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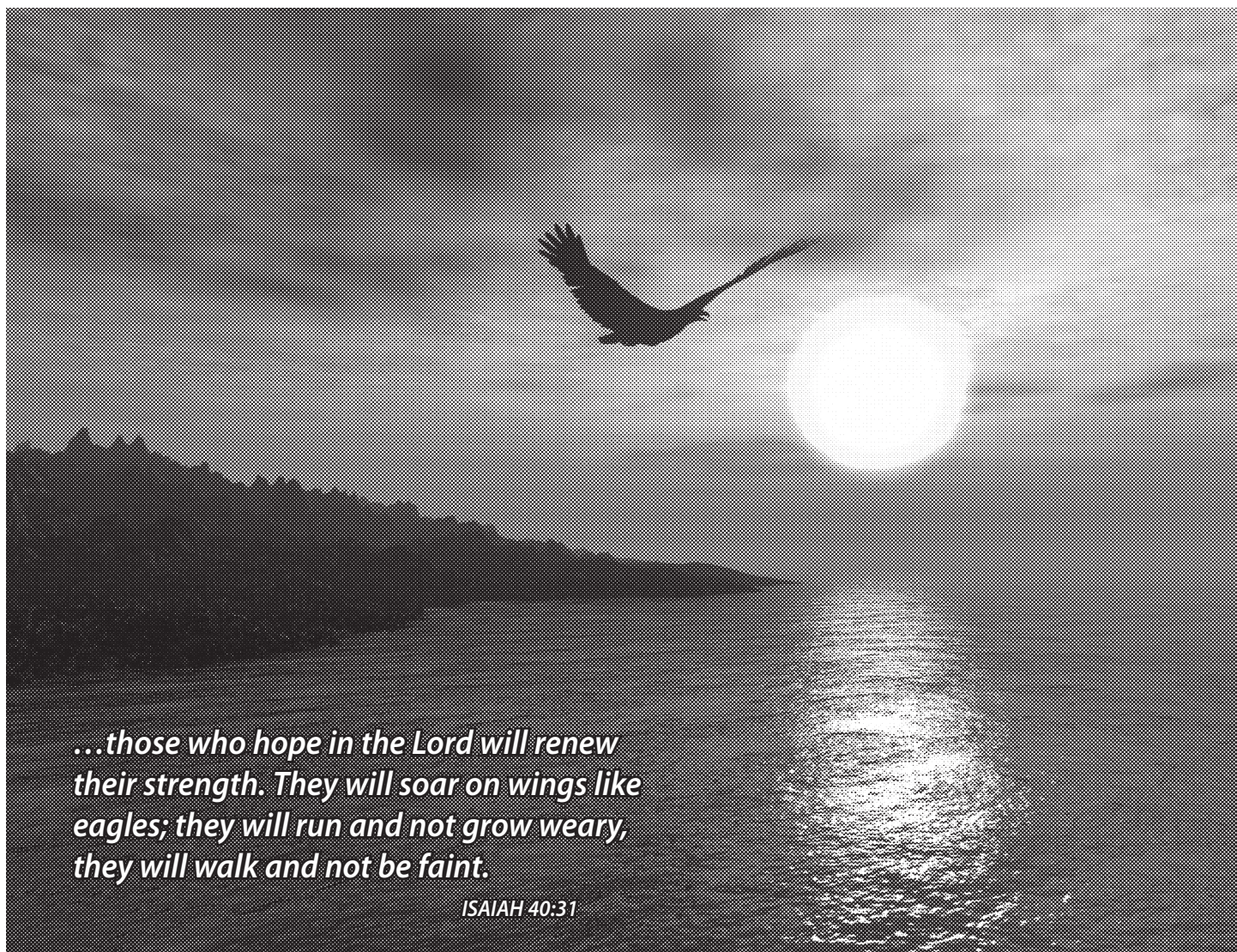
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Vol. 72, No. 2

BEAMSVILLE, ONTARIO

February 2007



*...those who hope in the Lord will renew
their strength. They will soar on wings like
eagles; they will run and not grow weary,
they will walk and not be faint.*

ISAIAH 40:31

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The Need to Plant

Tim Johnson

Few things have impacted the world as quickly as *the faith*. On the very first day that the full gospel was preached, the Kingdom exploded with 3000 new people! Soon there were 5000, then their ranks doubled and tripled within a year or two, maybe less. The apostles worked feverishly to teach and ground these saved multitudes, for as soon as persecution over Stephen uprooted them, they knew what to do: "...those who had been scattered went about preaching the word." (Acts 8:4). They took the message to Samaria, Cyprus and up the coast to Antioch where Barnabas and Saul soon dug in and taught the new saints about faithfulness. Then the Holy Spirit sent Saul and Silas to plant new congregations farther away. Paul trained evangelists to scatter the seed of the gospel into all areas of the Mediterranean world, planting churches that would become bases of outreach for yet more congregations.

And it was all done in one generation, "...proclaimed in all creation under heaven." (Col. 1:23). An explosion indeed.

Christians of every century since that time have longed to see it happen again. We recognize the need to plant the seed in the hearts of people far and wide, but it seems to take us a long time to accomplish so little. Yet rather than being satisfied with less, it would be wiser to challenge ourselves

to come up with better plans. We can plan to grow our brotherhood just as a farmer plans to grow his crops. No farmer wants to live with fewer results for his work. He labours and invests so that there will be solid growth. God will give us the results if we depend on Him and make wise decisions to plant new congregations. In fighting the divisions in Corinth, Paul revealed, "I planted, Apollos watered, but God was causing the growth." (1 Cor. 3:5-6). His point is that evangelists are mere servants, not

what can we do now and in the future to plant new congregations?

masters to be glorified so that the result is division. His minor point is what we need to learn in our present discussion: if we don't plan to work the soil, God will not bless us with growth.

What about here in Canada? How can we do a better job planting new congregations? Anyone who has traveled across the country knows how many cities and large towns exist for hundreds of miles without a single congregation. I've met people who had travelled all day Saturday in a wearying journey to reach a community with a congregation they could attend on Sunday. They didn't travel through areas where no one lived; they went through highly populated regions! Our largest cities are famous for multicultural neighbourhoods populated with people from all over the world. In some areas it's hard to find somebody who speaks English or French; everybody seems to be speaking something else. Taking the gospel to all the nations is now much easier because all the nations live in our cities! Do we need to plant new congregations in Canada? Absolutely!

There have been obstacles that have prevented us from this great work. Our huge geographical distances veil the need in other parts of the country. (It's hard to understand the need in Newfoundland when few of us have been there.) Different languages and cultural traits have kept us at bay. Many of us have been guilty of apathy and

being satisfied to stay in areas where the church is strong. Division, lack of funds and lack of leadership have often hobbled our efforts.

Putting these obstacles behind us, what can we do now and in the future to plant new congregations?

1. Let's have the right attitude. "I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish" (Rom. 1:14). We are obligated to all men. People will be lost if we don't take the gospel to them.

2. Let's have foresight. "...whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you..." (Rom. 15:24). Let's take the gospel from one area into another. We have to think of the big picture and how we can start new congregations where none exist.

3. Let's use some strategy. "...and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." (Acts 1:8). Starting new congregations can't be left to "somebody else," nor can it be left to chance. We must plan how to go about the task, decide which community, how to finance it, how to nurture it and where to work after that.

4. Let's be willing to sacrifice. "Barnabas... who owned a tract of land, sold it and brought the money and laid it at the apostles' feet." (Acts 4:37). Church planting requires money, and giving money requires sacrifice. How will we sacrifice to help a new work, or to send those who are willing to go? Church planting means that some people must give up the security and convenience of established congregations and move into a new area to begin anew. Some must sacrifice easy access to family and friends and move away to a community where a new congregation is being planted. After all, Jesus left heaven and came to a strange place called earth; He sacrificed to save us. No new congregation can begin without someone willing to sacrifice. As it was for Jesus, there is no easy way to do the work of saving souls.

Next time: "How should planting be done?"
Edmonton, AB

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If a Tree Falls...

David Knutson

One of my science teachers in high school once asked the question: "if a tree falls in the forest and no one hears it, has there been any sound?" He might just as well have asked: "is the pope catholic?" Naturally, it turned out to be a trick question. What we didn't realize at the time was that there was a question behind the question. And until you answered that hidden question, there was no point even thinking about trees.

The question that we were not allowed to debate was: "is truth objective or subjective?" Our teacher supplied us with a subjective definition of 'sound'. And given that definition, there is no sound when no one hears the sound waves. All the same—the man who plugged his ears and is lying under the fallen tree has no doubt that the tree has fallen and if he is thinking anything at all, has become a firm believer in objective truth.

