

\$1.25

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

ISSN:0829--4666

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

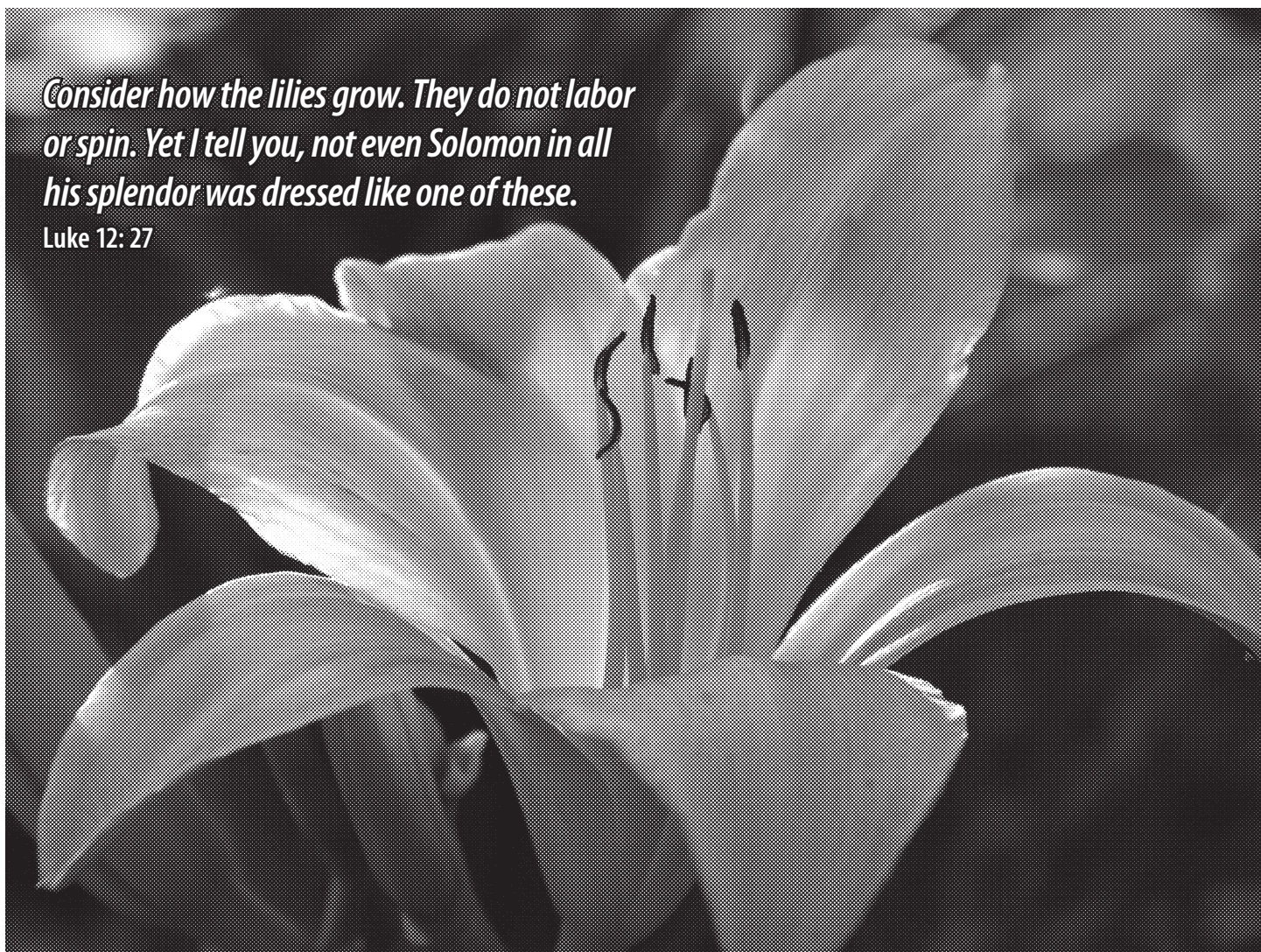
Vol. 71, No. 5

BEAMSVILLE, ONTARIO

May 2006

Consider how the lilies grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these.

Luke 12: 27



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Peace, Purpose & Power

(John 20:19-23)

Thayer Salisbury

Make no mistake, the disciples were discouraged, they were confused, they were frightened. Yes, some of them were beginning to believe that Jesus may have been raised from the dead. John certainly believed that something other than grave robbers had visited the tomb (John 20:8). Mary claimed to have seen and talked to the Lord. But they were afraid. They had seen what the Jewish leaders had done to Jesus, and what they had done to the Master they could well do to the disciples. They kept the doors locked as they met together that evening (20:19).

Then Jesus appeared to them. There he was, right there in the room with them. The Bible does not say how he got in. It seems that, after his resurrection, he used his miraculous powers differently than he had before. He still had a body, the same body, with the wounds still on it, but he entered the locked house without difficulty. He came to them with a three-part message.

Peace

The first part of his message, which is emphasised by repetition, was a message of peace. He had promised them peace (14:27), and he again offers it to them. "Peace be with you," he says to them twice (20:19 & 21).

The peace that he offers them is first of all peace with God. They were all sinners. They had all run away. They had wrongs on their consciences. Most of us, having lived our whole lives in the company of other sinners, are not particularly aware of our own sinfulness. But they, having lived three years in close proximity with the Holy One, know that they are not right with God. They need peace with God. They need an awareness of forgiveness, and Jesus offers it to them.

Luke tells us that Jesus accepted food from them and ate in their presence (Lk 24:41ff). This is normally explained as a means of offering proof that he was indeed risen, that they were not just seeing a vision or a ghost. But, given their sense of having let their Lord down, and the culture's emphasis on meals as a symbol of reconciliation, it seems

likely that it was also an indication that they are forgiven. They have peace with God.

They are also granted the peace of God. The peace Jesus grants them is not the absence of external trouble. They will continue to have trouble from the Jewish authorities (cf Acts 4-5 & 12). Yet, they will have peace. Jesus had told them, "In the world you will have tribulation. But take heart; I have overcome the world" (16:33). So Jesus grants them both peace with God, through forgiveness, and the inner peace of mind that comes as a gift of God, as a fruit of being reconciled to him.

Purpose

To be at peace within ourselves we need a sense of purpose, and Jesus gave that to them as well. He says, "Peace be with you. As the Father has sent me, even so I am sending you" (20:21). They must be saved themselves before trying to save others, but the very grace of God will turn sour within them if they keep it only for themselves. People need purpose, and Jesus gives it. He makes us part of a mission, his mission.

The mission of Jesus must serve as a model for our mission. He came to humanity, he did not stay comfortably in heaven and shout advice from afar. As John told us earlier, "the Word became flesh and dwelt among us" (1:14). And he came not as Master, but as one who serves. He said, "I am the good shepherd. The good shepherd lays down his life for the sheep" (10:11; cf Luke 22:27). If we would join in the mission of Jesus, we must not just invite others

to our buildings, we must meet them where they live and work, we must pay a price to serve others.

If the mission of Jesus is the model of our mission, then it must be a mission that touches all of life, but particularly addresses spiritual needs. Jesus came that we might have "abundant life" (10:10). But the abundant life he envisioned is not the comfortable middle-class life that has become the modern dream. The first concern of Jesus was the sin problem. He was "the lamb of God who takes away the sin of the world" (1:29).

The church today has many problems, but the root problem behind most of these problems is a focus problem. We are often focused on ourselves instead of focused on the mission of Jesus. Occasionally we escape momentarily from self-focus, only to be caught up in a focus on the world. Neither is healthy. Neither is productive. We need, and our young people need, fellowship, but we need a sense of purpose more than we need fun and food. If the world is not lost, then we can get our fun wherever we choose, it really does not matter. If the world is lost, too much fun and food fellowship is a bad idea. We need fellowship in service, fellowship in the mission rather than more food fellowship. We need to be more focused on the mission of Christ – the mission he came to fulfil and which he left to the church to complete. We need to rediscover our purpose.

