

Gospel Herald

For the promotion of
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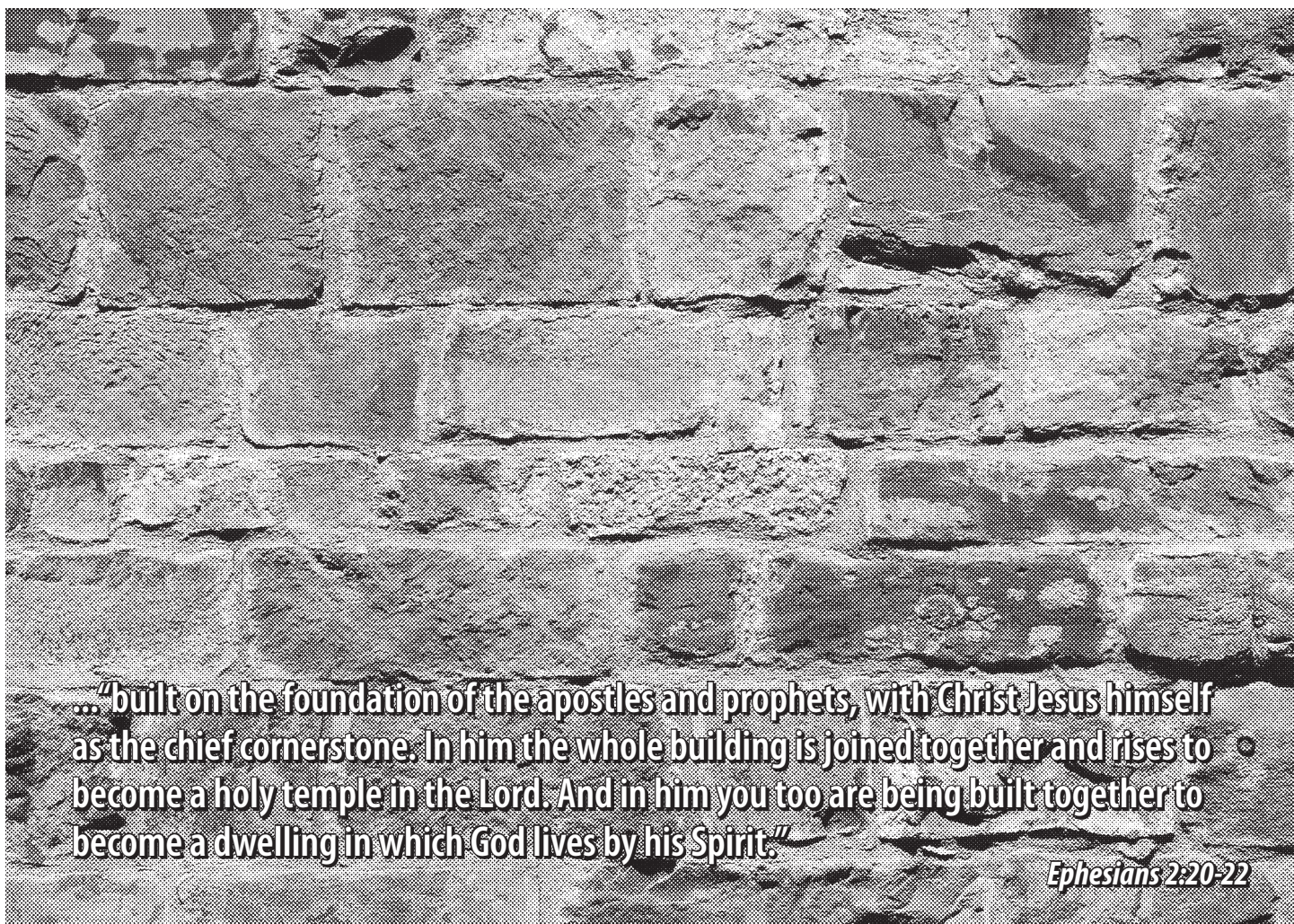
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"A standard based on harm resulting from the privacy of consenting adults is momentary. How

many people may knowingly and willingly become involved in a questionable activity only to later experience hurt from guilt and regret?" This a quote from the editorial concerning two recent decisions of the Supreme Court of Canada. In a well written editorial Wayne comments on the continuing challenge to Biblical values.



Are You Baptized?

Stan Helton

Evangelicals typically ask, “Are you saved?” when inquiring whether a person is a Christian or not. We generally prefer “Have you been baptized?” since we seek to help people understand that baptism is integral to salvation. However, at precisely this point, we risk perpetuating the understanding that baptism is just about beginning the Christian life. A better question might be “Are you baptized?” since baptism also has continuing effects. While baptism certainly occurs at a definite moment in time, coming to terms with our baptism is what is worked out in the rest of our Christian lives. Baptism is more than a beginning; it is our identity and thus God calls us to live baptized lives.

When the apostle Paul talks about baptism he is not seeking to convince people to be baptized. He – with the rest of the New Testament – assumes Christians are baptized. For example, Romans 6 – a text that says a great deal about baptism – is actually discussing the incongruity between accepting God’s grace while continuing a life of sin. Grace, when properly understood, will not lead to a life of slavery to sin, but rather brings the believer under the lordship of Jesus Christ. When we were baptized we died to a sin-dominated life and as we came out of the water, we entered a life of righteousness. Baptized people live new lives.

As Paul sees it, baptism is more than analogy or reenactment, though there is a bit of both to understand fully the meaning of baptism. Paul, rather, overlays Christ’s rising and dying on top of our rising and dying in baptism. Baptism, as it were, transcends time and joins us to Christ in his death, burial and resurrection. So baptism has a supernatural quality to it: in it, we unite with Christ. In baptism God melds the believer to the existence of Jesus. The story of Jesus now becomes our story. Accordingly, the experience of the Messiah increasingly becomes the paradigm for understanding our existence and experiences.

Through faith, baptized people take part in Christ’s actual death, burial and resurrection. This is stated nowhere more clearly than in Ephesians where Paul prays that his readers might comprehend the power available for them because they believe in Jesus. The NIV weakens the original when it adds “like” to the text: “That power is like

the working of his mighty strength which he exerted in Christ when [God] raised him from the dead and seated him at his right hand in the heavenly realm” (Eph. 1:19b-20). In the original text, Paul identifies resurrection power as the same power available to those who believe in Jesus.

Paul presses this point in Eph: 2 when he calls attention to how God saved us though we “were dead in our trespasses and sins.” Yet – and this is the main point of the text – he saved us and made us alive with Christ and seated us with Christ in the heavenly realm. In this way, the complete life of Christ, especially his death, burial and resurrection, becomes the template for our new life.

It is a past event with eternal implications.

Since this is true, our baptized status now enlightens the way we live in this world. For, “our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin” (Rom: 6:6). Our old identity has been crucified with Christ and it is buried. This assumption underlies Col. 3, where Paul writes, “Since” (not “if” as in some translations – there is no doubt expressed in the text) “you have been raised with Christ ...” Our resurrection with Christ in baptism becomes the basis of our new orientation: we are now to “set [our] mind on things above.” We should no longer fret over earthly matters because we have “died” to these things and we are now “hidden with Christ in God.” Our destiny, existence and lives are enclosed, even more, hidden, because we are in Christ; we are baptized, fully immersed in the life of Jesus! Eventually, our baptism promises that God will vindicate us as those who belong to Jesus. When Jesus returns we will “appear with him in glory.” As they wait for this, baptized people are called to be completely absorbed in the life of Jesus.

Immersion in Jesus – both the act of baptism and our continued reflection on the meaning of that baptism shapes us increasingly into the rhythm of Christ’s death and resurrection. Our new lives ebb and flow with the death and resurrection of Jesus. Our continued deaths therefore involve the removal of sinful habits and predilections

from our lives. Our baptism demands that we take “off the old self and its practices” and “put on the new self” where we seek to be “renewed in knowledge in the image of [our] Creator.” (Col. 3:10). However, baptism is more than a private personal act of devotion. Our baptism carries us into a community, the church, where social and physical distinctions no longer segregate people. Since our lives are hidden in Christ, the only thing that matters now is Christ who “is all” and in all of us (Col. 3:11).

Corporately, therefore, baptized people become “God’s chosen people, holy and dearly loved” (Col. 3:12). Having participated in the death of Jesus, we now share his resurrection into new life by putting on “compassion, kindness, humility, gentleness, and patience.” We have new strength to bear with, forgive and love one another. As baptized people, we are free to love others unconditionally because we now experience God’s love in that way. We even gain the power to love those who are different from us, even those who disagree with us and may consider us their enemy.

Becoming baptized, then, is a big deal. It has multifaceted implications of which the forgiveness of sins (Mark 1:4; Luke 3:3; Acts 2:38) is only one. Baptism also welcomes the believer into the life of the Holy Spirit (Acts 2:38b, 1 Cor. 12:13), into the life of God (Matt. 28:19-20), as well as bringing the believer into union with Christ and his death (Rom. 6:3-4; Gal. 3:27). Baptism is also the medium whereby people become part of the universal body of Christ (1 Cor. 12:13).

Sometimes others accuse the Churches of Christ of making too much of baptism. There is, of course, some truth to that: some people speak as if baptism has the power to save us. This is patently wrong, as even the Pharisees understood, “Who can forgive sins, but God alone?” Baptism offers nothing to those who do not put their trust completely in the saving work of Jesus Christ. However, we caricature baptism when we see it as a transaction where God gets our obedience and in exchange we get the forgiveness of sins. This abridges the real meaning of baptism. The Bible, as indicated in the texts cited above, offers a grander view of the place of baptism in the life of the believer. It is a past event with eternal implications.