In a book entitled "*He is there and He is not Silent*", Francis Schaeffer draws attention to the fact that the God who exists is a self-revealing God. That, down through history, God has spoken verbally and propositionally to Man and has arranged for us to have a written record of it. The real problem then, is not that God has been silent, but that we have not been listening. Deafness on our part is not the same thing as divine silence. It is a form of self-deception to say that God has not spoken, when the real problem is that we have not heard. Truth really is not subjective. God has spoken and expects us to listen.

Now the everyday garden-variety truth that we all depend upon—is antithetical in nature. This means that a thing and its opposite cannot both be true at the same time. It means that if a thing

is true, then all statements contrary to it are false. Truth is also objective - which means that the truth remains true regardless of whether or not we know it. So, God has spoken and what he has said is true, even if his words should only fall upon deaf ears.

Like the childhood diseases that we all thought were dead and gone, certain ideas keep rising from the grave. One of these, is a concept of 'biblical silence' that is foreign to the scriptures. It goes something like

God has spoken and expects us to listen.

this. The commands, instructions or positive injunctions of God do not necessarily forbid anything. Unless God specifically forbids a thing, then it is permitted. What we are talking about is not really silence at all—but the absence of a prohibition.

The principle is then applied in

this following way. Since the New Testament does not expressly forbid the use of instruments in worship, the Bible is therefore silent on the subject. This silence grants us permission to use instruments in worship—without obligating us to do so.*

There are at least two problems with this kind of thinking.

First of all, it flies in the face of our own experience. None of us use language this way. Should our society adopt it for even a day, the result would be chaos. You would need a tow-motor to deliver your order at Tim Hortons. It would not be enough, just to order a medium double-double. You would have to list everything in the known world that you didn't want, in order to insure delivery of what you did want. To force this kind of interpretation upon the word of God—when all of us reject it in practice, is a form of dishonesty. When you and I leave something

'unsaid' or are simply 'silent' on a matter, it does not mean that we are indifferent about it, nor does it mean that we give others permission to put words into our mouths. It makes sense then that the same rules of communication that we use every day—also apply to what God has said to us in the scriptures.

The concept that 'silence' grants permission—contradicts what the scriptures do say on this very subject. The Bible notes the fact that God has spoken about some things and not about others. There is a biblical principle linked to such 'silence'.

One very clear example of this is found in Hebrews 7:13-14. "For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was

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The Strangers Among Us

Wayne Turner



Are Canadians racists? We would like to think not. Over the past several decades, Canada has become one of the most multicultural nations in the world. People from virtually every race, nation and language have been welcomed to make their home here. Visiting sections of Canada's larger communities can look and sound like one is traveling around the world. Even what once seemed like exotic houses of worship from the other side of the world have become regular sights in Canadian cities. There are Islamic mosques, Buddhist, Hindu and Sikh temples. Whatever is out there in the rest of the world has likely come here.

As of 2002, according to Statistics Canada, there were over three million people of visible minorities who were making Canada their home—about 13% of the population. The population and percentage have grown steadily from there. Given the Canadian government's refugee, immigration and multicultural policies, these numbers will continue to grow.

How has this affected the attitudes of those of European backgrounds whose families have been long established here and who have considered themselves to be the Canadians? A poll done by Leger Marketing for Sun Media "asked Canadians to confront their prejudices." The results were published in a series of articles in the Sun newspapers (January 14-19, 2007). Most people (92%) said they had witnessed "racial comments or behaviors." Over a third said they had been the victim of some form of racism. Over half felt that racism was a problem in their city. Two thirds admitted telling a derogatory racial joke. Over 20% admitted having made a racial slur at someone of a visible minority. Overall, 47% admitted to being at least somewhat racist. It would seem that the actual welcome to Canada does not compare with the official one.

What does this mean for Canadian congregations?

The survey reminds us that negative attitudes toward visible minorities can lurk anywhere. By nature, people distrust those who look, act, sound and even smell different. "Political correctness" may cause us to behave acceptably, but may not really change our attitudes. What is our real view of minorities, whether international or aboriginal? Do we speak of them in ways that are snide and demeaning? Do we slur people of certain groups – tell derogatory jokes? Do we assume some people are dumb because of their accent or appearance?

The Bible states that God is impartial. John 3:16 says that God loved the world and gave His Son for everyone. Galatians 3:28 and Colossians 3:11 show that Christ (and fellowship) transcends all human distinctions to make all one in Christ. Isaiah and Micah foretell a time when the mountain of God's house would be established higher than all other hills and all nations would flow to it. Jesus commissioned his disciples to take the gospel to every nation. As God is equally concerned about everyone, Hebrews 13:2 tells us, literally, to "love strangers." There is no place for even the slightest hint of racism in the church.

Welcoming and reaching out to new Canadians is not easy. It takes conscious, deliberate effort. Often, they are making very difficult transitions from very troubled backgrounds. Many come from countries torn by war and violence. They have lived in refugees camps for many months, if not years. After they arrive, they may need food, clothing, transportation, housing. Beyond these basic needs, they need help learning about life in Canada – how government works, help with the educational system and finding employment. They may simply need someone who will take the time to help. They often need help with language. Congregations who are prepared to provide reading and conversation programs, like FriendSpeak, can quickly find themselves providing a vital service to their students, as they share the story of Jesus.

Some of those coming to Canada are already members of the body of Christ. Will they be welcomed as part of our family? Will they be accepted and integrated into the full fellowship of the church or will they feel that they are only being tolerated as inferior, treated as curiosities? Will they be able to find a place in the work and worship of the church? Will they be given the help and support they need as they make the transition from their previous homes to living here?

It is exciting to note that the composition of the congregations in Canada's larger centres has already substantially changed. These churches enjoy a wide and rich diversity. Christians from visible minorities are vital parts of these congregations. They serve as teachers, deacons, elders and preachers. While there may sometimes be challenges from this diversity, the congregations are richly blessed by the enthusiasm, energy, faith and talents of these newer Canadians. Also, these churches find they are better able to reach out and attract those from visible minorities, and are experiencing evangelistic growth as a result.

"When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God." (Leviticus 19:33,34)

GOSPEL HERALD

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Layout/Design - Stephen Gill

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

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

Send advertising and subscription information to

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

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

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Intelligent Design

Edwin Broadus

One current manifestation of the debate over whether our universe came about by chance or was created by a Higher Power is the Intelligent Design Movement. South of the border, the United States Supreme Court in effect prohibited teaching divine creation in public school classrooms nearly twenty years ago. Subsequently, some believers in creation began emphasizing the evidence of intelligent design in the universe without identifying the Designer. Among other things, they hoped that this approach would be accepted by the courts for public school classrooms. As news reports show from time to time, this particular battle still rages in the United States.

While this specific use of the phrase, "intelligent design," seems rather recent, the intrinsic concept has long been one of the cardinal proofs for the existence of God. Most of us know the argument, and it very likely is one of the reasons many of us believe in God. Design demands a designer, whether it be a computer, an automobile, a skyscraper or any one of thousands of objects that exist all around us. If these require a designer, our universe with all its complexities and living organisms, including humans, with all their intricacies demand a Designer with sufficient power and intelligence to bring these into existence.

It is no small task for secularists to try to explain away this powerful argument for God's existence. Some ridicule it and call intelligent design a philosophy of ignorance, but that does not answer an argument that we know intuitively and experientially to be true. Evidence of design in the universe and in the creatures that inhabit it is all around us. Richard Dawkins, a well-known atheistic biologist, whose book, *The God Delusion*, is a bestseller, reportedly defined biology as "the study of complicated things that give the appearance of having been designed for a purpose."

Many, perhaps most, secularists have found plausibility and respectability for their rejection of divine creation in Darwinian evolution. Plausibility, because, as secularists argue, given enough time (billions of years), all the changes from the Big Bang to the present time can take place through random, natural change. Respectability, because a large part of the scientific world has accepted Darwinism. As Dawkins also said, Darwin "made it possible to be an intellectually fulfilled atheist."

Those who reject divine creation often try to reduce creation views to what they see as absurdity. From TV and newspaper reports one would think that all who believe in creation think the earth is only a few thousand years old. But the Bible does not date the earth, and valid biblical exegesis does not demand that creation took place in seven literal days. Believers need to end their intramural squabbles over the details of creation and confront the real issue—Did God create us? Or did we create God?

Secularists also like to point out that teaching about intelligent design is not science. Strictly speaking, this is true, but it is every bit as true that the secularists' chance beginning of our universe is not science. Both are philosophical views, and they stand or fall on some other basis than the scientific methods, which depend on observed and verifiable facts. It is inherently naturalistic, for only natural explanations based on material causes and uniformity are accepted. The scientific method has served us well in many areas, but if we make this the only source of truth science becomes scientism—an exaggerated trust in the scientific method to explain everything, even matters outside the parameters of scientific inquiry.