Power

The task is too much. We are a mere one and one-half million in a world of six billion. How can we possibly take the message of the mission of Christ to the world?

The disciples meeting in that locked room were a handful – perhaps only ten in number, at that point. They were not well trained, by worldly standards. They were not well equipped or well supplied, by worldly standards. But Jesus "breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone,

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Early Canadian Restoration Connections

Paul Birston

One of the beauties of restoration to God is that it can occur anytime and anywhere spontaneously. God is available all day, every day. Jesus died for our sins to restore us to God and we can respond to Him and be baptized into Him through immersion any time of the day or night. Sincere hearts that are open to God and His Word can obey him, experience reconciliation, and go on their “way rejoicing” today, for “today is the day of Salvation” (cf. Acts 8:39; Isaiah 49:8; 1 Corinthians 6:2). The practice of faith in Christ does not require much in material terms: a book, water, a table, bread, and fruit of the vine. Returns to the roots of the faith have occurred spontaneously and simultaneously in many parts of the world and are happening in many places today.

This article briefly explores a sample of the connections between the early New Testament restoration awakenings in what is now eastern Canada and those in the United States and The British Isles. The explosions of restoration activity on both sides of the Atlantic in the Eighteenth and Nineteenth Centuries are inspiring and have a lasting importance for those who seek to live out their faith today in the manner of primitive New Testament Christianity.

Independents from The British Isles

The previous article, “Restoration Stirrings Across the Water,” examined the restoration impulses of John Glas, Robert Sandeman, Robert and James Alexander Haldane, and Greville Ewing. According to volume 40 of Alexander Campbell’s *The Millennial Harbinger*, Robert Sandeman “came to America and founded societies in New England and Nova Scotia,” one of the Canadian Maritime Provinces. In 1809, John R. Stewart, who had come under the influence of the Scotch Baptists began a church in Prince Edward Island. Alexander Crawford, a

student of the Haldane Seminary, started another Prince Edward Island church in 1811, among the first to baptize by immersion.

Several men who came under the influence of the Haldanes, whom the Scotch Baptists immersed in 1808, immigrated to Upper Canada (Ontario) as beacons of the faith. These include pioneers such as James Black and Donald McVicar who came to Aldborough Township in 1818-1820, and Dugald Sinclair who said, “When I was baptized it was as a Disciple of Christ, and when I met a people so designated, I united with them at once” (Amos Tovell, quoted in J. T. Brown, *The Churches of Christ*). David Oliphant, Sr., was a Scotch Baptist who met his wife Sophia in a Haldane chapel and immigrated to Eramosa Township in 1821.

Early Journals

William W. Ashley came into contact with the writings of Alexander Campbell through Francis E. Emmons

who came from Lisbon, Ohio, where Walter Scott preached and who also had Scotch Baptist connections through George Forrester of Pittsburgh. Ashley brought Campbell’s writings to the Maritimes and in 1833, the *Christian Gleaner* from Halifax was the first Restoration paper in the Maritimes and in Canada. Ashley also influenced William Wentworth Eaton who began a paper in 1837, on primitive Christianity he called *The Christian* and went on to teach at Bethany College. The first paper in Upper Canada was the *Gospel Vindicator*, also in 1837.

The journals of Stone and Campbell, *The Christian Messenger*, *The Christian Baptist*, and *The Millennial Harbinger*, profoundly influenced early Canadian pioneers such as F. W. Straight, Joseph Ash, and James Black. F. W. Straight bought issues of *The Christian Baptist* as “a ‘blind’ purchase at an auction” and preached its doctrines in the Niagara Peninsula (Eugene Perry, *A History of Religious Periodicals in the Restoration*

Movement in Canada). Of Campbell, Black wrote, “to my surprise and joy ... brother Campbell was on the same track with ourselves, only far in advance” (Ibid.).

The prolific Canadian editor and historian, David Oliphant Jr., was one of the first students at Bethany College in 1841. He threw himself deeply into his studies and was one of the first foreign graduates in 1845. Thomas and Alexander Campbell gave him a copy of the famous “Declaration and Address” of 1809. David Oliphant Jr. returned to Canada and had decades of fruitful preaching and publishing, including lively debates with Benjamin Franklin over the missionary society. Oliphant strongly opposed it and had a hand in Franklin’s revision of his views. William Wentworth Eaton, founder of *The Christian* in the Canadian Maritimes, went south to teach at Bethany College.

The church of Christ in Waterloo, Ontario

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An Unfortunate Limelight

Wayne Turner



Was it anger? Revenge? Self-defense? Frustration? Post-partum depression? Temporary insanity? We may never really know why Mary Winkler shot her husband, Matthew, in the back and left him to bleed to death. Whatever the reason, the murder of the preacher for the Fourth Street church of Christ in Selmer, Tennessee, has brought some unfortunate attention to the church.

With instant news available by cable, viewers were given moment-by-moment updates of the murder, the search and arrest of Mary, and almost endless speculation about the circumstances and causes of the tragedy. National news columnists like Nancy Grace and Larry King afforded uninformed callers and interviewees the opportunity to speculate about (and in the process, smear) Matthew, Mary and the church itself. The churches of Christ were often portrayed in a very negative light with one Baptist minister using terms like "sect" and "cult". A caller claimed that churches of Christ use "pressure and intimidation," are a "borderline cult" and has "cult-like characteristics." There was at least an attempt to provide a balanced view as Rubel Shelley was the sole voice from our fellowship and Bob Jones, president of Bob Jones University, a well-known Baptist school, stated that the churches of Christ were a "legitimate" group and, in his view, "not a cult in any way."

The event in Selmer and subsequent events concerned and alarmed a number of people, especially members of the church. It is never pleasant to hear one's self or something that you love and believe in deeply being publicly maligned and misrepresented. Many tried to find ways to express their frustration. E-mails to CNN only received automated "thank you" replies. Many realized that trying to answer and defend the truth to the network was useless. No one was listening. Labeling and maligning is sensational and newsworthy. The correction is not.

We need to remember that this is not a new phenomenon. When Paul stood before Felix, the Jewish lawyer, Tertullus, accused him of being a troublemaker and ringleader of the sect of the Nazarenes. "Sect" comes from the same word we get "heresy" from and would have been comparable to "cult" today. To the Jewish leaders, Christianity was a destructive, heretical cult. Paul admitted to worshipping God as a follower of the Way, which "they call a sect." Instead of arguing that designation, he stated his conviction that this was the fulfillment of the law and prophets and of his hope in the resurrection.

When someone is determined to malign or slander, arguing is fruitless. Peter tells us to counter false accusations with our lives. "Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us...For it is God's will that by doing good you should silence the ignorant talk of foolish men" (1 Peter 2:12,15 - NIV). By the quality of our example, we can make it impossible for anyone to believe any accusations.

In the Beatitudes, Jesus warned of persecution and opposition,

including those who make false accusations. "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me." (Matthew 5:12) "If they persecuted me, they will persecute you also." (John 15:20) Paul wrote, "everyone who desires to live a godly life in Christ Jesus will be persecuted." (2 Timothy 3:12) How we respond to a tragedy like the one in Selmer provides a good opportunity to show what Christianity is really like.

First, we need to avoid speculation, gossip and slander. Mary Winkler has admitted shooting her husband. At the time of this writing, despite countless speculations, no motive has been publicly admitted. Many are engaging in extensive discussions about why she shot him. We don't know. As the elders in Selmer have encouraged the members of the church, we need to avoid participating in and fuelling speculation.

Second, despite the seriousness of the wrong that has been done, Mary is a part of the body of Christ. Among our premium values are love, compassion and forgiveness. Christians throughout the world are praying for her. The members of the congregation in Selmer are reaching out to her - visiting her, providing reading material, showing love. What a great demonstration to the world of what Christ does!

