

# Gospel Herald

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## Welcome Relief in Gonaives, Haiti



Appreciation is expressed for the generous contributions of all congregations and individuals who helped with the Gonaives relief effort following the hurricane and heavy flooding last fall.

See report on page 13.



# Baptism in the Stone-Campbell Restoration Movement

## (4) Baptism and the Boundaries of Fellowship

*Edwin Broadus*

The Stone-Campbell Restoration Movement began as a quest for Christian unity through a return to the Bible. One of the ironies of the movement is that loyalty to biblical teaching often proved to be one of the foremost obstacles to unity. Nowhere is this more evident than with baptism. In our previous articles we have traced rejection of infant sprinkling and of a mere symbolic significance of baptism in favor of believer's immersion for actual forgiveness of sins. In every instance the boundaries of fellowship were drawn tighter. When Barton W. Stone and Thomas and Alexander Campbell rejected infant sprinkling, they were effectively cut off from the Presbyterians. For awhile the Campbells felt an affinity with the Baptists, but when Alexander Campbell began teaching that baptism is for the remission of sins, he and those with him were soon cut off from the Baptists. Later, the insistence by some that a person must knowingly and intentionally be immersed for the forgiveness of sins drew the lines of fellowship even tighter.

Two related questions were also involved in these issues about baptism: (1) Who is a Christian? (2) Must a person be immersed to be included in church fellowship? Many of us may assume that to answer one question is to answer the other, but interestingly early restorers were ambiguous in their answer to the first question but more definitive in their answer to the second. Alexander Campbell's best known response to what makes one a Christian is found in his Lunenburg letter, published in 1837 in response to a query from a person living in a Virginia community by that name. The question was sent to him during the controversy with John Thomas over rebaptism (see our last article) by a person who shared the views of Thomas and was trying to bait Campbell. Campbell apparently knew this and answered with care.

In his response Campbell

defined a Christian as "everyone that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will. A perfect man in Christ, or perfect Christian, is one thing; and 'a babe in Christ,' a stripling in the faith, or an imperfect Christian, is another. The New Testament recognizes both the perfect man and the imperfect man in Christ." He said he could not "make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven." Campbell addressed Thomas' views that he considered sectarian when he added, "Should I find a paedobaptist more intelligent in the Christian Scriptures, more spiritually-minded and

more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians."

Whatever he thought about the identity of a Christian, Campbell was unwilling to accept the unimmersed into church fellowship. To those who accused him of inconsistency, he replied in 1831 that sincerity and faith "cannot be a rule for our proceeding in any case. We judge from actions - God judges the heart; and therefore, we look for visible obedience; and when we are assured that the Lord has commanded every man to confess him, or to profess the faith and be immersed into his name, we can never justify ourselves before God or man in presuming in our judgment of charity to set aside his commandment, and in accepting for it a human substitute."

Stone's developing views closely paralleled those of Campbell. At first he and those who worked closely with him made Christian character the primary test for acceptance into the church, but as they became better acquainted with biblical teaching about baptism they saw it as prerequisite to church membership. In 1832, the year those associated with Stone and those associated with Campbell united, Stone said, "We are assured he will forgive the immersed penitent, because his word has assured us he will. We cannot be so sure that he will forgive the unimmersed penitent." Ten years later he was even more unequivocal when he said, in an article entitled "The Way of Salvation," that "we must believe, repent, and be baptized before we get into Christ, and therefore, before we become new creatures, before we are saved, before we are justified, or sanctified, or redeemed - before we receive the Spirit, or bear the fruits of the Spirit, as love, joy, peace, etc. and

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before we become members of one body of Christ, and one in him.”

At the same time, Stone always cherished the view that pious, unimmersed people would be saved. In the article already cited from 1832 he also said, “We have no doubt that multitudes have been changed, are pious, and will ultimately be saved with an everlasting salvation who have not been immersed. We are far from saying, that God has so bound himself by his plan, that he cannot pardon a humble penitent without immersion! Far from us be this sentiment.” Stone was unwilling to limit the sovereignty of God or to sever himself completely from fellow workers who had not accepted his views about immersion. (He was especially sensitive toward multitudes of friends in what became known as the Christian Connection – a restoration effort Stone once was part of but which ultimately went its separate way.)

Stone was also acutely aware of the danger of making baptism sectarian. When he was still sorting out what the Bible teaches about baptism and the forgiveness of sins, he criticized Campbell in 1830: “Should they make their own peculiar view of immersion a term of fellowship, it will be impossible for them to repel, successfully, the imputation of being sectarians, and of having an authoritative creed (though not written) of one article at least, which is formed of their own opinion of truth; and this short creed would exclude more christians from union than any creed with which I am acquainted.” Ultimately Stone accepted what he had called a “peculiar view,” but only after he was convinced it was fully biblical and not some man’s “opinion of truth.”

In the Restoration Movement believer’s baptism was soon accepted as a requirement for church membership. But not everyone agreed whether any unimmersed could be saved. Ben Franklin, the leading preacher among the conservatives in the latter part of the 19th century, said that “it is useless for us to be talking about unimmersed Christians, and thus weakening the hands of those who are labouring to induce all to enter the kingdom of God according to the Scriptures.” Moses Lard stated it even more bluntly: “I recognize no human being a Christian who is not immersed.” Isaac Errett, a leader among the liberals,

objected to Franklin’s views: “We trust Bro. Franklin will allow us to counsel him not to damage this great plea for Christian union by a spirit of exclusiveness which will only allow of ‘supposed piety and Christianity’ in neighboring denominations, which refuses to recognize as Christians all the unimmersed, and claim for ourselves to be Christians par excellence, because of a bit of accuracy on the question of baptism.”

These differences contributed to the division that ultimately led to the separation of Disciples of Christ from Churches of Christ by the beginning of the 20th century. Among the latter the nearly uniform practice has been to accept only immersed believers into church membership, but there is evidence of more diversity of opinion about whether any unimmersed people can be Christians. Among the Disciples, “open membership” (acceptance of the unimmersed into church membership) became a topic of much debate in the early part of the 20th century, because it was allegedly practiced in foreign

missions supported through cooperative effort. By 1927 those opposed began a separate annual meeting, and by the 1950s there was almost complete division between the Disciples and Christian Churches, although open membership was only an outward symbol of deeper differences. This controversy, however, did not affect Churches of Christ.

At the beginning of the 21st century students of our fellowship are aware that some of these same questions are emerging once again. We would do well to learn both from history and scripture how to answer, not only questions about who is a Christian and who should be accepted into church fellowship, but also questions about baptism – its true significance and what one needs to understand about it to be scripturally baptized. This history not only provides helpful insights into following God’s word; it also identifies some of the undesired consequences of failure to adhere to it, either by requiring less than what God requires or by requiring more.

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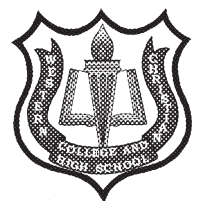
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## The Death of a Pope

Wayne Turner



It seems incredible that the death of one man would have such an impact on the world. Yet, the passing of Pope John Paul II did exactly that. From the time of the news that his death was imminent until after his funeral, countless millions of people followed the latest updates on his condition and later watched his funeral. Thousands of people flocked into the city of Rome to express their love and concern. World leaders changed plans to attend his funeral. Even Prince Charles and Camilla delayed their wedding plans.

As head of the Roman Catholic Church, John Paul II was the leader of over one billion Catholics spread throughout the world. The rise of 58-year old Karol Wojty'a, a Polish Cardinal, to the papacy in 1978 was historic. That year saw the passing of Paul VI in August, the election followed by the death 33 days later of John Paul I, and finally the appointment of John Paul II in October. His papacy, the second longest in history, lasted over 26 years. (The Church claims third longest, adding Peter as the longest). In many ways, John Paul II revitalized the papacy, working tirelessly to connect with people. During his reign, he received over 17.6 million people in audiences at the Vatican. But, he literally moved the papacy out of the depths of the Vatican and around the world, visiting over 115 countries and traveling over 1.16 million kilometers. He spoke eight languages. He effectively used technology and the media. He increased the number of diplomatic links between the Vatican and various world governments from 85 countries in 1978 to 174 in 2005. Time magazine named him "Man of the Year" in 1994.

Coming from a background as an actor, stone cutter, and somewhat of an athlete, people loved and identified with him. Living under the Nazi and Communist regimes in Poland, he was familiar with hardship. During his papacy, he survived an assassination attempt, later forgiving his attacker, as well as several serious illnesses. At his death, religious leaders from many faiths acknowledged his efforts for ecumenism and peace, including Jewish and Islamic, and expressed their sense of loss. Billy Graham said, "He'll go down in history as the greatest of our modern popes. He's been the strong conscience of the whole Christian world."

As we reflect on the events of his life, and the transition now occurring to a new pope, we also need to remember some very important lessons from his life.

First, he was a man of conscience, conviction and courage. He was resolute and unwavering in his beliefs and stood for historic positions on issues like birth control, abortion, and euthanasia, calling the West a "culture of death" for its growing acceptance of these. While many Catholics disagreed with these positions, they respected his convictions and the integrity with which he held them. He was not afraid to take a stand for an unpopular position if he believed that his position was right.

Second, however, we need to remember, despite the admirable things we might note about him, he was a Catholic and as such not only accepted, but also promoted the traditions and doctrines of the church. For example, he was especially committed to the veneration of Mary. He referred to her as "corredemptrix" (co-redeemer with

Jesus). In his Apostolic Letter about the Rosary, he wrote, "Through the Rosary the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer." As he traveled, he "consecrated each place to the Virgin Mary" and at Fatima, in 1983, "consecrated the world to the Immaculate Heart of Mary." Some claimed that he credited his survival of the attempted assassination to Mary. While we may respect many things about him as a person and a world leader, we also recognize a very wide and tragic gap between what he represented religiously and New Testament Christianity.

Third, we are reminded that an eternal relationship with God is based on faith in Jesus Christ. That faith comes through the teaching of the Scriptures. Neither the good works and intentions, the religious institutions, nor the traditions of men can save. Jesus said, "I am the way, the truth and the life. No one comes to the Father but by me." No matter how much we may like or respect a person, we cannot get them into heaven any other way than that which is revealed through the Bible. We need a similar courage and conviction to John Paul II in standing up for the truth of God and His word in a world where truth has become subjective, if not even irrelevant.