WCC, Regina, SK

He Did Right in the Sight of the Lord

by Tim Johnson

This comment is made in the books of 1 & 2 Kings to describe the best kings who ruled over the Jewish people during the period of the divided kingdom. After Solomon died there were almost 40 different kings who took their turn on the thrones of Israel and Judah, until the Babylonians ended it all in 597 BC. Of these, just under half a dozen are said to have done "right in the sight of the Lord." That's not very many good kings in a period of roughly 350 years. But among them were great men like Josiah and Hezekiah.

Have you ever wondered what exactly these men did to deserve such a compliment? What did all the others do that caused God not to describe them this way? And whatever the answers are, how would God describe your life and mine if He were to sum it up in a short phrase like that? For example, would He say, "...and about this time Tim Johnson came into the world, and He did right in the sight of the Lord"? Or would He say, "...and Tim was a scoundrel"? Well, whatever you think of me, put your own name in my place and ask the same question.

If you take time to read about king Hezekiah (2 Kings 18:3-6) and king Josiah (2 Kings 22:1-2), you'll notice they had at least five qualities that caused God to announce that they "did right in the sight of the Lord."

1. "He walked in all the ways of his father David." What was it about David that made him so special? Wasn't it his humility, his child-like trust in God? And how about his courage? He was willing to charge into dangerous situations and conquer in the

name of his God. What a faith! The few good kings who came after David had similar faith and courage.

2. "He did not turn aside to the right hand or to the left." The great kings would not be distracted away from serving God, nor would they be swayed by the temptations of the world that were peculiar to the powers of royalty. They were determined to accomplish important things for their God and nothing short of death could stop them.

3. "He trusted in the Lord, the God of Israel." It was too easy for Old Testament kings to make military alliances to save the country from invaders. Yet simple trust in our protecting God would be more effective, and that's what men like Josiah and Hezekiah did. Is your trust in how much money you can make, how much insurance you can arrange, or how much your house is worth?

While these things are important, only God can fully protect you from life's uncertainties. Trust Him.

4. "He clung to the Lord, he did not depart from following Him." To cling means to hold on tight and never let go. That's not a sign of a weak person, but one who has discovered what really makes life a success. God takes what men think is weak and produces strength in us. (2 Cor. 12:10) Hezekiah and Josiah had their faults and often didn't know what to do. But they clung to their God and ended up being some of the best kings who ever lived.

5. "He kept His commandments." These kings were unusual in that they were bent on learning the written word and obeying it. All the others, kings and ordinary citizens alike, didn't care. They walked in the customs of all the nations, did things secretly which were not right before their Lord, served idols, rejected His covenant, became vain and followed vanity (all this is described in 2 Kings 17:5f). But not Hezekiah and Josiah.

How about you and I? We're beginning a brand new year. How can we make it one of the best we've ever lived? While we can learn from David, our real example is Jesus. We're not perfect, but when we abide in Him and walk in His ways, refuse to be swayed by temptation, trust Him, cling to Him and regard His word, God's grace continues to uphold us. God won't just give us a great year, He'll look at us on the Great Day and easily sum up our lives with that simple sentence, "He did right in the sight of the Lord."

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No Harm, No Foul?

Wayne Turner



What is indecent? Many years ago, the morals of North American culture were shaped by the Bible. The teachings of the Ten Commandments were not only seen as religious principles, but also as social ones, and in part were reflected in law. As secularism has increased, Biblical values have been challenged and discarded. Government, through legislation and the courts, moved away from what came to be considered giving the Judeo-Christian heritage of the past a "preferred status" to establishing a different legal basis. Without a set of objective principles, a more subjective approach came into use: the "community standard of tolerance." Though subjective, this gave judges a foundation for determining whether something was "indecent" and offensive within a specific community.

Two decisions announced on December 21, 2005 by the Supreme Court of Canada have established a different principle for determining indecency. Both cases involved Montreal "swingers clubs" where people paid admission to enter business premises where wife swapping and other sexual activity occurred. They had been charged with keeping a common bawdy-house for the practice of indecent acts. In acquitting the club owners, the court ruled that indecency should be determined by the harm the act causes. Harm is defined in terms of both its nature (interfering with the public's liberty and autonomy, influencing other people to anti-social behavior, and causing actual physical or psychological harm) and degree (that it is "incompatible with the proper functioning of society.") The Court found that, despite any community values to the contrary, the privacy of the situation and the lack of demonstrable harm to the individuals, any spectators who might be watching, or Canadian society as a whole, made these clubs legally acceptable.

From a human perspective, we have to question the wisdom and shortsightedness of this decision. A standard based on harm resulting from the privacy of consenting adults is momentary. How many people may knowingly and willingly become involved in a questionable activity only to later experience hurt from guilt and regret? For example, what about those women who have had an abortion, then find, even years later that they are devastated by guilt. This is the same type of thinking that continues to allow and even condone legalized gambling despite the appalling number of gambling addicts and suicides that have resulted. Harm cannot be measured in the short term.

This decision is comparable to the "no harm, no

foul" principle that has come into sports where instead of enforcing the rules of the game as they have been written, the referee only calls those infractions where actual "harm" occurs – that actually affects the outcome of the game. This assumes that the ref is able to actually understand how the actions of every player ultimately interact.

Similarly, the Court presumes to know how individuals, communities and the country will be affected by such a devalued view of sexual activity, especially marital infidelity, even between "consenting adults." Can the Court say with certainty that one reluctant partner has not been pressured into such an activity?

Spiritually, the consequences of such thinking is even more devastating. Think back to how the concepts of privacy, consent and no harm fit into many Bible stories. What about Adam and Eve? Achan? What about David and Bathsheba? They were willing partners in a partial "wife-swapping." (The Bible calls it adultery and sin.) At the moment of their act, no one was hurt, as the Court would define it. However, later, both her husband, Uriah, and the baby conceived by the union died. David understood the real implication of their actions when he said to God, "Against you, and you alone, I have sinned." Even the highest levels of government cannot change God's word.

The story of Saul and the Amalekites is amazingly relevant to thinking in our culture today. King Saul and his army were sent to utterly destroy the Amalekites. No person or animal was to be left alive. They had no difficulty doing this to the things that were "despised and weak." However, everything that was good in their eyes, they were "unwilling to destroy." They spared Agag, the king, and the best of the animals. We can easily imagine how they rationalized their action. "These are too nice, too valuable. They are still useful. No one is watching? What

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Seeing Yourself

Consider this question "When I look into the mirror each morning do I really see myself for what I really am?" Of course, the question has to do with seeing one's inner self...the part that God sees – rather than simply how our face or hair looks.

"Examine yourselves to see whether you are in the faith; test yourselves. Do YOU not realize that Christ Jesus is in you-unless, of course, you fail the test..." (2 Corinthians 13:5,6). The Christian must understand how important it is to make this critical self examination. Christians must understand the power for good that is within them since (if) Christ Jesus lives within them. The object of honest self examination is to see one's self as God's sees.

It is obvious that some did not see themselves for who they truly were. For example, in Luke 18 beginning at verse 10, Jesus tells of two men who went to pray at the temple. One saw himself for what he was, a sinner in need of forgiveness. The other saw himself as above other men, giving a list of his superior qualities. Jesus said the first went home justified rather than the second.

Understand, this was not because he was a better person, but because he had recognized himself for the sinner he was. It is only when one is willing to acknowledge his sin that he will overcome it. It is easy to look but not see the truth about oneself.

An example of this truth is seen in Revelation 3 at Laodicea – (Revelation 3:15-

17). This Church's self evaluation was totally wrong. Thinking they were rich, well off and sharp eyed, Jesus says they were, in fact, poor and blind. We would pray that they learned from the letter they received and got on track before it was too late. Sadly, many who think they know themselves, that they are well, are anything but.

The good thing is that even though none of us are sin free, we do have the promise of God that we can be made "just as though we had never sinned." Consider the example of Isaiah. When he saw the Lord seated on his throne (Isaiah 6:2,3) he sees himself for what his was, "Woe is me!" I cried. "I am ruined! For I am a man of unclean lips..." (Isaiah 6:5). Knowing himself

to be unworthy, Isaiah was sure he would pay a great price for what he had seen. However, "Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, 'See, this has touched your lips; your guilt is taken away and your sin atoned for' (Isaiah 6:6,7). From here Isaiah went on to be a great servant of God. When one is cleansed by God, the "sky is the limit" as to the possibilities for service.

It must be understood that it is easy for a person to deceive himself. Jeremiah makes the statement in 17:9, "The heart is deceitful above all things and beyond cure. Who can understand it?" It is human nature that one can look at others and see imperfection while overlooking one's own. Interestingly, Jesus suggests in Matthew 7:3-5 that one can overlook a BIG sin in oneself while seeing a SLIGHT one in others. (I understand that sin is sin and, unrepented of, will separate one from God, but we tend to put sins into size categories.)

Another way of hiding from our true self is comparison. As a warning against this Paul wrote, "...When they measure themselves by themselves and compare themselves with themselves, they are not wise" (2 Corinthians 10:12). It is always possible to find someone who has imperfections and consider ourselves to be better than they. (Remember Jesus' story, noted earlier, of the Pharisee and the sinner who when to pray.)