Third, we should not be anxious if we hear people make harsh accusations about the church. God's people have faced this from the beginning. Paul answered this in 1 Corinthians 4:12,13, "When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world." No matter what people may say against us, the credibility of our message comes through the consistency of our lives.

We understand that Christians are not perfect. Like all people, we sin, some in more public ways and with much greater consequences than others. Yet, even in the greatest tragedy, we know that God works for good. Though we may have been put in a negative limelight by the events in Selmer, God can use this to open doors to reach people with the Gospel.

GOSPEL HERALD

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

— FOUNDED BY ROBERT SINCLAIR, 1936 —

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Layout/Design - Stephen Gill

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

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

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

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Are You Afraid of My Dog?

I have a dog. Her name is Maggie and she is a little white Bichon Frise, like the one in the Cesar dog food commercials. When we moved to Toronto we agreed that we would not get another dog. (Of course, we said we would never move to Toronto either!!)

Sometimes when walking her I meet people who step aside because they either do not like dogs or because they are afraid of her. It is interesting to me that some will even say, "I am afraid of dogs!" In truth, the only thing Maggie might do to someone is lick them to death!

This caused me to think about what it is that people fear. The power of fear is seen in the failure of some people to accomplish all they are capable of accomplishing. Fear keeps people from stepping out in faith and using their talent(s) in God's service.

When Jesus was teaching in parables about the Kingdom of heaven we have an example of this kind of fear in the parable Jesus told of the master who called his servants together and gave them talents to invest while he went away. "Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his

journey. The man who had received the five talents went at once and put his money to work and gained five more. So also, the one with the two talents gained two more. But the man who had received the one talent went off, dug a hole in the ground and hid his master's money" (Matthew 24:14-18). At first reading, this seems to be a strange thing for a fellow to do. He had been given a talent (property of his master) with the instruction (implied in the text) to invest it and, hopefully, gain more.

He explains his reason for this action by saying, "Then the man who had received the one talent came. 'Master,' he said, 'I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.'" (24, 25). How sad that his fear cost him so dearly. The master did not expect him to accomplish as much as the man with five talents, however, he did expect his to do his best!

Fear can prevent the individual (or the church) from accomplishing all he should. We cannot talk about the problem of fear and not think about the failure, through fear of those who had recently been delivered from bondage in Egypt and who were

promised the land to which God had led them. "But the men who had gone up with him said, 'We can't attack those people; they are stronger than we are.' And they spread among the Israelites a bad report about the land they had explored. They said, 'The land we explored devours those living in it. All the people we saw there are of great size. We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them'" (Numbers 13:31-33). How sad that so many did not get to enter the promised land that God was going to give them because they allowed fear to stand in the way.

Jesus reminds us that this life is only a pilgrim experience since we are just passing through. Fear of what can happen to the physical body should not be what controls one's actions. Jesus said, "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell" (Matthew 10:28). Because there is a "promised land" beyond this life the important thing is to bravely overcome the god of this world to be with the Creator for eternity. It is the Creator who has the power to destroy the soul, but it is also the Creator who, if we properly fear, can and will lead us in victory over sin.

Learn the lesson from Psalm 118, "Give thanks to the LORD, for he is good; his love endures forever. Let Israel say: 'His love endures forever.' Let the house of Aaron say: 'His love endures forever.' Let those who fear the LORD say: 'His love endures

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What Kind of Shape Are You in?

“**H**ave nothing to do with godless myths and old wives’ tales; rather, train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.” (1 Timothy 4:7-8 NIV)

I have a daily exercise routine that I follow each day; I have found it to be a great benefit to my life. I have lost a lot of weight and I have more energy and far less stress. Many have daily exercise routines that they follow with a great deal of discipline. The stores are full of the latest exercise equipment and there are gyms and health clubs just about everywhere. Many see a great deal of benefit in staying in shape or getting in shape, while others do not see the value at all. The news is full of statistics describing the epidemic of obesity that is causing a strain in our health care system.

There is some value in a healthy routine of physical exercise. We will live longer, be happier, healthier and experience less stress. We honour God when we show respect for the body that he has given us.

Physical exercise has its limitations. No matter how much we exercise our body will eventually fail.

Godliness on the other hand has value both for this life and the life to come. It is important for us to note that Paul is not making an “either or” argument here. He is not suggesting that we stop our routine of physical exercise and practice godliness. He is encouraging us to recognize the limits of our physical exercise routine and to realize that practicing godliness has value beyond this world. We must find a healthy balance.

Any regime of physical exercise requires a commitment of time. I have

heard people describe spending anywhere between 30 minutes and one hour each day in exercise with a few going beyond one hour. Do we spend an equivalent amount of time in prayer, Bible study or service to God? Exercise routines often have a cost in equipment or gym memberships. Do we spend an equivalent amount on Bible study tools or participating in seminars that encourage spiritual growth? Physical exercise requires a great expenditure of effort. Are we willing to make similar efforts in our service to God? We are so over-scheduled that many find it difficult to schedule time for physical exercise, in fact for many the only time they have for exercise is in the early morning. Drive by many health clubs and you will find the parking lot full long before the sun comes up. I wonder what the attendance would be if we scheduled a Bible Study or Prayer Meeting for those early morning hours.

Please don’t misunderstand; we are not suggesting that we stop exercising so as to have more time for Bible study, prayer or Christian service. Neither are we suggesting that we stop spending money on exercise equipment and gym memberships so that we can put more on the collection plate. What we are suggesting is that we recognize that godliness is of greater value than physical exercise. When we recognize that godliness is more important than physical exercise we will spend more time in Bible study, prayer and Christian service than we do exercising. When we recognize that spiritual things have a greater value than the physical we will put more on the collection plate than we spend in physical exercise. What is most important to us will always be seen in our actions.

Just as our physical fitness routines are diverse so will our spiritual fitness

routines be diverse. What works for some will not always work for others, you need to find what works for you and use it.

The big challenge for us in our over scheduled world is to find the time. How will we ever fit in more activities when we already have more in our schedule than we can handle? Perhaps we will need to remove from our schedule some items of lesser importance. I know that can be difficult but do we really want to be filling our schedule with items of lesser importance while what is most important to us is left undone?

Many have found it much easier to stay with their physical exercise routines when they exercised at the same time every day. It is not then a question of when will I exercise and can I fit it in today. Those who have disciplined themselves to exercise each day don’t decide each day if they are going to exercise. They see it as a given in their day and it takes a real emergency to interrupt their exercise. This planning and discipline can also be applied to spiritual pursuits. If at the beginning of a day or even part way through we begin to look for a time for prayer, or Bible reading, we may have difficulty finding it. However if we have a regularly scheduled time which we use for our devotion to God and use discipline to protect that in our daily scheduling we will more often than not keep that time for our communion with God.

Exercise routines tend to be very individual, some ride bikes, some walk or run on a treadmill, while others lift weights and some use a combination of things. We are individuals in Christ and what works for one may not work for another. While it may take you some time to discover what works for you, please realize that it will require discipline. Just like physical exercise you may not always enjoy or feel like doing but it is important for your spiritual health. You may find it beneficial to change your routine of spiritual exercise on a regular basis to keep yourself challenged.

Physical exercise is good and there is some value in it, but how much more important is godliness which has value both for this life and the life to come.

it is withheld” (20:22-23). Jesus was giving them a huge task, but he also gave them the power they needed to accomplish the task.

The apostles did not understand Jesus to be giving them the right to “call the shots.” They were not given authority to grant forgiveness or withhold forgiveness on the basis of personal whim. The best explanation of this text is found in what they actually did. They did not make up their own terms for forgiveness, nor enter into negotiations with the world regarding the terms of forgiveness. God had already determined the terms of forgiveness, they merely proclaimed them. (Acts 4:12; 10:25-26, 43; 13:38).

When the battleship Missouri anchored in Tokyo harbour in August of 1945, it was not so that General McArthur could talk with the Japanese about what terms they would like. They were to accept the terms offered by the nations that had decisively defeated them in the war. They were in no position to talk terms, and no one on board the ship had the authority to offer them any terms other than unconditional surrender.