Fourth, we should remember that numbers of people and popularity do not make something right. There are over one billion Catholics in the world, one billion Muslims, nearly one billion Hindus. What is right and true is not determined by how widely it is accepted in the world, but whether it follows what has been revealed by God through His word. The Old Testament prophets were often in a very small minority, sometimes even standing alone for God in a culture that had turned away from Him.

The Roman Catholic Church, despite the Vatican as its governing authority, is a very diverse and complex body. Whoever is named to follow John Paul II will be faced with the daunting task of trying to bring unity. Even the process of selecting a new pope will be difficult and very political as the varying views and agendas of the different Cardinals play out in the election. Will the church modernize, remain where it is, or even go back to the days before Vatican II? Perhaps we should be praying that the leaders of the Catholic Church take a strong turn toward the scriptures and the simplicity of apostolic Christianity.

### GOSPEL HERALD

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CO-EDITORS

Wayne Turner, Max Craddock

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Layout/Design - Stephen Gill

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Send teaching articles to Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9

(204) 257-7926 E-mail: <editorial@gospelherald.org>

Send advertising and subscription information to

Max Craddock, 5 Lankin Blvd., Toronto, ON M4J 4W7

Phone: 416-461-7406 Fax: 416-424-1850 E-mail: maxc@strathmorecofc.ca

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**Max Craddock, Editor**, 5 Lankin Blvd., Toronto, ON M4J 4W7,  
Phone (416) 461-7406, e-mail <maxc@strathmorecofc.ca>



## How Was Worship?

If, on a regular Sunday, someone were ask you the question noted above, what would your answer be? There are many possibilities ranging from exciting to boring. On the television show, Family Feud, the producers ask 100 people a question and their answers are listed in order from most common to least common. Several years ago the question was asked, "What is the most boring thing you do?" The most popular answer was, church!

In the religious world it is common for people to move from one denomination to another in an effort to find something they like. I remember here at Strathmore a few years ago, we had a couple who came to worship for several months. In time their attendance became "spotty" and then stopped altogether. When I visited and talked with them they told me they were going to a large denomination here in the city. When I asked why they said, "Sunday services are more exciting there."

One is left to wonder who is to be pleased by our worship. The idea of worship style is discussed by religious people in an effort to find something that will reach out and speak to the people. Some congregations that have been a part of our fellowship have added a "contemporary service" to their Sunday program to allow for those who are not "moved" by the "old style" of worship. Often this involves the introduction of musical instruments, other than voices, to the worship. It may also involve women taking a leading role in the worship service, drama, and/or dance. Congregations have divided and the faith of some destroyed by these conflicts.

It may be that this conflict and

change often comes at the insistence of those representing certain generational groups. (The couple mentioned who left Strathmore were from the younger adult age level.) While this may often be the case, it is not always so. Some who worry about the fact that the church does not grow as quickly as desired, may suggest changes in the worship to "spice it up" and make it more inviting to people of the world. I have heard arguments for change by some who were older than me on the basis that if we wanted to reach the world we must change.

When asked about their feelings toward worship people often talk about the "style" of the service as being the reason for their boredom. John MacArthur, Jr., in a book entitled, "True Worship" makes the suggestion, "If you get bored in church, may I suggest to you that its not a commentary on the sermon - it's a commentary on your heart!" Surely it is true that the focus of one's worship will go a long way toward determining how he/she feels about their worship experience.

While the world today is very self

centered, this is not to suggest that there are no personal blessings or enjoyment that come from attending worship services. Neither is it to suggest that worship services have to be dry and boring to please God. Attending worship regularly, however, should help the worshipper love and appreciate God even more.

A clearer view of oneself is also a benefit of worship. Sometimes this may be a little fearful like it was for Isaiah. "Woe is me! I cried. I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty" Isaiah 6:5. While this verse expresses some fear, Isaiah goes on to know God better as a result of his continuing relationship with God. While one comes to understand his/her unworthiness of God's rich gifts, he/she also comes to understand God's grace and mercy. This knowledge helps one keep focus on the true object of worship.

Worship helps a person see himself for what he really is, "a sinner saved by grace." One is reminded of the privilege of being a child of God by such passages as 1 Peter 2:9, 10, "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy."

Indeed, worship serves to remind one of the riches of God's blessing. It also provides privilege of getting to know his will and is an avenue for expressing thankfulness to God for His blessings.

One needs to understand, of course, that the full joy and blessing of worship will come only to those who worship for no other purpose than to give honour to God by following his direction. While there are truly great blessings for the worshipper the focus of the worship must be on honouring and pleasing God.

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## “Forgive as the Lord Forgave” (The More Excellent Way)

To love means to care for, to want to comfort, heal, help, and protect even when suffering and sacrifice might be involved. In the process of restoring an offending brother, the Corinthian Christians (church) were instructed to forgive and comfort him and “to reaffirm your love for him” (II Cor.2:7,8). A closer look at the place of love in our relationships as Christians should help us to forgive more successfully and restore more completely.

The instruction to reaffirm our love for the offending brother assumes the reality of a previous love and that the disciplinary treatment he received was done in love and not motivated by selfishness, malice or to “get even”. This reaffirming of love towards the sorrowing brother provides the encouragement that will ease him

back into a supportive situation where he can again feel accepted as a part of the “team” and join in meaningful service.

There is sometimes a tendency to criticize preachers and their messages. I remember hearing a complaint that “All he preaches about is love”. Surprising, since love is the sum of the law and the prophets (Mt.22:40); love is the greatest commandment (Mt.22:36); love is the old/new commandment (I Jn.2:7-10); love is the ID of the Christian (Jn.13:34,35); and the practice of love of our enemies means that we “may be sons of your Father in heaven” and that we are thus “perfect as your heavenly Father is perfect”. Love enables God to claim us as sons, (We are in the same business with God. It is a family project.) makes us “perfect” (useful to God as he intended us to be) (Mt.5:48,49).

Just as we are to forgive as God has forgiven and continues to forgive, we are to imitate God’s love. To love as God loves will result in forgiving as God forgives. He so loved that he gave his precious son to suffer and die as a provision for our forgiveness, while we were enemies. Surely, even a small effort to love as God loves will enable, yes even compel us, to forgive our brothers who offend.

Acknowledging that there is often much talk about love, we at the same time, must admit that there seems to be a poor understanding of what it is like in practice in people relationships. Those who preach and teach it may not show it as well as they tell it. There is, perhaps, not too much preaching on the subject but rather to little demonstration. Where this is the case, we must look to Jesus himself as the ideal model and mentor.

Love is the first in the list of items that make up the fruit of the Spirit (Gal.5:22) and it climaxes the list of items to be diligently added in order to be fruitful and to be richly supplied an entrance into the eternal kingdom (II Pet.1:5-11).

As with forgiveness, we can very easily convince ourselves that we love a brother who has offended when in fact we are deceiving ourselves. Yet, these are not

options. We must, as God’s people, love as He loves and forgive as He forgives. We need to be aware of how easy it is to tell ourselves that we are complying even though, in fact, we are not really practicing the kind of love and forgiveness that God has so bountifully demonstrated.

Members of the Corinthian church were, apparently, seeking prestige, competing with one another (a rather strange behaviour for followers of Jesus, don’t you think) about who was able to exercise the greatest gift. Tongue speaking (a very public and dramatic happening) was thought to exalt the speaker a tad or more above the comparatively low-key presenter of prophecy. After pointing out that both these and other gifts were provided and exercised for the benefit of others rather than the exaltation of the person being gifted by God, Paul climaxed this teaching by naming and describing in detail the greatest of all gifts, – the one that would replace the others and be much more effective (I Cor.13).

Supernatural gifts of tongues, prophecy and knowledge exercised by a chosen few would, in the absence of the “written testimony”, contribute to faith, but love, practiced by all believers was intended to be a much more powerful, convincing and attracting evidence for the faith (Jn.13:35). What did this love look like? Are we exercising this “most excellent way”?

As desirable as these gifts appeared to be, Paul tells us that the great gift of love is greater, more enduring and necessary. Without it, neither the excitement of tongues, the mystery of prophecy, the depths of knowledge, the power of faith, the benefits of generosity, nor the greatest of physical suffering and sacrifice is of any significance. All of these useful, beneficial, and commendable activities are meaningless before God if not motivated by LOVE. Such involves going through the motions for the wrong reasons. This is serious. We could be serving, giving, suffering, sacrificing, and deceiving ourselves into thinking of these as proof of our love. We must examine our hearts.

A study of Paul’s description of this “greatest gift” will help to determine whether we really love as God loves. The passage (I Cor.13:4-7) lists the characteristics of Christian love and they demand of us a careful self-examination. Readers are urged to study these verses in several different translations.

*continued on page 16*

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# When All Else Fails...

Paul Birston

The saying goes, "When all else fails, read the instructions..." Following instructions usually helps solve problems. Most of us have experienced trying to assemble something or get some new electronic device to work without success. Forcing things just increases our frustration. Reading through the instructions and following them often brings relief and sometimes the discovery that there would have been no way to make things work by trial and error.

How things work in the spiritual world of God's kingdom is often similar. When frustration builds, it helps to read the instructions. Though the Bible is much more than an instruction manual, it does have many plain instructions which, if followed, can alleviate much doubt and anxiety in the hearts of people and the religious world. Jesus, Peter, Paul and others gave many important instructions to people. Parents are to bring up their children in "the discipline and instruction of the Lord" (Ephesians 6:4). Proverbs says, "He is on the path of life who heeds instruction" (10:17).

As this article goes to press, the Roman Catholic Church will be following its own detailed instructions for the selection of a new pope, the bishop of Rome. Many are lobbying for change and anxious for new directions that would allow things like the ordination of women as priests. In all of this, a little careful attention to the instructions in the Bible could bring much relief.