As we honestly scrutinize our real self, the measure we need to use is Jesus. He is our example in every aspect of life. He was committed to honouring God in everything he did, thought or said. That must be our daily commitment as well. Yes, we will sin but the blood of Christ will continue to cleanse us if we continue to live a humble, repentant life.

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Sound Pollution

The history of Christian worship reveals that in early times churches did not use instrumental music in their worship and that its introduction, centuries later, resulted in divisions. As per the proverbial saying, “History is repeating itself”. We propose to take a different look at this subject in this article.

Some months ago in a discussion of some current changes in congregational worship, a respected friend and fellow servant of Jesus Christ likened “clapping” to the use of instrumental music in that both are “intrusions”. This was a new idea to me. Upon meditating on it and applying it to my own experiences, I have come to understand this observation.

In an earlier incident the editors of this paper caused a writer to be unhappy by not printing his submission. His article stated that hand clapping during the singing of hymns in worship is authorized by the same scripture passages that authorize instrumental music in Christian worship. (It was his conviction, and ours as well, that there are no such passages.) We were hesitant at that time to see the two placed as parallels.

However, in terms of the “intrusion” aspect, there certainly does seem to be a parallel. In both cases meditations on the profound and meaningful thoughts in a hymn are

interrupted by sounds, which, quite often, drown out the words and detract a person’s concentration from the thoughts involved. An intrusion indeed!

Another friend has stated that those who oppose the use of instrumental music in worship are “presumptuous and arrogant” in telling him that he can’t do so. As I have considered this rather harsh and judgemental statement, a comparison has come to mind. Are those who ask their friends or visitors not to smoke in their cars or homes, thereby being presumptuous or arrogant? Perhaps they could be judged as practising poor hospitality?

How are they parallel? Smoking pollutes the air. Those in the environment have no choice but to breath this polluted air. They may find it unpleasant. They may be concerned that it is harmful to their physical health. They are not trying to take away the other person’s choice but rather are asking the person who wants to smoke to be considerate by doing so elsewhere.

Although it is possible that some readers will not feel that the situations are parallel, it seems to me that both the instrument and hand clapping are sound pollution much as the smoke is air pollution. The beautiful, healthy, vocal sounds of a capella singing with easily heard and clearly understood lyrics is being overridden and spoiled by noises which, rather than contrib-

uting to the “with the spirit and with the understanding” (I Cor. 14:15), is making such more difficult. Those in the environment have no choice. They are exposed. They may find it displeasing. They may, as many are, be concerned about it being harmful to their spiritual health. This is certainly true where there are conscientious convictions on the matter. To ask that others refrain is neither arrogant nor presumptuous but rather, is requesting that those who want to do so be considerate, and, if they must do it, to behave as the smoker should and do it elsewhere. There are those who see the instrument in worship as a presumptuous addition and who because of conscience cannot compromise with those who use it.

Some may have thought that the church apostatized very soon after the age of the apostles. In his two volumes, “Early Christians Speak” published by the ACU Press (1999-2000), Evertt Ferguson shows that the church continued its commitment to the teaching of the Scriptures, practise believers baptism by immersion for forgiveness of sin, sang praises to God a cappella, observed communion on the first day of the week and maintained aspects of congregational autonomy.

In conclusion, we remind that neither scripture nor history supports the use of instrumental music in Christian worship. Those who have introduced it, have done so like the smoker, because they want it and have justified the practise by human reasoning – their wants and their wisdom rather than by reference to God’s will.

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EDITOR'S NOTE: The following articles were submitted by Brian Thompson who serves with the Owen Sound Church of Christ. Brian and I have been friends and brothers for more than 35 years, thanks for sharing these with us Brian. BMC

And Be Ye Kind To One Another

By Brian Thompson

"Kindness is the oil that takes the friction out of life."

Kindness originates with God. We read in Ps. 86:5 that God is good and ready to forgive and abundant in lovingkindness to all who call upon Him. According to Jeremiah the Lord's lovingkindnesses never cease because His compassion for us never fails. Every morning they are new. So great is His faithfulness towards us (Lam. 3:22-23).

Imagine a world where everyone expressed God's kindness to one another. There would be no wars, lawsuits, broken marriages or selfishness. It would be "heaven on earth." Today we need to realize that when the power of kindness is expressed to the world through ourselves it will be far more effective than the power of war or any other power of mankind. Even a gentle, kind word is far more effective than yelling or criticizing. "A gentle answer turns away wrath but a harsh word stirs up strife." (Prov. 15:1)

So then, why do we live in a world of conflict where families are torn apart and churches are divided? I suppose there are a number of reasons but I expect a lot of it occurs when individual hearts lack kindness. To use kindness when a heart is angry seems quite inappropriate yet we're told that God is kind to ungrateful and evil men (Lk. 6:35) and that the Lord's bondservant must not be quarrelsome but be kind to all (II Tim. 2:24). Kindness like

forgiveness doesn't come naturally but spiritually. We learn how to be kind by getting to know the One who is extremely kind. We learn to forgive a brother by appreciating our own forgiveness from God. Notice in Rom. 2:4 that we're not to think lightly of the riches of His kindness towards us since His kindness leads us to repentance.

The Holy Spirit produces kindness, as well as gentleness and self-control, when we submit to Him by allowing ourselves to be led by Him. His will not ours will then ripen. Read Gal. 5:22-26. Jesus did this in the garden of Gethsemane when He submitted Himself to God's will and not His own.

To be led by the Spirit isn't always easy but the results are out of this world.

Solomon writes, "Do not let kindness and truth leave you; bind them around your neck, write them on the tablet of your heart. So you will find favour and good repute in the sight of God and man." Prov.3:3-4 "What is desirable in a man is his kindness..." Prov. 19:22

The prophet Micah said these words to God's people, the Jews, "With what shall I come to the Lord and bow myself before the God on high? Shall I come to Him with burnt offerings, with yearly calves? Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my first-born for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness and to walk humbly with your God? (Micah 6:6-8) See also Zech. 7:8-10.

And so, as those who have been chosen of God, holy and beloved, put on a heart of kindness. (Col. 3:12)

Smoother Than Butter, Softer Than Oil

By Brian Thompson
(Psalms 55:21)

In Psalms 55 King David is greatly troubled. His friend and companion, the one who had sweet fellowship with him in the house of God had become his enemy. It is King Saul. In the morning, at noon and in the evening David complains and murmurs before God because he knows that God will hear his voice and will redeem his soul from this battle against Saul and his army.

David notes that while Saul's speech was smoother than butter his heart was war and when his words were softer than oil they were drawn swords (ready to cut and pierce).

A true friend is consistent in their words and actions (Proverbs 17:17; 18:24).

Listed below are a few other
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“Wives submit...” this to your husbands

Edward A. Klym

Many couples that walk into a Sunday-morning church service merely exist and are not thriving in their marriages. Some spouses feel lonely, bored, empty, angry, afraid or confused. No one enters marriage with plans of having an affair. We don't take the hand of our spouse and vow our love while contemplating the plans of a divorce. No one thinks they will be stuck in the doldrums of a passionless, convenient business arrangement that hides a bankrupt marriage. But it happens.

In Ephesians 5:22ff; wives are directed to 'submit to your husbands' while husbands are to 'love your wives.' Well, this seems easy if a husband is to love his wife she simply has to submit to him. But what about this word 'submit?' Submit is such a harsh word. Still, what if we don't look at this directive by Paul as a command but as the reason? The reason we submit is because of Christ Jesus. "Submit to one

another out of reverence for Christ." (Eph. 5:21 – NIV)

Paul is specific here in that the direction of submission is mutual and oriented to Jesus. Mutual submission in a marriage dissolves all possible rights to establishing a 'pecking order' inside the marriage permitting one to claim, "I am more important." Mutual submission is realized not out of domination and strong will over the other, but submission to one another out of love for each other.

Self-interest love will fail whenever the object of love fails to gratify the selfish lusts.

Nonetheless, Paul does identify his directive to husbands and their duty inside the marriage. The duty of a husband is not to enforce his wife's submission. He is to "love his wife." Three times respectfully in verses 25, 28 and 33 Paul directs husbands to "love their wives." This divine kind of love God calls us to is not motivated by self-interest or the attractiveness of the one loved, but by a sincere interest in that person's well being. Self-interest love will fail whenever the object of love fails to gratify the selfish lusts. Love based on attractiveness will fail whenever the object of love grows older, fatter, sicker or balder. But! We live in a 'nip-tuck,' world and for the right price I can have my nose fixed, face lifted, tummy tucked and yes, men we too can have chest implants.

Paul writes "In the same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself." (Vs. 28) Self-love is not to be likened to self-interest love or self-admiration as described. Self-love compels us to care for ourselves and the same care we bestow ourselves should be reflective of the amount of love we offer others. Suggesting that the love we hold to ourselves should be equally deep to our wives, meaning that we might have to learn to love ourselves first and then love others as we love ourselves.

"...Christ loved the church and

gave himself up for her..." (Vs. 25) not because she was perfectly lovable, but in order to make her such. It was not his "Job" to love the church it was his "Will" to love in spite of her imperfections. The "Will" to love is rooted in our desire toward the one loved looking beyond imperfections. I caution husbands that looking beyond imperfections implies that we first grow up and out of our own imperfections. Christ gave everything to bring about the full beauty of his bride – the church – so should the husband lovingly attend to the development of his wife. It is through this understanding that submission to, and respect for, is realized. The more a husband loves his wife and sacrifices himself for her well-being, the more she will respect him and submit to his leadership, especially spiritual leadership.

