

# Gospel Herald

*For the promotion of*  
**NEW TESTAMENT CHRISTIANITY**

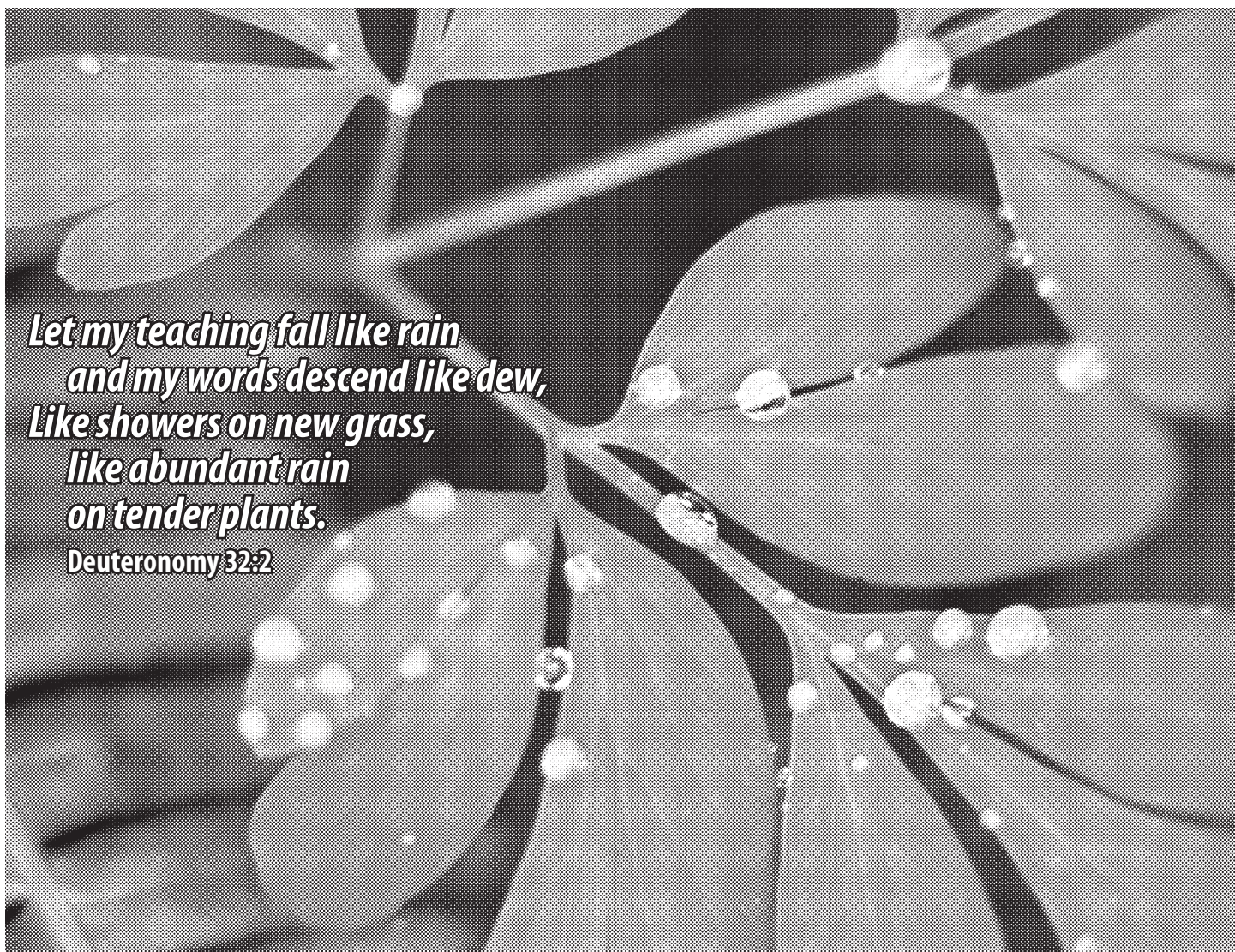
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BEAMSVILLE, ONTARIO

April 2005



*Let my teaching fall like rain  
and my words descend like dew,  
Like showers on new grass,  
like abundant rain  
on tender plants.*

**Deuteronomy 32:2**

Practicing what you preach is often suggested as the proper way to live your life. For a person to give instruction on living a healthy lifestyle, while not living one himself, makes the instruction a little less credible. If this is true, in this case, it is especially true in the Christian life. (See editorial on page 4)

# Baptism in the Stone-Campbell Restoration Movement

## (3) What Must One Know for His Baptism to Be Valid?

*Edwin Broadus*

Our last article traced how immersion for the remission of sins became, at a very early date, a distinguishing mark of churches in the Restoration Movement. After about two decades of serious study and some controversy, this understanding of biblical teaching was accepted by nearly everyone within the movement, and it has aroused little internal controversy since then. But intense debate has flared up at times over what one needs to know when he is baptized. Or, to word it another way, must a person knowingly and intentionally be immersed for the forgiveness of sins for baptism to be valid? Even now this question is not entirely settled. This article is not intended (or able) to settle it but to examine, for whatever help this can give us, how the question was wrestled with in the past.

Barton W. Stone was immersed in 1807 and Alexander Campbell in 1812. At the time of their baptism, neither of these men understood that baptism is for the forgiveness of sins, and this fact influenced their own views on the question before us. Stone said in 1829 about baptism for the remission of sins, "I both contend for it in theory and practice it, from a firm conviction of truth," but he added, "I am not yet prepared to reject from fellowship all not immersed for remission of sins... Should I reject all not immersed for remission of sins, I should reject the greater part, even of the reforming Baptists; for very few of them were baptized for remission of sins. I should myself be rejected, for when I was immersed it was not with this understanding."

In 1832 Alexander Campbell recalled his own baptism: "I was immersed by a Regular Baptist, but not in a Regular Baptist way. I stipulated with Matthew Luce that I should be immersed on the profession of the one fact, or proposition, that Jesus was the Messiah, the Son of God... on the profession alone I was immersed; nor have I ever immersed any person but upon the same profession which I made myself." He did not understand then that baptism is for the forgiveness of sins, for he said elsewhere that

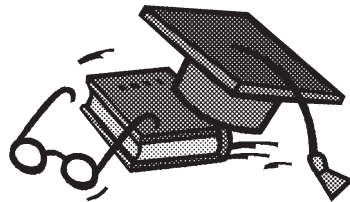
he did not learn this truth until he was preparing for his debate with William L. Maccalla in 1823.

While it is evident from what Stone wrote in 1829 there was already controversy over whether a person's immersion must be for the remission of sins, the debate became intense from 1835 to 1838 through the insistence of John Thomas in Virginia. Thomas was an English medical doctor who immigrated to America in 1832 at age 27. He was immersed that fall by Walter Scott, who strongly emphasized that baptism is for the remission of sins. Within about a year and one half of his baptism he had moved to Richmond, Virginia where he married, entered medical practice, began a religious journal, and preached for the local church. In the fall of 1834 he wrote in his paper that baptism is scriptural only if one knows it is for the remission of sins. He continued pushing rebaptism in his journal, with particular concern about the thousands of Baptists, including many prominent preachers, who had come into the Restoration Movement without being reimmersed.

When Thomas continued to press his views, Campbell responded, gently at first, but more forcibly as the controversy continued. He contended that reimmersion is never called for unless there is "a consciousness on the part of the individual that his first baptism was destitute of faith in Christ." He called reimmersion "an inference drawn from our own conclusions," since there is no command or example in the New Testament to rebaptize anyone who was previously immersed with faith in Jesus Christ as God's Messiah. Thomas, on the other hand, believed Acts 19:1-6 supported his view: "Our argument is this, that the premises upon which an immersion is predicated characterizes the immersion, and that if these premises do not harmonize with those laid down in the Scriptures of truth, the immersion is not Christian immersion or baptism. The twelve disciples of John were re-immersed for this very cause..."

Others also joined the debate. The elders of the Baltimore church told Thomas: "If you would re-baptize every one who knows less of the 'one faith, one Lord, and one baptism' than you now do, it might so happen (for who is perfect in knowledge) that some years hence, some disciples may excel your present knowledge, and call upon you to submit a second time to immersion, and in this way, we would, instead of one baptism, have everyone who is diligent in acquiring knowledge, immersed every year." Stone was writing less by this time and apparently did not enter the debate, but he had struck his usual conciliatory tone earlier, in 1832: "O brethren, these are subjects concerning which many of us differ, but for this difference we ought not to separate from communion, and Christian fellowship. All believe that immersion is baptism - why should they who submit to the one baptism contend and separate because they do not view every design of it alike?"