Phillip E. Johnson, a law professor at the University of California and a leading proponent of intelligent design, has argued against the application of scientific naturalism to areas outside of the true realm of science and has reminded us that Christians should not let atheists

make all the rules. As he also argues, if God really exists, he might have chosen to create something, and that if theism is true we cannot form valid scientific theories by assuming that atheism is true. Johnson, whose books include *Darwin on Trial*, also says atheistic assumptions can lead biologists to accept inadequate theories, like Darwinian evolution, because they are naturalistic.

Christians and secularists, then, need to recognize that the truth or falsity of intelligent design is not a scientific question but a philosophical one. Which is more plausible—to believe in an all-powerful, all-wise God who created our universe and life, or to believe that it all came about by chance? Both views require faith, but we would argue that faith in the Creator is based on far more evidence than faith in random chance.

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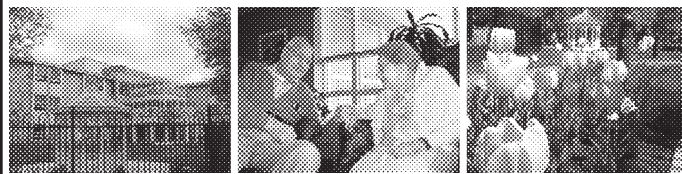
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#7 Makeover Mania: Steadfastness

“Create in me a pure heart, O God, and renew a steadfast spirit within me.” (Psalm 51:10 NIV)

Have you ever been tempted to give up? What you began with great enthusiasm, and the best of intentions, has now become a burden. You sure didn't see this one coming. “If you had you might never have started down this road. Perhaps some well meaning friend has quoted the old adage to you, “If at first you don't succeed try, try again.” However you don't want to try again, you want to quit.

There are some consequences that we need to be aware of when we quit because the going gets tough. First, we may be establishing a pattern of behaviour that will plague us throughout the rest of our lives. When the going gets tough it will be easier to quit each time that we do so. Second, we may just be one try away from succeeding. Wouldn't it be horrible to quit when we are only one try away from succeeding? Third, God may be sending the difficulties that cause us to want to quit as an opportunity for us to grow. No growth will take place if we just quit. Fourth, people may be counting on us to complete our assignment. When we quit we discourage others and further damage the work we are trying to do.

If we want to be steadfast in our commitments we should first think carefully before making a commitment. We need to take the ministry, work or project that we are considering being involved with to God in prayer. We must ask ourselves, “is it of God?”, surely if it is not of God we will want it to fail. Speak with someone about the involvement you are considering, preferably someone who has more life experience than you. They may be able to help you more accurately predict the outcome of your choices.

Second, learn all you can about the opportunity that your are considering. If it is a good opportunity the more you learn the better the opportunity, will look.

However, if it is not a good opportunity, you may discover that through your research. The more you learn, the more confident you can be in your decision making.

Third, examine your heart. Why are you considering this? Why does this opportunity look good to you? Are you excited about this opportunity because it has the potential to make you look good? Get your ego in check before making a decision. When we are guided by our ego we are doomed to fail. Is this an opportunity to learn and serve or an opportunity to be with your friends? It is not necessarily wrong to want to be with your friends, but will that be enough motivation to keep you involved when the real work starts.

Fourth, seek balance in your life. Seek a balance between activities that primarily benefit yourself and activities that you are serving in that primarily benefit others. Both are necessary! We need activities that encourage us and feed our spirits, but we will not grow as we should unless we are serving others. We are blessed when we find one activity that includes both.

Fifth, realize going in that no work, project, ministry or church is perfect. There will be problems! You may grow so discouraged that you want to quit, especially when you see others giving up. If you will at least acknowledge the possibility of problems occurring in any work, project, ministry or church they will not blindside you when they do come and you will survive them in much better shape.

How can we remain steadfast when problems come? Is there a way that we can react to problems that will encourage growth in us rather than cause us to give up in discouragement?

When problems come, as they so often do, first, take a breath, try not to react immediately, our first reaction is not always the correct one. Second, and perhaps more importantly, pray. Ask God for strength and understanding as you seek to deal with your difficult situation.

Lean heavily on God, He will not let you down. Third, study Bible stories where the characters had to be steadfast in the face of trials, learn from them and be encouraged by them. Fourth, speak with some trusted advisors. Choose people that have more life experience than you have, you may discover that they have been through similar situations and will thus be a source of great advice, support and encouragement. Fifth, remain steadfast and try not to think of giving up, because once you begin to think of giving up you will stop working toward a solution. Sixth consider what you may need to change. You cannot control or change the behaviour of others, but you can change yourself.

Remaining steadfast in the face of difficult circumstances is all fine and good but is there ever a time to quit? Yes, I think there is a time to quit, we don't quit because the problem is not solved, we quit because we believe our remaining would cause harm. Harm either to ourselves, others or the work, project, ministry or church that we are serving with.

“Life throws you curves, learn to swerve.” I don't know the song or the singer but a while back on the radio I heard that line and it has stuck with me. We would all like a life with few problems. Let me correct that, we would like a life with no problems. Yet few of us, if any, ever experience a life with few or no problems. Life throws us curves and we need to learn how to swerve, otherwise we will run off the road. Problems don't have to defeat us or cause us to give up; neither will they drive us away from God unless we allow them to. Working through problems will bring us closer to God and strengthen our faith and that is one of the rewards of steadfastness.

To suffering Christians whose problems were larger than any of us can imagine, Peter wrote, “Be self controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.” (1 Peter 5:8-10 NIV)



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A Seminar on Church Growth in Canada through Evangelism

Theme:

Obligated, Eager and Not Ashamed

Romans 1:14 – 17

June 26 – 29, 2007

Keynote Addresses

June 26 – 7:30 PM

Obligated

Dr. Geoffrey H. Ellis
Waterloo, ON

June 27 – 7:30 PM

Eager

Tim Johnson
Edmonton, AB

June 28 – 7:30 PM

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THE PATH BEATEN HARD

Carolyn McMillan and Shelley Jacobs

Charles Wesley Petch

Shelley L. Jacobs

Charles Wesley Petch was born December 6, 1878 and was baptized at Meaford, Ontario, in 1896 by William Richardson. In 1899 he married Ada May Elford, and from 1899–1902 they attended the Nashville Bible School in Nashville, Tennessee. He also attended the Carman Bible School for one term, possibly 1901–1902. (The first Carman Bible School ran from 1897–1902).

Petch preached in Ontario for about twenty-five years before moving west. He lived in a number of towns in that province, including Selkirk, St. Catharines, Fenwick, Stouffville, Pine Orchard and East Toronto. During that time he held protracted meetings in most of the congregations in Ontario.

His work in the west took place primarily in Manitoba and Saskatchewan. In 1904, Petch traveled and preached at a number of locations in Manitoba, including Cyrrus River, Pine Creek, Grange, Carman and Almasippi. At that time he noted that the west was a vast field waiting to be harvested and encouraged others to become involved in the evangelization of the west. In 1927, he relocated to Winnipeg, Manitoba, and worked primarily for the Winnipeg congregation. He also spent short periods of time in other areas and held protracted meetings in Carman, Cyprus River and Peguis Indian Reserve.

Petch's work in Saskatchewan focused primarily on the Horse Creek District, where Petch's brother-in-law, Russell Elford, had homesteaded. Petch had held a meeting at Patriotic School House in the Horse Creek area in 1919 with no response to the gospel. In 1927 and 1928 he returned to hold protracted meetings. The first baptisms in the area took place in 1928 when three of Elford's children were baptized: Clifford, Chester and Pansy. Two neighbors, Robert Sinclair and his sister Mary, also obeyed the

gospel at that meeting. Petch relocated to Horse Creek in 1930 and remained there until 1932. He established four congregations in the area which were named for the schoolhouses in which they met: Patriotic, Varsity, Lark Hill, and Pebble Hill. During that time he lived with the Elford family and worked to build up the congregations in that area. He taught weekly Bible studies that moved from house to house among members of the congregations. Two of the studies were textual studies of the books of Hebrews and Revelation. In January 1938, the *Gospel Herald* reported that "the Horse Creek congregation was known by the brethren in the province to be one of the strongest, or perhaps the strongest congregation in Saskatchewan." Seven preachers had gone out from that area and three congregations were established as a result of his work.

Petch's niece, Pansy Elford Bien, recalled that Petch was a kindly man who preached with a strong, clear voice. He used charts that were made from white cotton sheets and were printed with India ink. When he preached, his lesson was outlined for the audience so that they could see and better understand his message. She also recalled his amazing knowledge of scripture, for which he was known. She and her siblings played a Bible quiz game with their Uncle Charley—they read a scripture out loud and he responded by telling them where it was found. If a scripture was found in two places, or had a wording similar to another verse, he would reference both of them. The children thought that he cheated because he was always able to answer their questions, so they hid under the table with their Bibles. Thus, they ensured that he couldn't see where they were finding their scriptures!