The world is in no position to negotiate with God. The Christian who enters into negotiations is being untrue, both to God and to mankind. The terms of peace with God have been dictated by God. We are empowered by the Holy Spirit to announce those terms, not to make up terms of our own.

Surrender

If you have accepted the peace of Christ, you need to get busy in some aspect of his mission, or the very peace of God will turn sour within you. If you have not surrendered to his terms, you must. You must die to self, bury the old life and rise to walk the new one that he has prepared for you. There is no other way.

That handful of fearful followers were first transformed themselves and then were the instruments through which the world was transformed. It can happen again, when we accept the peace he grants, the purpose he gives, and live by the power of his Spirit.

Toledo, OH

Progress with Leaders from the South

Church leaders from the south also made inroads for the “cause” in Canada. Elder Thomas McIntyre was a preacher associated with Barton Stone who worked in Upper Canada and introduced the writings of Campbell to the prolific Joseph Ash who was converted out of Anglicanism and baptized by immersion by “a minister of the New Lights, or as they called themselves, Christians, and as a body, ‘The Christian Connexion.’” Tolbert Fanning went with Alexander Campbell in 1836, on a tour that included Canada. Alexander Campbell visited “Canada West” in 1855, and described his tour in The Millennial Harbinger. Elder D. Wiers preached in Canada and reported, “The ancient gospel is gaining ground in Canada. The people begin to inquire for truth. I have recently baptized 13, for the remission of sins. I meet with great opposition from the different sects” (The Millennial Harbinger 12 (December 12, 1832)).

Later in the century, James Alexander Harding preached in the West.

Closing Reflections

In the early days of Canada, the growth of the Restoration Movement received its germination from The British Isles and was “cross-pollinated” with the Movement from the south. It was an exciting time of discovery with lively exchanges of people, Scriptural insights and ideas. These fruitful exchanges took place through personal evangelism, preaching tours, immigration, migration, journals, and Christian education. In his informative “Reminiscences,” Joseph Ash (1808-1895) would write later in his life about his growth in the Ancient Gospel, “I have lived to see the apostolic theory well-established over America and Britain, and the isles of the seas.” The early pioneers of the “cause” in The British Isles, Canada and the United States have left a wonderful legacy for us who continue to build upon the one foundation of Jesus Christ.

Winnipeg, MB

CAMP OMAGH

Date	Week	Director
July 7-9	20's Weekend	Brad Cook
July 11-14	Prime Timers	George Mansfield
July 16-22	Week #1 (ages 7-9)	Kevin Hunter
July 23-29	Week #2 (ages 8-10)	George Mansfield
July 30-Aug 5	Week #3 (ages 11-13)	Adam Sandiford
August 6	Singspiration 2006	Bob Sandiford
August 6-12	Family Week	Darrin Douglas
August 13-19	Week #4 (ages 11-13)	Jamie Azzoparde
August 20-27	Teen Week	Don Rose Brad Cook
September 1 – 3	Sharpening The Sword	Max Craddock

www.campomagh.org

100 Year Celebration in Calgary



Greetings from The Calgary Church of Christ! By God's grace this congregation has been in existence for 100 years. According to the information we have the church began meeting May 7, 1906. The first church building was located at 515 - 15 Ave. SW. The church was made up of several members who had emigrated from England. Some of those were Charles Bruce, David Birkett, Fred Carmichael, James Mitchell from Newfoundland and Charles, Percy and Frank Bailey. One hundred years later we are about 350 strong and have descendents of the Bailey family as an integral part of the congregation.

Others from England joined the congregation in 1908 including William Toones and Arthur Weston. For many years the congregation functioned based on mutual ministry. Well known evangelist Don Carlos Janes, held meetings in Calgary on a couple of occasions in the early years. The congregation experienced growth until the 20's, when the Great Depression began, and a number of families were forced to move away. JC Bailey came to hold a meeting in 1945 and played a role in establishing Bible School classes.

In 1951, S.C. Cunningham came to be the minister with the congregation, staying until 1953. He was followed by L.J. Anderson in 1954; Doug La Course from 1955-57; Fred Reimer from 1958-60.

In 1960, a new building was erected at 2860 - 38 St, where the church met until 1989. The preachers who served with the congregation included: Charles Littrell, 1961-65; Ivan Weltzin, 1966-71; Stanley Sherman, 1970-72, 1974-77; Jack Exum 1972-74; Charles McKnight 1976-79, Cecil Cox 1979-84. Others who ministered here included Cecil Bailey, 1984-85 and David Cannon, 1985-87.

Bob Harrington served from 1987-1994. During this time the church moved to a larger location where it is currently located at 4030 Maryvale Dr. NE. Bob Harrington also worked with Eric Nyrose who served as Youth Minister. Bob was followed by Larry Yurk, who ministered from 1994 to 1999. Troy Hodgson came to minister in September 1999, and served the congregation until February, 2006, when he was sent by the congregation to plant a church in South East Calgary. Jackie Lewis served as part-time Children's minister with the congregation and has now joined the Journey team. The groundwork is currently being laid and the Journey congregation will begin meeting in September of 2006. The current congregation also has John Close serving as Youth Minister and Jack Ashby as Administration Minister. Becky Hammond will join the ministry team in April serving a split role of Children's

minister and Administration Assistant. Billy McMillan will act as Interim Minister until Kelly Carter and his wife Robin will join the congregation in June to carry on the work here.

It is noteworthy that all of those who have ministered and been members of The Calgary Church of Christ have played a part in the formation of the church that currently meets here. We are blessed with a multicultural mix of people from the Philippines, India; Nigeria, the Sudan and many other countries around the world.

We pause to celebrate what God has done in Calgary and expectantly look forward to the opportunity to see what God is about to do. We hope many of our former members and friends will join us for the celebration and in prayer for the years ahead.

The Schedule for the 100 Year Celebration is as follows:

CALGARY CHURCH OF CHRIST 100 YEAR CELEBRATION June 2-4, 2006

Friday - June 2, 2006

- 6:00 PM Arrival & Registration
- 7:00 PM Praise & Worship
- 7:45 PM Roots - Where We Have Come From - Bob Harrington
- 8:30 PM Coffee & Snacks - Fellowship

Saturday - June 3, 2006

- 9:00 AM Continental Breakfast & Fellowship
- 10:30 AM Praise & Worship
- 11:00 AM Voices from the Past
- 12:00 PM Lunch Break - FREE TIME
- 2:00 PM Congregational Singing
- 3:00 PM A Trip Down Memory Lane - AV Presentation
- 4:00 PM Tributes - Open Mike
- 5:30 PM Feast
- 7:00 PM Praise & Worship
- 7:45 PM Here & Now - Bob Harrington
- 8:30 PM Coffee, Snacks & Fellowship

Sunday - June 4, 2006

- 10:00 AM Praise & Worship/Communion
- 10:45 AM God's Call into the Future - Bob Harrington
- 12:00 PM Lunch - Sandwiches & Sweets
- 1:30 PM Farewell

For Registration information:
email jack@calgarycofc.com or call (403) 272-2111.



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Career Opportunities

April 11, 2006

Contact: Dorothy Davis

About Western Christian College and High School

Western Christian is a dynamic ministry which seeks to be faithful to the Bible, train young people for leadership and service and provide relevant resources for Christians in the twenty-first century. The school seeks to grow strategically for the future in order to become self-sustaining and secure our future. To help us with this mission, Western Christian seeks men and women who are committed Christians, who love Christ and the church and who have a passion for Christian education, to help lead the school successfully into the future. Western Christian is located in a new campus in Regina, Saskatchewan, Canada.

Below are permanent, full-time positions that we are seeking to fill:

High School Principal: to oversee and strategically develop the academic program of Western Christian High School. Beginning July 1, 2006. Application deadline May 15, 2006.