The controversy ended, not because of agreement on rebaptism, but because of Thomas' speculative views on other subjects,



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and when opposition from Campbell and others intensified, Thomas left the movement and founded the Christadelphians. The controversy was laid to rest for about fifty years, until a new generation arose. In 1884 a colorful Texas preacher, Austin McGary, began publishing the Firm Foundation expressly to oppose acceptance of those who had not been immersed for the forgiveness of sins. McGary had been baptized less than three years before, but he soon realized that many Texas churches were accepting people whose baptism had not been for the remission of sins. McGary not only believed a person must intentionally be baptized for this reason, but he also argued that baptism must be preceded by a confession of faith in Jesus. (Many can recall sermons in bygone years when sinners were urged to "believe, repent, confess, and be baptized.")

David Lipscomb, the most prominent leader in southern churches at the time, took issue with McGary. He had stated his position years before the controversy began, and he held to this view. He had said in 1869: "The first prime design of baptism is to honor God by submitting to his appointments. The remission of sins is one of the fruits that flow from a submission to God in baptism. There are many other fruits. We have never found where it was required that a man should understand all the fruits flowing from an act of obedience in order to render it valid. If so, we fear we have never obeyed acceptably a single command. A man who believes in Christ, repents of his sins, and is baptized in order to honor God, by obeying his commands, we would certainly say was baptized with a valid, acceptable baptism, even though he did not know at what point of his obedience God would bestow his blessing." Lipscomb was influenced by the circumstances of his own baptism: "I was baptized quite young by Brother Fanning. He asked me why I wished to be baptized. I responded 'to obey God.' He explained it was to bring me into a condition that God would forgive me and accept me as a child of God. I responded, 'I wish to be baptized to obey God.' I have studied the question for forty years, and I do not yet know how to improve the answer I made."

Lipscomb saw baptism as "a declaration of our faith in God through Jesus Christ and of a willingness to give our-

selves up to him as our guide and ruler. When a person has faith that leads to this submission to God, that submission is acceptable, no matter how much or how little else he may know of the will of God." He also objected to "rebaptizing people because they learn this or that about baptism. This is putting the virtue of the saving in our knowledge, not in our submission to God." He also felt that requiring a person to believe baptism is for the forgiveness of sins is adding to scripture, since scripture requires only that one believe in Jesus to be baptized.

To a significant extent McGary's view prevailed in Churches of Christ, for during much of the 20th century preachers generally taught that valid baptism requires an understanding that it is for the forgiveness of sins. But part of Lipscomb's view also prevailed in many quarters, for he believed that each believer must decide

for himself whether his immersion was valid. Substantial numbers of churches and congregations today are content to set forth what the Bible teaches about baptism and then let the individual make his decision, although there are others who will not accept a person into membership whose baptism was not expressly for the forgiveness of sins.

This question about baptism takes on special significance, because it involves the borders of the kingdom and whom we should or should not accept as fellow Christians. Our final article will deal historically with controversies about baptism and fellowship. It is in this regard that the question discussed in this article takes on crucial meaning, if our aim is to leave the borders of the kingdom where God has drawn them and not where we put them.

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## Preaching and Practicing

Wayne Turner



We've all heard the story about the preacher who began to work with a new congregation and preached exactly the same sermon every week. After several weeks, someone finally asked why he preached the same sermon over and over. "Simple," replied the preacher. "When you get that one right in your lives, I'll move on to the next one."

According to Ronald J. Sider, that may be more true than we might want to admit. "Why don't Christians live what they preach?" he asks. "By their daily activity, most 'Christians' regularly commit treason. With their mouths they claim that Jesus is Lord, but by their actions they demonstrate allegiance to money, sex, and self-fulfillment."

Sider makes this charge against American evangelicals in his book, *The Scandal of the Evangelical Conscience* published by Baker Books (also excerpted as an article on the Christianity Today website). Sider supports this with data collected by the Gallup and Barna polling organizations. He quotes Michael Horton who said, "Gallup and Barna hand us survey after survey demonstrating that evangelical Christians are as likely to embrace lifestyles every bit as hedonistic, materialistic, self-centered, and sexually immoral as the world in general." Sider notes George Barna's assessment, "Every day, the church is becoming more like the world it allegedly seeks to change." He hopes his book will help "renew evangelical resolve to live what we preach." According to the data, there is a long, long way to go.

To show the extent of the problem, Sider cites four representative areas. **1.** He notes that according to Barna, the divorce rate among evangelicals is the same as for the overall population. **2.** As incomes have risen among evangelicals, giving has declined as they have chosen "to spend more and more on themselves and give a smaller and smaller percentage to the church, dropping to about 2.6% of their income" while concern for the poor is almost unseen. (He suggests that if all American "Christians" gave one tenth of their income, the over \$140 billion this would generate would provide sufficient funds to provide food, education and health care, as well as evangelizing, the rest of the world.) **3.** One in four "born again" have cohabited with someone to whom they were not married. Researches from Columbia and Yale found that of 12,000 teenagers who signed a pledge to wait until marriage before they had sex, only 12% kept that promise. Further, he mentions that there is no difference in the use of pornography between those who claim to be Christians and those who don't. **4.** He points out that people from conservative religious backgrounds are more likely to show racist attitudes, like objecting to having black neighbors. As a summation of the overall scandal, he states that "born-again Christians spend seven times more hours per week in front of their televisions than they spend in Bible reading, prayer and worship." And then states, based on the criteria in Barna's *Think Like Jesus* (Integrity Publishers), "only 9 percent of born-again adults and 2 percent of born-again teenagers have a biblical worldview." It is only a small minority of those who claim to believe the Bible is God's inspired word who, in Barna's words, actually "rely on the Bible as their moral compass and believe that moral truth is absolute."

Our first reaction to this might be that Sider and Barna are talking about evangelicals in the United States. We don't see ourselves on either count. We live in a different culture and country, and we are

"non-denominational, New Testament Christians." Perhaps we should hear a wake up call here. Canada is more secular than the U.S. The temptation to reject a Biblical worldview is greater here. Further, by their definition, they are talking about people who accept the Bible as God's word, and who have "made a personal commitment to Jesus Christ that is still important in their life today."

Let's bring it even closer to home. Reuel Lemmons, long time preacher and editor of the *Firm Foundation* once observed that in the average congregation, only ten percent of the members were truly active. A higher level of involvement made for a really alive congregation. Below ten percent, a church was pretty dead. Granted, such an observation is more anecdotal than researched. However, it highlights an important reality. Many church members do not seem to believe they need to be involved in the work of the church, that they have a God-given ministry to fulfill. Even fewer seem to believe they have any responsibility to share the gospel with the lost. How can we explain this? Barna would say that this goes back to whether our worldview is Biblical or not. Is the Bible really the compass and guide for our lives? Do we accept the Biblical concepts that the church is the undenominated body of Christ and each member has an active function or role as a minister/priest of God? Is Jesus the only way to the Father and eternal life? Is hell real? Is baptism essential? Is the Bible the complete and final authority for the church, revealing for us what God wants us to follow (and therefore the silences need to be respected as well)? How many times do we hear a public comment, either in a class or even a sermon, which diminishes or rejects Biblical teaching?

The scandal, according to Sider, is when those who claim to know and teach the truth do not live it. "This scandalous behavior mocks Christ, undermines evangelism, and destroys Christian credibility." One might even wonder if the declining influence of Christianity in our world today is not as much the result of changes in the culture around, as it is the increasing influence of culture in the church. As people of restoration who are committed to scripture, we need to look, not only at the Word, but also at how we are living it. Our credibility depends on practicing what we preach, not only in our doctrines but also in our lives. We need to remember the aphorism, "I'd rather see a sermon than hear it."

### GOSPEL HERALD

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## Key To The Kingdom – Canada

The Key To The Kingdom television program began under the oversight of the Whitney Ave. congregation in Sacramento, California and was broadcast over a free access station there. The program has grown from that humble beginning to become a program that is seen on nearly every continent.

On January 1, 1995, the 16th & Pile congregation in Clovis, NM, assumed Michael Tackett's support in this work. In mid 1995 they also took over the production and distribution of the program tapes. In the first four years of broadcasting Key generated nearly 20,000 students for World Bible School; mailed over 8,000 audio tapes; sent thousands of tracts and referred hundreds of individuals to Churches of Christ across the United States.

Key came to the Vision Network in Canada in 1996. It was on for nearly a year before coming to the attention of the leadership at Strathmore. As a result of some phone calls and discussion, Michael Tackett and Don McCasland, an elder at Clovis, came to Toronto to seek the help of the Strathmore congregation in making Key a force for teaching the Good News in Canada.

In November of 1997 the 800# was set up so people calling from Canada would reach someone at Strathmore rather than in Clovis. With the support and follow-up help of brethren across Canada, Key To The Kingdom has been a useful outreach tool of evangelism, opening many doors for study. Hundreds of people have requested the WBS course offered and many have become Christians as a result. Across Canada many have heard about the Church of Christ and are presently meeting with and studying with Christians from these congregations.