Petch was also involved in other works in Saskatchewan. He held protracted meetings in a number of

small communities including Ogema, Bengough and Minton. Along with Lillian Torkelson and Wilfred Orr, Petch planned and taught at the Minton Bible School, the first summer Bible School to be held in Saskatchewan in 1931. Students came from Saskatchewan, Manitoba and the northern United States for three weeks of concentrated Bible study. The girls stayed in tents and the boys stayed in a dormitory of sorts. Mrs. Petch assisted in caring for the students. Lillian Torkelson, in *Radburn's Memoirs*, described Mrs. Petch as "the camp mother—scolding those in mischief, devotedly caring for those temporarily sick, and advising us on a thousand and one details."

References to Petch's work in western Canada can be found in American restoration periodicals. In July, 1927, Petch wrote a letter to the *Gospel Advocate*, entreating American preachers to come to Canada, as western Canada was a "vast field for labour." Occasional reports of his work in the west can be found in *Word and Work*, an American periodical edited by R.H. Boll.

Petch was a prolific writer of articles for Canadian restoration periodicals. He wrote numerous series of articles for the *Bible Student*, which was edited by H.M. Evans and published in eastern Canada from 1904–1913. He also wrote for the *Gospel Herald* from the time of its inception in 1936. The first series of articles was a Bible study on the book of Hebrews, with one lesson published each month. The second series was the book of Galatians. Unfortunately, Petch passed away during the publication of the second series, but the series was brought to completion following his death. His last article in the *Gospel Herald* was published in September 1938.

Robert Sinclair, founder and editor of the *Gospel Herald*, had written in January 1938: "Brother Petch taught me the truth and baptized me nine years ago, and since that [time] I have loved him and considered him one of the best teachers I have ever met. He knows the Bible better than anyone else I know, and has done a great work for the Master. Let us pray that he may be spared for many years of preaching

and building up the New Testament church.”

Unfortunately, this prayer was not answered. Petch's life was cut short when he died in a farming accident on April 26, 1938 at the age of 59 years. The high regard in which he was held was expressed in the letters of sympathy that were sent to Mrs. Petch at the passing of her husband. Some of the letters were published in the *Gospel Herald* along with the obituary in May 1938.

Thomas Tait wrote on behalf of the congregation in Glenvale, Ontario, which was the last congregation to hear Petch preach. “Our loss cannot be compared with yours. However, to us there is the feeling that a true friend has gone. No day was too stormy to prevent his coming, that he might minister unto us. He gave of his best in attempting to understand our needs and meet them. Mr. Petch has the fullest respect of each one of us.”

The untimely death of Charles Petch was a great loss to the Churches of Christ in Canada. He was an exceptional teacher and preacher, a writer, a tireless worker for Christ and was not unfamiliar with sacrifice for the sake of the gospel. He was a pioneer preacher in the truest sense, and his work has left a significant impact on Churches of Christ in Canada.

Regina, SK

Sources:

“Chas. W. Petch, Evangelist,” *The Bible Student* 4 no. 7 (July 1907), 1.

Robert Sinclair, “Our Canadian Preachers,” *Gospel Herald* 2 no. 11 (January 1938), 6.

“The Passing of Brother Charles Petch,” *Gospel Herald* 3 no. 3 (May 1938), 6-7.

Charles W. Petch, “Manitoba News,” *The Bible Student* 1 no. 9 (September 1904), 3.

“News and Notes,” *Word and Work*, various issues.

If A Tree Falls... continued from page 3

descended from Judah, a tribe with reference to which *Moses spoke nothing* concerning priests.” (NASB)

This is a true case of biblical silence, identified as such by an inspired writer. He knew that God instructed Moses to appoint priests for Israel from the tribe of Levi. But on another aspect of the priesthood, Moses was silent—he “spoke nothing” concerning Judah.

Now if silence grants permission, then we would expect the writer to conclude—that even though Jesus was a member of the tribe of Judah, there was no biblical reason why he could not serve as high priest. After all, the scriptures are silent about Judah in two ways.

1. They are silent in the sense that they do not authorize men from Judah to serve as priests.

2. There is also no specific command in scripture that singles out the tribe of Judah and forbids those men from serving. So the silence is complete.

But having pointed out that on this subject, “Moses says nothing”, the author of Hebrews reaches precisely the opposite conclusion. He argues that this very “*silence*” on the part of *Moses prohibited Jesus* from serving as a priest under the old law.

It turns out that Hebrews 7:13-15 teaches two things.

1. It tells us *what* God means when He deliberately says ‘nothing’. Biblical ‘silence’ does not empower. Quite the opposite—it restrains and prohibits. Among other things, ‘silence’ does not grant us authority to offer in worship that about which God has said “nothing”. Biblical silence in this passage denotes an absence of authority to do that for which authority is needed. It is an uncompromising principle that the Hebrew writer applies—even to the Son of God.

2. And it allows us to see a *valid principle* for interpreting scripture—at work in the hands of an inspired writer. All of which recommends that principle to us for our own use.

Put into practice, the **real** biblical principle of ‘silence’ will shake up the church. It will silence the voices that propose to ‘speak’ where God has been silent. And it will cause us to hear what Jesus has been saying all along—what He has commanded and authorized his church to be—in the New Testament.

Waterloo, ON

*This view of *biblical silence* abandons conventional logic. It inserts a space and creates a region between truth and falsehood. This space between true and false is a kind of no-man's-land somewhere in the middle. In order to create or conceive of such a space, this logic must get rid of a fundamental law of logic that we all depend upon. It is the ‘*law of the excluded middle*’. *In logic, the law of the excluded middle holds that every precisely stated proposition is either true or false.* This law precludes the creation of any such middle ground.

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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

Beamsville: Aileen (Stewart) Hilchey turned 90 on January 1 and the family hosted an open house for her at her home in St. Catharines. Jim and Carolyn Hawkins are scheduled to conduct a workshop on prayer from February 2-4. The congregation celebrated Linda Zila's 80th birthday at a come-and-go tea on Saturday, January 20.

Bramalea: Jonathan Knutson graduated from Rochester College in December with a degree in ministry (majoring in pulpit work.) He is interested in working with a Canadian church. The teens' party and devotional at the church building on December 29 started off with them witnessing the baptism of Noel and Myralyn Garcia (children: Mikayla and Gianna). Myra is the daughter of Antonio and Susana Lopez. On Sunday morning,

December 31, Jed Garcia, son of Nestor and Lilian, was baptized. Immediately after the a.m. service, Shauna Forrester, mother of Victoria and William, was baptized. Fifty-three members saw the New Year in with a devotional and games.

Brantford: Morning worship speakers in December and January were Wayne Whitfield, George Mansfield, Glenn Robins, Shawn LeBlanc.

Cambridge: Greg Whitfield writes about the new congregation being planted here: "We met for the first time as a church this past January 14, 2007. Paul Moore's apartment living room was jam packed with 22 people. Both Paul Moore and I preached, and Murray Hibbard did the Lord's table. Paul Moore and I are being supported part-time with the designation of 'church planters.' We are getting things up and running and are in the preliminary stages of getting small groups going."

Grimshby: Events planned by the congregation from October-December, 2006, were: "A Look at the Purpose of Vision," a study of Kingdom character (Matthew 5 and 23); study of Revelation - letters to the various churches; selecting prospective preacher.

Guelph: The congregation had a pot luck lunch after church on January 14; Dave Jaggard was the speaker. Shawn LeBlanc and his new wife, Chieh, were with the congregation on January 7. Darrin Douglas is scheduled to speak on January 21.

Stoney Creek: The congregation recently welcomed David and Jane Mubvumbi into their fellowship. They have applied for refugee status due to the political situation in their home land of Zimbabwe where David was a preacher for the church. In December the congregation resisted the kingdom of consumption and consumerism with a contribution of \$2,045 to World Vision Canada. Also, 21 shoe boxes were delivered to "Operation Christmas Child."

Toronto (Scarborough): The theme for the congregation in 2007 is "Each One Bring One!" The church's website is: www.scarboroughchurchofchrist.net.

Toronto (Strathmore): The congregation recently welcomed Tanya Wright to Strathmore. Key production continues to go well and over the next three months programs filmed in Collingwood, Owen Sound and Meaford will be broadcast along with ones filmed at Strathmore. Plans are to film in other Ontario locations in the coming months. New contracts have been signed with The Vision Network and The Christian Channel through February, 2008. There was no increase in the cost for The Christian Channel and a \$30.00 per week increase for The Vision Network. This is the first television time increase in two years. We are purchasing time on The

Christian Channel, Thursdays at 7:30 a.m. Eastern time, and they then rebroadcast the program three more times over the next 23 hours AT NO CHARGE to us! We don't how long they will do this, however, we are thankful for all the times they have done so.