Consider a few problems and the corresponding instructions from Scripture. Is ordination necessary? The New Testament does not instruct us to ordain people. This is a manmade process. Scripture does provide characteristics and qualifications for church leaders but no degrees or papers are necessary. Qualifications generally include faithfulness, fidelity, and caring family relations (1 Timothy 3:1-7; Titus 1:5-9).

Who are priests? All Christians are priests. Collectively, Christians are "a royal priesthood" (1 Peter 2:9). Men and women in Christ are already priests. A priest represents God to people and people to God. All Christians may be open examples

of God's grace to all people and bring all people to God in prayer. All Christians are free to "proclaim the excellencies of Him who called you" (1 Peter 2:9). Those who do so in public worship are called preachers and are men (1 Timothy 2:11-12). Christians have only one great high priest over them, Jesus Christ (Hebrews 3:1; 4:14; 6:20; 10:21).

Who are saints? All Christians are saints, "holy ones," in God's eyes (notice to whom Paul addresses many of his letters). All Christians are "holy ones" because of Jesus' blood and the sanctifying, or making holy, work of the Holy

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## *When frustration builds, it helps to read the instructions.*

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Spirit, not because we have earned the designation. Christians need not worry about elevating to sainthood the post mortem condition of brothers and sisters in Christ who have passed away because all Christians are saints.

Who is a bishop? Bishop is the King James word for overseer, or one who watches over (where we get the word "Episcopal"). In the Bible, elders, bishops, overseers, and shepherds are all terms for spiritually mature married men who care for God's flock. They may not only marry, they must be married and have experience in caring for their families and running their households (1 Timothy 3:1-7; Titus 1:5-9). Think of the sexual abuse problems that could be relieved by spiritual shepherds having God-blessed fulfilling marriages. Our Chief Shepherd, high priest, bishop and overseer is already chosen. New Testament Christians need not seek another. Jesus is our "Chief Shepherd," and "overseer" or bishop, of our souls (1 Peter 2:26). Human elders work together in a plurality. No one of them is to be over all of them.

What physical things do we need to worship God together? A few simple things will do: a book, water, bread, grape juice. The Romans called the early Christians atheists because they did not have any trappings. They had their faith and they

had each other. The New Testament instructions on worship are refreshing and clear.

The Gospel Herald exists to promote New Testament Christianity and that is the purpose of this article. I do not expect to reform the Catholic Church or any other religious system. Men more noble than I have tried that over hundreds of years. Restoration leaders have long recognized that reconciling men and women to God comes through the love and grace of Christ not religious systems. The best answer to systems is to dissolve them, not to reform them. The unity of God's Spirit exists now as always and we can chose to share in it and preserve it or go our own way.

The main point here is that the Scriptures lay out before us many plain instructions that can relieve much suffering and needless anxiety, dissolve many tensions and give solutions to many problems if we would simply read them and follow them. You may have friends, relatives, and co-workers who may be refreshed and surprised by the clarity of New Testament Christianity and the plain instructions of Scripture on many issues that you can share with them.

For centuries those who have wanted to be Christians only have found out how in the pages of the New Testament which, by the way, carries forward many instructions for the people of God from the Old Testament. While we may not change religious systems or 2000 years of religious history, individuals may find relief, be set free, and become New Testament Christians by simply following the instructions.

Winnipeg, MB

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# Innocent Gambling?

T. Pierce Brown

First, let us be aware that the Bible does not use the word “gambling,” so whatever conclusions to which we come are not based upon a direct statement from the Bible dealing with the subject. However, at the beginning of our study, we will give some general conclusions. It should be easily seen that before we can discuss intelligently any subject, we must define the terms we are discussing. Webster defines gambling as 1. To play games of chance for money, etc. 2. To take a risk in order to gain some advantage. We are not speaking of the secondary meaning, for if we define “gambling” as “taking a risk in order to gain some advantage” then we could say that eating an oyster, or driving a car is gambling. Most anything one may do in life would be gambling. Ecclesiastes 9:11 says, “I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.” So, by the term “gamble” we mean any activity where a person uses the money of which God made him a steward in order to gain money where the gain of one results from the loss for others.

Gambling in that sense is wrong because it is destructive to both body and soul. Those who gamble often become addicted whether they win or lose, so they are easy prey to other sinful activities to get money to indulge in their habit. Those who persist in it lose their moral strength, if they had any, and any desire they have to practice the Golden Rule, which in common language is, “Do unto others as you would have them do unto you.” When one gambles with another, he has to hope the other person has “bad luck” for his “good luck”

is dependent upon that. Thus, gambling is really a form of theft, because it takes away from the other without giving due return. The very basis of gambling is greed and covetousness, which are sins even if they did not lead to gambling. Gambling has caused many families to suffer untold hardship and pain because some member of the family took their savings and wasted it by gambling.

Having said all that, let us raise some related questions. Is it gambling when a farmer plants corn, not knowing if he is going to raise a crop? Is it gambling when a person invests in a business venture, not knowing if he will succeed or fail? Was Paul gambling when he decided to make tents for a living (Acts 18:3)? Would he be hoping that Aquila and Priscilla would lose their customers to him and thus be doing wrong? If a person cannot see the difference in going into a business hoping to make an honest living, without at the same

time hoping that another person in that same business would lose in order that he might succeed, he would probably not see how he could pray for a doctor or funeral director to succeed in their work, because in order for them to succeed someone would have to get sick and/or die. Surely a little thought would enable one to see that it is illogical reasoning. Paul could make tents and hope that Aquila would be able to sell all he made and help others. One can pray that a doctor or a funeral director will succeed without hoping that more people get sick and/or die, for he knows that God has already decreed that we are all going to die, and that doctors and funeral directors do not have to hope for others to fail for them to succeed. If he buys a piece of land, in the anticipation that property values will go up and he can sell it at a profit, is he gambling? If he gets a card from some company that says, “If you return this card, you may win \$10,000,000 dollars” and he spends

a postage stamp to return the card, is he gambling? If he is going out to eat, and his friend says, “Let us flip a nickel to see who pays for our meal,” is he gambling if he does that? If any of the above is gambling, is it innocent gambling, or is all gambling sinful?

In our judgment, the answer to the first five or six questions is that the activity is not gambling, because you are not betting your money against some other person’s money in the hope that you win and he loses. In a lottery, you are. In a poker game, you are. When you roll dice to see who gets the “pot” you are. There are those who assume that when you spend the postage to return the card with the possibility of winning the millions of dollars, you are gambling. In our opinion they are wrong, but if you had to send them money, or buy some product from them in order to win, you would be gambling. If

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you should win the millions the company is giving away for its advertising, you are not taking money from some other person who has earned it, but are merely taking it from a company that offered it for some action you performed. It may well be that the sending in of the card would indicate an attitude of covetousness, and would show a love of money that would be wrong. But it would not necessarily be so, and the attitude would be a sin even if you did not send in the card in the hopes of getting the millions of dollars. However, if to you it would be gambling in the sense that Webster has defined it and in the sense in which we are condemning it, then it would be a sin to you and should not be done.

What about flipping the nickel to see who pays for the meal? This may be gambling, although it seems quite possible to me that if the persons who did it were merely trying to find an easy way to see who would have the privilege or honor of paying for the meal, with no particular desire to win some advantage that would be the other person's loss, that God would recognize the motive behind the action and would not consider it gambling. However, we warn of the danger of assuming that, and engaging in such activity. There may be several reasons for this, but one is enough. Even if one has a good motive and yet engages in a thing that is without any doubt a cause for a great deal of misery and crime, he will lead others to assume that he is either a hypocrite or has no moral or ethical values. No one can tell your motives, but they can see what you do. And if they see you gambling for pennies, not really caring whether you win or lose, but just for fun, all they can tell is that

you are gambling. If you do not really care who pays for the meal, but want to take turns, you could simply say, "This one is on me. The next time you can pay for it." In that way, you would not cause anyone to start with some little, apparently insignificant kind of gambling that would lead many who justify it to go on to the next step.

There are doubtless Christians who would not think of regularly gambling who would on some occasion, buy a lottery ticket with the thought, "I'm not hurting anyone, and am just doing this for fun. I am not really covetous, and do not particularly care if I win or lose, so what difference does it make?" It may make a lot more difference than you ever imagined. Anyone who saw you doing it or knew you did it would automatically assume that you saw nothing wrong in gambling, and if it came to a matter of voting for slot machines in

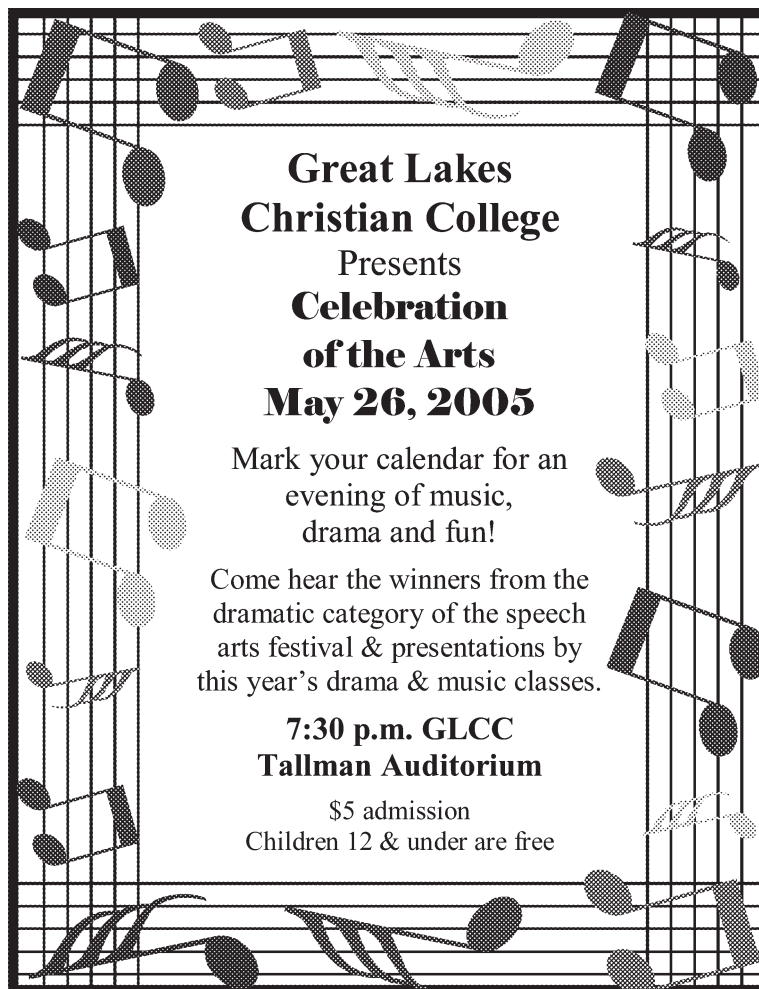
every business, you would not oppose it. How could you logically do so, since you have shown by your actions that you do not oppose gambling?