Late in 2004 several things

happened which very quickly changed the future of the Key To The Kingdom program. Michael Tackett, desiring to be at home more with his young family, resigned as the speaker on Key. The Clovis elders selected Bret McCasland to become the new speaker.

Then the Canadian Radio & Television Commission (CRTC) changed the requirements for Canadian content causing Vision to decide to cancel 6 programs, including Key. The Clovis elders decided to produce Key in Canada. They asked me to share the speaking duties with Bret McCasland, the new speaker, who replaced Michael after his resignation in November. In December, 24 programs, 12 by Bret and 12 by myself, were filmed. However, we found that because Bret is not a Canadian, a requirement for Canadian content rules, the programs filmed by him could not be used, neither could any of Michael's previously taped ones after January 1, 2005. Therefore, the Clovis elders asked the Strathmore elders to oversee the production of the program in Canada with me as the speaker. As a result of these events, Key To The Kingdom – Canada was born.

I filmed two "introductory" programs, explaining that Key was now a Canadian

production and these along with edited versions of the 12 done in December, were produced at a professional studio in Toronto at a cost of about \$7,000.00. After much prayer and thought, the decision has been made to purchase the equipment necessary and produce the program at Strathmore. (The cost of the equipment will be about equal to the cost of one year of studio production.) Since several in the congregation have expertise with computers and graphics and are excited about the possibilities, and since the company providing the equipment will also train our people in editing, etc., we believe this is the path to go in production. and are excited about the possibilities this will provide for the ministry of Key in Canada.

In addition to producing the program, plans for using the equipment include producing tapes and DVDs for use by brethren over local community channels where this is possible. Also, we plan to produce some videos for use by people who are in remote areas. Many who take the Bible courses live in areas where we have no congregations close by to do follow up teaching. This is a situation that has been of concern for several years and one that Michael and I talked about several times. Having our own production equipment along with members of the congregation who are willing to do the work will make it possible to provide for continuing "teaching them to observe all things..."

While the cost for time on Vision is reduced from \$1,176.50 per week to \$890.00 per week, we will now also have to cover the costs of production.

Therefore, we look to individuals and congregations in the brotherhood to help with the financial requirements. Also, we continue to count on brethren in areas where people are taking the courses to do follow up of the contacts made. Please pray for, and support Key To The Kingdom – Canada as you can. Any comments, questions, support can be directed to: Elders, Strathmore Blvd. Church of Christ, 346 Strathmore Blvd., Toronto, ON, M4C 1N3. Phone: 416-461-7406; Fax: 416-424-1850 or e-mail at: maxc@strathmorecofc.ca.

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## “Forgive as the Lord Forgave” No. 4 (Forgive, Comfort, and Love)

In our last study we found that when an offence occurs there are prescribed procedures that the offended is to initiate for the stated purpose of winning the offending brother. It was noted that, because of human weakness, this process might well need to be repeated an unlimited number of times. If the offender repeats, the offended is to be prepared to forgive again and again “as God has forgiven us”.

The instructions given in Matthew chapter 18 are in accord with Galatians 6:1, “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.”

The stated purpose is to “restore him”. This is to be done by those that are “spiritual”. Could it be that frequent failures

in such situations are the result of the shortage of such persons? The brother is to be approached “gently” rather than in an arrogant, demanding, self righteous, judgemental attitude. In fact the attitude is to be that of understanding brought about by the practise of the “Golden Rule” (Mt.7:12). The “spiritual” brother realizes that he also could be tempted, “caught in a sin”. He therefore approaches the offender as he would wish to be approached.

The word “restore” as used here by Paul was used of the mending of torn nets or the setting of broken bones. Thus we are to work towards the restoration of full usefulness.

This is not always successful. If the offender refuses to “listen” he is to be excluded from the fellowship, treated as a “pagan or a tax collector”. Since the people of Christ are to imitate him in love and forgiveness, this “goes against the grain”. It is a drastic action done with sadness and regret. As Christians, our desire is to include rather than exclude. Even then, there should be positive encouragement towards repentance and full restoration.

Unfortunately, the type of action, now commonly called “church discipline” or “disfellowshipping” is sometimes abused. Wrongly motivated, it represents a, sometimes not so subtle, tactic to “get rid of” some brother who seems not to “fit in”. In the extreme, it may be carried out even when the offender has requested to be forgiven. Thus motivated, such an action smacks of the tactics of the Pharisees and chief priests in their efforts to get rid of Jesus. Such is diametrically opposite to the loving fellowship and sacrificial helpfulness pictured as characteristic of the Lord’s spiritual family.

Is it possible that church leadership in our enlightened time, concerned about a member whose attitude does not please them, might be waiting and watching for a “legitimate” way of excluding rather than prayerfully seeking a loving effective way of including?

As a point of interest we note a rather interesting method of excluding practiced by a religious group almost 200 years ago.

Joseph Ash records, “When the bad cases for discipline accumulated, they would disband the church, form a new church and then receive into the new church the good ones, leaving the bad out.” (Reminiscences, Joseph Ash, p. 19).

It is recognized that there are a number of possible reasons for the exclusion of an offending person. It might be to protect other Christians from harmful influences (the leaven of immorality or false doctrine), to enable the church to glorify God in the eyes of the world or to cause others to “shape up” (I Tim.5:20). However, a careful study of the New Testament teachings on the subject clearly shows that a main purpose is the salvation of the individual offender. The immoral brother at Corinth was to be handed “over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord” (I Cor.5:4,5). Hymenaeus and Alexander were “handed over to Satan to be taught not to blaspheme” (I Tim.1:19,20). The disorderly among the Thessalonians were to be disfellowshipped that they “may feel ashamed” (II Thess.3:14). These cases all seem to point toward changes resulting in restoration.

We quote, “If this purpose is not kept in view, it is only too likely that discipline will descend to the level of revenge or a ‘putting down’ offenders. The purpose of discipline in the life of the offender is restoration.” (Life in His Body, Gary Inrig, p.145).

On this subject, Albert Barnes, in his commentary on I Corinthians, page 93, wrote, “It is not revenge, hatred, malice or mere exercise of power that is to lead to it: it is the good of the individual that is to be pursued and sought: while the church endeavours to remain pure, its aim and object should be mainly to correct and reform the offender, that his spirit may be saved. When discipline is undertaken from any other motive than this; when it is pursued from private pique, or rivalry, or ambition, or the love of power; when it seeks to overthrow the influence or standing of another, it is wrong. The salvation of the offender and the glory of God should prompt to all the measures which should be taken in the case.”

W. E. Vine on page 91 in The Church and the Churches, wrote, “Godly discipline ever has restoration in view... that complete restoration may be established.”

*continued on page 16*

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## Set an Example for the Believers

### 3. What Does Your Life Say About You?

If our words tell of the condition of our heart (March GH Youth Page) then the life we choose to live must tell a lot about who we are and what type of example we have chosen to be. The entire Bible is our guide for life, however, time and space permit us only a brief discussion of a few essential principles in living a life of example for others. Paul in writing to the church at Colosse said, *"Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity"* (Colossians 3:12-14).

First the motive is supplied in living for Christ. We are God's chosen people, we didn't choose God, He chose us, long before we were even born. God chose to love us and provide a way that even though we sin we can, through His grace be forgiven. God has made us holy by forgiving our sins through the blood of His one and only Son, Jesus Christ. All this reminds us that we are dearly loved people.

Paul encourages his readers to clothe themselves with these virtues. This is not just an initial act where we take on these virtues, but a process that will continue throughout the rest of our lives. We continue to clothe ourselves with these virtues throughout the remainder of our lives as we grow and mature.

We are to clothe ourselves with **compassion**: In a very real way Christianity brought compassion into the world. Christianity came into a world where the handicapped, sick, and aged were often not cared for. Even their families would view

them as unproductive burdens and simply leave them beside the road to fend for themselves. Christ illustrated compassion throughout his entire life, and his followers did the same, changing their world dramatically. Compassion isn't simply feeling for those less fortunate than ourselves; compassion is taking action that will serve to help those who in our day have been left by the road. How does compassion show in your life?

Clothe yourselves with **kindness**: Kindness describes an individual who sees his neighbours' good as a higher priority than his own good. Kindness isn't offered because we believe those who are to receive our kindness are worthy of it. Kindness is offered because we see those in need of our kindness. We are motivated both by the need we see and

God's kindness to us. How is kindness seen in your life? It is often the small acts of kindness that have the greatest impact.