Tintern: On December 23, Eugene and Evelyn Perry celebrated their 60th wedding anniversary at Great Lakes Christian College. On December 24, the Sunday evening worship service was led by the grandsons of Eugene and Evelyn Perry.

Waterloo: The congregation welcomes its newest member, Tabby Green, who was recently baptized at GLCC. Heidi Wall returned safely from her mission trip to New Guinea. A church development seminar was scheduled for February 2-4, 2007, with Michael Mazzalongo as featured speaker. A Great Lakes Bible College 20s' weekend: "In the World, but Not of It," is planned for February 23-25. Activities will include an "Amazing Race."

Windsor: Prayers are requested for Pauline, the mother of Ray Miller (former evangelist in Windsor.) A "New Beginner's Celebration" was scheduled for January 21 to celebrate new births into God's family through baptism in 2006. On February 10, the annual couple's dinner and newlywed game is scheduled. On February 24, a "Christian Marriage Seminar" is scheduled with Larry and Dianne Stephens, from Michigan.

QUEBEC

Montreal (Verdun): The congregation's oldest member, Helen Clegg, passed away on October 7 at the age of 84 years of age. Leonard Curvan and his two daughters, Alyssa and Rhea, placed membership with the congregation in November. During the worship service French and English people meet together; Roger Saumur and Michael Mazzalongo take turns speaking. For the 10% who speak only one language, the congregation purchased a simultaneous translation system so each can hear in his own language. The program: "Coco and his friends" outgrew its former room and had to be moved into the fellowship room and 35-40 kids (compared to 15 previously) now attend. The December issue of the Christian Chronicle (www.ChristianChronicle.com) was scheduled to run an article about this programme. The congregation recently started its Wednesday evening "Soup and Study" event again as an outreach to the community. Fall events were: hiking in October, at which 3 of the 21 attendees were visitors; bowling in November, with 4 visitors; and "The Orphan Dinner" on December 25. The congregation is discussing options for expanding their building and asks for prayers for this project.

ATTENTION

The books
From Nun to Priest (\$13.50)
and
A Change of Habit (\$11.99)
by JoAnne Howe

Several individuals wishing to purchase these books signed a list at the women's class at the Great Lakes Lectureship. Somehow, this list got misplaced. If you are one of those who signed this list, please contact the Gospel Herald with your name and mailing address and the book(s) will be sent ASAP.

(Of course, all interested in these books are invited to order!!)

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Great Lakes Bible College

Building Foundations of Faith

Winter 2007 Short Course, March 26-30 “The Church of Christ”



Professor: Dr. Everett Ferguson, Abilene, TX

Dr. Everett Ferguson (PhD, Harvard) is Professor Emeritus of Bible and distinguished scholar-in-residence at Abilene Christian University in Abilene, Texas, where he has taught church history and Greek. He is the author of numerous works, texts and publications, including *Backgrounds of Early Christianity*, *Early Christians Speak*, *Inheriting Wisdom: Readings for Today from Ancient Christian Writers*, and *Gregory of Nyssa Life of Moses*, with A. J. Malherbe. He was also general editor of the two-volume *Encyclopedia of Early Christianity*. Dr. Ferguson is recognized as one of the outstanding scholars of the Christian world.

Course Description:

This course develops the Biblical doctrine of the church. It covers the Old Testament preparation for the church, the descriptions of the church, the relation of the church to salvation, the worship of the church, the work and ministry of the church and the conduct of church members. The focus in each item is on its relationship to Christ.

The church of Christ is a marvelous mixture of the divine and the human, of the Holy and the faulty, of the invisible and the visible, of fellowship with God and with man, having its center in heaven and its work on this earth, a worshipping, serving, preaching community, open to all and uniting as one, heaven experiencing and heaven anticipating. The grandest vision of the glorious church is found in the Bible. Rather than succumbing to current trends to “dumb down” and secularize the church, it is important for us to return to the Biblical portrayal in our quest to be part of the church that is truly Christ’s church. Dr. Ferguson will lead us through the Biblical teaching on this arresting theme.

Register by March 19

Contact: Joseph Woodford
Director of Development

Mon-Fri, 8-4:30

Cell: 905-941-4848

Office: 905-563-5374 Ext. 235

studybible@glbc.on.ca

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Ferguson, Everett.

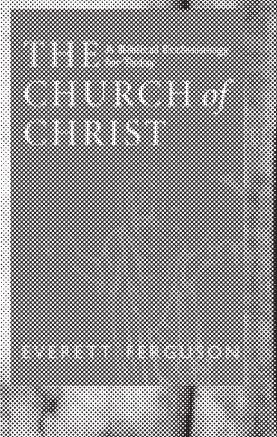
*The Church of Christ:
A Biblical Ecclesiology
for Today.*

Grand Rapids, MI:

William B. Eerdmans

Publishing Company, 1996.

ISBN: 0-8028-4189-9.



MISSION NEWS

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



PHILIPPINES: "Both my brother, Dr. Sam Cariaga, and I witnessed the destruction caused by the tsunami in Sri Lanka and Indonesia. Although more people died in that tragedy, both of us think that the structural damage done by the two recent successive typhoons in the Bicol region around the Mayon Volcano is more widespread and devastating. I drove 100 miles towards Manila, and the damage reached all the way there. Another island province called Catanduanes is also hit as hard, if not harder, than where I am. I have been here in the disaster site for almost a month, and I still cannot get used to seeing the extensive damage to properties and crops. We are prioritizing assistance to the elderly and widows. I visited a widow located just across from our new Disaster Camp in Bacacay, Albay. Her house, which has half of the roof torn off and a couple of walls missing, also has an electric post leaning on it.. The small 'sari-sari' (house store) was wiped out. Another widow lost everything. Not a single post was left standing. She has rebuilt with twig-like materials, using plastic trash for a roof. Over 50 volunteers are helping. Most of our volunteers gave up their Christmas and New Year holidays with their families to serve in the name of Christ. Although some have left, others came to take their place in the New Year. All are staying on the school grounds (classroom or tent) without electricity or running water. The work has included repairing the public school building, cutting and removing felled trees, fixing rock walls, cooking and serving 300 children and youth and having Bible classes for most of them, visiting the most severely damaged homes, as well as conducting Bible studies and organizational meetings. We are getting local cash and donations from all over the country, which included 31,000 packs of shampoo from Proctor and Gamble. (Our volunteers are having fun distributing them as freely as they do our WBS materials.) We are negotiating with other companies to use us as a conduit for their donated products. We also distribute roofing materials, nails, cement and seeds. Our main donors are members of the churches of Christ, Bands (Body and Soul Ministry), and the Caris Foundation. If you wish to help with material things like seeds, food and clothes, please

send them to: Makati Church of Christ, 1598 Archimedes St, Brg Lapaz Makati, Metro Manila, Philippines." – Report from Salvador Cariaga

CAMBODIA: After six months of waiting and jumping through hoops to get Cambodian government customs clearance to bring the "Ship of Life" into the country, the Prime Minister finally signed the papers, and it was on its way in January. It expects to be in operation this month, for the first time furnishing medical and dental treatment to thousands of villagers living along the banks of the Mekong River, which runs diagonally the length of the country. Medical personnel had been on board waiting for the past three months. Four new congregations were started in Cambodia in 2006, the largest being in the capitol, Phnom Penh, as the result of the growth of the English Bible Study program being offered to university students there. The "Partners in Progress" Nutrition project grew from 250 children in March to 800 by the end of the year, and plans are for that number to double this year. Some 416 families were provided irrigation water for their crops through a massive canal so that they will no longer go hungry during dry years.