While society pressures a man to assert his manhood by snubbing his wife and her wishes, Paul presents the reason and commands husbands to "Love our wives..." Husbands love your wives because "perfect love drives out fear." (1 John 4:18) I do not write as an expert in marriage. I simply offer my experience and these words of encouragement. If you enter Sunday morning church service feeling lonely, bored, empty, angry, afraid or confused in your marriage, may I encourage you to find a couple who is successful, that is in marriage, and take them aside and say, "We want what you have..." You can always head to the local bookstore and pick up the latest book on marriage building and read it. I will even give a few titles. But not until you get involved by expressing some of that confusion to each other will you seek as a couple to heal and grow in your relationship.

Books:

"*The Marriage Builder*" Dr. Larry Crabb,
Zondervan Publishing

"*Intimate Allies*" Allender and Longman III,
Tyndale House Publishers

"*The World's Easiest Guide To Family Relationships*," Gary Chapman,
Northfield Publishing

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The Miraculous and the Mundane

Richard Kruse

Something miraculous, yet very mundane is evident as Jairus encounters Jesus (Mark 5:21ff). Jairus' 12-year-old daughter is dying and he appeals to Jesus. But when he arrived at Jairus' house, the daughter has already died and the mourners are gathering. Then sending the mourners out, Jesus heals the girl.

The miracle is amazing and marvelous. This is a moment of deep despair suddenly transformed into joy and hope. It is a moment beyond our comprehension; a moment touched with all that is holy and mysterious.

Yet in this miraculous moment, Jesus commands food to be provided! How mundane the preparing and serving food appears in this context. Yet, it is very important as well as practical. It is a reminder to the people that this is not their imagination; she is really walking around and hungry. The girl had been sick. In fact, she was dead. Now she is alive and needs food to regain her strength. Somebody needs to perform the routine task of providing her something to eat (Mark 5:40-43).

In a way, this story is every teacher's story, in that through the mundane tasks of teaching they can witness the miracles of God at work in the lives of their students, while everyone else is on the outside looking in. Seldom do the outsiders observe the miracles. They usually only see the routine, ordinary activities of teaching. But the teacher often observes!

In teaching there is more of the ordinary than the miraculous; more that is routine than spectacular. For teachers, there are some moments that are simply miraculous! They see it in the eyes of the pupil or hear expressed "Aha!" or "Wow"! That moment could be when they receive some positive

feedback or a word of encouragement from a parent or member of the congregation. The teachers store these moments in their hearts. Some they share. Some they keep to themselves. All of them are cherished.

Melanie Wright gave me one of those memorable moments many years ago. The Bible class I conducted in the Etobicoke YMCA consisted of two dozen pre-teens. During one class session Melanie, without a word, stood up walked to the back of the room and began climbing on the gym mats and tables. She was not being disruptive for the others so I continued teaching. Even though it was obvious to me that she wasn't interested in the lesson, the others were. But rather than rejoicing in the twenty-three, I was discouraged by the one.

Wednesday afternoon Audrey phoned and asked concerning the topic of my lesson. I told her, "The Parable of the Good Samaritan".

Audrey responded, "That explains why so much of Melanie's play time this week reflects that parable!"

My disappointment over what I perceived to be inability to hold Melanie's attention was transformed into a cherished moment. That was a valuable learning experience for me. The mundane became memorable.

Mundane Moments Mold

Many on the outside can see only the limitations and predictable unspectacular realities that bind individuals to mediocrity and sameness, but teachers can see the miraculous as they fulfill their routine tasks. It's not that they are blind to the weaknesses and limitations of their students; it's just that teachers also see the potential and the positive in their students' lives. Their vision motivates them to do what they can to empathize and support, encourage and stimulate.

The Apostle Paul balanced the same pressures. Expecting great things of his students, knowing the promise and potential, he wrote to his class in Corinth, calling them "the church of God", "those sanctified in Christ Jesus and called to be holy". He always thanked God for them because God's grace was "given you in Christ Jesus" (1 Cor. 1:1-4). Yet later in the letter, he wrote: "I could not address you as spiritual but as worldly" (1 Cor. 3:1-9).

Such is teachers' constant tug-of-war. While seeing the positive, they are aware of the negative, and being conscious of the potential, they are concerned about the weaknesses. They want to encourage without making the students conceited. They desire to correct without discouraging.

continued on page 10

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Teachers quite often find themselves astonished at what God can do with individuals. Students can be full of wonderful and marvelous things that often their teacher alone sees. With all things human there are limitations. So the teachers trust that God will do even greater things than they can ask or imagine, overcoming the limitations and failures, while magnifying what is precious and holy.

Looking for Miraculous Moments

As a teacher, in those worst mundane moments you still look for the miracles. Sometimes that's all that keeps you going - hanging on and hoping for that miracle to come to your students.

You may be like Mary going to the tomb. You continue in doing the right thing - even though it is very ordinary and sometimes accompanied with much disappointment and discouragement. You hope against hope that God will surprise your students and bring to life the potential miracle inside them.

What word of encouragement and grace can we give to you teachers today?

FIRST, we can say "Thank you!" We appreciate what you have done and are doing. Thank you for all that you have done to bless your students and to point them toward God. Thank you for your sacrifices, your prayers, your patience and your loving kindness. Thank you for your time spent in preparation and presentation of the lessons. Thank you for your dedication in serving the Lord and in serving us.

SECOND, we encourage you to hang on for your miracle as you do the routine tasks of preparation and presentation. (Churchill's repeated exhortation to Great Britain in the dark nights of the bombing during World War II is appropriate: "Never, never, never... give up!")

If things are going well, then pray for God to make them better! Ask him

to use you and your students for his glory. Ask him to do "more than you can ask or imagine" with your class. If things aren't so good, then hang on for all you're worth, trusting that the miracle will come in the lives of your students - if not now, then in the future.

God will never give up on your students and hopefully you won't either. He has a purpose for them and will work toward that purpose. Sometimes your love must be tough, but never give up on the assurance that God will use your prayerful efforts to help reach the heart of your students and give them an opportunity to turn and go in the direction of God's grace and glory. (Philippians 2:13; Ephesians 3:20-21)

FINALLY, we encourage you never to loosen your hold on hope. Realize that God is using you to mold people for eternity. Your life and service truly matter. Your impact lasts forever. Don't ever underestimate your importance to the work of God and to the good of the Kingdom. God will use your efforts to his glory and make a difference, whether you ever get to see the fullness of that gift or not. No matter what happens or how difficult things can become, when teacher and students are united in the Lord, there is always the promise for a glorious reunion in the future!

Phyllis White helped us teach Bible correspondence students in Kenya. Mailing and grading lessons is usually not a very exciting task. One of her students was Opango. Phyllis died before learning of the miracle that Opango became an evangelist and, after teaching hundreds, had established three congregations totaling over 500 members.

Thank you teachers, for being available to God for his service, for his children and for his glory. May God grant you to see his miracles in your students and thus make your mundane moments meaningful and memorable.

Toronto, ON



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

ONTARIO

Bramalea: The Shaun McDonnell family placed membership with the congregation in December 2005. Pierre LaPointe was baptized into Christ on December 28, 2005. Sam Genobaga was baptized into the Lord on January 1, 2006. He is visiting in the Philippines for 4 months to assist in the Lord's work there. The congregation has a new website: <http://www.bramaleacofc.ca>.

Brantford: Speakers for December 2005 were Shawn LeBlanc, Wayne Whitfield and George Mansfield. A clothing giveaway was planned for January 15.

Grimsby: A "Come and Go" tea to celebrate the 50th wedding anniversary of David and Ann Lewis was planned for January 3, 2006 at the Beamsville church building.

Meaford: Les and Joan Cramp have now begun working full-time with the congregation. A Youth Rally is planned for February 17 - 19 on the theme, "If God is Your Co-Pilot - Switch Seats".

Toronto (Strathmore Blvd.): Osnet Joseph was baptized on December 4 by his uncle, Jean Volcy. Kayleda Mohamed was baptized on January 4 at the Wednesday Bible study. Production of the Key To The Kingdom programs continues to go well and the response to the program remains encouraging. Financial support for the program is needed as costs are higher than income.

Windsor: A "New Beginner's Celebration" was planned for January 15 to celebrate all the new births into the family of God in 2005. The congregation recently completed looking at the book of I Maccabees that formed so much of the background to 1st century Judaism.

QUEBEC

Verdun: Plans for 2006 include: More emphasis on the congregation's children's outreach, since they feel this is their most effective program; launching a French language Bible video training series: "International Bible Institute;" beginning an online "Let's Start Talking" project for the Chinese community in Verdun; more emphasis on training local leaders and less on organizing seminars.



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

ALBERTA

Edmonton: Plans go forward to begin a church plant in South Edmonton in the fall of 2006. Plans are developing for a ladies retreat in March. Scott Laird will be speaking on small groups. Lesson titles include: God's Key: Biblical Patterns of Small Groups, The Communication Key: Discussion, The Success Key: Host/Hostess and a mock discussion group led by Scott: Keeping Groups Focused. During spring break several students from Harding University will be here to do works of service. A group of students are taking the SIBI Extension Course - Biblical Interpretation by Charles Speer.