Clothe yourselves with **humility**: Humility is putting others ahead of ourselves. "Honour one another above yourselves." (Romans 12:10) Humility is a maturing process. When we are young children we believe that we are the centre of the universe, or at least the centre of our universe. We believe that what we need and want should always be considered before what anyone else wants and needs. As we grow and mature, we go through the painful process of realizing that we aren't the centre of the universe, not even the centre of our small universe. We learn the ability of putting the needs and wants of others before our own. We don't do this because we believe that everyone else is more worthy than we are. We are simply following Christ's example of humility. How is humility seen in your life?

Clothe yourselves with **gentleness**: It is unfortunate that the gentle person is often portrayed as one who is weak and will not stand up for himself. Gentleness is not weakness but our strength brought under control. Gentleness is our giving up our right to be angry when we have seen our rights violated by another. How is gentleness seen in your life?

Clothe yourselves with **patience**: In patience we willingly endure the frustrations brought on by our relationships with others so as to maintain our relationships. We are to **bear with each other**; we are to bear with the aggravations, inadequacies, and eccentricities of others so that we might maintain a relationship with them. No, it is not all one sided, because we ourselves are not perfect, we know that there are those that bear with our aggravations, inadequacies and eccentricities so as to maintain a relationship with us. None of us is perfect and relationships do not exist without a lot of bearing with each other. Is patience seen in your life? Are you known by those around you as one who patiently bears with the failings of others? If not, what are you doing about it?

*continued on page 9*

### Great Lakes Christian College Youth Rally April 22 to 24, 2005



JUST LIKE JESUS

#### Just Like Jesus- A Life of Humility

**Guest Speaker**  
Nathan Pickard

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# A Disciple Dreams

Richard Kruse

Once there was a king who decided to inspect his servants' accounts. He had just begun to do so when a servant was brought in who owed him millions of silver coins. The servant did not have enough to pay his debt, so the king ordered him to be sold as a slave, with his wife and his children and all that he had, in order to pay the debt. The servant fell on his knees before the king. "Be patient with me," he begged, "and I will pay you everything!" The king felt sorry for him, so he forgave him the debt and let him go.

Then the servant met one of his fellow servants who owed him a few coins. He grabbed him and started choking him. "Pay back what you owe me!" he demanded. His fellow servant fell down and begged him, "Be patient with me, and I will pay you back!" But he refused and had the man thrown into jail until the debt was paid.

When the other servants saw what had happened, they were very upset and went to the king and told him everything. So the king called the servant in. "You worthless servant!" he said. "I forgave you the whole amount you owed me, just because you asked me to. You should have had mercy on your fellow servant, just as I had mercy on you."

The king was very angry, and he sent the servant to jail to be punished until he should pay back the whole amount (Based on Matthew 18:23-34).

That night, after reading the story, a disciple of Jesus the Messiah had a dream. In the dream he learned about forgiveness.

In the disciple's dream he heard a voice saying, "You must forgive Ibrahim!" The command awakened unpleasant memories and emotions. Two years earlier the disciple loaned all of his savings - a month's salary - to Ibrahim. Ibrahim promised to repay the loan within three months. Six months later Ibrahim and his family moved to another country, his debt unpaid.

Forgiving Ibrahim would be very difficult because the disciple was angry. It was easier to seek revenge. Anger, makes it difficult for people to be reasonable and to think clearly. In his anger the disciple forgot that Ibrahim was human just like him, that he himself

often needed to be forgiven by others.

The disciple answered the voice: "Ibrahim owes me the money. He has a good job and should be able to pay his debt!"

"He has his duty to repay," the voice answered. "You are not excusing him. You know he was wrong. But, your duty is to forgive him."

The disciple replied, "That is my money and I could make good use of it."

"Whose money?" the voice asked. "God made it possible for you to receive an education and training. God blessed you with a job and income. You and your money really belong to God."

"Well", the disciple said. "I would forgive him if he repaid the money". To which the voice replied, "Then there would be no need to forgive. If you wait for someone to repent before you forgive, you are

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## ***When you do not forgive, you cannot grow spiritually...***

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surrendering your future to the person who wronged you. To forgive releases him from his duty to you. However, he would still have his duty to God, which is to pay his debts. If he has any honour, he will repay. In the Day of Judgment he will answer to God."

"Yes, but if he repents before that Day, God will forgive him even though I have not been repaid! That doesn't seem just to me."

"Are you jealous that God might forgive him? You desire justice and not mercy to be shown to Ibrahim! Think about your past. What about all of the times you were not honest? You took things that did not belong to you. Even though you have repented you could never repay those people because you do not remember their names. You could not find where they live if they are still alive. Do you want God to show you mercy or justice in the Day of Judgment?"

"Your bitterness and resentment have made you a captive to sin (Acts 8:23). These attitudes are keeping you from experiencing many spiritual blessings. As a disciple, your desire is to live in a way which will please God and bring honour to him. Following the example of Jesus, the Messiah, brings honour to God. The

Messiah told his disciples to ask God to forgive them as they forgave others" (Matthew 6:12-15; Mark 11:25).

"When you do not forgive, you cannot grow spiritually and live more like Jesus, your Lord, and example. To refuse to forgive is sin; God calls you to be holy. To refuse to forgive is unloving; God is love and his disciples must love. When it is hard to forgive, you must truly want to forgive before you can forgive."

The voice concluded, "By forgiving you can grow spiritually and fulfill God's plan for your life. It is in your best interest to trust God, forgive others, and let God be their judge and your defender. The human will is powerful. Being unwilling to forgive is the main reason people do not forgive. Yet, your will can be changed by the power of God working in your heart."

God speaking through the prophet Ezekiel says, "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws" (Ezekiel 36:26-27).

The disciple began to realize that by not forgiving he had become self-righteous. He had been hurting himself by not forgiving. When bad emotions controlled his thoughts, he knew that to completely forgive could be very difficult.

Finally the disciple surrendered. He confessed to God his pride and hatred, asking for forgiveness. Then he said, "I forgive Ibrahim." When he awoke he felt a heavy burden had been lifted from his shoulder. When the disciple forgave, he was released from anger's power.

The disciple discovered the decision to forgive was the important first step. Forgiveness is a journey; the deeper the wound, the longer the journey. He knew that to completely forgive was too difficult to do by himself. He asked God to help. The disciple had to learn to control his emotions, and with God's help he could.

The disciple remembered that God had given Jesus the strength to forgive: **a)** the trusted friend who turned against him for money, **b)** the very close friend who denied knowing him to protect himself, **c)** the religious leaders who sought to have him killed because they were jealous, **d)** the politician who condemned him to death



simply for his political gains, **e**) the judge who knew he was innocent yet permitted him to be executed, **f**) the guards who would beat and mock him, **g**) the soldiers who would torture him to death, **h**) the people who laughed at him as he suffered unbearable pain (Matthew 26:14-16; 69-75; 27:12,18,24,27-31,35,40-44; Luke 23:34).

The disciple knew that one way to forgive was to pray for the person. That was not easy. Yet, he knew that he could not wait for forgiveness to happen naturally. One cannot truly pray for another and at the same time hold a grievance. "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful" (Colossians 3:13-15).

Soon the disciple could pray: "Let Ibrahim have peace, love, understanding,

and a desire to bring honour to you. Let him have what I desire for myself." Some time later the disciple knew that he had finally forgiven Ibrahim.

Forgiveness happens in three steps: **a**) We remember the person is weak and human like us. **b**) We surrender to God our right to get even. **c**) We wish that person well.

The disciple learned that to forgive others is like setting a prisoner free and then feeling that he was really the one set free! To refuse to forgive others imprisons us. What Ibrahim had done was wrong. But, for the disciple to refuse to release Ibrahim, the disciple would continue to hold himself in bondage. Freeing Ibrahim, the disciple freed himself from his painful memories. Other people hinder your spiritual life when you fail to forgive them. When disciples love their enemies and pray for those who persecute them, the Spirit of God can bear fruit in their lives.

Toronto, ON

*Christian Youth... continued from page 7*

We are to **forgive**. We are to forgive whatever grievances we have against one another. There is no mention here of waiting for someone to come crawling on their hands and knees and begging for forgiveness. In fact there is no mention here of them even having to ask for forgiveness. We are simply to forgive whatever grievances we might have against another. We are to forgive as the Lord has forgiven us. We make forgiveness more difficult when we set conditions on our forgiveness that Jesus never set for us. We must remove these conditions and simply forgive as Jesus has forgiven us. We must continue to focus on how we have been forgiven and how much we have been forgiven; this will make us more generous with our own forgiveness. Are you known as one who nurses grudges or one who freely forgives?

Love will bind all of these virtues together in perfect unity. Next month we will consider how we can set an example in love.