ZAMBIA: "We have had several new babies. Mapenzi, meaning "trouble," (a name used for boys and girls alike) arrived one afternoon. I told the aunt who brought the baby that to name a child "Mapenzi" was not good, suggesting we change it to "Penny". The aunt agreed and when I took the baby away to give her a bath--well "Penny" suddenly became Paul! On the same day an old woman arrived with a very sick-looking baby in a fruit design dress. I gave the workers the clothes intended for Penny, telling them to bath and change her. The women soon returned to tell me, "Madam, these are girl's clothes, and this is a boy." (They say to never judge a book by its cover. We are learning never to guess the sex of a Zambian child by its dress.) Faith arrived a week ago. Her mother was a diabetic and died a month after she was born. Faith weighed 4.8 kg (10.5 lbs) at birth. We now have six new babies under the age of four months, making 22 children in our home....We also furnish milk, (which is very expensive), bottles and brushes for 10 infants in the village. Sponsors for our children are always needed. In Canada, all funds should be sent to: Zambia Mission Fund-Canada, 4368 Lochside Drive, Victoria, B.C., V8X 2C9. Funds from the USA are channeled through Graham Street Church of Christ, Box 6, 312 N. Graham Street, Stephenville, TX 76401." – Excerpts from report by Sue Calder

ETHIOPIA: "The five schools for the deaf are full to overflowing. As the Ethiopian school system has no kindergarten program, the only ones are private schools. In order for deaf children to "catch up" to hearing children in their skills, we have two years of "kindergarten" for them, Beginner A and Beginner B. This enables children who have not had the benefit of being able to communicate with their parents and peers to start to school on a more equal footing, and the system is working well. A new water project has been signed with the government to drill 30 more wells. Providing water to over half a million people, 152 have already been completed, one of the greatest blessings we could give the people in this country." – John Ed Clark, Fresno, CA.

JAPAN

Sendai: *Yuko Kawamura graduated from York College in December with a degree in general studies. *Debi Hobelman and Erica Towell, as well as the Sendai team members, continue to have one-on-one discussions with LST readers. Debi specifically asks for prayers for two of her readers, Michiaki and Akiko. *Recent activities included: - Team singing: at Sendai's Gospel Singing Festival, a Sendai hospital, a local kindergarten, a school for special needs children - and their own year-end party; - Ministry trips to Osaka, Kojima and Ibaraki; - The team was invited to spend part of their Christmas holidays in Hokkaido with Michiko's parents, Akiko and Takeo Umehara, at their Niseko cottage close to the skiing area there. Joel, Ben, Debi and Erica travelled by ferry from Sendai port to Hokkaido (usually a 14-hour overnight trip.) However, the waves were so high at the Hokkaido port that they drove 3 hours to Hachinohe, stayed overnight, and took the ferry the next morning from there (only a 7-hour ride!). **Prayer Requests:** -LST readers; Yuko Kawamura and Rumiko Suzuki, who have moved back home to live with their non-Christians families; Crimsen Ruhnke, as she continues her year's sojourn in North America; Debi Hobelman and Erica Towell, interns for this year; the team, as it makes decisions about this final year of its 5-year commitment. For further information or to receive reports, contact: - Sendai website <http://sendaimissions.com>; Joel Osborne at joelosborne4@yahoo.com; Jon and Michiko Straker at jstrake@yahoo.com or their website <http://missionreport.strakerhouse.com/>; or Bramalea Church of Christ, 750 Clark Boulevard, Brampton ON L6T 3Y2, bramaleacofc@bellnet.ca; We praise God for all who so faithfully support the Sendai work.

Haiti Fourth Mission Trip Report

(December 9-19 2006) Haiti outreach

Jean Volcy

As planned, I arrived in Port-au-Prince on December 9, 2006. I spent the night there and the next day, went to Fonds-Parisien, where the new congregation is located.

A campaign was held at Fonds-Parisien from Sunday December 10 to Sunday December 17. The theme this year was taken from Matthew 22:14. (In French): Beaucoup d'appelés, mais peu d'élus (many are called, but few are chosen). Steve Gill, from Strathmore, made the banner for the campaign (Thanks Steve). Several in the community attended these gospel meetings and took advantage of the opportunity to ask many questions. I was able to study the Bible individually with several, and four individuals seem particularly interested. The brethren down there will do the follow up and study further with them.

In the morning, I spent time teaching, helping to prepare some of the brethren there for ministry within the congregation and for teaching those in the community who are interested in knowing the gospel. Some of them have already completed high school and would like to go to a preaching school to get better prepared for ministry. A congregation of the church in Port-au-Prince is planning to establish a Bible school where these brethren may get some formal training in ministry.

The congregation is doing well in Fonds-Parisien and they are getting stronger in the Lord, and also helping in the community as much as they can. For example, during the week they receive about 40 children (different age groups) in the community who cannot afford to go to school, and teach them. (I was able to provide some lunch (sandwiches and drink) for these children while I was there.) The opportunities to serve in Haiti are endless.

I want to thank everyone for your prayers and financial assistance. The congregation is happy to have been able to acquire a parcel of land where a multipurpose building can be built as the place of worship, a place where the needy children could also come for a meal (weekly or as often as possible) and a place where the church missionaries could stay while working there.

They seek your support in prayer and in contributions as they move toward the wise use of this property in the service of God.

While we seek assistance to build this multipurpose place in Fonds-Parisien, there are some other financial challenges that we would share also with readers of the Herald. Any who would like to help can contact Jean Volcy at Church of Christ, 346 Strathmore Blvd., Toronto, ON, M4C 1N3. These needs are:

1. \$200 U.S. per month for the preacher
2. \$200 U.S. per month to help feed some of the needy children in the area
3. \$600 U.S. per year for rental of the current Church building

For more information on the Haiti outreach please contact:

Jean Volcy (Elder) at: jean.volcy@cibc.com
Marvin Johnson (Elder) at: majmrj@sympatico.ca
Steve Gill (Elder) at: steveg@gillart.ca
Peter Dwomoh (Elder) at: peterdwomoh1@hotmail.com
Max Craddock (Evangelist) at: maxc@strathmorecfc.ca

Strathmore Church of Christ
346 Strathmore Blvd.
Toronto, Ontario
M4C 1N3

OBITUARIES

Jones, D. Kathleen (Kay)

A former member of the 12th Avenue and Oakridge congregations, D. Kathleen (Kay) Jones died on December 24 at the age of 82. Born July 28, 1924, in Mossbank, SK, she came to Vancouver shortly after World War II.

Predeceased by her husband, Gordon, in 1972 and her sister, Opal, in 2003, she will be missed by one sister, two brothers and her seven children: Richard, (Rita), Carol (Rick), Sandy, Denise (Frank), Michael (Jean), Owen, (Dorothy) and Morley, as well as 11 grandchildren and 10 great-grandchildren.

A funeral service was held on January 12 in Vancouver, with burial following in the Mountain View Cemetery. May God comfort all who mourn her passing and they rejoice in the memories of a life lived.

Material provided by Barbara Lewis

Tubman, Roseanne Mary (nee Segato)

Roseanne Tubman was a unique woman, a genuine friend and a fine Christian lady. People who knew her well and people who just met her were impressed by her determination, hard work, good humour and positive attitude. Though she was handicapped with blindness, she did not let her handicap keep her from enjoying life. She raised her children while babysitting other people's kids and keeping her own house. She was a hospitable woman who loved to entertain family and friends in her home.

When her kids were older she began selling Tupperware and rose to the position of a manager. As a manager she earned awards like trips and a vehicle. She was the only blind woman in the company with a vehicle. In 1999 Roseanne was named manager of the year out of 600 other managers in her district. She accomplished a lot in her 48 plus years. Born April 21, 1958, she passed from this life December 22, 2006.

The love and respect people had for Roseanne was evident in the large crowd who gathered December 27 at the Crestmount funeral home in Hamilton to pay their respects. The funeral was officiated by Peter Morphy. Roseanne was a member of the Fennell Avenue Church of Christ. Her husband Frank (Tubby) claimed she saved him. As he said, "God was first in her life." As a young couple both Tubby and Roseanne obeyed the Lord and began serving in the church.

Roseanne had high expectations for her family. She wanted them to do right and honour the Lord. She was loved by her husband, her children Shanna, Jessica, Matthew and Adam and by her grandchildren, Shayla and Ethan. She was the youngest child of five children. She is survived by her mother, Mary, and her four older brothers, Frank (Eunice), John (Marg), Fred (Sheila) and Joe (Kathy). By virtue of her faith in the Lord Jesus she has received her reward of life eternal. All with like faith anticipate a time when we will be reunited with her around that heavenly throne.

Dean Wright



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Eugene & Evelyn Perry Honoured by Pepperdine University

Nelle Merritt



About 40 years ago, Eugene Perry, long-time co-editor of the Gospel Herald and at that time principal of Great Lakes Christian College, had to expel a student for "unacceptable conduct." The young man from the Detroit area badly wanted to return to Great Lakes the next year and the principal, sensing in his former student a changed attitude and determination to do better, re-admitted him on probation.

He stayed to graduate and then went on to earn his bachelor's, masters and doctor's degrees. Today that young man is well known as Dr. Jerry Rushford, Director of Church Relations and Adjunct Professor of Church History and Christian Ministry at Pepperdine University, as well as a gospel preacher and lecturer "on the side." He credits Great Lakes Christian College, and especially the Perrys, with helping him turn his life around.

We wouldn't tell this story if he didn't delight in telling it on himself.