Even if you know that it can and does become addictive and that thousands of persons let their families suffer because they gamble away all they have; even if you know that it spawns all kinds of vice and crime; even if you know that more money is lost by the state and nation in caring for those who have been victimized by it than is ever gained in taxes or improvements as a result of it, any argument you might make against it is lost because by your actions you have shown you are for it.

It seems apparent that if two persons are playing checkers and one wins and another loses, one can argue, "They are gambling, and someone has to lose, so there is no difference if they bet \$5 on the game and one loses and the other wins." Surely any thoughtful person can see that if a person merely "loses" the game, he has not suffered any harm, nor has the person who "wins" done him any harm. But if he, in losing the game, also loses \$5 that might have been used for the good of humanity or the glory of God, he has done something different and wrong.

In our opinion there is no "innocent gambling" in the strictest sense of the term, although we are confident that there are many who gamble in one way or another with an innocent or good motive, and with no desire to sin. Saul of Tarsus had a good motive, and was innocent in his own mind of doing wrong, when he persecuted Christians and had them put to death. "Abstain from every form of evil" (1 Thessalonians. 5:22).

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*Note from Walter: Several brethren that are known across Canada are in very real need of our prayers right now.*

**Trish Pauls**, Ron and Rita's daughter. Her "pseudo tumour cerebri" has returned with a vengeance so she is having horrible headaches and some sight problems;

**Walter Hart**, of Waterloo, recently underwent a double heart bypass;

**David Johnson**, Barrie, with a triple heart by-pass;

**Brian Meneer**, Omagh, is being treated for three different kinds of cancer.

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

### ONTARIO

**Beamsville:** From May 13-15, Michael Mazzalongo is to do a seminar entitled: "Unlimited Church Growth: The New Testament Pattern for Church Organization and Growth." The Great Lakes Christian College youth rally,

"Just Like Jesus: A Life of Humility," was held April 22-24 with Nathan Pickard, Newmarket, as speaker. Entertainment was provided by "Deeper Still," a singing group from Rochester Hills, Michigan, and "Men of Acts," a drama group of Great Lakes alumni. On May 17 the Rochester College A Cappella chorus was scheduled to sing at the Beamsville church building at 7 p.m.

**Bramalea:** "Training for Service, March 25." 555 people from 37 congregations in Canada, the USA, Japan and China registered for this event. Gailyn Van Rheen, of Mission Alive, gave three excellent lessons. His wife, Becky, gave an excellent presentation to the ladies; David Owens gave great lessons to the teens; and Paul Mawatari reported on plans for the new Christian high school at Mt. Zao in Japan. Everyone benefited from these excellent lessons. David Owens also conducted a youth time for the teens at Bramalea on Saturday, March 26. Then Gailyn and Becky spoke and taught at Bramalea on Sunday, March 27, as did Paul and Mitsuyo Mawatari. (Mitsuyo's lesson was translated by Minami Suzuki, GLCC student from Japan.) Many thanks to all who participated. We look forward to another good "Training for Service" day next year. The ladies have been giving out "Sunshine baskets" to shut-ins and those in hospital. "Bring a Family Home" Sunday was held April 17.

**Brantford:** A men's dinner and devotional was held March 20. A ladies' class and dessert event was held March 31. While the congregation is without a full-time preacher, they have had several guest speakers, including Roy Cox, Jamie Azzoparde, Kevin Cleary, and Wayne Whitfield. March 20, a mens dinner and devotional was held, and March 31 the ladies' class met at the building.

**Fenwick:** Kevin Williams was baptized into Christ on March 13. Micah Jones and Glen Robbins held a meeting March 17-20 on "Faith and Conviction," as part of their GLBC requirements. A "Golden Years' Seminar" was held April 1-3, with several men - Donald Perry, Henry Boland, Murray Smith and Wayford Smith - speaking to the congregation about the Christian's service in their mature years and their approach to retirement, illness, and death. Harold Bruggen, of Welland, will hold a joint Welland/Fenwick Bible class Wednesday evenings beginning in May, centering on "Other beliefs." Paul Moore will fulfill ministerial roles during the summer months.

**Grimshy:** The women's study group met on March 24 to study the book, "Women of Integrity." Guest speaker April 3 was Gary Boyd, who attended with his wife, Rose. The congregation had a potluck that morning. Other guest speakers were George Mansfield and Art Ford. Their Bible bowl was rescheduled for May 1.

**Newmarket:** The congregation rejoiced in the baptism of Melissa Scheffers on Sunday, April 10. Ten people participated in the 30-hour famine to raise money for World Vision. Nathan Pickard is preaching a series of sermons on "The Cross of Christ" in April and May. Joe Woodford spoke Sunday evening,

April 10, and also presented information about Great Lakes Bible College.

**Tintern:** April 16, the ladies planned a Women's Health Day: "Building a Faith that Sustains." Speakers were Peggy Stirman, Tereasa Mansfield, and Sandy McBay. Noel Walker has been added to the congregation's ministry staff to work full-time in the areas of involving members in meaningful ministry, children/youth ministry, and evangelism. Caley Cramp placed membership with the congregation. Two Great Lakes Bible College Students - Greg Whitfield and Micah Jones - have recently preached on Sunday nights.

**Toronto (Strathmore Blvd):** A group of the Spanish congregation attended the recent "Spanish TFS Meeting" in Detroit. The Strathmore team took first place in the Bible Bowl. There were 10 teams in the competition. Marie Sukram was baptized on March 27. Many of the ladies are meeting on Thursdays to sew, knit, quilt, etc. They have been making children's clothing to send to Haiti with Jean Volcy in May. A Key To The Kingdom Canada website has been constructed at [www.keytothekingdom.ca](http://www.keytothekingdom.ca). The production equipment has been purchased and training in using it began in late April. Hopefully, by the time you are reading this the first programs will have been filmed.

**Waterloo:** Women's Bible Study is studying the book: "The Power of a Praying Woman." Shawn LeBlanc, GLBC student from New Brunswick, spoke Sunday evening March 20, on "Who is Jesus?" The congregation's church leadership has decided to hold three special collections during the year: March 27 - collection for facilities; June 5 - collection for mission work; and October 16 - collection for campus ministry. GLBC graduation dinner was held Saturday, April 30, 2005, at Carmen's Banquet Hall in Hamilton, Ontario. Guest speaker was Walter Straker.

**West Side (Windsor):** On April 3 the teens who went to Winterfest hosted a spaghetti dinner following morning service, and gave a presentation. Keenagers meet at the building on April 14 and 28. Monday evenings, entitled "Monday Night for the Master," is a ministry designed to meet several works of the church: writing cards of encouragement, marking correspondence courses, or doing maintenance work.

### 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 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.

## The Collingwood Church of Christ

is seeking a full-time evangelist. Collingwood is nestled between the escarpment and the southern shore of Georgian Bay and sits half way between Owen Sound and Barrie. The church is seeking an evangelist who will work with the aging congregation here to help grow and strengthen the Lord's church.

Resumes can be sent to  
Church of Christ,  
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(The help of Barbara Lewis in gathering news is appreciated.)

**Central Valley (Abbotsford):** Fliers went out last month with particulars about the "Bring-Velma-Home" dinner and auction taking place Saturday evening, May 28. The Central Valley church has also sent out a "WANTED" poster for donated items for the auction: big or little, square or round, light or heavy, bought or homemade. Several ladies in Abbotsford are making quilted wall hangings and bags, braided rugs, etc. Small children recently had a "work" day (although for them it was just a lot of fun) to build bird houses, doll cradles, boats and small shelves. These were painted to sell on the 'kids' table. Men were invited to get in on the home construction act, as there will be room for large items such as porch swings and picnic tables.

**Burnaby:** John Clelland, who has long been known for his capable and conscientious work in the South Burnaby church, was recently installed as an elder. John has been a deacon for a number of years in charge of both mission work and upkeep of the Burnaby building. John's wife, Lorelei, who is the social convener, is also an untiring worker. The Clellands have two daughters, Tabrina and Sharlie, both of whom participate in the young people's activities. Jonathan Thomas was guest speaker for the sixth annual "Got Faith?" Youth Rally April 15-17. He is youth minister for the King's Orchard church in Wenatchee, WA. Roy Kunkle from Vancouver, WA., conducted the devotional periods. About 90, Grades 7-12, participated at the Camp Howdy facility, with teachers and counsellors bringing the total to well over 100. Julia Ruch went with a group from her school to do mission work in Addis Ababa, Ethiopia, during her two-week spring break.

**City Church (E. Vanc.):** City Church, as well as most of the other Lower Mainland congregations, has had students from various parts of China for quite some time, but

on April 3, we had a family from a part of China from which there has previously been little contact: Inner-Mongolia. The Liu Family, which was in Vancouver for only three more weeks, returned to their home for the next two years to await permission to immigrate to Canada. This was their first contact with a foreign English teacher and their first time to ever see a Bible. They were so excited about it that they came back for the afternoon Bible class as well! In addition, another new student from China, who is a visiting music scholar, is also so impressed with what he is learning that he is attending both the morning and afternoon classes. He teaches the Chinese dulcimer and piano, and will be here for another six months. He, too, remarked the first day he was in a class that, "This is the first time I ever saw a Bible." The Friday night class continues to be a joy to teach. Lillian

Feng, my translator and helper, asked if she could start attending this class as well as the daytime classes. The other students were thrilled to have her, as her English is so good that she can help when I hit the rough spots. Lillian remarked the other day, "I don't like it when (TV) preachers or others read one or two verses, but then talk about something entirely different. You teach us what the Bible says and I like that the best. Lillian is typical of this thirst for knowledge of the Bible," Steve Hasbrouck writes.