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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

**Moncton:** Alan Peters is now in charge of Wednesday night Bible study. Throughout December and January all the men in the congregation took turns giving sermons. The ladies held a luncheon on January 6. The February ladies' lesson was to be given by Charline Maillet and new prayer sisters were to be selected. On January 30 the guest speaker was Roger Leger from Prince Edward Island. On February 2 sister Carole Urquhart repented and is now part of the congregation again. February 26 was Bible reading night in various homes with readings from James, I and II Peter. A special collection and fellowship meal was planned for March 13.

### ONTARIO

**Beamsville:** On February 13 Don Smith introduced a new series: "We Can Trust Our Future to God." On March 6 the congregation took up a special collection to help with the Ice Lake building fund. The GLCC Youth Rally (teens 7-12), "Just Like Jesus: A Life of Humility" is scheduled for April 22-24. From May 13-15, the congregation plans a seminar: "Unlimited Church Growth: The New Testament Pattern for Church Organization and Growth," with Michael Mazzalongo as guest speaker.

**Bramalea:** The Bible Bowl on the gospel

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of John was held March 5 with eight teams participating. Winning teams were: 1st place (adults) - Walkerton "Living Water;" 2nd place (adults) - "Bramalea Believers;" 1st place (seniors) - Strathmore girls; 1st place (juniors) - "Waterloo Novices;" and 2nd place (juniors) - "Waterloo Ancients." A ladies' "Welcome to Canada" brunch was held March 12 in honour of Arlene Williams, new wife of Donald Williams. An International Church of Christ/Church of Christ dialogue meeting was planned for March 21 at the Ramada Inn in Milton, Ontario.

**Ice Lake:** The congregation's new building was scheduled to be completed in early March. The Ice Lake brethren themselves donated \$189,000. As of February 13, there was still a shortfall of \$40,000 to complete the project.

**Brantford:** A men's dinner and devotional was scheduled for Sunday, March 13. Young people were invited to the church building for fellowship and fun at a youth night Friday, February 11.

**Grimshby:** Jas Mogford was baptized into Christ on February 9 at the Beamsville Church of Christ. Ladies' Bible class is studying the book: "Women of Integrity" on Thursday evenings. Bible Bowl on the gospel of Mark was scheduled for May 1.

**Guelph:** Phillip and Karen Brown recently moved to Guelph where Phillip will be preaching full time for the congregation. He is a student at the Bible college.

**Hamilton (Fennell Avenue):** A seminar on "Strengthening Home and Marriage," with Walter Hart as guest speaker, was scheduled for March 4, 5, and 6.

**Meaford:** Signatures were forwarded to petition the federal government to retain the current definition of marriage in the constitution. The first preacher exchange took place on February 13 with Don MacMullin from Collingwood at Meaford and Randy Mowatt in Owen Sound. The congregation is collecting clothing to be sent to Lansdowne House where Brian and Bonnie Lee Cox are, as well as health and personal hygiene items for Doug and Joyce Franklin and David and Barbara Ellis to take to Cuba. The Meaford bulletin is now available via email at [mirwin@bmts.com](mailto:mirwin@bmts.com) for anyone who is interested in receiving it in that manner.

**Newmarket:** The congregation rejoiced in the baptism of Michelle Kent and Jillian Russell on February 27. Fifteen students from Abilene Christian University arrived on March 5 for a week of mission work with the congregation in the Newmarket area and Toronto. Mission theme for March and April was concentrating on building up the food pantry to help those in need.

**Toronto (Strathmore Blvd.):** Many of the young adult couples gathered with the elders and wives, and Max and Cleidith recently for a meal and a discussion. Questions were asked by the couples regarding marriage and

family life and an enjoyable and profitable evening was enjoyed by all. A website has been developed regarding the Haiti work that Jean Volcy, an elder at Strathmore, started a few years ago. The address is [www.haitimission.tk](http://www.haitimission.tk). Key To The Kingdom is back on the Vision Network each Friday morning at 8:30 AM, Eastern time. Plans are underway to obtain the equipment needed to produce the programme at the Strathmore building. This will give greater flexibility in production and, in the long run, save money as well. The support of other congregations and individuals is needed to help meet the expenses and to do the follow-up work in this outreach effort.

**Waterloo:** Nine young people and three chaperones from the congregation attended the Sundridge Youth Rally February 4-6. The spiritual and recreational activities made for a great weekend with other Christian young people. Two junior teams, representing Waterloo at the Bible Bowl on March 5, won first and second places in their division. Three special collections are planned for 2005: March 27 - collection for facilities; June 5 - collection for mission work; and October 16 - collection for the campus ministry. The congregation will assist Phillip and Karen Brown financially in their new ministry in Guelph. A one-week Great Lakes Bible College course: "The Psalms in Personal and Congregational Life," taught by Duane Stuart, was held March 7-11.

**Windsor (West Side):** Small groups continue a study on The Call of Family, looking at God's calling for Christians as parent, spouse, etc., and learning about relationships in Christian homes. The young people attended Winterfest the weekend of February 20. A new Bible class for 3-5 year olds began March 6.

### QUEBEC

**Montreal (Verdun):** The congregation has launched its new website: [www.verduncofc.org](http://www.verduncofc.org). A dozen teens and six adults recently drove to Waterloo, Ontario, to attend College Day at which Michael Mazzalongo was guest speaker. A Verdun seminar March 5-7, "In Love for Life," was planned with Michael Mazzalongo as speaker. From March 11-13, a parenting and community outreach seminar, "Active Parenting," was planned with Kevin Vance, Western Christian College president, as guest speaker. A March 25 Good Friday citywide meeting of Montreal churches of Christ was planned. "Stressbusters" seminar was planned for April 7-9 at the Jonquiere Church of Christ.

### NEW YORK

**Sardinia:** We have been working very hard for the past 30 years to be able to have a building of our own (Lord's) and things are steadily progressing that way. The congregation is growing as well! We hope to have the building up and operational this summer Lord willing!

- Glen and Edna Mueller



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

### ALBERTA

**Edmonton:** Melissa Scott, the daughter of Barry and Pam Scott, was baptized on Sunday, February 13. Barry is one of our deacons. On Sunday, February 27 Toya Bahadur was baptized. Kyle Coutu was also baptized recently. What a joy and privilege it is to serve the Lord in taking His gospel to the lost. The weather in Edmonton has been indicating that Spring is just around the corner. With that comes our Annual ASF spiritually enriching weekend. We are looking forward to having lessons and gaining insight from Steve Higginbotham and David Spiece on the subject of conquering heart diseases.

- Dave Friesen

### BRITISH COLUMBIA

**Burnaby:** Mike Parker, our Youth Minister, was part of the group from Western Canada who spent six weeks in northeast India in January and February. They visited the cities of Kolkata, Aizawl, Imphal, Lamka, Shillong and Guwahati to encourage the churches in this area through preaching and workshops. They also conducted teen and children's classes. Team members included Bob Parker, Joyce Taylor, and Melissa and Robert Orr, all from Saskatoon, SK, John McMillan from Regina, SK and Mike Parker from Burnaby, BC. Mike gave a report of their work to the congregation on March 13. Between 15 and 18 people plan to leave in rental vans on April 29 to attend the Pepperdine Lectures.

**City Church (E. Vanc.):** Sam Li, a student at UBC and a faithful participant in the Saturday night Bible class for the past two years, was baptized into Christ at the Oakridge building. While preparing for the baptism, a Bible study in the fellowship room

being conducted by Milton Diaz and other members of the Oakridge congregation heard the singing. A lady who had wanted to know about becoming a Christian was asked if she would like to see a baptism. She would, and the class came into the auditorium. As they all sang together, she asked if she could be baptized, too. Milton, following Sam's baptism by Steve Hasbrouck, baptized Christine. "Sometimes I call it raw evangelism. We start with men and women who have absolutely no idea about who God is or whether or not He exists and we teach them, often for one or two years, until they can say with faith in their hearts, 'I believe Jesus is the Son of God and that He died for my sins.' The word of God is powerful to persuade men and women to be saved from sin. Have we forgotten how powerful the Word really is?" was Steve's question. A husband and wife who opened their home for Bible studies almost from the time they arrived in Vancouver returned to China on February 28 to begin their careers. Cherry was baptized in January of 2002 and Alan was baptized in May of 2003. "They are two fine Christians who have a deep understanding of the things of God and the Bible. We are excited for the deep spirituality which they

will carry with them back to their homeland, all the while missing their love, warmth and enthusiasm," Steve noted. At their last worship service, Alan spoke these words as he served the Lord's Supper: "I have learned that you need to be dedicated to Jesus. But I also know that this means you must be dedicated to His church, you must love the church. I came to Canada to get an MBA degree, but what I really got was Jesus. I think that of all the things that Cherry and I will miss, we will miss the church, our family, more than anything else."

**Delta:** The Delta congregation was host to eight Harding graduates from March 8-10 to discuss the potential for another church planting in the Vancouver area.