On December 23, Jerry Rushford returned to the campus for a special reason and to make a special announcement.

December 23, 2006, was the

Perrys 60th wedding anniversary and a reception and open house in their honour was being held at Great Lakes. Pepperdine chose that day and place, when their family and friends would be there, to announce that Eugene and Evelyn Perry had been named recipients of the Pepperdine University Distinguished Christian Service Award. Dr. Rushford came to present the beautiful plaque given as a remembrance of the signal honor.

The plaque reads:

"Pepperdine University
presents the
Distinguished Christian Service Award
to
Eugene and Evelyn Perry
Devoted Servants of Jesus Christ
Faithful Students of the Word of God
Dedicated Workers in the Church
Generous supporters of
Christian Education, Christian Journalism
and Christian Missions and ones who have given
their lives to the Cause
for which Christ died."

And that sums up the life story of Eugene and Evelyn Perry. Serving the Lord in every way possible and especially leading young people toward

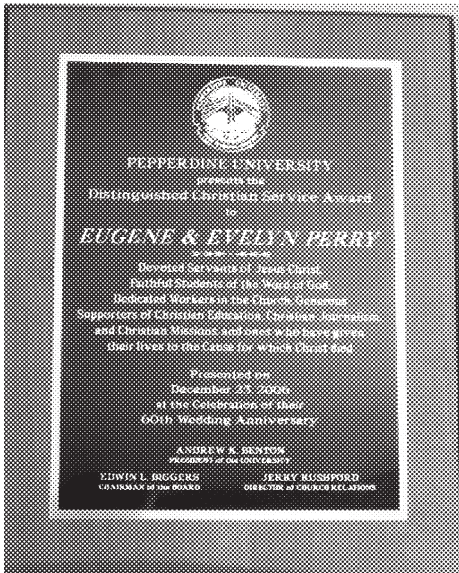
Jesus Christ has been their goal for all of those 60 years they have been married.

The plaque is signed by Andrew K. Benton, President of the University; Edwin L. Biggers, Chairman of the board, and (of course) Jerry Rushford.

The Perrys met at Abilene Christian University where Eugene enrolled after serving in the Canadian Military during World War 2. He had grown up on the family farm in the Tintern community near Beamsville. Two of his three brothers also became gospel preachers, teachers and missionaries. One of his sisters married a gospel preacher and another became an assistant librarian at Lipscomb University. Their parents, Ernest and Grace (Stewart) Perry, helped all of them attend Christian universities.

Evelyn (Huffard) Perry grew up in Missouri. The same pattern held true in her family. The well-known preachers and missionaries, Elza, Elvis and Evertt Huffard were her brothers and her only sister married a preacher. Evelyn attended Lipscomb, Harding and Abilene Christian, where she was in her first year of teaching at the Campus School when Eugene arrived as a student after being discharged from the Canadian Military. After their marriage, Evelyn continued working while Eugene pursued his studies. Following his graduation from Abilene, the Perrys moved to California where Evelyn continued to work while Eugene studied for his Master's Degree at Pepperdine. (He was later awarded an honorary Doctorate from Harding University.)

Following Eugene's graduation from Pepperdine they worked for a year with the LaSalle Church of Christ in Niagara Falls, NY; then taught at Radville Christian College (now Western) for 2 years. Then it was back home to work at the newly-established Christian school in Beamsville - Great Lakes Christian College. He was one of only two fulltime teachers. Not long after, Eugene, along with Roy Merritt, began to co-edit the Gospel



the only teacher for 120 students. They remained at Namwianga for seven years and then worked with the churches in the city of Livingston for two years. Then it was back home to Great Lakes for two more years, and finally retirement - well, more-or-less retirement. He served as an elder and Bible teacher at the Tintern church for many years and for a while continued to operate the bookstore and co-edit the Herald.

Family? The Perrys had four children: David who is presently working in Nigeria; Patricia, whose husband, Charles Young, preaches in Grand Rapids, Michigan; Linda, who with her husband, Doran Hammet, is active in the church in Kingfisher, OK, and Martha, whose husband, Larry Thomason, preaches in Yukon, OK. There are 11 grandchildren and 3 great-grandchildren.

We need to close our story. But surely Pepperdine University chose well when they chose to honour Eugene and Evelyn Perry.

Nelle Merritt

Herald, and opened the Gospel Herald Bookstore in his own house (which he had built himself!). There was always a big garden where they raised much of their own food

The Perrys stayed at Great Lakes for 17 years before moving to Zambia where he became headmaster of Namwianga Christian Secondary School—during one period, he was

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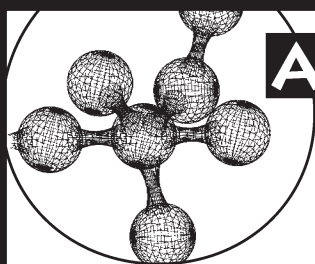
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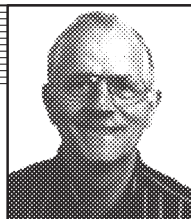
Materials also available through the **Gospel Herald Bookstore**

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BOOK REVIEWS

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



Richard Lyman Bushman, Joseph Smith: Rough Stone Rolling, Alfred A. Knopf, New York, 2005 - \$42 Cdn, A paperback edition is due out in March, 2007 - \$22.99 Cdn (Reviewed by Walter Hart)

On December 23, 2005, it was 200 years since the birth of Joseph Smith, the Mormon prophet. Coinciding with this was the publication of this major biography of Smith. Richard Lyman Bushman is both an acknowledged historian (Professor of History, Emeritus, at Columbia University) and a Mormon believer. Herein lies the uniqueness of his book. Likely the previously best known biography of Joseph Smith is Fawn Brodie's *No Man Knows My History*, 1945. If you have not already read Brodie's book, you should do so. It is a most interesting read. Brodie pictures Joseph Smith as a fraud, and the book marked her exit from Mormonism. Richard Bushman, on the other hand, tries to write and a historian and scholar and yet also as a believer in Joseph Smith as a prophet. That is quite a challenge! To me, one of the interesting things about this biography is this tension between scholar and believer.

The book is over 700 pages in length with Bushman requiring some 50 pages to list his sources. There are over 100 pages of endnotes. I don't like endnotes, because of always having to turn back and forth to consult them. In this case the endnotes contain interesting material one would often wish was more easily accessible.

As one might expect, Bushman is challenged in his attempt to be objective and yet at the same time stay in good standing with the Church of Jesus Christ of Latter Day Saints. Some Mormons would think he reveals too much that is questionable about Joseph Smith, saying that the book should not be recommended to someone new or weak in the Mormon faith. Others see Bushman leaning too far to the side of faith. One reviewer saw him as putting "a positive 'spin' on nearly every one of Smith's flaws." Another reviewer noted that "some readers may find parts of Bushman's narrative to be overly credulous."

In spite of its faults, the book serves as a good introduction to Mormon beliefs, with the development of the various doctrines placed in chronologi-

cal order. Here Bushman tries to explain Mormon doctrines that are not often so publicly displayed by Mormons, such as the teaching that God "once was a man like us" who learned to become God and that we can learn to make ourselves God (534).

Bushman believes Joseph wrote the Book of Mormon by inspiration; that with his education and background he could not have done so naturally (70,72). He believes in Joseph as a prophet and revealer but sometimes leaves us wondering if he really does believe that. Does the late appearance of certain accounts raise "the possibility of later fabrication" with Joseph adding to his stories to "make himself more of a visionary?" (75) He pictures Joseph as "confused" about the bestowal of the Melchizedek priesthood (158). A revelation stated that Davies County, Missouri, was the site of the Garden of Eden and the place where Adam dwelt (345, 628, n. 10)! In 1844 Joseph predicted "the entire overthrow" of the United States "in a few years" (521).

Bushman does not see the Book of Mormon and the Book of Abraham as really translations.

CAMROSE CHURCH OF CHRIST

CAMROSE, ALBERTA

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He recounts the strange way the Book of Mormon came to be (the golden plates off to one side and covered; Joseph's face in a hat with the seer stone, dictating) (71,72). He reckons Joseph's treasure-seeking days as preparation for this (131). As for the Book of Abraham, the Egyptian papyrus merely provided an occasion for receiving a revelation, so he does not have to explain why the Book of Abraham has no correspondence with the pagan material actually on the papyrus (286,291,292)

Joseph's polygamy? Bushman has plenty of trouble with that, as have many others. The date when it began is uncertain (326, n. 16; 624). The first additional wife was Fanny Alger, sometime before 1836, then later another 31 were added, at least (437). "...nothing indicates that sexual relations were left out of plural marriages" (439). Bushman admits much deception by Joseph over what he was doing: of Emma his wife, who was opposed to it and later denied it (473,493), and of Mormon leaders, including his brother Hyrum and the Nauvoo City Council (460, 462,463). How did he convince women to agree to this? He told them that joining him in plural marriage would "ensure your eternal salvation and exaltation and that of your father's household and all your kindred" (439). How could he get by with this? "Joseph exercised such untrammelled authority in Nauvoo that it is possible to imagine him thinking no conquest beyond his reach. In theory, he could take what he wanted and browbeat his followers with threats of divine punishment" (437).