**Delta:** Former Western Christian students Jeremy and Jacinthe Frost are expected to fill our preaching position about September 1, after completing their current commitments, which includes a mission trip to Africa this summer. Jim and Carolyn Hawkins worked with the church on the Big Island of Hawaii the month of April.

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# MISSION NEWS

Barbara Lewis  
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**Humanitarian Aid Update From Rapha International (Ft. Worth, TX):** Dr. John Bailey flew to Chennai, India, from the Philippines to work with Dr. Carroll Osburn of the Halbert Walling Family Foundation. He rented a small truck and loaded it with basic necessities, which he distributed to some 100 people in one of the villages that was heavily damaged. Later he and Dr. Osburn rented a larger truck and loaded it with pillows, blankets, cooking pots, metal plates, small stoves, sleeping mats, bags of rice and other foods, which were given out in two more villages. He says that they could not have done all that they did without the assistance of Dr. Alexander and his staff at Philips Hospital in Madras. The nurses stayed up all night packaging the food into family-sized bags. Later Dr. Bailey was part of a 30-member medical team focusing on relief work on the Indonesian island of Nias, where it is planned to reopen a hospital. Dr. Sid Allen, who was visiting his son David, a 10-year missionary in Chiang Mai, flew to Phuket on Dec. 31st. An orthopedic surgeon who had been in the back of a pickup that was lifted three stories by the wave, and then deposited back on the road, escaped serious injury and was able to give them a "want" list for the provincial hospital there. Rapha International, immediately sent two shipments of orthopedic surgical instruments and bone pins by FedEx. Dr. Allen reports that the high level of humanitarian aid has been a great encouragement not only to new Christians, but to long time ones struggling with persecution in their own countries. He says that our missionaries working near the affected areas will continue to find hundreds of new opportunities to teach and preach as people whose religious identity is Muslim, Hindu, Buddhist, agnostic, or atheist, are provided with a new perception of Christianity through the caring generosity to the Tsunami victims.

**California:** The annual Pepperdine Lectureship from May 3 through noon May 9 found some Canadians on the speaking roster, and a number making the trip to the Malibu campus for this outstanding event.

Steve Hasbrouck, working with the City Church in East Vancouver, spoke Wednesday morning on the topic of approaching Buddhists with the message of Christ, "A Dead Man's Finger or a Living God?" Three vans carrying 18 young adults from the Burnaby, B. C. congregation attended the lectures for the second year, as well as several families.

**Israel:** The church in Tel Aviv was strengthened with the baptism of a young Jewish man whose parents are Jewish and Muslim. A letter from Jeff Fisher, missionary in Tel Aviv, included a photograph of the pair as they walked out of the Mediterranean Sea where it had taken place.

**Ukraine:** From Donetsk, Mary Lee Rogers apologized for her failure to send a report for the last six weeks. The reason was the hospitalization and death of Christina, a young student at UBI, their "adopted" daughter and

looked so very beautiful. She was in a white wedding dress with gloves and the wedding veil softly over her lovely face. It is a Russian tradition to bury young girls in a wedding dress if they die before they are married. It gave me the "creeps" at first but as I thought on it Saturday night and all day Sunday, by Monday I was at the point I thought it was very lovely, as if she were the bride of Christ. She dreamed about getting married and having children all the time. It was truly a beautiful way to remember her," Mary Lee wrote. (Note: Christina was only 19.)

**Japan (Sendai):** Paul and Mitsuyo Mawatari visited Ontario from March 22-29. Paul reported at the March 25 Training for Service meeting on the Japanese work, and on plans for the new Christian school at Mt. Zao. He and Mitsuyo also gave short reports at Bramalea on Sunday, March 27. They expect to be back in North America

next fall. Please ask God's blessing on their efforts and assist them when you can. Contact bramaleacofc@bellnet.ca if you have questions or can assist the Mawatari's. **York Choir Mission Trip:** The York College Choir will visit Japan in mid-May to perform for several Japanese churches. Hosting such an event is a "first" for Japanese churches. **2005 LST teams:** 18 LST teams will work in Japan this summer. According to Paul Mawatari, former Sendai preacher, this is the largest number of teams being sent to any one country in the world. Sendai's team consists of workers from York College. Several readers have

already registered for the Sendai sessions. **Church Challenges:** Please pray for a relatively smooth transition in the Sendai church as it adjusts to Paul Mawatari's retirement. Pray also for Paul's adjustment to a new routine after 40 years working as Sendai's full-time minister. The congregation's annual church meeting was scheduled for April 24. April 29 is the date for the Nationwide Worship Service in Ibaraki. April 30 is the scheduled wedding day for Osamu Suzuki, newest Sendai Christian, and Yuko Mawatari (daughter of Paul and Mitsuyo Mawatari). Both Osamu and Yuko are high school teachers. Please pray that God will be glorified in Japan, and that hearts will open to Him. 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.

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"a wonderful translator". She was brutally beaten and raped at the age of 14. This horrifying event left her with the HIV virus. With her body weakened by tuberculosis and meningitis, she developed full blown Aids. Don and Mary Lee were both at the hospital when she died on April 2. "Last Monday (April 4) was very hard, as we had chapel in her honour. Chris spoke as Jay Don just couldn't handle it. Normally, when you walk into chapel, it is buzzing with activity and chatter, but Monday it was completely silent. Chris had a wonderful talk and after a very difficult chapel, we headed out to the church building for the funeral service. It was packed, standing room only. The family had requested Jay Don do the funeral, a HUGE honour since we did not attend the congregation she did, and also because he is not Ukrainian. But we were Christina's "adopted" parents and her Mom knew how very much she loved us and knew Christina would have picked no one but Jay Don. She



## Gonaives, Haiti Report

The Gonaives/Haiti shipment that left Montreal on November 17, 2004, arrived safely in Haiti. The goods were distributed to the brethren and some other needy individuals (adults and children) in the Greater Gonaives Area under the supervision of brother Jean Elmera, Evangelist at the Delmas 28 Church of Christ, Port-au-prince.

I, personally, and the recipients over there, want to express our gratitude to everyone who has generously contributed towards this end. Next month, my wife Marie and I will be leaving for our third Mission Trip to Haiti. We would appreciate your prayers for another successful mission, as we minister to the people there and hold another week of Gospel Campaign.

Thanks,

Jean Volcy, Elder  
Strathmore Blvd. Toronto

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

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

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

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Or you can clip and mail the form below.

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May 2005					
1	Sunday	Judges	16-18	John	13:21-38
2	Monday	Judges	19-21	John	14
3	Tuesday	Ruth	1-4	John	15
4	Wednesday	I Samuel	1-3	John	16
5	Thursday	I Samuel	4-6	John	17
6	Friday	I Samuel	7-9	John	18:1-18
7	Saturday	I Samuel	10-12	John	18:19-40
8	Sunday	I Samuel	13-14	John	19:1-22
9	Monday	I Samuel	15-16	John	19:23-42
10	Tuesday	I Samuel	17-18	John	20
11	Wednesday	I Samuel	19-21	John	21
12	Thursday	I Samuel	22-24	Romans	1
13	Friday	I Samuel	25-26	Romans	2
14	Saturday	I Samuel	27-29	Romans	3
15	Sunday	I Samuel	30-31	Romans	4
16	Monday	II Samuel	1-2	Romans	5
17	Tuesday	II Samuel	3-5	Romans	6
18	Wednesday	II Samuel	6-8	Romans	7
19	Thursday	II Samuel	9-11	Romans	8:1-21
20	Friday	II Samuel	12-13	Romans	8:22-39
21	Saturday	II Samuel	14-15	Romans	9:1-15
22	Sunday	II Samuel	16-18	Romans	9:16-33
23	Monday	II Samuel	19-20	Romans	10
24	Tuesday	II Samuel	21-22	Romans	11:1-18
25	Wednesday	II Samuel	23-24	Romans	11:19-36
26	Thursday	I Kings	1-2	Romans	12
27	Friday	I Kings	3-5	Romans	13
28	Saturday	I Kings	6-7	Romans	14
29	Sunday	I Kings	8-9	Romans	15:1-13
30	Monday	I Kings	10-11	Romans	15:14-33
31	Tuesday	I Kings	12-13	Romans	16

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

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

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

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

Phone Number: (    ) \_\_\_\_\_

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

I would like to support:

(Circle) Joel / Jonathan / Both

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

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

Make cheques payable to the Bramalea church of Christ.

# Conversations between the Church of Christ and the International Church of Christ

Walter Straker

Our brethren in the South met for a three-day forum at the 86th annual Abilene Christian Lectureship, February 22-25, 2004, to dialogue and see what could be done to bring the two groups back into fellowship. Six men from Ontario – four from the ICOC and two from the CofC – attended this forum. A second forum took place at the 87th Lectureship in 2005. This time they looked back on last year's conversations and also discussed, "Where Do We Go from Here?"

For nearly twenty years, a growing silence has marked the division between these two sister groups. While division loves silence, peace cherishes conversation. The good news is that change in both groups has brought us to a place of dialogue in Ontario, a situation which is both welcomed and desired.

The Boston Movement arrived in Toronto from Boston in 1985 when a team of about 35 Christians came to plant a Toronto church. Young individuals and couples were drawn into this movement from several of the Ontario congregations. It was not long till tensions began to crop up in Ontario.

Today there is a very different situation. In November 2002, in Los Angeles, California, at an ICOC Unity Conference, their leader, Kip McKean, resigned as their chief spokesman. There were nine world sectors, with respective leaders. Following the 50-page letter written by Henry Kriete, dated February 2, 2003, "Honest to God – Revolution through Repentance and Freedom in Christ," most of their local congregations became autonomous.

Over the past year or two, conversations have been taking place between individuals and very small groups in several areas of Ontario: Toronto, Brampton, Waterloo, Beamsville, Newmarket, Ajax, Hamilton, and Mississauga, to name a few.