**Surrey:** Through the advertising efforts of Frank McLure, the Surrey building was filled with hungry men on February 19 when all the Lower Mainland brotherhood was invited for a "Chew the Fat" breakfast. Some 30 ate their fill while they renewed old acquaintances and filled each other in on the happenings in their various congregations.

### MANITOBA

**Winnipeg:** Kyle Brown was recently baptized. 22 individuals have signed up for the Mexico Mission Trip.

### SASKATCHEWAN

**Regina (Northwest):** Danny and Jenny Swick, who had been working with the Northwest Church since March 2004, moved back to the States in December. Michael Coghlin, who had been working with the church as a half time associate minister, moved to 3/4 time. Several new members were added to the planning committee, and the church is still committed to developing an effective cell group ministry. We have an active youth group led by our minister and several college students. A number of them attended a youth rally in Bozeman/Belgrade, Montana in February. Blair Roberts and Tim Pippus were recent Sunday guest speakers. The ladies of the church held a baby shower for the local Crisis Pregnancy Centre.

- Carolyn McMillan

Western Christian College and High School is hosting a Community Garage Sale April 14 and 15 (9 am to 5 pm) and April 16 (9 am to 12 pm). Personal tables are available for \$10 a table, per day. Please contact Rebecca for more information at 545-1515 ext 222

## Great Lakes Christian College

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# MISSION NEWS

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

**Haiti:** Ten people were baptized into Christ on February 20 in the Dufailly church in Haiti. Five were young people from the school, which was started and is nurtured by Raymond and Merle Fillion. Another was a deaf-mute servant who learned how to become a Christian from looking at Bible pictures that Raymond carried to her two years ago. The pictures have been in use to teach others as well, ever since. Once a year, the mission sponsors a week of nightly meetings. On February 19 there were 116 strangers present! Native men who have come to know Christ and His church through the efforts of the Fillions over the last 11 years did all of the preaching. The 20th house around the compound was completed by March, with only 10 more to go to reach their goal of 30 for this year. The Fillions expect to be returning to Haiti in June. Raymond said, "Our greatest need is for a sponsor, and a commitment of regular contributions so we can know our expenses can be taken care of each month".

**Russia:** "The church in Samara has been active during the month of February. For our monthly youth meeting each was asked to invite another person, especially non-believers. Of the 25 in attendance, eight people were visitors. This was a great start for future involvement and the building of relationships. The entire church has been involved in handing out invitations for our weekly meetings. They contain several questions about life and seeking God. On the back we have listed the addresses and meeting times of all our activities. This helped the church start talking to people about their faith." – from a report by Mitch and Naomi Propst (NOTE: the Propsts are in the U. S. this month to get new visas for 2005-2006. They requested special prayers for the mother of one of the members of the Samara church whose feet were so severely frostbitten that she may lose them.)

**South America:** Dr. Tom Lee and his son, Chris, from Arlington, TX, were part of an ACU medical missions trip to Guatemala the first week in March. Three doctors and about 25 college students, most of whom are pre-med or pre-dental, made the trip.

## TSUNAMI UPDATES

**India:** "If you traveled to Trichandur you might find, near that city, one small-framed very humble man named Perumal. He, like most of our Indian brethren, is very much a praying man. For the past three years, since his graduation from one of the Bible institutes, he has been asking if a school of preaching could be started in his village. We have declined, since the church has grown very slowly in that area. Nevertheless, like Zacheus, Perumal is persistent. After working with our relief workers in Kanniyakarari for several weeks, Perumal explained that people were also affected near his village. When I traveled there to examine the devastation we found many families at the seashore who had not been assisted in any way. They had previously lived in grass huts which were no match for the tsunami. We quickly found a plot of ground on which to establish a relief camp. To date, Perumal has baptized 51 souls into Christ from this affected area. An Indian brother and I arrived at one newly established camp in Mootham. We constructed a building there, and began a program for rehabilitation. We have hired a teacher to train some 40 widows how to make cleaning liquids and materials which they can sell to hotels etc. Beyond that, a group will be taught in handicrafts that can be sold locally. Brother Blessin was put in charge of the program in this location and will also be preaching for a new congregation starting here. Christians have done a marvellous job of constructing the building for a cost of a little more than \$2,000. Daily the widows will be fed, not only prepared lunches, but also the milk of the Word of God. We also hope to build chicken houses behind the building so that other widows may tend flocks of chickens and gather eggs for sale daily. – (Don Iverson Report to church in Banner Elk, N.C.)

**Indonesia:** The government tells us that emergency medical needs have been met. Christians are working in the clean-up and rebuilding of houses. They are also planting new congregations. A "Needs List" is being shared with "Partners in Progress" to carry out rebuilding assistance projects in Indonesia. A total of \$55,000 was furnished to Christians to help them in their response.

**Sri Lanka:** Here, also, government assurances that emergency medical needs have been taken care of has been confirmed by other medical teams on the scene. A group of Christians found 25 families, the majority of which are widows with children, who had received no help. They have been

furnished with food, pots and pans, clothes, and lanterns. Nineteen homes are being rebuilt with \$68,000 which Partners was able to give towards this effort. In spite of governmental restrictions, Christians are also working towards establishing new congregations here. The epidemic outbreaks feared at first have been controlled through the quick response of pure water and food supplies. "I'm sure the Lord is pleased to see His children working together," wrote Bill McDonough in his report to the church in Little Rock, AR.

**Sendai Japan: 1. Paul and Mitsuyo Mawatari** planned to be in Ontario from March 22-29. Paul was scheduled to report at the March 25 "Training for Service" meeting on the Sendai work and plans for the new Christian school at Mt. Zao. After three months of reporting, and of raising funds for the Mt. Zao school and their personal support, the Mawatari were to return to Japan at the end of March. Please ask God's blessing on their efforts and assist them with funding when you can. Contact bramaleacofc@bellnet.ca if you have questions or can assist the Mawatari. **2. Sendai's second annual Young Adult (YA) camp** was held February 25-27 with the theme: "The Best Gift." Ataka-sensei, from the Omika congregation, and Kushida-sensei from the Hitachi congregation presented lessons on "Jesus Offers Hope," "Jesus Offers Power," "Jesus Offers Peace," and "Jesus Offers Himself." Forty-six individuals attended. Several non-Christians, including Yusuke, Akiko and Rie, expressed interest in learning more about Christianity. **3. York Choir Mission Trip.** Joel and Jonathan have travelled to Ibaraki several times to discuss the upcoming summer choir trip and to make arrangements for the group. **4. 2005 LST teams:** Sendai's team is to consist of six workers from York College, and Hachinohe's team is to have four workers from York. John Osborne, Joel's brother, will direct this year's FriendsCamp team in Sendai. The East Hill church in York, Nebraska, has postponed its adult mission team visit until the summer of 2006. **5. Pam Keesee,** former LST worker who had planned to move to Sendai, will not be doing so as she is engaged to be married in September. **6. Church Challenges:** Jon Straker reports that, in addition to normal run-of-the-mill challenges, the team and congregation are wrestling with co-dependence, pluralistic and syncretistic tendencies. He challenges Christians to pray this prayer with the team: "Dear God: Please help the Sendai church of Christ as one body to know a deep and

growing desire for your will. Give them the desire to seek your will, the wisdom to comprehend it, and the courage to act accordingly. And please anoint the hearts, minds, and tongues of those in leadership and teaching positions with the wisdom and strength to lead the body and teach your truth in love. In the name of Jesus, amen.” **7. New Openness in Japan.** Ben Berry reports that there appears to be a new openness in Japan after very little real church growth for over a century. A recent article from “Operation World, 21st Century Edition” suggests that recent traumatic events in Japan “have all provoked soul-searching and even a questioning of Japanese value systems.” “It was not by their sword that they won the land, nor did their arm bring them victory; it was your right hand, your arm, and the light of your face, for you loved them” Psalms 44:3. Please pray for God to open hearts and be glorified in Japan. Your prayers and financial assistance for the Sendai work are greatly appreciated. To receive information or reports, contact Bramalea Church of Christ – 905-792-2297, or bramaleacofc@bellnet.ca; Joel Osborne – joelosborne@yahoo.com; Jonathan and Michiko Straker – jstrake@yahoo.com; or the Sendai website – www.sendaimissions.com.