BRITISH COLUMBIA

Abbotsford: In September, Etienne, the husband of Monique, the overseer of the school compound established by Raymond and Merle Fillion in Central Haiti some 12 years ago, had to have his right leg amputated because of diabetes complications. In mid-October she told the Fillions that she was taking him to the Cuban Hospital in Port-au-Prince because his left leg was also infected. There was no other news for five weeks. When so much time had gone by, the Fillions were afraid that she might have been kidnapped, so they called the police station in Mirebalais, an hour and a half distance. To their relief, the police went and checked, reporting back that all was normal at the mission. On Dec. 1, because the satellite phone battery doesn't take a charge anymore, Monique managed to call from another town. (The telephone works when it is plugged into an electric current, but there is no electricity to the mission.) Although Etienne was doing a lot better, her other news was not good. As she was going to Port-au-Prince in November to buy supplies for the mission, the bus was attacked by bandits, and all on board robbed of everything of value. Even though Monique's money belt was well hidden, their bodies were searched and it was found and taken, along with her watch. Velma Forman, our missionary nurse practitioner, has returned to her work in Papua New Guinea, following a four-month furlough home. While in Canada and the U.S., Velma did a lot of traveling

to give talks about the clinic. As a bonus this time, she used a CD made by Allan Nienhuis along with her slides. She did a presentation in Vernon on Dec. 4, one in Nanaimo on Nov. 21, and another in Abbotsford on Jan. 15.

Burnaby: On Jan. 4, Joel and Jessica Ruch left for a six-month training period in California in preparation for six months in Taiwan, where they will be teaching English. Their ultimate goal is to do mission work in China.

City Church (E. Vanc): Steve writes, "A lady who is a devout Buddhist, asked to borrow a Bible from me. When someone shows a deep interest in the Bible, I usually buy a small leather-bound Bible to present to that person. She was overjoyed and later said to me, 'Thank you for the Holy Bible.' When was the last time you heard someone actually say, 'Holy Bible?' God's word is held in reverence by more people than we know. "As we finished this year and look forward to the next, we are winding up, not winding down. In addition to a new daytime class on Thursdays, we have plans for a Bible class on Thursday evenings in addition to the one on Monday nights. Wednesday night is for members and the Gospel of John is taught at our home. The only building we can regularly use is the fellowship room of the Oakridge church for our daytime English Bible classes. All of the others must be taught in homes, for that is all we have. Still, there is no lack of desire for study. I actually have to tell some students 'no' because I cannot increase my schedule beyond what I have already committed to; this is why we need another full time worker and Stephen Jr. is ready to fill the gap. In addition, some of these students have asked if I would talk with their children as they try to adjust to this culture. One lady, mid-fifties and not a Christian, recently asked, 'Do you have any evening Bible classes for ladies?' Sometimes questions like these come from folks who seem the most unlikely to respond to the gospel. So what shall we do? Pray more and ask that God give us even more strength to reach as many as we can. Do you find your life a bit dull? Isn't TV about as boring as it gets? Let's encourage each other to pray and read God's Holy Bible more each day. And if you feel really good, why not ask a friend or neighbour to start reading the Bible with you, say over a cup of coffee or a cup of tea? You just don't know how exciting things can get until you try!"

Delta: A large crowd gathered in the backyard of Bruce and Jannine Tobiason about 4 p.m. on New Year's Day to witness the baptism of Leah Fu in their hot tub. It was an exciting event, following the bringing in of the New Year the evening before and partaking of the Lord's Supper afterward. The congregation was especially grateful that Jim Hawkins had recovered enough strength from his surgery to assist Leah, an ESL student, in her act of obedience. The day ended with a prayer and hugs all around.

It was a wonderful way to start 2006.

Deep Cove: There was a remarkable response to the Christmas Wish List project started by Dan and Jennie Keeran on a website in November. Over 2,000 gifts were donated to the homeless in Vancouver. The project will hopefully be expanded to a Birthday Wish List to be conducted on an ongoing basis. Publicity for the web site was covered on four radio stations, seven newspapers, and four local TV stations, including the CBC which went national. The website noted that the project was inspired by the churches of Christ, listing contact phone numbers for each congregation. The intent of the project was to give glory to God by increasing the public's awareness that the church of Christ cares and helps the poor.

MANITOBA

Winnipeg: Recent baptisms include Alfred Seh and Michelle Wiebe. Jan. 20-22 was a "Friend Speak" workshop. The workshop showed how to use the book of Luke to help new English speakers to learn more English and also tell the story of Jesus. Do you have photos of people, events or places where this church met in the past in Winnipeg? We are planning to record and preserve our church history in some permanent way which we can take with us to our new facility. We experienced some of the excitement of honouring our seniors, pioneers of the faith and previous leaders during our celebration a few years ago of the 100th anniversary of the church in Winnipeg. Please let us borrow any pictures you may have so we can copy them or you may donate them. Write a brief description of the pictures and what you remember about them. Give them to Roger Olson.

Vision Canada 2007

Theme:

**"Obligated, Eager
and Not Ashamed"**

Dates:

June 26 - 29, 2007

Place:

**Great Lakes Christian College
Beamsville, Ontario**

Hosted by:

**Strathmore Blvd Church of Christ
Toronto**

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



Ukraine: (Donetsk): During their holiday visit to Canada and the U. S, Jay Don and Mary Lee Rogers answered the question that everyone has been wondering, "Will you go back to Donetsk for another year with the school?" There should have been a standing ovation when Jay Don casually mentioned in an address to the Burnaby congregation that they had agreed to return "for one more year". (The Rogers made a five-year commitment when they agreed to go in 2000.) In spite of the numerous and very real inconveniences and distressing situations they have encountered, it is plain to see that they "are hooked"! Quite apart from their work in overseeing the Donetsk School of Biblical Studies, the humanitarian causes they have been able to investigate and address number into the dozens. Both Canadian and American individuals and churches have been generous in sending support as they've learned of the many sad situations in the hospitals and children's homes. There has been money for everything from re-doing rooms to new beds, hospital equipment, gifts and clothing for children, and even provision made for some life-saving operations. The Rogers have established many good contacts, and visited numerous churches throughout the area. In spite of their desire to be on this side of the water to be with their new grandchildren, they found that they could not say no to the request to come back to carry on this work that is so desperately needed – at least for one more year!

India (Hyderabad): An opportunity presented by Kyle Clayton, (missionary) "H. M. M. stands for Heritage Mobile Ministry. My alma mater, Heritage Christian University, is offering a preacher-training course for those who want to get Bible training, but aren't concerned about college credits & diplomas, not to mention the fees connected with studying for said credits. My dad (Ron Clayton) and I spoke to bro. Larry Murdock some time back about the program's being offered in India. At the time

we felt like there was a good possibility of getting things going. I had done some of the basic work & planning—then we were hit by the Tsunami. Everything took a back burner—including the HMM program. "We are finally getting things re-organized and are in the process of seriously upgrading one computer in Hyderabad so that we have the ability to make DVDs from the VHS tapes we have of my college classes. I have installed software, RAM and other devices. Now Moses and I are ready to start testing the program to make sure we know how it works. Moses is very interested in being involved in the ministry, and this is a wonderful way for him to develop his talents and use his time for the Lord. I discussed with him the possibility of his being the direct overseer of the HMM program, to which he delightfully agreed. "We have only a few kinks left to work out – the primary one being the question of location. We have several options, but Moses can be in only one place at a time. The plans are for this to be a 3-day-a-week program with classes running for 2 to 4 hours per day. This would be at least a 2-year program of intense study for our preachers who speak and understand English well. (We also hope to be able to translate these lessons into Telugu & dub them for use later for

other classes.) "Please pray for our efforts in this regard. Since I am already familiar with the courses and know who to contact regarding any questions with reference to them, I will be the director and available to help Moses should the need arise. As with any training program, funding is required. We have spent approximately \$500 for the computer parts and \$100 for the DVD's to transfer from the VHS tapes. Initially we will need to purchase 2 TV sets and DVD players. The cost of these will be about \$650. If you believe this is a good program and want to help with it, \$1,250 will pay for the expense of getting it started. Two hundred dollars per month would provide for Moses' support, travel expenses and other incidental operational expenses for this project. We need to hear from you quickly, as this is an exciting opportunity to further teach and train preachers in India to do their work for the Lord in a better way."

Cambodia: "Arrangements have been made to host the 45th Asian Mission Forum at the beautiful Angkor Howard Hotel in Siem Reap, Cambodia, August 5 to 9. This year we are endeavouring to have one or more Christians from every Asian nation present. "Siem Reap is a beautiful little city where last year more than three million tourists came to visit Angkor Wat and

the other 60 ancient temples in the area. Most are close enough to be easily visited during an afternoon. "This year's theme is "Unity Through Understanding". Panel discussions and speakers are being asked to help us all be more unified in a manner that is pleasing to God and enhances the growth of the church, as well as the individual Christian. They will include: "Unity Through Understanding The Word", "Unity Through Understanding God's Will", "Unity Through Understanding Each Other" Updated information concerning the forum will be posted at www.partnersinprogress.org/AMF.shtml file://www.partnersinprogress.org/AMF.shtml file:///AMF.shtml Yours for sharing Life with all while there is yet time, Bill McDonough, Phnom Penh, Cambodia"

Papua New Guinea: Ruth Zimmerman requests prayers for the Dibura family in Lae. They are Christians who worship with the Boundary Road. Recently, Doris was admitted to Angau Memorial Hospital for uncontrolled diabetes.