High School Technology Teacher: to teach information technology courses and other courses as negotiated with the principal. Beginning August 23, 2006. Application deadline May 31, 2006.

High School Physical Education Teacher: to teach physical education courses, serve as the athletic director and teach other courses as negotiated with the principal. Beginning August 23, 2006. Application deadline May 31, 2006.

High School Social Studies Teacher: to teach social studies, history and other courses as negotiated with the principal. Beginning August 23, 2006. Application deadline May 31, 2006.

Applications: Send your curriculum vitae, cover letter, references and philosophy of education to the Human Resources department at: business@westernchristian.ca or fax (306) 352-2198.

Qualifications: Applicant must be a committed Christian and an active member of a Church of Christ. Job Description & Benefits Package available. Check our website: www.westernchristian.ca for details.



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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: "News East."

ONTARIO

Beamsville: Craig and Jeri Ford report that they have now raised all of their financial support and express their appreciation for everyone's generous support. They were to be in Ontario April 7-22. On April 9, Craig spoke for the combined Bible classes. An 8-week grief support group for anyone who had lost a loved one began on March 28, in the Tallman Fireside Room, Vineland. "Kids for Christ" met at the building on March 31. The Great Lakes Youth Rally, entitled "Life is Simple: Eat, Sleep, Glorify God," with Richard Maddeaux, as featured speaker, was held from April 21-23. Billeting from four local churches was needed to house those who attended.

Bramalea: The congregation receives new correspondence course students regularly in response to the Key to the Kingdom program. Young adults meet for Bible study and/or an outing every Saturday. Lleuchelle Basilio, daughter of Felle Grainger, moved to Brampton on March 8 to join her mother and Don. On April 9, Ed Whittington preached and Art Ford taught the young people's Sunday a.m. class. Each adult member recently received an involvement survey on which to indicate where he/she would like to serve.

Brantford: On March 25 several gathered to organize the clothes closet for the congregation's clothing giveaway. Recent morning worship speakers were Shawn LeBlanc, Wayne Whitfield, Jamie Azzoparde, and George Mansfield.

Fenwick: A special meeting was planned for April 21-23 on "Response-Ability" with Glen Mueller of Sardinia, NY.

Grimsby: A "Supper and Sing" night was held on Wednesday, March 1. A 2-day ladies' revival meeting is planned for September 29-30, 2006, entitled "Just Give Me Jesus." Anne Graham Lotz is the featured speaker.

Niagara Falls: The congregation has several regular activities: a youth group that meets once a week; a preteen group that gets together once a month; a FROG ("Fully Relying on God") club for JK to Grade 2 that meets once a month (with many outsiders attending); and a toddler group (with moms) that meets once a month. The ladies' class meets every other week, as well as the congregation's adult Bible study group. Every Thursday the congregation conducts a Bible trivia night.

Tintern: The 4th annual Women's Health Day was held April 22 at the Tintern Church of Christ.

Toronto (Strathmore): Production of Key To The Kingdom continues to go well with between 20 and 30 calls for the Bible course coming each week. Brethren are encouraged to use whatever means they have available to advertise the program in their area. The Training For Service meeting, hosted by Newmarket, was well attended and was an uplifting day of worship, study and fellowship. That same weekend many of the Spanish brethren from here in Toronto joined other Canadian Spanish Christians in

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Ottawa for study and encouragement.

Waterloo: New members are Murray Hibbard and his daughters, Ashley and Amy. "Keenagers" gathered on Friday, March 31. Great Lakes Bible College 2006 graduation was planned for April 29 at the Delta Kitchener in Kitchener, with guest speaker, Dr. Geoffrey Ellis.

Windsor: In March, the congregation began a new series on the church's vision, mission and future goals. On March 23 the "Keenagers" met at the building. A special ladies' day was scheduled at Rochester College on March 25. A new Wednesday night class has begun on the Holy Spirit. On April 1, a pasta dinner for the community was served at the building.

QUEBEC

Montreal: In the last few months 16 people have been added to the congregation - 14 of these families placed membership and 2 adults - Matthew and Danielle Wang - were baptized. Six small group Bible studies are regularly conducted in French, with another recently begun by a member in Chinese for Asian members. Each Sunday morning the children's ministry conducts a neighbourhood program, featuring puppets, skits and Bible games with Coco (a character typical of the alley kids that abound in the area) and his friend, Mr. MYSTERY, as well as the Story Lady and others. On the congregation's website, over 500 audio sermons are now available and visitors can download sermons to their iPods or mobile phones from the site. Every Tuesday morning Mike Mazzalongo hosts a Chinese Bible study in English with students from mainland China on the Sinolia website (www.sinolia.com). The congregation now films courses for International Bible Institute, with the first series planned for Haiti's preaching training schools.

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

ALBERTA

Edmonton: As I write this report, Alberta Spring Fellowship is set to begin (April 14-16). We anticipate three days of great lessons and fine fellowship. The annual ASF special giving project will assist a "Helper in Missions" worker in Dresden, Germany, and the "Ship of Life" project that members of the church are building in Cambodia. We were very happy to see Laura Swanson restored to the faith, someone for whom many prayers were offered. Sixteen Edmonton men attended men's day at the Red Deer congregation April 1. Our ladies held an encouraging retreat April 7-9 at Rundle Mission camp with visitors from other congregations. CARE groups, which meet Wednesday nights, were reorganized this month with two new groups beginning in the Mill Woods area of the city. This is in preparation for the new congregation set to begin there in September. The Edmonton church continues to search for an evangelist to replace Tim Johnson, who will be the evangelist for the Mill Woods congregation. We humbly ask for your prayers on behalf of the Edmonton work. - Tim Johnson

BRITISH COLUMBIA

Central Valley (Abbotsford): Enthusiastic reports came from 37 women who were able to participate in the Ladies' Retreat Mar 31-Apr 1. Three locals were the principle speakers for the program on the topic of "Spring House Cleaning". Shelley Nienhuis, Cathy delaRambelje and Merle Fillion, all experienced in "Getting Rid of the Cobwebs and Letting the Sunshine In", very successfully proved their point. A 'before breakfast' devotional on Saturday was led by Corinne Freeman. The retreat was a refreshing break for all who came. John Wedler and Norm Weir were off to the wilds of the north on April 4 to keep their promise to the people of Fort Ware to turn a former "wash house" into a residence. After picking up 80+-year-old Ernie Ziemer in Prince George, they discovered that the spring thaw had made an early start, turning the logging road into mud which made traveling

very difficult. They reached Fort Ware late the next day. Ernie, who for many years has visited men in local jails and half-way houses to teach them about Christ, had met several from both First Nations villages and looked forward to helping there. The men were not bearing any gifts this time, since they were carrying tools, and supplies needed for the carpenter/plumbing/electrical work with which to do the remodelling.

Burnaby: On March 22, David Ryzuk was baptized into Christ by Tim Laing. A number of those who participate in the STEPS program joined in congratulating him on his decision to become a Christian.

City Church (E. Vancouver): The new spring term for the English Bible classes began with several new people joining most of the 30 enrolled last session. The Monday-Wednesday-Friday intensive course has concentrated on the thoughts of Jesus, His world view. This has been good for the students as they try to understand how God thinks compared to how mankind thinks. The Thursday morning class concentrates on knowing God, especially as we read I John. One student said, "I have changed since I started coming to this class." Lillian, Steve Hasbrouck's interpreter, said, "Of course - your English has improved." The student replied, "No. I mean the Bible has changed the way I now think about things." Great! A two-week intensive study class is planned for the first two weeks of July. One lady is trying to change her reservations to go to Taiwan, so she can attend the class, and she is a devout Buddhist! Stephen and Christina Hasbrouck are still waiting on God to supply their needs as they continue their work with the congregation. This young couple is dedicated to serving Christ and have committed themselves to this, even without income. If you know of an individual or congregation that would like to help, please contact him at jrhasbrouck@hotmail.com.