**SENDAI BIBLE CHALLENGE**

April 2005					
1	Friday	Deuteronomy	30-31	Acts	25
2	Saturday	Deuteronomy	32-34	Acts	26
3	Sunday	Psalms	40-42	Acts	27:1-26
4	Monday	Psalms	43-45	Acts	27:27-44
5	Tuesday	Psalms	46-48	Acts	28
6	Wednesday	Psalms	49-50	Romans	1
7	Thursday	Psalms	51-53	Romans	2
8	Friday	Psalms	54-56	Romans	3
9	Saturday	Psalms	57-59	Romans	4
10	Sunday	Psalms	60-62	Romans	5
11	Monday	Psalms	63-65	Romans	6
12	Tuesday	Psalms	66-67	Romans	7
13	Wednesday	Psalms	68-69	Romans	8:1-21
14	Thursday	Psalms	70-71	Romans	8:22-39
15	Friday	Psalms	72-73	Romans	9:1-15
16	Saturday	Psalms	74-76	Romans	9:16-33
17	Sunday	Joshua	1-3	Romans	10
18	Monday	Joshua	4-6	Romans	11:1-18
19	Tuesday	Joshua	7-9	Romans	11:19-36
20	Wednesday	Joshua	10-12	Romans	12
21	Thursday	Joshua	13-15	Romans	13
22	Friday	Joshua	16-18	Romans	14
23	Saturday	Joshua	19-21	Romans	15:1-13
24	Sunday	Joshua	22-24	Romans	15:14-33
25	Monday	Judges	1-3	Romans	16
26	Tuesday	Judges	4-6	I Corinthians	1
27	Wednesday	Judges	7-8	I Corinthians	2
28	Thursday	Judges	9-10	I Corinthians	3
29	Friday	Judges	11-12	I Corinthians	4
30	Saturday	Judges	13-15	I Corinthians	5

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

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

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

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# Imprecatory Psalms

Thayer Salisbury

**T**he problem of the “imprecatory Psalms” is fairly well known. Many Christians are bothered by some of the desires expressed in the Old Testament, especially in the book of Psalms. Several Psalms contain requests for God to punish wrongdoers. At times, the vehemence with which these requests are expressed makes the matter all the more difficult.

How can we reconcile these statements with the attitude of Jesus? How can “Father forgive them” (Lk 23:34) and “The righteous will be glad when they are avenged, when they bathe their feet in the blood of the wicked” (Ps 58:10) both be inspired scripture? How can the command “Love your enemies” (Mt 5:8), be at peace with the request “Strike all my enemies on the jaw; break the teeth of the wicked” (Ps 3:7)?

Through the years I have relied on several partial explanations of this tension.

It is quite accurate to say that there was progressive revelation going on. God did not expect the same standards of those who had not yet received the full revelation that he would later expect of others. Many things that were right under the Old Covenant are not right under the New Covenant. That is true, especially with regard to ceremonial matters, but it does not seem to fully answer the difficulty. These are not ceremonial matters, but questions of character. Since God’s character does not change (James 1:17), one would not expect such radically different behaviour to be commended in different parts of scripture.

It is also correct to say that sometimes the Bible records words, deeds, and attitudes that may not be the ideal, but only the reality. David’s adultery is recorded. The mistaken

notions of Job’s friends are recorded. Even the words of Satan are sometimes recorded. Sometimes we might have in a Psalm the actual attitude of the people of Israel, while the attitude God desired of them is expressed elsewhere. While a comparison of Psalm 137 with Jeremiah 29 might, on this basis, help us understand that difficult Psalm, this explanation does not meet every case, for surely the Psalms were given to us as a help and a guide, and we cannot be constantly second guessing them (even with the help of other scripture).

It is correct to point out that the Psalmists are calling on God to act rather than taking matters into their own hands. Justice is to be done, and while the Bible forbids us to take personal vengeance it indicates that vengeance has not ceased to be right. While it is wrong to carry out personal vengeance, it is right to leave vengeance in God’s hands (Rom 12:19) and in the hands

of his appointed representatives (Rom 13:4). Still, this is far from explaining all imprecatory Psalms.

It is also correct to call attention to the fact that an attack on God’s people is an attack on God, thus making some calls for judgment a call for God to defend his own honour rather than purely a call for personal deliverance. But this same argument would apply, much more directly, to the situation of Jesus on the cross. If he could ask mercy for those who crucified him, why did the Psalmists so rarely ask for mercy on those who attacked them?

The answer (which hit me today like that proverbial “ton of bricks”) is that Jesus was not yet on the cross in the Psalmist’s day. [Pretty insightful, eh.] I know that it may not sound like I have said anything – and I fear that I will not be able to explain it – but please try to understand.

The holiness of God is called into question whenever people sin, but especially when they sin unrepentantly, openly and arrogantly. Faced with such a challenge to the honour of God, and knowing of no way whereby God might both be just and justify such behaviour, the Psalmists place God’s honour above all else (where it should be placed) and call for vengeance. Once Jesus was on the scene, revealing the means whereby God can leave sin unpunished and yet remain a just and holy God, it is possible for godly people to pray “Lord, do not hold this sin against them” (Acts 7:60).

Maybe I have said something useful, and then again, maybe not. If I do not seem to be making sense, try reading Romans 3:21-26 slowly, carefully, and thoughtfully. Maybe Paul will make it clear where I have failed.

Toledo, OH

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## God brings back from the dead

At Passover celebrations 2003 years ago or so Jesus was taken before the authorities in Jerusalem and crucified by the Romans as an insurrectionist. The whole sequence of events is detailed in the Gospels, at whose heart is this very story. It is painful to read, even for those of us who know it well, since it is a story of betrayal, the suffering of the innocent alone, terrible pain, and the darkness of the human heart.

Jesus was raised by God from a borrowed grave on the third day after his death. All that the Christian faith became is rooted in that event which, at the same time, defines the nature of the Christian community. To be a Christian is to believe that God can give back life to the dead, can bring light out of darkness, and that a glorious future awaits his people.

God's people are a waiting people. They have had this posture for millenia, always expecting, anticipating what is going to unfold according to Divine intention.

At the same time, our belief in "God who brings back life from death" is posted on all the streetcorners of our experiences. This belief that "God brings back life from death" is not just a matter of the distant or near future, but a matter of today.

There are many deaths that are not about the final demise of our mortality. No. There are death-like experiences that we encounter simply in living, simply in being a human being. These experiences include the loss of someone or something that is dear to us; illness; divorce and other kinds of broken relationships that "break" us; financial adversities; dreams shattered by an accident; temporarily lost struggles against addictions; giving up a hope because we just weren't good enough at it (e.g., golf; professional aspirations); yes, and others which you may add.

Belief in God who "brings back life from death" can enable us to survive these death-like experiences and to find new strength to go on, to accept that life can go on, if radically different and changed. I believe this because it has been my own experience.

Claude Cox  
via Barrie, ON bulletin

## Life's Lessons

After a while you learn the difference between holding a hand and chaining a soul. You learn that love isn't leaning but lending support. You begin to accept your defeats with the grace of an adult, not the grief of a child. You decide to build your roads on today, for tomorrow's ground is too uncertain. You help someone plant a garden instead of waiting for someone to bring you flowers. You learn that God has given you the strength to endure and that you really do have worth.

Author Unknown  
via Meaford, ON bulletin

## The Wisdom of Youth

After praying for everybody she knew, every one of her relatives, and all her pets, the young girl added, "And dear God, take care of Yourself, too. If anything happens to You, we're all sunk!"

Author Unknown  
via Meaford, ON bulletin

## Camp Omagh

### 2005 Program Schedule

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<b>PRIME TIMERS</b>	July 12-15
PROGRAM DIRECTOR: George Mansfield	
<b>WEEK 1 (ages 7-9)</b>	July 17-23
PROGRAM DIRECTOR: Kevin Hunter	
<b>WEEK 2 (ages 8-10)</b>	July 24-30
PROGRAM DIRECTOR: George Mansfield	
<b>SINGSPIRATION</b>	July 31
PROGRAM DIRECTOR: Bob Sandiford	
<b>FAMILY WEEK</b>	July 31- Aug 6
PROGRAM DIRECTOR: Brian Thompson	
<b>WEEK 3 (ages 11-13)</b>	August 7-13
PROGRAM DIRECTOR: Michael Toohey	
<b>WEEK 4 (ages 11-13)</b>	August 14-20
PROGRAM DIRECTOR: Jamie Azzoparde	
<b>TEEN WEEK</b>	August 21-28
PROGRAM DIRECTORS: Don Rose & Brad Cook	
<b>SHARPENING THE SWORD</b>	September 2-4
PROGRAM DIRECTOR: Max Craddock	

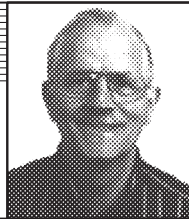
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# BOOK REVIEWS

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



*Nelson's Quick Reference Chapter –  
 By- Chapter Bible Commentary,  
 by Warren W. Wiersbe,  
 Thomas Nelson Publishers, Nashville,  
 864 pages, \$15.25 (Cdn)*

There is a great deal of information packed into this little (but with 864 pages it is not so little) book. It has outlines on every book in the Bible. The teaching is typically evangelical. Baptism is seen as a bearing witness to faith, but not necessary for salvation.