Administrative Officer

The **Dauphin Church of Christ** is seeking applications for the position of administrative officer for Parkland Crossing. A ministry project of the Dauphin Church, Parkland Crossing is a community service and affordable housing option for the Parkland area of Manitoba. It is located in the former Western Christian College facility purchased by the Dauphin Church of Christ. The administrator position will be responsible for the overall operation of the facility.

Approximately 80,000 square feet currently houses the Dauphin and District food bank, a clothing give-away area, a catering service, meeting rooms, a gymnasium, sixteen apartments/house rental units, and is home to the Dauphin Church of Christ. The opportunities for development are open to the imagination.

Applicants need strong organizational and motivational skills, the ability to work with all levels of government and funding organizations and knowledge of non-profit, volunteer based operations.

Qualifications:

- a strong commitment to Christianity and service
- ability to recruit and organize volunteers
- willingness to develop and lead a fundraising plan
- knowledge of non-profit legislation and financial structure

For more information please contact the office at 204-638-3333 or email us at parklandcrossing@mts.net.

Applications and résumés will be accepted until a satisfactory candidate is found. Salary is dependant upon experience.

Several months ago she was diagnosed and spent time in the hospital. Her condition now is worse.

SENDAI, Japan: News and Prayer Requests: • Jon and Michiko Straker thank God for the safe arrival of a baby boy, Hijiri Gideon, who was born on January 3rd. • South Korea trip. Joel Osborne and Ben Berry – and 3 young men with whom they study – went on a sightseeing trip to South Korea in December. Their prayer was that two things would be accomplished: 1) that a closer relationship with Gaku, Yasuhiro and Hoshinori would be developed; and 2) that God would plant faith seeds in these young men's hearts and give them a vision for the spread of Christianity in Japan just as it has spread in South Korea. • Ongoing Ministries include: Guys Night Out, Watage, Bible studies, Olive Branch Coffee Shop, Cooking Class and Children's Ministry. • Concerts: The team performed eight concerts in 11 days during the Christmas holiday season. Their group, "Offering," sang at a hospital, a kindergarten, the downtown shopping district, the Olive Branch Coffee Shop, a special music place downtown and during the church's Christmas party. • Ongoing Bible studies. One of their students is involved (along with his mother and sister) in a cult called "Morning Star." The team asks for your prayers for their wisdom and boldness in studying with these people. • Christmas Worship/Church Activities. About 35 attended the worship services on Christmas day, including a few guests. • Erica Towell and Deborah Hobelman, from York, Nebraska, were scheduled to be in Sendai in mid-January to visit as well as make plans to return there in mid-2006 to work as interns for a year. Your continued remembrance of the team, both through prayers & financial support, is deeply appreciated. Please make plans to continue supporting them in 2006. Thanks. 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.

Editorial... continued from page 4

would be the harm if we took the best things back with us? We all want to do this." Later, Saul would claim that they had really good intentions – to offer the animals in sacrifice to God. (We could argue at length about whether this was the original idea or an afterthought when Samuel confronted him). Regardless, Saul's actions were called arrogance and disobedience. They led to great harm, although he could not have seen the consequences at the time of his sin.

All the "wisdom" of the Court and our culture are overruled in these two stories. Indecency and sin are not defined by community standards, popular acceptance, privacy, consenting adults or visible harm. They are defined by God and His Word.

In a culture dominated by such thinking, it is too easy for Christians to be fooled into accepting the same ideas. How many rationalizations can be used to ignore God's word and do what is popular or what we want? "What would be the harm if we compromised this principal? That's only a minor truth – it isn't a salvation issue? That's legalism to follow the Bible? We can't give that up, it's too useful or valuable? No one will know?"

As God's people, while we are subject to the government and laws of the land, our morals and standards are shaped by a higher court. We must be people of principle, people of God's word.

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

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

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

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

Or you can clip and mail the form below.

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Make cheques payable to the Bramalea church of Christ.

A Night of Mourning Becomes a Morn of Song

A Sequel to Father Forgive Them

Cecil Bailey

It is now thirty years since I sent you my previous treatise entitled *Father Forgive Them*; shortly after our return from Jerusalem, where we had spent the last whole glorious year at the feet of the apostles of the Christ, learning more and more of the Divine principles of the teachings of our Lord. The fellowship with these saints of Jerusalem, as well as those pilgrims from everywhere in the Roman Empire, was a truly joyful experience.

Immediately, upon our return to Pontus, we set up an assembly of the saints made up of those who had shared our experience in Jerusalem, as well as those we had won for Christ after our return. We usually met together upon the first day of the week and studied carefully the apostles' teachings which we had learned. We have continued to observe the Lord's Supper each week as well. Our services usually consist of hymns, prayers and readings from the Jewish Scriptures, as well as the letters from the apostles and prophets of our Lord which we receive from time to time. We read and sing from David's psalms as well.

Our source for spiritual instruction is augmented from time to time by letters sent to us from the apostles and prophets of our Lord. One such letter was from James, the Lord's brother in the flesh, several are from Paul, written to various congregations, and forwarded on to us. We also prize the two we received from our great mentor of early days, Simon Peter, the Big Fisherman.

Shortly before we left on our great pilgrimage those many years ago, we became acquainted with a young Jewish couple called Aquila

and Priscilla. He was a hard-working young man of impeccable honesty, while she was a pleasant and extremely intelligent young lady, who was thoroughly conversant in the Law of Moses. They were both skilful artisans in the trade of weaving the silky hair of Cilician goats into a sturdy cloth which proved excellent for tent making as well as saddle bags. The Roman army became enthusiastic over this cloth; as a result the couple moved to Rome where they plied their trade, until Caesar Claudius ordered all Jews out of Rome, as is recorded in Acts 18:2. They moved to Corinth where they became working companions at tent-making and spreading the gospel with the apostle Paul.

The rather constant persecution that we received at the hands of our fellow Jews turned out to be a blessing in disguise. There were certain areas

of bondage to legalism that held us back as long as we worshipped after the manner of the Jews. Our total separation from Judaism set us free from this.

We were delighted to learn that Paul's arrest in Judea, and his subsequent internment in Rome where he was under house arrest for two full years, had consummated in a glorious victory for the saints in general. We learned that through this arrangement many of Caesar's guards and household servants were won to the faith. Moreover, when these army leaders retired from military service, they were given a substantial pension, and retired to Philippi. There many of them would become stalwarts in the church – the first planting of the faith in Europe. This information made Paul extremely happy as he signified in a letter to the church in Philippi,

which was forwarded to us.

I think it is a reasonable conjecture, that shortly after Paul gained his freedom from house arrest in Rome, as he seemed very certain in his letter to the church in Rome that he would, he immediately took off for Spain, as he had planned. He took Titus with him on this mission, and when he returned, he labored for a while on the Island of Crete. After Paul himself went on from Crete, he left Titus there to complete the ministry they had begun. Everything looked very prosperous for the Lord's Church in the whole Mediterranean world. Then suddenly, All hell broke loose!

In Rome, Nero became a mad man, and began a series of assassinations that would shake the stability of the empire, and threaten the

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Friday, April 14, 2006

Toronto, Ontario

Theme:

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very existence of the Lord's church on earth. Nero's mother, the cruel and vicious Agrippina, was one of his first victims. She had married Claudius, and persuaded him to make her son, Nero, his heir to the head of the Roman State rather than his own son. Claudius, like the former Jew-hating Caesar Caligula, had expelled the Jews, including Christians from Rome, but Nero welcomed them back. I think he liked our money!

Following hard on the death of Nero's mother, there was a wholesale slaughter of state dignitaries, including the illustrious Spaniard Seneca, who, for many years served Nero as his adviser and mentor. His less famous brother, Gallio, meanwhile, was the Proconsul of Achaia. (Acts 18:12). Many, many others fell victim to Nero's insanity, including the head of his own Praetorian Guard.

Nero's next move was to exercise his venom against the church, particularly against its leaders. He had Peter brought from Babylon, and Paul from Nicopolis in Achaia. To attempt to justify this persecution of the church, when a huge fire engulfed much of Rome, Nero laid the blame on Christians. However, many Romans believed that Nero himself was the arsonist.

Since Paul was a Roman citizen, Nero was obliged to dispatch him as a Roman, with the sword; whereas, Peter, being non-Roman was crucified, according to tradition, head-downward in deference to the crucifixion of our Lord. With such severe persecution being directed against the Lord's people by Jews and Romans alike, it was a dark hour for the saints. But a drastic change would come soon. Deliverance was at hand!

The whole Spanish nation was outraged at the cruel death of their hero and statesman, Seneca. A large Spanish army, loyal to the Empire, but equally determined to rid it of its horrible blight, the insane Nero, was mobilized and marched forthwith en route for Rome. Their ranks were augmented all along the way by

disgruntled citizens in Gaul (France) and Italy, who were as eager as the Spaniards to oust the infamous Nero. As soon as Nero became aware that his days were numbered, he committed suicide, and the empire was rescued. A sigh of relief pervaded the whole empire, even to us as far away as Pontus.

Meanwhile the persecution of Christians by the Jews proceeded in Judea unabated, but a wave of hatred was sweeping their nation against the Romans as well. When Roman garrisons became threatened, Vespasian, the Roman leader, mobilized a huge army, determined to quell the Jewish rebellion forthwith, but a long and vicious war ensued.