Nanaimo: On March 26, David Jewell spoke on the subject of "Extreme Makeover", a take-off of the popular reality TV show. Other members of the church here have been "going the extra mile" while Grant Hannah has been on medical leave. The theme of "Fiesta" has been chosen for the summer Sunday children's classes. A special contribution for upkeep of the Spruston Road Bible Camp was taken on the fourth Sunday in April.

Maple Ridge: Following several weeks of study and attendance at the Maple Ridge services, Daniel, David and Monique Maitre were baptized at the Burnaby building on Mar. 12 by Henry Kriete. David and Monique have two boys, Joshua, 4 and Luca, 2. Daniel lives in Port Coquitlam. While looking for a church, they found Burnaby's web site and were impressed by it. In visiting the congregation, they were

informed about the group in Maple Ridge. Fourteen-year-old Dana Copperthwaite wanted to be baptized in "real water", so, following the service on April 9, most of the church drove to Alouette Lake to fulfill her wish.

Oakridge: Former Oakridge members Larry Hoff (Delta), Willodene Wedler (Central Valley), and Yvonne Beckett (Burnaby) have announced plans for a Reunion of those who once were a part of the congregation at 12th Avenue to be held on Sept. 16. The amalgamation of the 12th Avenue church with the Blundel Christians which met on Lulu Island formed the Oakridge church and built the building in which we continue to meet. Invitations will be sent to all whose addresses are known. Therefore, you are requested to send information to any of the above three if you know how to get in touch with any who once worshipped at 12th and Carolina. Larry may be reached at 5310 Wallace Ave, Delta, B. C. V4M 1A1 or lhoff@dccnet.com; Willodene: 44055 S Sumas Rd, Chilliwack, B. C. V2R 4B1 or wedlers1@telus.net; Yvonne: #9-1160 Inlet St., Coquitlam, B.C. V3B 6W7 or beckisback2@hotmail.com.

MANITOBA

Winnipeg: The children have finished their Bible study through Mark called "Coming to Jesus" and have started a new series, "Following Jesus and His Apostles through Acts." The mid-week children's Bible class for ages 2 up to grade six activities includes Bible study, singing, crafts, prayers, snacks and good fellowship. The video series "In the Dust of the Rabbi" has been viewed. Use of the church library is being encouraged. Stacy Bell is the library coordinator. There are general interest books and videos for adults and children that will enhance family life and Christian growth. There is a good selection of reference books including lesson guides and teaching outlines for many books of the Bible. Volunteers packed groceries at the Winnipeg Harvest. This was followed by a devotional, fellowship and pizza at the home of Richard and Wanda. Kevin Vance, president of Western Christian College, spoke at a morning worship service. The congregation has begun to use the FriendSpeak program in outreach.

SASKATCHEWAN

Clearview Christian Camp is looking to fill the following positions: 4 Counselors (2 male, 2 female), 1 Head Counselor, 1 Cook for 3 weeks. Application forms for the counselor positions can be downloaded from the website (www.clearviewchristiancamp.ca). If you are interested in the head counselor position or the cook position, contact Howard Floyd (306-736-2518 or hwaf69@hotmail.com)

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



PHILIPPINES (Guinsaugon): When Salvador Cariaga first went to Guinsaugon, Southern Leyte, immediately after the devastating landslide, the area was like a war zone. Helicopters were overhead, soldiers manning check points, international flags towered above camp sites, heavy machinery was humming everywhere, the media clicking their cameras at every angle and politicians jockeying for position. The circus-like atmosphere was worthy of an international billing. Two weeks later, I came back, and saw a completely different picture: a lonely giant cross stood facing the broken mountain, and a few uniformed students were staring at the place where their homes once stood. No media. No politicians. No more rescuers. No hope for more survivors. The focus is now on rebuilding the lives of the 500 or so family members who did survive. Ironically, almost everyone left. Even the school-turned-evacuation center is quiet, almost surreal, except for the expected noise of school children unmindful of the weight of the moment, and survivors fending for themselves. I have been asked how and where our help should go. From what I have observed, there is an abundance of food and clothing that will last for months. Chito Cusi, president of MARCH for CHRIST, is working with the government and local companies to help build low cost houses. Therefore, I am narrowing my personal recommendation to the following three needs I see as the best place to put our help:

1. Medical missions: My brother (who is a doctor) is going back to Leyte again to treat the survivors. One lady we helped lost three of her kids and her husband. She was holding her 2-year-old baby when a wall of mud swept her 100 yards away. When she miraculously surfaced, her baby was gone, and she was bloodied from head to toe with scratches and deep wounds. Leyte preacher Samson Octobre met her and helped her to recover. Medical missions such as this help establish relationships that will later allow us to evangelize and plant a church.

The missions cost about \$200 per doctor per day in medicine, food, transportation, and material expenses.

2. Beds: The survivors and refugees were housed in the schools around St. Bernard in living conditions that are inhumane. Literally 10-20 families are cramped into one small classroom. The men let the kids and women sleep in the room, and they stay outside sleeping on the floor or sitting up against anything they can find. The Japanese donors put up dozens of tents, but Filipinos are generally not used to living in tents, especially on the ground without elevated beds. No matter how poor a Filipino house is, it is usually on stilts above the ground. During my last four-day stay there, it rained the whole time. The tents and grounds were wet, and no one stayed in them. So, I offered to buy them wood and nails to build their own beds. Several Leyte Christians (led by Samson) were there to lend a hand, and also brought tools like hammers and saws. When the survivors finally get their own houses, these beds can still be useful to them in their new place. Each is 4'X6' and costs \$5-\$6. I promised them at least 100, but they probably need 1000, including the other evacuees the government moved out of their communities.

3. Scholarships to attend Sunrise Christian College: This is where I think we

could make the most long-term and permanent impact. I met 12 to 18 year-olds who lost their parents, siblings, homes. I have offered them scholarships to attend Sunrise, which accommodates all grade levels from elementary through college, and is the only accredited Christian college in the Philippine brotherhood. This provides an avenue for help in more ways than one: food, shelter, education, and spiritual growth. The cost is \$50.00 for high school students, and \$100.00 for college students. The condition for this scholarship is that they must have lost one or both parents. We have identified about 30 such children. Five scholarships which will pay for tuition, food, books, and uniforms have been made available through the Altamesa, CA. church for children 4-8 years of age. Several churches and individuals have already donated or plan to help, but more are needed. If you wish to help in any way, please let me know." (March Report from Salvador Cariaga. He may be contacted at cariaga@yahoo.com or Chito Cusi at lpcusi@yahoo.com.)

NORWAY: From Terrell Bunting, missionary to Norway, comes news about his plans and recent happenings. His wife, Karen, and youngest daughter, Kristina, who has had undetermined health problems for some time, are now in the U.S. undergoing tests and consultations with doctors and therapists. He and their older daughter, Renee, will be joining them after his replacement arrives in Bergen in May. As there are numerous things Bryan and Stephanie Moody will need to learn, Terrell is overlapping to help them get all the "legal" aspects of their living in Norway taken care of as well as helping them to physically adjust to the city. Terrell wrote of some of his concerns about leaving. In February, a young Norwegian man and an Australian woman, who live near their building, attended the service of the church, listening attentively. Since then the woman has returned three Sundays and has asked for copies of certain lessons. She speaks a little Norwegian. When she is present Terrell does the lessons in English and Norwegian or just English, depending on who else is present. In March, a former contact who had moved away unexpectedly called to say he would be visiting the last week in April. He also wanted Terrell to come to visit him several times this fall, which, of course, he will not be able to do. Also in March, Terrell made a trip to see and study with Synnøve

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and Hans Larson in East Norway. While there, he learned that a Christian friend from France would be visiting them in May. Sister Larsen wants her to meet the brethren in Bergen, and Hans, who is not a Christian, has agreed to come May 19-22 as well. Gert Jan Van Zanten, a Dutch Christian who works with a group in Turnhout, Belgium, has been invited by the congregation in Bergen to come May 26 - 28, to hold a weekend series of lessons for the Church. In past years, Terrell has gone to speak and teach this group, so there is uplifting interaction between many of the remote and/or small churches in Europe who depend on each other for fellowship. Interesting side note: One of the children's class teachers has been teaching the boys how to sing "parts" on songs, such as "Herren er god." ("God Is So Good.") She asked Terrell to sing in the tenor and bass parts on a cassette, which she was able to use to coach the boys. After the class, the congregation sings the song to give the boys a chance to practice what they have learned.