Those who preach and teach will find some “seed thoughts.” (as Murray Hammond

used to call them). The print is small, which will be a problem for some readers.

*Welcome To The Family, What To  
 Expect Now That You Are A Christian,  
 by John MacArthur, Nelson Books,  
 127 pages, \$22.99 (Cdn)*

MacArthur assures the new Christian that he or she has gone through a complete transformation. He writes “At some point in your life you discovered that Jesus Christ was far more valuable than anything you had. All possessions, fame, and desires

became worthless compared to Christ.” We show this transformation by doing what He wants us to do.

Again the author states, “The Bible is the source of everything Christians need to obey God’s plans.” He asserts that the Bible is the source of power. This includes power of conviction, salvation, and transformation. Also it is the source of growth. Further, we are given the qualifications for answered prayer and the joy of serving the Lord. (Psalm 37:4).

He spells out “The Supreme Test” in our love for God and our neighbour. “A Spiritual Harvest” will be enjoyed by those who remain in Him.

What the author says is good but unfortunately he leaves out part of what Jesus and His apostles said that one must do to be saved. (See Mark 16:15,16; Acts 2:38 etc.)

## Vacation Bible School IT'S TIME TO PLAN

The Gospel Herald Bookstore has access to Vacation Bible School curriculum offered by major publishers. We would like to serve by providing information and/or sample kits and by filling your orders. Just let us know your needs. Contact the Gospel Herald for information about others not listed here.

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*Points by Perry continued from page 6*

It is unfortunate that the word discipline, which in today’s usage is usually understood to mean punishment, has been applied to this action. In its original meaning and in the way it is usually used in the Bible the word often denoted the concept of nurturing or teaching. Its exercise was not to cause hurt but to bring growth and benefit to the object of the action. The motive must not be to inflict deserved punishment but to lovingly encourage correction and restoration.

The discipline described in II Corinthians chapter 2, inflicted “by the majority” was described as “sufficient”. The Corinthians are here instructed to “forgive him and comfort him” “so that he will not be overwhelmed by excessive sorrow” and to “reaffirm your love for him” (vs.7,8). The sorrow would indicate that he regrets and has repented of his offences.

It seems that failure to forgive, comfort and reaffirm love towards the offender would enable Satan to “outwit us.” An unforgiving, uncomfoting, unloving, unrestoring church is succumbing to the “schemes” of Satan (v.11).

Thus, as might well be expected, the church as the body of Christ, is to be ready to be inconvenienced, to make the sacrifices and perform the services needful for the salvation of the offender. To fail to forgive, comfort and reaffirm love for the sorrowing offender is to be “outwitted” by the “schemes of Satan.”



# OBITUARIES

## Cox, Sylvia Pearl Boatwright

Sylvia Pearl Boatwright Cox, 74, of Duncan, Oklahoma passed away February 4, 2005, in Duncan. The funeral was held February 7, 2005, in Duncan with Dan Meyers officiating. The burial was in Fairlawn Cemetery in Chickasha, Ok.

Sylvia Pearl was born January 26, 1931, in Bengough, SK to Edward and Pearly Head Lidbury. She married Glennis O. Boatwright on September 4, 1949. He preceded her in death on April 9, 2000. She then married Roy Cox on December 30, 2002.

Mrs. Cox was a homemaker and a former member of the Duncan Art Guild. She was also a member of the Chisholm Trail Church of Christ. She lived her life for God and others. She finished her fight and kept the faith. All is well.

Survivors include her husband Roy, of Burford, ON, 6 children, 4 stepchildren, 11 grandchildren, 15 step grandchildren and 6 great grandchildren. Also, survived by a brother & sister-in-law David & Shirley Lidbury of Airdrie, Alberta and a sister and brother-in-law Mary & Harold Orr of Saskatoon, SK and many nieces and nephews.

She will be greatly missed by all those whose lives she touched.  
- information provided by Roy Cox

## Mann, Ruby Eileen

Ruby Eileen Mann, long-time member of the church in Victoria, died on February 23, 2005, a day before her 84th birthday. She had suffered a head injury in a fall. A memorial service and tea was held at the Shelbourne Street building on March 2.

Ruby Eileen Jenkins was born on February 24, 1921, in Brockton, MT, where she grew up. Part of a large extended family that revelled in traditional music and gospel hymns, Ruby's love of music, especially singing, was a source of joy and pleasure both to her and others. She passed this musical legacy on to several of her own seven children.

Remembered for her kindness to all, she had a penchant for accepting into her home and affection various strays of the human species. Ruby was twice widowed. Her second husband, Bruce Mann, died in 1996 after 41 years of marriage.

Ruby served as a teaching assistant, typing teacher, and School Board Member at the Crossroads Christian School, which operated in the church facility for over 20 years. Up until recent times, she was the mind behind the sign at the church building which intrigued, inspired, and sometimes incensed, passers-by. She is remembered by her sister Valee Lewis (Roscoe) & brother Norman Jenkins (Pat); children: Orland Wilkerson (Donna), Brad Wilkerson (Linda), Robert Mann (Maureen), Wes Mann (Doreen), Tom Mann (Diane), Jim Mann (Yvonne), and Pamela Foster (Jack), along with 24 grandchildren, 4 great-grandchildren and numerous nephews and nieces.

Donations in her memory may be made to the Zambia Mission Fund or to World Vision Canada.  
- information provided by Barbara Lewis

## Rittenhouse, Clarence

Clarence Rittenhouse was born January 5, 1916, in Dunnville, ON. On June 25, 1938, he married Reta in

St. Catharines, ON. She predeceased him on August 1, 2000. He is survived by a daughter, Gayle (David) Cox, Grandchildren Terry (Anne) Cox, Lindsay, ON, Rob (Shari) Cox, Grimsby, ON, and Jodi-Lee (Brian) Jennings, McMinnville, Tennessee, four Great-grandchildren, Michael, Brandon, Caitlin, and Nathan. He is also survived by a brother, Samuel (Shirley) Rittenhouse. He is lovingly remembered by many friends and Christian family members.

Clarence graduated from the Canadian School of Embalming at the Banting Institute University of Toronto in 1940. He worked for a number of years in the funeral business in Campden, Port Colborne and Midland, ON. He also worked as a salesman for the Crown Life Insurance Company in Port Colborne during the 1950's

Along with Wesley Jones, Clarence was instrumental in establishing the Church of Christ in Barrie, ON. Part of the plan in Barrie was to establish a home for seniors. He oversaw the building of the Grove Park Home facility and served as the first Administrator of the home.

In 1993 he and Reta moved back to the Niagara Peninsula to retire and be closer to family. He was living in the Vineland United Mennonite Home when he passed away on February 12, 2005, in his 90th year.

A funeral service was conducted at the Tallman Funeral Home in Vineland by Ray Lee Overton, (a very dear friend) of Dickson, TN.  
- information provided by Gayle & Dave Cox

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# DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$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 Avenue, T5M 3C9. (780) 455-1049; FAX 454-9545; Sun. 9:30am, 11:00am; Wed. 7:00pm CARE Groups at the building and in various homes. Evangelists: David Friesen, 460-4258 and Tim Johnson, 461-0323. Elders: Henri Bouchard, Vern Hibbard, Walter Hreczuch, Peter Ross; www.edmontonchurchofchrist.org, e-mail: 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/cvccc

**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 Hilcey 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:** Box 866, Creston, BC, V0B 1G0. Phone: 250-428-5937 or 250-428-4376.

**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 971, V2C 6H1; 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, marwayne@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 service 5:00 p.m. to 7:00 p.m.; (Mailing address: 6669 Granville Street, Vancouver, BC V6P 4X1) Stephen C. Hasbrouck, Sr., ev.; Ph: 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@sscc.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: wvyes@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 Killikey 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.).

**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; (905) 792-2297; bramaleacocf@bellnet.ca. Sun. 9:45, 11, 6; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res).

**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 Azzopardi, 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, P0A 1C0; (705) 382-2026.

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

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

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

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

**GUELPH:** The Evergreen Senior Center, 683 Woolwich St.; Sun. 10:30, 11; Wed. 7:30 (phone for location); c/o 25 Keys Crescent, N1G 5J7; David Azzopardi, 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 P0J 1P0 (705)647-5488 or Mike Tinney PO Box 702, Haileybury ON P0J 1K0 (705)672-9241

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

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

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



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Max Craddock  
Toronto, Ontario

# Key to the Kingdom

## On the Vision Network

Friday mornings at 8:30 am (Eastern Time)

The program is being produced in Toronto and the speaker is Max Craddock. While the speaker and format of the program have changed, we pray God will bless the continued outreach of Key.

Your support is needed to carry on this work. Please contact us with questions or comments.

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