From all over Judea, Jews congregated in Jerusalem, especially in the temple compound, believing that God would protect them there. The slaughter that followed is one of the most vicious in recorded history. We winced as it reached our ears. As men of all ages, even pregnant women and small children, when they attempted to escape from the temple, which the Romans had set on fire, were slaughtered on the spears of the waiting, bitter Romans. Blood washed stoned down the hill from the temple compound, we were told. A few Jews made a last stand at Masada, an Herodian fortress on the west shore of the Dead Sea. When they were relentlessly besieged, they committed suicide rather than fall into the hands of their despised enemies.

Following the utter defeat of the Jews, another great dispersion took place. They were scattered to the four winds. Some were set adrift on the Mediterranean Sea with no food and little water. Many scholars throughout the empire are of the opinion that this ruthless treatment of Palestinian Jews helped to precipitate the ultimate collapse of the whole Roman Empire.

With the cessation of persecution, at least temporarily, by Romans and Jews alike, the church enjoyed a period of tranquility and peace and one of great growth numerically as

well. However, peace has its pitfalls, too. As the church grew more respectable in the eyes of the world, the line between the two began to grow less distinct. Moreover, the Pagan world was quite ready to incorporate Jesus as one more of their plethora of gods.

However, the most pronounced innovation was the growth of the very life-style against which Jesus so warmly warned his disciples, as Matthew relates. Men loving to gain prominence and to lord it over others, as the apostle John told us about Diotrophes. In larger centers, particularly in Rome, this wholesale division of the church into clergy and laity is already an established system. Perhaps the most prominent corruption of the simple structure of the church, was turning some of those who had been selected or appointed as elders, shepherds, pastors and overseers into officials or officers of the church, and making the term bishop the title of a church ruler over a much wider area than a local congregation or even a city.

We in outlying districts, far from Rome, are remaining relatively unaffected by these intrusions, but I wonder how long before we, too, may be engulfed by this Clergy-Laity System. We continue to live by the principle that "One is your Master, and all of you are brethren." Pray for us that we may remain faithful in practice and doctrine, and in love of the brotherhood.

Peace be with you,

Abiud & Esther

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OBITUARIES

Hibbard, Rexine

In his second letter to the Corinthians Paul shares a wonderful autobiographical sketch of the torment he experienced from a thorn in his flesh; which is understood to be some kind of physical ailment. He pleaded with God to remove it. If you read between the lines you can almost hear him argue, "I could do much more in your service without disease tormenting me." Of course God refused to do as Paul asked and explained, "My grace is sufficient for you for my power is made perfect in weakness."

Paul's story could as easily be written about Rexine Hibbard. This was a woman who spent most of her life plagued by disease. You name it Rex had it. Numerous times she called to, in her words, "Yell at" me. It was her way of venting her frustration at the unending torment she experienced in her ailing body; kind of like Paul's pleading with God (Rex did that too). But faith that began in her early childhood never faltered and the power of God's grace transcended her diseases; God's power was made strong in the midst of her bodily weakness. Though her outer body was wasting away her inner, spiritual self was being renewed. Day after day she touched people with God's love and grace. The evidence was plain to all on the day of her funeral when the church building in Ajax overflowed with some of those who were touched by Rexine's heart. The more than 100 letters received by her family also bore witness to the powerful working of God in her life.

This life began in an obscure little place called Gananoque, Ontario, January 1, 1951 and ended May 7, 2005. Following her first amputation she went to college and began a career as a counselor for the developmentally delayed. She married and things were going pretty well. But the cancer returned, with a subsequent amputation removing her entire leg. She brought her work home by taking in a seriously handicapped foster child. The problems with her health continued and her husband, finding the troubles more than he could handle, left. During these years Marilew Overend introduced Rex to the Church of Christ in Kingston; she was baptized on February 13, 1981.

In 1982 Murray Hibbard visited the Kingston church and on October 1, 1983 he and Rexine married. They moved around quite a lot in their first couple of years together, while Murray went to college, and finally settled in Durham region where they became a vital part of the Church of Christ in Ajax. They never expected to have a child because of Rexine's health but they did; a lovely little girl that they named Ashley. Some years later they adopted a newborn girl, whom they named Amy. During these years Rexine's health was reasonably good, for her. These were years of home schooling and volunteering for

the crisis pregnancy centre in Durham Region as a counselor and volunteer coordinator.

Good health was never part of Rexine's life. In 1997 her health once again began to act up. It was the beginning of a gradual decline. However, no matter how bad she felt she always had time for those who needed an ear to hear, a wise voice to advise or simply a big Rexie hug to bring comfort. Hospitalized for the last time toward the end of April, Rexine passed from this life May 7, 2005. She leaves behind her husband, Murray, and their two daughters. Her three older sisters, Arline, Betty and Pauline; and a brother, Brian, also survive her. Of course there are the others; that numerous group of relatives and friends who experienced her love.

Let me finish by quoting from a letter she received. "This is Beverley, and I would like to say a couple of things to you before you leave and go to the Lord. ... Thank you Rexie for being my friend, my counsellor and my inspiration to be a better person. I look forward to the day when I arrive at those gates and you give me one of those wonderful Rexie hugs, and ask what have I been up to, then sit down to hear the story. I love you Rexie, and you will always have a place in my heart. God bless you Rex and safe journey."

Terry Codling

Scott, W. Philip

Philip was born in Calgary Alberta on December 29, 1913. He passed away peacefully on December 4, 2005 in North Vancouver B.C. at the age of 91 years.

Loving husband of Frances Panting, Much loved Father of Liz Neilson-Forward and Warren P.G. Scott. Father-in-law of Keith Forward. Grandfather of Ken, Stacey & Ian Neilson, Guila, Krista & Priscilla Scott. Great grand father of Danielle. Predeceased by his first wife Eva (nee Carnegie). Parents Walter & Winifred and brothers, Robert & Arthur. He will be sadly missed by his sisters Dora Glos (Martin), Muriel Blaney and Mary Weston.

Philip and his wife, Eva, were long time members of the Strathmore Blvd. congregation in Toronto where he served as a deacon. Philip is remembered for his wit and infectious sense of humour. He was a long time supporter and worker at Camp Omagh. He worked in the glass industry and many were able to see themselves and make repairs at camp because of the mirrors he supplied in every building at Omagh.

A remembrance service was held at the Strathmore Blvd. Church of Christ on December 18, 2005 to celebrate his exceptional life. Many family, friends and church family members attended the service and shared in their memories of Philip. A painter, some of his paintings were on display at the building during the service. May God bless all who mourn his passing.

Max Craddock (With information supplied by Liz Neilson-Forward)

Christian Youth continued from page 7

scriptures that are similar to the attitude Saul had with David.

• Psalms 12:2-3 "The ungodly speak falsehood to one another; with flattering lips and with a double heart they speak. May the Lord cut off all flattering lips, the tongue that speaks great things?"

• Psalms 28:3 "Do not drag me away with the wicked and with those who work iniquity; who speak peace with their neighbours, while evil is in their hearts."

• Psalms 62:4 "They have counselled only to thrust him down from his high position; they delight in falsehood; they bless with their mouth, but inwardly they curse."

• Proverbs 5:3-5 "For the lips of an adulteress drip honey, and smoother than oil is her speech; but in the end she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold of Sheol."

In Proverbs 20:6 Solomon writes, "Many a man proclaims his own loyalty, but who can find a trustworthy man?" David must have felt this way. Who could he trust if he couldn't trust someone like his old friend Saul? David knows the answer to that question. Quickly he tells us that it is God and it will always be Him. He tells us that whenever our trust bubble in a friendship has been burst unjustly then we should...

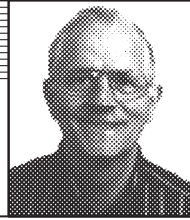
- cast our burden upon the Lord
- understand that God will sustain us
- realize that God will never allow us to be shaken
- expect God to deal with the one who burst our bubble
- Put all our trust in Him, the One who will never let us down. (Psalm 55:22-23)

In the next chapter David says these words, "Thou hast taken account of my wanderings; put my tears in Thy bottle; are they not in Thy book? Then my enemies will turn back in the day when I call; this I know, that God is for me. In God, whose word I praise, in the Lord, whose word I praise, in God I have put my trust, I shall not be afraid. What can man do to me?" (Psalms 56:8-11)

Yes, God is for His people and He is trustworthy.

BOOK REVIEWS

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



Soul Searching the Millennial Generation by L. David Overholt and James Penner. Novalis, 2005. 182 pages. \$22.95.

Soul Searching the Millennial Generation is a book of strategies for Canadian youth workers. The authors base their strategies especially on the research of sociologist Reginald Bibby in his Project Teen Canada (PTC: 2000, 1992, 1984) survey data. Growing out of the survey data the authors identify nine key areas of concern to youth: relationships, authority, freedom, popular culture, consumerism, new technologies, life's ultimate questions, risk-taking and values. A final chapter gives a variety of guiding images and principles for youth ministry, drawn from the authors' experience.

Each chapter includes findings from the PTC survey concerning patterns of teen behaviour, the reasons why those patterns occur, creative strategies for youth work, and a to-do list of action steps. This book is a wonderful blend of research-based information, practical advice and inspiration, on a Biblically-based foundation. If you care about teens and want to do a better job reaching them, read this book.

Reviewed by Jim Holston

Letters of Hope by Lynette Carnahan, 21st. Century Christian, Nashville, 243 pages, \$9.99 (U.S.)

In the Preface the author writes, "This is the book for which I longed while I endured cancer and its treatments." I'm sure many of our readers (including your reviewer) know something about this frightening experience.