As a backdrop to the dialogue that took place on March 21, 2005, Art Ford asked, in the December 2004 meeting of the Great Lakes Bible College Promotions Committee, "Would it be appropriate to offer to 'dialogue' with representatives from the ICOC at the annual Preachers/Leadership Day?" The school has sponsored this program for the last three years. Joe Woodford, Director of Development for GLBC, took on the responsibility of finding a suitable neutral place to meet and of supplying coffee and donuts.

The first preparatory meeting between

the two groups took place on January 15 with ten men present, four from the ICOC and six from the CofC. Ten men met again on February 26. Four men each gave a twenty-minute synopsis as follows:

Michael Lock, of Mississauga, grew up in the CofC, came home with his young family from mission work in Papua New Guinea, and joined the excitement that he saw in the ICOC. Growth was phenomenal and mission giving was from the heart, but after ten years the giving became a sort of taxation. ICOC members lived under a hierarchical structure that was compared to Moses and Jethro. It was not until they dismantled it that they could see the problems. After Henry Kriete's letter the ICOC had a burning desire to apologize. Michael saw Henry's letter as the catalyst that led to an implosion in their movement. He also saw fast growth with a lack of deep spirituality as an underlying factor to "in the front door and out the back door."

Geoff Ellis, elder of the Waterloo CofC and teacher at GLBC, reviewed the past twenty years of the CofC and his knowledge of several of the ICOC leaders. Many of these had been students at GLCC in Beamsville while he was president, and Geoff met with some of them off and on over the years. The CofC's growth has leveled off and its congregations are losing many young people. He pointed out that the CofC's lack of growth cannot be attributed to the ICOC.

Mike Luzine, preacher of the ICOC in the western region of Toronto, gave a synopsis of the last 20 years in Ontario. He said that the area in Toronto, from Oshawa to

Oakville, has about 1000 members which meet weekly in four groups – downtown, east, west and north, and also meet a few times a year at the Roy Thompson Hall as a united church group. He pointed back to fantastic zeal, growth, excitement, giving, church planting, and disciplining, but later it was like it became a machine and they lost heart. They dropped from 200 baptisms a year to almost none. "Where are we and where are we going?" He made several other contributing points. Mike has been taking Greek from Geoff Ellis at GLBC this year. He was converted from the "great-unchurched" in the ICOC's first year in Toronto, and was baptized in the Strathmore baptistry.

Nathan Pickard, 2004 M Div graduate of ACU and newly married preacher at Newmarket, saw the CofC's problem as partly being empty church buildings for 162.5 hours a week, with very little connection between the church and the community. Nathan grew up with family in both camps. He saw the CofC as thinking that it has the right and true interpretation of the scriptures so the ICOC must conform to us. Instead, the CofC needs to listen to the ICOC and ask forgiveness for its attitudes toward them. The two groups need to search the scriptures together as the Bereans did, to see what should be adjusted. Doing this would help restore fellowship.

Walter Straker, as chairman, then introduced the eight-man panel. The four presenters named above, plus Marvin Johnson, elder and former preacher at Strathmore; Kevin Robbins, preacher in the Toronto International church, who attended GLCC; Andrew Lewis, preacher for the eastern region of Toronto, and a former pilot for the Eaton's corporation, who was converted in the late 80s; and Don Smith, preacher in Beamsville, made up the panel. Each man took questions from the audience and from Walter. This session concluded with a ten-minute treatise on "The Biblical View of the church of Christ as revealed in the New Testament" by Geoff Ellis.

The public session lasted about four hours. Sixty-five people representing about twenty congregations were present. Several stayed around for further discussions and several had lunch together.

A follow-up meeting was scheduled for April 16 at the Bramalea church of Christ to discuss several issues that have not yet been resolved.

## **"Give God the Glory"**

20th ANNIVERSARY SERVICE

Sunday, June 12, 2005

10:30 am

Roy Thompson Hall  
60 Simcoe St. (King & Simcoe)

(Spadina exit off QEW)  
Toronto Church of Christ

*Please join us as we celebrate all that  
God has done for us in the last 20 years.*

(Details in the next issue)



# A Sweet Life

Richard Maddeaux

At first glance, the story in Exodus 15:22-27 seems to be just another example of the Israelites grumbling in the wilderness. There are similar stories in Exodus 16 and 17 and Numbers 11 and 20. However, the fact that this is the first such story sets it apart. The Lord has not yet had opportunity to show his ability to provide food and drink, and the people might well wonder how they would survive. This is the only story that gives a time frame for their wandering; they have been on the move for 3 days without finding water! And notice that in this story, unlike in the other stories, the people do not have a long speech, full of complaints and blaming Moses or God. Rather, they simply ask what they are going to drink. Also, there is no mention of God getting angry or punishing the people and no reference to the people having quarreled with the Lord or testing him. I think, then, that there is no cause to find fault with the Israelites yet. This story is quite simply an instance of God providing for his people in a time of crisis.

There is more to God's provision, however, than meets the eye. When God shows Moses the piece of wood to throw in the waters, the Hebrew word that is used for "show" is an unusual choice, *yara*. This is the verb from which comes the noun *torah*, often translated "law" or "instruction." In Jewish mystical interpretation, it came to

be understood that it is the Law that makes life sweet. This makes sense of the next part of the story where God makes "a decree and a law" for them that admonishes them to keep his "commands" and "decrees." In return for this obedience, God will keep away all the bitter diseases that plagued the Egyptians.

But there is yet another level of insight available in this story. After the Israelites leave the new pleasant waters of Marah, they come to a place called Elim. Elim is a beautiful refuge in the wilderness, boasting 12 springs and 70 palm trees. That may not sound like much for the 2 million

or so Israelites leaving Egypt (Exodus 12:37), but the numbers are about more than drink and shade. Given the Jewish fascination with numbers as symbols, it is maybe not surprising that the pairing of "12" and "70" has occurred already in Exodus. In the first few verses of Exodus, the last chapters of Genesis are summarized. We are reintroduced to the 12 sons of Jacob, who are now residing in Egypt, along with their families, numbering 70 in all. Now, in Exodus 15, we have their 2 million descendants drawing sustenance from 12 springs and 70 palm trees.

Consider the promise to Abraham, that his descendants would be "as numerous as the stars in the sky and as the sand on the seashore" (Genesis 22:17). Even though the descendants of Israel had been strangers in a foreign land, and eventually slaves in that land, God had still managed to make this promise come true. Notice especially that God's faithfulness was thus demonstrated before he "showed" them the torah and before they had committed to following his "commands" and "decrees." Let us remember that, though God rewards obedience, his grace always precedes our service. Furthermore, when we do commit to serving Him, He is faithful and will provide for us all that we need to accomplish His will.

Kingston, ON

## Camp Omagh

### 2005 Program Schedule

Plan now to spend an exciting time at Camp Omagh!

**20's WEEKEND** July 8-10

PROGRAM DIRECTOR - Brad Cook

**PRIME TIMERS** July 12-15

PROGRAM DIRECTOR: George Mansfield

**WEEK 1 (ages 7-9)** July 17-23

PROGRAM DIRECTOR: Kevin Hunter

**WEEK 2 (ages 8-10)** July 24-30

PROGRAM DIRECTOR: George Mansfield

**SINGSPIRATION** July 31

PROGRAM DIRECTOR: Bob Sandiford

**FAMILY WEEK** July 31- Aug 6

PROGRAM DIRECTOR: Brian Thompson

**WEEK 3 (ages 11-13)** August 7-13

PROGRAM DIRECTOR: Michael Toohey

**WEEK 4 (ages 11-13)** August 14-20

PROGRAM DIRECTOR: Jamie Azzoparde

**TEEN WEEK** August 21-28

PROGRAM DIRECTORS: Don Rose & Brad Cook

**SHARPENING THE SWORD** September 2-4

PROGRAM DIRECTOR: Max Craddock

[www.campomagh.org](http://www.campomagh.org) • [info@campomagh.org](mailto:info@campomagh.org)

This love does not retaliate when wronged but reacts with the kind of patience that God has exercised towards us. It strives not to hurt even when correction is necessary. Rather than begrudging the good things received by others it is genuinely happy for them. Conscious of weakness and unworthiness, it behaves in a humble and lowly manner. It is gracious, always striving to be kind and polite even when responding to bluntness, mistreatment and negativity. Not selfish, it is more concerned with duties than with rights, with what it owes than with what is owed.

It is "not easily angered", - does not become exasperated with people. To do so is a sign of weakness and an admission of defeat. It is not a bookkeeper of wrongs, - "does not store up the memory of any wrong it has received" (Wm Barclay translation). We can decide to forget or to nurse and nurture wrongs. Love does not enjoy or delight in talking about the mistakes of others or spreading bad news but rather is saddened by such and enjoys

discussing the truth, the good news.

It "protects" (NIV) others by not making public their faults or "beareth all things" (ASV), bears any insult injury or disappointment. It provides encouragement by showing confidence in, believing the best about others. People often live up to our expectations or, conversely, down to our doubts. Love is positive and hopeful. It does not give up.

Love is a powerful means of accomplishing God's purposes and one which we, all too often, fail to recognize and utilize. The old fable about the contest between the sun and the wind to get a man to remove his coat illustrates this power.

Katie Kirkpatrick Godwin, a Rochester University student who succumbed to cancer on January 20, 2005 included a very significant statement in her valedictory address at Lapeer East High School in 2001. "If there could be only one thing in life to learn, it would be to learn love. There is no difficulty that enough love will not conquer, no door that enough love will not open, no gulf that enough love will

not bridge and no sin that enough love will not redeem. It makes no difference how deeply seated may be the trouble, how hopeless the outlook or how great the mistake, a sufficient realization of love will not [sic] redeem. If only you can love enough, you will be the happiest and most powerful person in the world..." (from the North Star", Spring 2005, page 16).

It is for us to choose whether to "serve one another in love" or to "keep on biting and devouring each other" (Gal.5:13,15).

It is easy to greet and love those who agree with us and support us and consequently this tends to be the area in which we socialize. But, to really be "sons" of God we must also turn our efforts and attention towards those who are or seem to be less kindly disposed towards us. Do we find ourselves neglecting and avoiding this area of relationships. Jesus asks, "... what are you doing more than others?" Disciples of Jesus are expected to DO MORE THAN OTHERS in the matter of LOVE.

