul the grain and ride around on the tractor and combine. He was not afraid of hard work and enjoyed the camaraderie of working together with others, especially my dad.

Next to his faith in God, Erling took great pride in his daughters. He always was interested in what they were doing and was willing to help whenever he could. He also loved and enjoyed his grandchildren and in the later years his great grandchildren. I have seen him beam with pride at having two sets of twins as part of his great grandchildren.

When I think back on the time that I spent with Erling I remember a person who was gentle and kind. I never heard him say a bad word about anyone. He would always avoid a fight and take the peaceful road, even if it was at his own loss. I'm sure that in his life he had the opportunity and could have chosen to be mean or spiteful, but that simply was not his way. Indeed he chose a better way.

A funeral service was held on May 20 at the Estevan, Church of Christ, conducted by Tim Pippus, assisted by Erling's nephews, Glen Knutson, Edward Knutson and Russell Knutson. – From material provided by Russell Knutson



PROGRAM UPDATE

Our most recent contact with the CRTC gave us the direction that the speaker/host on the program would have to be Canadian to meet the Canadian content/production requirements. The plan is to continue the program with Max as the speaker/host. Hopefully, the program will be back on Vision at 8:30 AM (Eastern Time) Friday mornings, beginning in February. The continued support of the program costs and the efforts of those who have been so faithful in doing follow up teaching are necessary to continue the outreach of Key To The Kingdom in Canada.

In the filming (12 programs) that is ready to be shown the approach is as a Bible study rather than a preaching service. Your comments on this change and any other questions or comments will be 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@calgarycocf.com

CAMROSE: 4901-42 St. T4V 1A2 Sun. 10:30 am. Thurs. 7:00 pm 780-672-1220 (off); Elders: Bob Watts, 780-672-3671; and Dennis Lindstrand, 780-672-4978.

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; <davenportcoc@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://allann.dyndns.org/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 Hileych 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@sscoc.bc.ca

PROVINCE OF MANITOBA

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

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

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, R0M 1J0; Wilf Rogers (204) 722-2293 or Lloyd Jacobs, (204) 722-2278, elders; Ken Starnes, sec. (204) 722-2085.

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:15 Bible School, Wed. 7; Office: (204) 475-6462 Fax: (413) 677-6165 web site: http://www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261- 9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca Chad Cellaire, 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 Convoy 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, neillisaprokop@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 Azoparde, 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, L9V 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

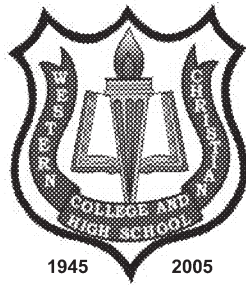
GUELPH: The Evergreen Senior Center, 683 Woolwich St.; Sun. 10:30, 11; Wed. 7:30 (phone for location); c/o 25 Keys Crescent, N1G 5J7; David Azoparde, sec. (519) 821-9179.

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

HAMILTON: 321 East 27th Street (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.



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 60th 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

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

Human Resources Committee
Western Christian Board of Directors
4400 - 4th 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

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