The writer tells about her great difficulties in dealing with this awesome disease. Dr. Dan Blazer of Duke University writes "You can pick up this book at almost any page and immediately

enjoy and profit from her homespun wisdom. And homespun wisdom derived from someone who has been there is the very best wisdom for a struggler. A wealth of spiritual insights can be yours as you read this book from beginning to end. Spiritual insights derived from someone who has walked with her Lord through the trials of cancer are among the best of insights you can hope to find."

Everett Ferguson, Inheriting Wisdom: Readings for Today from Ancient Christian Writers, Hendrickson Publishers, 319 pages, \$16.95 (U.S.)

Everett Ferguson, Distinguished Scholar in Residence at Abilene Christian University, is a world class scholar in early church history. In *Inheriting Wisdom*, Ferguson presents a collection of wisdom on practical themes from ancient Christian

thinkers. He introduces, arranges and translates these selections under a great variety of headings including marriage, use of money and time, the inner self, attitudes and actions, conversion and salvation, the nature of God, human nature, the second coming of Christ, principles for Christian living and worship.

The collection includes the following gems of wisdom. "My sons, before you act, think; and when you have thought for a long time, then do what you regard as right" – Ambrose. "Repentance is nothing other than professing and affirming that we will sin no more" – Lactantius. "To err is human; to confess one's error, wise" – Jerome. "It is proper then not only to be called Christians but also to be Christians" – Ignatius.

Ferguson's aim is to introduce modern readers to early Christian literature so that we may find guidance and may glean universal truths from the rich resources of these ancient masters of the religious life. He does an admirable job.

Reviewed by Jim Holston

A Matter of Fact, A Look at More Evidence for Christianity by

Kyle Butt, M.A. Apologetics Press, Inc., Montgomery, Alabama, \$14.50 (Can)

Like a soldier connecting wires to detonate a bomb, we are also involved in a Life and Death situation. We can influence people toward God or away from Him. God will help us to be prepared to give an answer to those who ask about our faith. Faith-building books like this will help us to give answers to those who are seeking.

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DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

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

CALGARY: 4030 Maryvale Dr. NE, T2A 2S8; (June – August) Sun. service 10 am, (Sept – May) Children's Bible Classes 9:30 & 11:15; Worship 9 & 10:45; Wed. 6:45 p.m. Small Groups (Fri – Mon, eve.) Phone (403) 272-2111; E-mail: info@calgarycofc.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 Worship, 11:00am Bible Classes; Wed. 7:00 pm Bible Study; CARE Groups at the building and in various homes. Evangelist: Tim Johnson, 461-0323. Elders: Henri Bouchard, Vern Hibbard, Walter Hreczuch, Peter Ross; Website: 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 Hickey 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)

KELOWNA: 1317 Ethel St., Kelowna BC, V1Y 2X1; Building 250-861-9486, Sunday 10:30 a.m. Worship, Evangelist: Barrie Forman, 250-860-4354 and cell: 250-469-2161, 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., Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Grant Hannan Min. Office 758-9412 Cell, 729-1893; Wayne Peckett, Sec., 758-6985.

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

PRINCE GEORGE: 9465 Old Summit Lake Road, V2K 5S8, 250-962-6978

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

VICTORIA (South Island Church of Christ): Mail: South Island Church of Christ, c/o 1600 Charlton Rd., V9E 2C8 Phone for place and time. K. Hannan, 250-474-6149 or D. Morton, 250-479-8480; e-mail SICO@shaw.ca

PROVINCE OF MANITOBA

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

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7:30; Box 955, R0G 0J0; contact Ray Winkler (elder), 745-3226; Dale Elford, ev. 745 6969 (office)

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

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

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:15 Bible School, Wed. 7; Office: (204) 475-6462 Fax: (413) 677-6165 web site: http://www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca Chad Celaire, 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) 382-9409

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

NEW YORK STATE

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

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

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

PROVINCE OF NOVA SCOTIA

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

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): 290 Harwood Ave. S, PO Box 21018, Ajax ON L1S 2J1; 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, 11:00, 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, 6:30; 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: beamsvillechurchofchrist@bellnet.ca

BRAMALEA: 750 Clark Blvd., (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; (905) 792-2297; bramaleacofc@bellnet.ca. Sun. 9:45, 11, 6; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleacofc.ca.

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

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

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

COLLINGWOOD: 494 Tenth St., Sun. 10, 11; Wed. 7; C/O Peter Dale, 75 Peel Street, L9Y 3V5; (705) 444-0010 (office); Randy Morrirt, ev (h) 705-445-0924.

CORNWALL: Gladstone Public School, 825 McConnell Ave; Sun. 10,11; Wed 7:30; Allen Bojarski, ev. Phone (613) 933-1825; Fax (613) 933-2464; Emails: abojarski@cogeco.ca or churchofchrist@cogeco.ca; Jeremy Bojarski, youth minister. Phone (613) 933-8445; Mark Duperron, treas. Phone: (613) 932-3701; Church mailing address: 1702 Dover Road, Cornwall, K6J 1W1; website: http://home.cogeco.ca/~abojarski/index.html

FENWICK: 765 Welland Ave.; Sun. 9:45, 11, 6:30; 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. 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, 11; Wed. 7:30 (phone for location); c/o 25 Keys Crescent, N1G 5J7; David Azzoparde, 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. 11BN); 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; contact, Ian Whittington, 705-377-4019; 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: church02@bellnet.ca; Richard Maddeux, ev., Gordon Gibson, 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, Tolpuddle 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; Les Cramp; (519) 538-1750; e-mail: meaford-cofc@brucetelecom.com

NEWMARKET: 230 Davis Dr.; Sun. 11, 10, 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: davidlock@acncanada.net; WebSite: www.northbaycoc.com.

OMAGH: 1412 Britannia Road West, Milton,L9T 2X8; 10, 11, Thur. 7; Steve Corbett,(416)999-1006, website: /omaghchurch.n3.net, Harold Ellis, Sec., RR # 3, Campbellville, LOP 1B0.

OTTAWA: 1515 Chomley Cres., K1G 0V9; Sun. 9:30, 10:30, 6; Wed. 7; Robert MacRury, ev., 733-2580 (off); 737-0701 (res.); www.churchofchrist.ca

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:15, 10:30, 6; Thurs. 7; Brian Thompson, ev. (519) 376-6702 (off.), 372-2155 (res.); email: oscoc@bmts.com

PETERBOROUGH: 323 Lindan Ave., K9L 1K9; The Board Room., Parkway Place Mall Landsdowne St.W.; Sunday: 10 & 10:45 Mid-Week Study contact Peter McPherson at 705-742-5349.

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: www.stcatharinescofc.ca; WebSite: churchofchrist@bellnet.ca

ST. THOMAS: 60 S. Edgeware Rd, N5P 2H6; 519-633-2210 Sun 10,11 Call for midweek date and place; Wil Maddeux, 519-637-0741.

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: dhunn@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, N0A 1P0.

SMITHVILLE: 246 Station St. LOR 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@sccoc.ca; website: www.sccoc.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 LOR 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., 416-242-8731; contact, Kaso Ramcharitar, 416-652-7266

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

VAUDELEUR: 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, N0C 1H0; (519) 986-2143. Gordon Dennis, 240 Elgin St. N., Box 274, Mount Forest, N0G 2L0; (519) 323-2424

WATERLOO: 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun, 9:30, 10:30, and 6:00 (except 4th Sunday), Wed 7:30; Jamie Azzoparde, 519-578-8553 (res), e-mail: azzoparde@gmail.com

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@gregorycnsmith.com

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 Crt., Windsor, N8W 5T8; (519) 250-4407; email: wsidcecoc@wincom.net; www.geocities.com/vsidecoco.

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: feruzikj@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.verdunccoc.org
French: Sun 11, 10; Wed. 7; Roger Saumur, ev. (450) 635-5105; email: rogersaumur@sympatico.ca

MONTREAL (Spanish): 7378 rue Lajeunesse, Rm.#101, Montreal, QC H2R 2H8; Sunday 10, 11; Héctor Méndez info (514)948-0917; e-mail: 303012@gosympatico.ca; Roberto Herrera info (514)328-1467; e-mail: robertoro38@hotmail.com

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

QUEBEC CITY: 2980 Verteuil, Ste-Foy (corner Jean-Noël); 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.

ESTEVAN: 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; Edna Johnson, sec.; Gerry Bell and Stan Bell, elders.

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

KENOSE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, SOC 2S0, Sun. 10; Mid-week call: Brent Olson, ev., 306-577-2477 or contact Cam Husband, 306-739-2882

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: Church of Christ, c/o Box 721, Station Main, Prince Albert, SK, S6V 5S2. For meeting times and location phone: (306) 764-6187 – Bob Jenkins, (306) 763-6205 – R. Hugo

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 Krogsgaard 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.

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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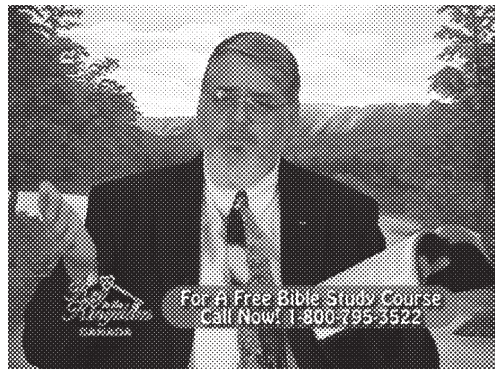
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