## Strathmore Boulevard Spanish Ministry Report

### Dear Brethren:

The following is a report on our Spanish ministry (mission outreach in the Greater Toronto and surrounding areas). Over the last 2 years or so several congregations have ended their support having reached their time committed. Their commitment and support has been very much appreciated. However, losing this support has put a considerable strain on our finances. We need your prayers and financial support now so we can continue this mission work. One time donations will help. If you would include this mission work in your next budget and let us know as soon as possible this also would be of great help.

Mission work abroad is important, but please remember that mission work here at home is equally important. Matt. 28:18-20 tells us to make disciples of all nations. We live in a country that includes all nations.

Your prayers and support are urgently needed. We appreciate your concerns and help. To send your support, or for further information please contact the elders here at Strathmore Blvd. church of Christ, 346 Strathmore Blvd., Toronto, ON, M4C 1N3, phone 416-461-7406, or by Email maxc@strathmorecofc.ca, or Santiago Molina at 416-751-6879, or his Email smolina@iglesiadecristo.ca.

(Strathmore Elders)

### Spanish Ministry in Toronto

The Spanish Ministry at Strathmore Blvd, after almost 18 years, is doing well. At the present time there are 22 families consisting of 35 adults, 9 young people, and 13 children. Attendance runs 25 to 35 each Sunday and we often have visitors.

Activities each Sunday begin at 2:30 p.m. with special classes for men and women in evangelism at 3:00 p.m., a Bible class for adults (Santiago teaching), young people (Lorena Molina teaching), and little one's (Ana Molina teaching). At 4:00 p.m. we have our worship time. There is also a Bible class on Wednesdays at 7:00 p.m. Mondays we have Bible study at the Harding Ave. church building at 7:00 p.m. Attendance is regularly between 8 & 12 people. The last Saturday of the month we have family devotionals in the home of one of the members. The last Sunday of the month, in the morning, the Spanish is divided into two groups with one group meeting at Strathmore and the other at Harding Ave.

Other activities that I'm involved in are: Bible correspondence courses, personal Bible studies, helping people by visiting, counselling, driving some to appointments where I translate for them.

I'm proud of my oldest son Marlon who helps me in many areas. At the present time we have been teaching and preaching each Sunday at Ajax and the last Sunday of the month at Harding Ave. Also we visit the Spanish group in Waterloo twice at month.

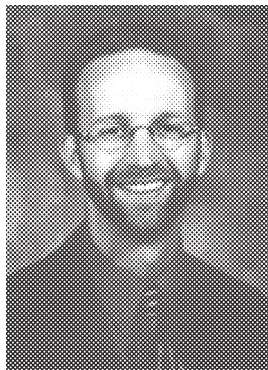
I recently got involved in a voluntary program on the Spanish community radio station where I conduct a half hour cultural program each Wednesday at 4:00 p.m. called "Knowing Honduras". Lord willing, I will soon have a religious radio program as well.

Santiago Molina



# Western Christian Announces Next President

After conducting a search for several months, the Board of Directors is pleased to announce that the next President to lead Western Christian College and High School into the future is Mr. Kevin Vance. The Board unanimously approved this appointment at their meeting on March 19, 2005, and it was effective immediately. Kevin joins a long line of dedicated servant leaders who have helped guide the organization for the past sixty years in providing Christian education to students. The Board has complete confidence in Kevin's ability to help the organization achieve its vision and mission.



Mr. Vance brings many exceptional qualities and abilities to the President position. First and foremost, Kevin is a devoted follower of Jesus Christ and this conviction is evident in every aspect of his life, including his family, church, and career. He is an alumnus of both the college and high school programs at Western Christian and received a Master of Divinity from Canadian Theological Seminary in 1998.

He has served in both adult and youth ministry with churches in Saskatchewan and Alberta as well as spending two years as a missionary in Belgium. More recently, Kevin was employed at Western Christian as the College Academic Dean and has been the Interim President since July 1, 2004.

The Board was encouraged by the interest of other quality candidates that were seriously considered and interviewed for the position. Clearly, this interest is an indication of the good work that Western Christian is currently doing and the potential that many people see for the school in the coming years. However, in the end, the Board was convinced that Kevin was called by God to be President at this time. Kevin has a solid understanding of theology, has experience in academic administration and church ministry, and has a good knowledge of the supporters and alumni of Western Christian College and High School. Kevin has a passion for teaching and developing students, making churches stronger, and having a positive impact on the community. This aligns perfectly with the strategic vision of the board of governors as well as the priorities of Western Christian College and High School.

Please join the Board in giving the glory to God for blessing Western Christian with such an outstanding President. The Board encourages all staff, volunteers, students, parents, alumni, and other supporters of Western Christian, to celebrate Kevin's willingness to choose this role along with the sacrifices that he and his family will make, to serve at Western Christian. And let us all renew our own commitments to be partners with Kevin as we pursue the vision of "Changing Lives, One Student at a Time."

Board of Directors  
Western Christian College and High School

## Attention University Students Planning to Attend Schools in Waterloo

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Call Jim and Amy Dale at 519-885-2462 or  
e-mail at james.dale@sympatico.ca

## Great Lakes Christian College



Please join us for our  
year-end activities:



**Wednesday, June 15, 2005**

7:00 p.m. Baccalaureate Service

**Friday, June 17, 2005**

3:00 p.m. Court of Honour

4:15 p.m. Luncheon

6:00 p.m. Graduation Ceremony

# 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; 9:45 & 11:15; Sunday School 10:30 (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, marwayn@hotmail.com; Ted Windmill, 250-763-8445, edward\_windmill@telus.net

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

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

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

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

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

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

**Vancouver (City Church):** Trout Lake Community Centre, 3350 Victoria Drive; Worship 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; email: secretary@shelbournestreet.com website: www.shelbournestreet.com

## PROVINCE OF MANITOBA

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

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

**DAUPHIN:** 220 Whitmore Ave. W; Mailing address: Box 70, Dauphin, R7N 2T9; Sun. worship 9:00 & 10:00; Sun. & Wed. nights call for details; (204) 638-6321 (off), Fax: 638-0872; Randy Foss, ev., email: wwyes@hotmail.com

**MANSON:** Bldg. in Manson Village; Sun. 10, 11; Box 2, R0M 1J0; Wilf Rogers (204) 722-2293 or Lloyd Jacobs, (204) 722-2278, elders; Ken Starnes, sec. (204) 722-2085.

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

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

## PROVINCE OF NEW BRUNSWICK

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

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

## NEW YORK STATE

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

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

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

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

## PROVINCE OF NOVA SCOTIA

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

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

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

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

## PROVINCE OF ONTARIO

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

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

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

**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.



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

**HUNTSVILLE:** 36 Hilltop Dr. P1H 1C5 (off Hwy. 118N); Sun. 9:45, 11, 7; Wed. 8; Ken Skinner 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

**ICE LAKE (Manitoulin Island):** 1-1/4 mile S. of Hwy 540; classes 9:45, worship 11:00, Sun; Les Cramp ev; 705-282-0974; PO Box 3, Mindemoya, ON POP 1S0.

**KENORA:** 101 Norman Dr.; Sun. 10, 11; P.O. Box 2905, P9N 3X8; Earl Rattai, ev., 548-2245.

**KINGSTON:** 446 College St., K7L 4M7; Sun. 10, 11; Wed. 7; (613) 546-5409 (off.); e-mail: kingstoncofc@aol.com; Richard Maddeaux, ev., Gordon Gibsdon, ev.

**KITCHENER SOUTH:** Kitchener City Hall (Learning Room) 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Mailing address: Kitchener Church of Christ, P.O. Box 25040, SDM Hiway Centre Postal Outlet, Kitchener, ON, N2A 4A5; Hugh Pitcher 519-699-5263 or Julian Smith 519-742-8626.

**LONDON:** 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. 9:30, 11; Call for mid-week opportunities. Harold Byne, ev., 645-0575; FAX 645-8088

**LONDON (East):** 380 Adelaide North, Tolpiddle Building Common Rm., entrance off of Adelaide at King St. S. Parking in Marshall Street Lot behind building. Sun: 9:45 a.m. Exhortation; 10:05 a.m. Bible Study; 11:00 Worship; contact Gordon Worrall (519)434-1981

**MEAFORD:** 113 Nelson St.W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Randy Morrilt; (519) 538-1750; e-mail: meafordcofc@bmts.com..

**MISSISSAUGA:** Living Waters Christian Fellowship. Roda and Nancy Ostil; 2305 S Millway, Unit 108, Mississauga ON L5L 3P8; Bible study and prayer every Thursday 7:30 pm.; Lord's supper offered on Sundays - call for time; 905-608-2508; cell - 647-887-7794.

**NEWMARKET:** 230 Davis Dr.; Sun. 9:45, 11:00, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Nathan Pickard, ev.; 905-895-6502(off); e-mail:pickardnathan@hotmail.com

**NIAGARA FALLS:** 3901 Dorchester Rd. N., L2J 3A8, (905) 356-3412 (turn E. on Thorold Stone Rd. from Q.E. and left on Dorchester Rd.); Sun. 10:30, Wed. 7:30; Henry Boland, (905) 356-0107 and Darrin Douglas (905) 371-1581, evs.

**NORTH BAY:** 73 Gertrude St. E.; Sun. 10:30; Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); David Lock, ev. 78-345 Mulligan St. P1A 3S3; (705) 475-0911, e-mail: davidrlock@acncanada.net; WebSite: www.northbaycoc.com.

**OMAGH:** 1412 Britannia Road W. at 4th line, Milton, L9T 2X8; Sun. 10, 11; 7 pm at church building; c/o Harold Ellis, Sec., R.R. #3, Campbellville, L0P 1B0; Bryan Meneer, ev. (905) 383-5259; 875-2939 (off).