Katrina Storm Relief Efforts (as reported in AIM): "As a result of storm relief efforts and outreach, churches in the affected areas are blessed with responses to the Good News. Bay St. Louis, MS, has 14 Bible studies in progress; Riverside in Lafayette, LA, has had 12 baptisms and 15 new families; Pascagoula, MS, has had 8 baptisms and is averaging 20 visitors per week; New Orleans Inner-City has had 2 baptisms; and Slidell, LA, has had 9 baptisms. The congregation in Bayou La Batre, AL, had closed its doors and given up but, as a result of relief and outreach work, they have had over 30 baptisms and their building is at capacity each week." (Information received from the Granny White bulletin and sent by Eugene Perry).

JAPAN (Sendai): *Youth Event, March 24-29. Five young people from Ibaraki, along with Judith Alexander, spent 5 days in Sendai. They participated in devotionals and a day of sightseeing and prayer around Sendai. They also helped fold and hand out LST flyers. ***LST 2006 Plans Underway.** Registration began April 4 for this summer's LST sessions. York College is scheduled to send six workers to Sendai and four to the 10-member congregation at Hachinohe. ***Ben Berry, Joel Osborne, Jon Straker, and Gaku** (one of their Bible students) traveled to Hachinohe on April 1 for an LST activity. ***Ibaraki/Tohoku Preachers' meeting** was scheduled for April 10 and was hosted at the Ishioka church. During the event, Joe and Ruth Betts' 50 years of work in Japan were also to be celebrated. ***Ben Berry.** Ben and six staff from Watage no Kai (the centre that assists troubled Japanese youth) spent 4 days of visitation and research in Dover, Delaware. Ben, along with a lady who is a translator and government worker, served as translators and program coordinators for the event. Ben says: "Besides having this great opportunity, we all learned a great deal, God blessed us with closer relationships, and I was blessed with several opportunities to share my faith." ***Joel Osborne** has been asked to start a gospel singing class at the Watage Centre. He, **Crimsen and Judith Alexander,** will teach the teens at the Nationwide Gathering Day of Worship. ***Jon Straker** has been asked to consider teaching a unit on Canada at the Sendai Cultural Centre. The principal of the Christian kindergarten has asked him to translate for some individuals from an American company. ***Prayer Requests:** * Watage staff: Akita-san, Yukie, Takeshi, Kenichi, Maniko and Katsumasa; * LST preparation. * Continued donations for Joel Osborne. * Straker's support. Jon/Michiko opted not to take salary in February and March to allow their funds to "catch up." *Your continued remembrance of the team through prayers & financial support is deeply appreciated. To receive information or reports, contact Bramalea Church of Christ - 905-792-2297, or bramaleaocfc@bellnet.ca; Joel Osborne - joelosborne@yahoo.com; Jonathan and Michiko Straker - jstrake@yahoo.com.*

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
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Having Enough Patience

Brian Thompson

How long will you wait for a promise to come true? A day, week, or month? Any longer? Waiting is one of the hardest things for anyone to do when they've been used to a life full of convenience and fast service. There's fast food ally and TV dinners, the passing lane and taking the highway 407 bypass, computer banking and bank machines, email rather than snail mail, cars rather than horses, etc. If an individual can invent something that takes less time to operate than normal then they've got buyers. People are always looking for such an invention simply because they don't want to wait any longer than they have to for anything or anybody. It doesn't take long for us to become impatient with people when they are too slow, don't show up on time or break a promise.

How long will you wait for a promise of God to come true? How about 25 years? Could you wait that long without becoming impatient? Abraham did and because he patiently waited on God in faith for such a long period he saw God's promise fulfilled when Isaac was born to Sarah. See Hebrews 6:9-20. The promise was made when Abraham was 75 years old (Gen.12:1-4) and fulfilled when he was 100 years old (Gen.21:1-5).

Patience is a virtue. Patience is an admirable quality because it is rarely found in a person. It is something we learn by trusting others. For example, Abraham trusted God and knew, through experience, that when God made a promise to him it would happen. When? That wasn't a concern for Abraham. He would just look forward to it happening and would live his life in anticipation of seeing it fulfilled. His trust and faith in God's promises didn't waver

even when he had to wait such a long time.

Take a look at some of God's promises to us:

- I will never leave you, nor will I ever forsake you. (Heb.13:5)
- If we walk in the light as God Himself is in the light, we have fellowship with one another and the blood of Jesus His Son cleanses us from all sin. (I Jn.1:7)
- Any christian who practices righteousness is righteous just as God is righteous. (I Jn.3:7)
- I will never be unfaithful to you about anything (II Tim.2:13) nor will I ever lie to you about eternal life because that would be impossible for Me to do. (Heb.6:18; Titus 1:2)
- My Son will return one day with a shout, with the voice of Michael the archangel and with My trumpet and take you and all those who have died in Christ to be with Him for eternity. (I Thess.4:13-18)

God waits a long time for us to

fulfill our promises to Him. God is love (I Jn.4:16) and love is patient (I Cor.13:4). It's His nature to be patient and that is in our best interest. (II Peter 3:9) Is our level of patience in His best interest?

"I waited patiently for the Lord; and He inclined to me and heard my cry." Psalms 40:1

Owen Sound, ON

Harmony in the Home

Randy Morrilt

Almost, it seems as if there are almost as many separations and/or divorces as there are marriages. Part of this is because of the increase in those who simply live together as couples/mates without going through a formal ceremony. Nevertheless, the number of break-ups is due cause for alarm. In addition, many who do stay together experience almost constant sarcastic infighting and bickering, negative put-downs, stinging stares, volatile explosions of anger and even physical or emotional abuse. Of all the things that eat away at our peace and joy, few, if any, are more nagging, more draining and more painful than disharmony in the home.

In Proverbs 24:3, 4, Solomon observes that it takes wisdom to build a house – wisdom that requires understanding and knowledge. While it is possible that he is talking about a literal house, more likely he is using "house" in the sense of a home or family, those who dwell in the house. From the very beginning, God planned that humankind should live as families. He created man as male and female and then commanded them to have offspring and populate the earth. David writes: "Unless the Lord builds the house, its builders labor in vain. Unless the Lord watches over the city, the watchmen stand guard in vain." (Ps. 127:1) When we comply with the pattern God's word gives for family living and rely on Him for

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the strength and the ability to fulfill our individual responsibilities and privileges we experience success, satisfaction, peace and joy. When we don't, failure, disaster and misery are not far away.

God's plan for happy homes calls for commitment and fidelity. A man and woman are to leave their parental homes and be united to each other. Together, they are to establish and maintain a new family unit. The physical, social and emotional ties that were once shared with their parents and siblings are now shared with each other. The former ties still exist, but to a much lesser degree. A husband and wife's first responsibility is to each other and then to any children that they might have. Their relationship is to be founded on and maintained by love, mutual consideration and respect. No person or thing should be allowed to drive a wedge between them or to draw either away from the other.

Patience and understanding are also necessary. None of us is perfect. We all have strengths and weaknesses and we all say and do things we later regret. We need to quit taking everything so personally. The ability to forgive, to let go and move on is critical. Harmony cannot coexist with

hard feelings, grudges and thoughts of pay back and getting even. Also, growth and maturing take time and are often painful. Everyone has quirks and idiosyncrasies. We must accept each other as we are not on the condition that we become what the other wants or expects. At the same time, there may be changes that may need to be made. These considerations take on added significance when children are added to the picture.