**OTTAWA:** 1515 Chomley Cres., K1G 0V9; Sun. 10, 11, 6; Wed. 7; Robert MacRury, ev., 733-2580 (off); 737-0701 (res.); www.churchofchrist.ca

**OWEN SOUND:** 835 10th Ave. E., Sun. 9:45, 11, 6; Thurs. 7; Brian Thompson, ev., (519)376-6702 (off.), 372-2155 (res.); email: <oscco@bmts.com>

**PETERBOROUGH:** The Board Room., Parkway Place Mall Landsdowne St.W. Sunday: 10 & 10:45 Mid-Week Study contact Peter McPherson at 705-742-5349 or Fred at 705-741-4031.

**PINE ORCHARD:** 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Bruce Brandon, Sec., RR 2, Uxbridge, L9P 1R2 (905) 852-5026

**PORT COLBORNE:** 700 Steele St., L3K 4Z2; Sun. 11, 10, 6:30; Wed. 6:30; (905) 834-5775 (off).

**ST. CATHARINES:** 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; 935-9581 (off.); Email: cofc@mergetel.com; WebSite: churchofchrist.n3.net

**ST. THOMAS:** 60 S. Edgeware Rd. N5P 2H6; Sun. 10, 11; Wed. 7 Midweek meeting in homes. Call for location. (519)782-4902.

**ST. THOMAS (Southside):** 15 Hepburn Avenue, N5R 4J4, (519) 633-4180 Contact: David Langeman. Please call for times. email: dlangeman@rogers.com

**SARNIA:** 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; David H. Dunn, ev.; (519) 542-4108 (res); (519)-339-1161 (off); email: dhduinn@sympatico.ca

**SAULT STE. MARIE (Eastside):** 99 Melville Rd., P6A 5J6; Sun. 10, 11, 7; Wed. 7:00; 705-942-9283.

**SAULT STE. MARIE (Pinehill):** 132 Cunningham Rd., P6B 1N4; Sun. 9:30, 10:50; call for Sun. pm time; Wed. 7; Roger Lansdell, ev., (705) 256-1977 (off/res), <r.s.lansdell@sympatico.ca>; Rob Whitfield, sec., (705) 949-7612, <rwhitfield@sympatico.ca>.

**SELKIRK:** 1/2 km. N. of village; Sun. 10, 11; Wed. 7:30 in homes; Box 13, NOA 1P0.

**SMITHVILLE:** 246 Station St. L0R 2A0; Sun. 10, 11, 6; Wed. 7. Chris Nicholson, ev. (905) 957-6039

**SOUTH RIVER:** Jasper St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, P0A 1X0; Jim Nicholson, ev. (705) 384-5215, church bldg. (705) 386-2551.

**STONEY CREEK:** 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Wkdy evenings call for time and place; Darrell Buchanan, ev., (905) 643-7853 (res); Robert Priestnall, sec. email: emailus@sccc.ca; website: www.sccc.ca

**STRATFORD:** 478 Brunswick St.,N5A 3N6; Sunday Worship 10:00, Wed. Bible Study 7:30; voice mail (519) 273-5280; Larry Hoover (519) 271-9545;

**SUDBURY:** 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Edward Klym (ev), 705-560-3964, Wes Bailey, sec. 523-0933,

**SUNDRIDGE:** Hwy. 11 N.; Sun. 10, 11; Wed. 7; P.O. Box 927, P0A 1Z0; (705) 384-5214, Steve May, ev. 384-0597.

**THESSALON:** 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Guy Stopard, ev. 705-842-3340; Eric White, RR 2, POR 1L0 (705) 842-6533.

**THUNDER BAY:** 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. call for information; Eric Bailey, ev. (807) 473-5353(res.), (807) 577-2213 (off.); email <ebailey@baynet.net>.

**TILLSONBURG:** 1 mi. N. on Hwy. 19; Sun. 9:30; Wed. 7:00; Box 331, N4G 4H8; 842-7118.

**TINTERN:** R.R. #1, 4359 Spring Creek Rd., Vineland, ON L0R 2C0; Sun. 11:15, 9:45, 6 (call to confirm); Wed. 7:00; Jim Holston, ev. (905)-563-6348 (res.), 563-6311 (off).

**TORONTO (Bayview Ave.):** 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:30; Michael Hilborn, sec., mhilborn@rogers.com; 63 Campbell Ave., M6P 3T9; (416) 489-7405 (off.).

**TORONTO (Scarborough):** Scarborough Y.M.C.A., 230 Town Centre Court; Sun. 9 a.m., 10 a.m.; (Mailing Address: PO Box 47011, 300 Borough Dr., Scarborough, ON M1P 4Z7); Devon Bennett, ev., 905-686-2486, cell: 416-522-6237, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca

**TORONTO (Harding Ave.):** 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; Dick Forsyth, ev., Beamsville, 563-7874; Aikins Wiredu, sec., 242-8731

**TORONTO (Strathmore Blvd.):** 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Marvin Johnson (416) 752-0325, Stephen Gill (416) 265-2496, Peter Dwomoh (416) 462-3616; Jean Volcy (416) 267-6820; Max Craddock, ev. (416) 461-7406, e-mail <maxc@strathmorecofc.ca>; Fax (416) 424-1850; Santiago Molina (Spanish) ev, (416) 751-6879, website: www.strathmorecofc.ca

**VANDELEUR:** E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, NOC 1H0; (519) 986-2143. Gordon Dennis, 240 Elgin St. N., Box 274, Mount Forest, NOG 2L0; (519) 323-2424

**WATERLOO:** 470 Glenelg Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday), Wed 7:30; Javier Cuarezma, ev. (519) 743-2587 (res); Bill Schwarz, ev. (519) 885-2938 (res).

**WALKERTON:** Victoria Jubilee Hall; 111 Jackson st.; Sun 10 a.m. and 11a.m.; Gregory Smith (519) 392-8128; Mailing- RR2 Teeswater, ON N0G 2S0; email: gregory@gregorycsmth.com

**WELLAND:** 72 Summit Ave., L3C 4G6; 11, 10, Wed 6:30 pm, call 905-732-2465 for alternate locations; David Steward, 834-5652; Harold Bruggen, ev. 732-2465

**WEST MANITOULIN:** Meets in homes, call ahead; Sun. 10:30. Mailing address: 10787 Hwy 540, R.R.1, Gore Bay, POP 1H0. Contact Bill Baker 705-282-2095 or Dieter Nollert 705-282-2908

**WINDSOR (West Side):** 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev., 3713 Shinglecreek Cr., Windsor, N8W 5T8; (519) 250-4407; email: wsidccoc@wincom.net; www.geocities.com/wsidccoc.

## PROVINCE OF QUEBEC

**MONTREAL (French):** 2500 Charland, H1Z 1C5; Sun. 10:15, 11:00; Wed. 7:00 (Fr. class); 1st Sat. 6:30 p.m. "Phoebe" women's class; last Sat. 6:00 youth meeting; 387-6163 (off.); Fredeick Feruzi, ev. e-mail: feruzik@hotmail.com

**MONTREAL (English/French/Ashante/Ghanian):** 598-5 th Avenue, Lachine; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 Westmount Station, H3Z 2T1; 514-637-7604; Leonard Amanatey, ev; email <churchofchristmontreal@hotmail.com>; website: www.churchofchristmontreal.com.

**MONTREAL (Verdun - English/French):** 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; English: Sun 10, 11; Wed. 7; Michael Mazzalongo, ev. 514-766-4911; email: Mazzalongo@videotron.ca; website: www.verduccoc.org  
**French:** Sun 11, 10; Wed. 7; Roger Saumur, ev. (519) 635-5105; email: rogersaumur@sympatico.ca

**PLESSISVILLE:** Centre Communautaire, André Côté, CP21, 66L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

**QUEBEC CITY:** 2980 Verteuil, Ste-Foy (corner Jean-Noel); Sun. 9:30, 10:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; Yvon Beaudoin, ev. (418) 728-5240; office 418-651-3664; email: ybeaudoin@oricom.ca.

## PROVINCE OF SASKATCHEWAN

**BENGOUGH:** E. side Hwy. 34; Sun. 10:30, 11:15; Norman Kemp, Box 134, SOC 0K0; (306) 268-4522.

**ESTEVA:** 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; Wed. 7; Tim Pippus, ev., 634-8195, res.

**GRAVELBOURG:** 300-2nd Ave. E.; Sun. 10:30, Box 507, S0H 1X0; Wendell Bailey, ev (306) 648-3435; Marvin Bandura, Sec. 648-3629

**HORSE CREEK:** Sun. 10:30 (May-Nov.); 11 (Dec.-Apr.); Lonnie Goodwin, Box 58, McCord, S0H 2T0; (306) 478-2516.

**LLOYDMINSTER:** 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 9:30, 10:30; Rolland Bouchard, ev.; (780) 875-4056; email: lloydccoc@telus.net

**MOOSE JAW:** 901 James St. S6H 3H5; Sun. 10, 11, 2; Wed. 7:30 (CST); (306) 693-4064 (off.).

**PRINCE ALBERT:** 264-23rd St. W., S6V 4L6; Sun. 10, 11; 763-3057 (off.); Dean Hotchkiss, ev. (306) 763-2218. Contact Bob Jenkins, 764-6187

**RADVILLE:** in private Residence at (810 Mann Ave.); Richard Thue, sec., Box 532, SOC 2G0; (306) 869-3103 (res.).

**REGINA:** Glen Elm, 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Please call for times

**SASKATOON:** Sunday, coffee & fellowship 9:30, Worship 10, Wed. 7; Phone for summer schedule; Office: 343-7922; Bob Parker, ev. 343-7884; Outreach: Bernard Krosggaard 373-3651; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stooncofcoffice@sasktel.net

**SWIFT CURRENT:** 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 306-773-9043.

**WAWOTA:** Hwy. 48 W. of town; Box 454, S0G 5A0; Sun. 10; Mid-week call; Brent Olson, minister, 306-577-4992 or contact Cam Husband, 306-538-4585.

**WEYBURN:** 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9:30, 10:30, 7; Wed. 7; Scott Wade, ev., (306) 842-6424 (off); (306) 848-2032 (res).

**YORKTON:** 550 Parkview Rd., S3N 2L7; Sun. 11:00; contact Garth Ennis (306) 728-3369.

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