Thirdly, we need to be kind, generous and considerate towards each other. The world does not revolve around "me". We need to be concerned for the needs and interests of others who are a part of our home above our own. Cooperation and compromise are important ways of showing that we love and care about each other and about our marriage and home. They also go a long way towards warding off needless fusses. There are times when we may feel we can't back down or give in but great care should be exercised in choosing our battles.

If we practice these principles we will experience the rich blessing God intended for us and we can offer hope to a home that may be experiencing gloom and despair.

Collingwood, ON

Max's Musings... continued from page 5

forever.' In my anguish I cried to the LORD, and he answered by setting me free. The LORD is with me; I will not be afraid. What can man do to me? The LORD is with me; he is my helper. I will look in triumph on my enemies" (1-7).

It is in this spirit that Peter writes, "Who is going to harm you if you are eager to do good? But even if you should suffer for what is right, you are blessed. "Do not fear what they fear; do not be frightened." But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander" (1 Peter 3:13-16).

If you should meet me some day when I am walking my dog, I hope you will trust me that she will not bite you. More than that, I pray that you will believe God and trust him when he says that he will not let the god of this world "bite" you.

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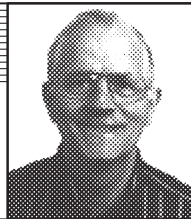
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(Books may be ordered from the Gospel Herald)
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Down in the River to Pray
(*Revising Baptism as God's Transforming Work*),
by John Mark Hicks and Greg Taylor.
Leafwood Publishers: Siloam Springs,
Arkansas, 2004. 280 pages. \$18.99
Cdn – Reviewed by Edwin Broadus.

John Mark Hicks is a professor of theology at Lipscomb University in Nashville, Tennessee and Greg Taylor is managing editor of New Wineskins magazine, published in the same city. Their book is a significant contribution to the study of baptism and deserves a wide reading both within our own fellowship and elsewhere.

The book includes in-depth biblical and historical studies of baptism. The historical sections cover early church history, the Protestant Reformation and the Restoration Movement. By and large the biblical portion reinforces the interpretations that have been part of our history since Alexander Campbell, but the historical sections provide material many of us need to know better.

The authors specifically reject the Zwinglian view of baptism that prevails in Evangelical churches today – a view that reduces baptism to an outward sign and ignores the biblical teaching that God actually works through baptism. Hicks and Taylor place strong emphasis on the fact that the sinner is passive in baptism and God is the actor. It is God who forgives sins, bestows the Holy Spirit, puts us into Christ's body, etc. when we are baptized. This is why the New Testament does not view baptism as a work (Cf. Titus 3:5) but as an expression of faith. The authors take a page out of the Evangelical's book and compare baptism to the "sinner's prayer" that is so common in those circles, arguing

that baptism is the biblical sinner's prayer because it the biblical way of responding in faith and is no more a work than is the sinner's prayer.

As the book's subtitle suggests, we need to emphasize more fully baptism's part in God's transforming work, where we are made over into the image of Christ. The authors contend that too often we have gone down to the river to "draw a line in the sand" and have turned baptism into "a legal technicality rather than a divine work of transformation." But they also warn against the opposite extreme of adopting the Evangelical's totally symbolic view of baptism, for this is unbiblical and, since such a view argues that God in reality does nothing in baptism, ends up being man-centered.

The book maintains a high view of baptism and its significance. At the same

time it seeks to be conciliatory, for while the authors' maintain that the normative, biblical view of baptism makes it inseparable from faith and salvation, they also argue that we should leave judgment of the unimmersed to God.

The Da Vinci Deception
by Erwin W. Lutzer, Living Books, 167 pages, paperback, \$8.75 (Cdn)

By now everyone must have heard about The DaVinci Code by Dan Brown. Some may have seen the movie. Unfortunately many are not aware of its many errors. Some books have appeared that point out the many errors it contains. This particular book is by a very capable evangelical writer and exposes what R.C. Sproul calls "the pure fabrication of The Da Vinci Code."

Lutzer investigates the historical roots of early Christianity and shows the reliability of the New Testament. The Da Vinci Code claims that the Council of Nicaea passed the doctrine of Christ's deity passed by a "relatively close vote" when only two out of three hundred bishops refused to sign it!

Further, the author says, "If you have doubts about whether other books should have been included, I encourage you to spend time reading the Gnostic Gospels or the so-called Lost Books of the Bible. You will discover that they are filled with hybrid teachings, superstitions and foolish heresies. Then turn to the Scriptures and you will be impressed, not by the similarities of these writings, but by the great differences between the biblical books and these false teachings.... The Scriptures are said to be "God-breathed" and "useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:16, 17).

Lutzer quotes Bernard Ramm: "A thousand times over, the death knell of the Bible has been sounded, the funeral procession formed, the inscription cut on the tombstone and the committal read. But somehow the corpse never stays put."

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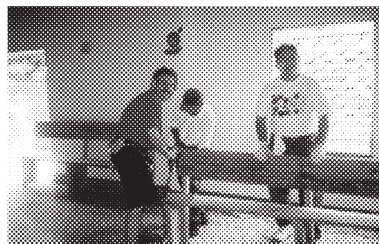
My Dear Brethren:

Since 2001 we have been blessed by God to go on a Centro America Mission Trip with the support of many Christians who have come with us on these trips and the help of others with economical support. Because of these trips, many churches and people have been blessed by hearing the Good News and many have obeyed the gospel of our Lord and Saviour Jesus Christ.

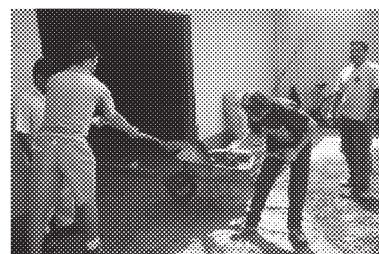
On these trips we have traveled to four countries: 2001(Izalco) El Salvador, 2002 (San José) Costa Rica, 2003 (Venecia) Honduras, 2004-05 (Diriamba) Nicaragua.

We help them with some material things like giving away second hand and new clothes, repairing their buildings, painting, making new benches and constructing new buildings. More than USD\$ 25,000.00 has been raised to restore two buildings, and doing other things.

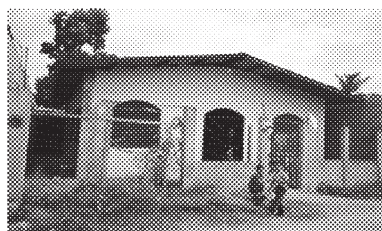
In El Salvador (see picture # 1) a group of men made some benches. In Costa Rica (see picture # 2) a group of men prepared some material to do some repairs inside the building. Two new buildings have been constructed. In Honduras (see



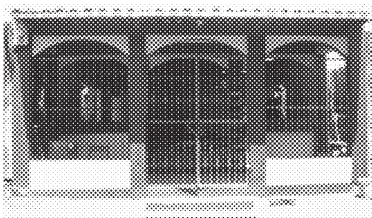
Picture # 1– 2001 El Salvador



Picture # 2– 2002 Costa Rica



Picture # 3 Honduras



Picture # 4 Nicaragua

picture # 3) they now worship in a new place.

We did the same in Nicaragua in 2004 and 2005. We went to Diriamba (see picture #4) they now have a new place to worship God.

This year 2006 our Mission trip is to CARTAGO, a city approximately 50 Km from San Jose, the Capital of Costa Rica. We are planning to have a Gospel meeting, and also help with some work on the building like putting some divider walls for classrooms, paint some walls, fix some windows and fix the fence around the building.

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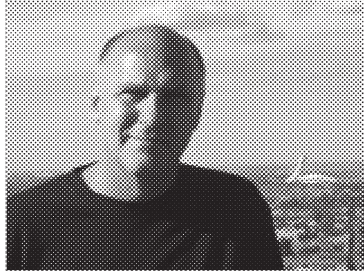
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