Bushman gives us an update of Mormon scholarship in several areas. The area covered by *The Book of Mormon* lands has shrunk in recent thought (93-94). Mormons have long viewed the Lamanites as ancestors of the modern Indians. At times Bushman reads that way, too (97-99, 104). But DNA studies do not validate that idea and so there is a retreat from that claim. (For much helpful material on Mormon studies in various subject areas, the reader would do well to consult Utah Lighthouse Ministry at <http://www.utlm.org>.)

At Nauvoo, Joseph is pictured during his last days as framing "the constitution of a political Kingdom of God" (501) and being voted Prophet, Priest and King (523) of this literal kingdom.

If Bushman's book is meant as an apologetic for Joseph Smith, it fails miserably. It certainly does not convince me that Joseph was a prophet or that the teachings of the Church of Jesus Christ of Latter Day Saints are from God. On the other hand, this biography seems to me to present problems for the faithful Mormon as it simply tells too much about Joseph.

The Institute in Basic Life Principles Basic Seminar

The Basic Seminar uses real-life stories and practical diagrams to show how every problem in life can be traced to seven non-optional principles found in the Bible. Every person, regardless of culture, background, religion, race, education,

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Registration:	Pre-registration will end February 12, 2007. Registration will occur at the door the first night.
Contact:	Wayne Page to register at 905-648-5100.

WHAT ARE BASIC LIFE PRINCIPLES?

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3. RESPONSIBILITY: Realizing I am accountable to God for every thought, word, action and motive. Asking forgiveness of those I offend brings a Clear Conscience.

4. SUFFERING: Allowing the hurts from offenders to reveal "blind spots" in my own life and then seeing how I can benefit their lives. Fully forgiving offenders brings Genuine Joy.

5. OWNERSHIP: Understanding that everything I have has been

entrusted to me by God and wisely using it for His purposes. Yielding my rights to God brings True Security.

6. FREEDOM: Enjoying the desire and power to do what is right, rather than claiming the privilege to do what I want. Regaining surrendered "ground" brings Moral Purity.

7. SUCCESS: Instilling scripture in my heart and mind and using it to "think God's thoughts" and make wise decisions. Meditating on Scripture brings Life Purpose.

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; Sunday Service 9:45 AM to 11:00 AM
Children's Classes 10:15 -11:00 and 11:15 - 12:00
Adult Bible Class 11:15-12:00 Wed. 6:45 p.m.
Small Groups (Fri – Mon, eve.)
Phone (403) 272-2111;
E-mail: info@calgarycocf.com

CAMROSE: 4901-42 St. T4V 1A2 Sunday morning Bible Study 10:15; Sunday morning services 10:45; Wednesday Evening Bible Study 7:00 pm; 780-672-1220 (off) or Dennis Lindstrand (780)672-4978

EDMONTON NORTH: 13015 - 116 Avenue, T5M 3C9; Office (780) 455-1049; Fax 454-9545;
Sun. 9:30am Bible classes; 10:30am Worship;
Wed. 7:00pm Bible Study CARE Groups at the building and in various homes (phone for locations); Elders: Henri Bouchard, Vern Hibbard, Walter Hreczuch; Evangelist: Garth Johnson
Web: edmontonchurchofchrist.org
E-mail: church5@telus.net

EDMONTON SOUTH: Southwood Community Centre, 1880 - 37 St in Millwoods area; (Mailing address: 6320 - 12 Ave, Edmonton AB T6L 2G2). Sunday classes 10:00 AM; assembly 11:00 AM. Wed. 7:00; PM CARE groups in homes; phone for locations; Tim Johnson, ev. (780) 461-0323; Peter Ross, contact (780) 468-9272; E-mail: timoutwest2004@yahoo.ca

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 2Y8; Sun. 10, 11, (evening – call for information); John Smith, ev. (403) 347-3986

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): #5 – 2580 Cedar Park Place V2S 6B2; Sun. 10,11; Tues. 7:30 at address above, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052; email: normjen@shaw.ca; website: http://allann.dyndns.org/cvcc

BURNABY (Greater Vancouver): 7485 Salsbury 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 Hilchey 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, marwayne@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. Wayne Peckett, (250) 758-6985, wjpeckett@shaw.ca

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 (250) 804-2672; Box 51, V1E 4N2; Doug Kendig, John Murrey, Gordon Parmenter and Dave Myers, elders; Scott Roberts, ev.

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, 11, 6
Spanish Bible study Friday 6:30;
Milton Diaz, ev. 432-1749 (res.).
website: www.churchofchristoakridge.com

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Verwerda, ev., (250) 545-5256 (res); 545-6892 (off).

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 SICOC@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 10:00; Sun. & Wed. nights call for details; (204) 638-6321 (off), Fax: 638-0872; Randy Foss, ev., email: mwyes@hotmail.com

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

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

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

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MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; (506) 866-1458; Royal Maillet (506) 532-2956; other contact: Kenny Woodman (506) 382-9409

SAINT JOHN: Meeting in the home of FRED NELSON, 5 Devonayer Court, Rothesay E2E 6E2; Sunday meetings flexible; Phone (506) 847-2802 or Tom Goud, 847-2199.

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

PROVINCE OF NOVA SCOTIA

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

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Box 26, B4N 3V9; Elders: Kevin Irvine, Jack Bearden; (902) 678-8881 or Ray Fisher, ev; (902) 582-3457; email: rcfisherofmen@yahoo.com

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): Ajax Community Centre, 75 Centennial Rd., Ajax, ON, 905-683-2477 (off); (mailing address: 290 Harwood Ave. S., PO Box 21018, Ajax, ON, L1S 2J1); Sun. 9:30, 10:30, 7; call for mid-week information; Marlon Molina, ev., marlonm@strathmorecofc.ca; 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.); Shawn Redding, ev. (705) 792-5024 Home; (705) 718-6876 Cell. sdradding89@rogers.com

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; bramaleaocfc@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.bramaleaocfc.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; Roy Cox, 519-449-3239 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, P0A 1C0; (705) 382-2026.

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11; Wed. 7; C/O Peter Dale, 75 Peel Street, L9Y 3V5; (705) 444-0010 (office); 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@coqeco.ca or churchofchrist@coqeco.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.coqeco.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. 10:30 a.m. to 12 noon; 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. 9:30, 10:30; 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. 11N); Sun. 9:45, 11, 7; 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, 7:30; Wed. 7; (613) 546-5409 (off.); e-mail: church02@bellnet.ca; Richard Maddeaux, 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, Tolpiddle Building Common Rm., entrance off of Adelaide at King St. S. Parking in Marshall Street Lot behind building. Sun: 9:45 a.m. Exhortation; 10:05 a.m. Bible Study; 11:00 Worship; contact Gordon Worrall (519)434-1981

MEAFORD: 113 Nelson St.W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; 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: davidrlock@acncanada.net; WebSite: www.northbaycoc.com.

OMAGH: 1412 Britannia Road West, Milton,L9T 2X8; 10, 11, Thur. 7; Steve Corbett,(416)999-1006, website: http://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. 9:45, 11:00, 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: churchofchrist@bellnet.ca; WebSite: www.stcatharinescofc.ca

ST. THOMAS: 60 S. Edgeware Rd, N5P 2H6; 519-633-2210 Sun 10,11 Call for midweek date and place; Wil Maddeaux, 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: dhdunn@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 (705)949-4988 Sun 9:40A, 10:40A, call for PM time, Wed 7PM Elders: C. Whitfield (705)253-6153 L. Hotchkiss (705)759-0649

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

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

SOUTH RIVER: Jaspas St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, POA 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, POA 1Z0; (705) 384-5214, Steve May, ev. 384-0597.

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

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

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

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

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

TORONTO (Scarborough): Madison Academy Building, 700 Progress Drive.; Sun. 9:45a.m.; 11:00a.m. (Mailing Address: PO Box 47011, 300 Borough Dr., Scarborough, ON M1P 4Z7) Church Phone: 416-970-3835; Devon Bennett ev. 905-686-2486, cell: 416-209-2529, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca. →

Phillip Brown ev. 905-231-9304, cell 905-409-9160; e-mail: phillikare@gmail.com. website: www.Scarborough.churchofchrist.com

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

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

WATERLOO: 470 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 NOG 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: wsidcoc@wincom.net; www.geocities.com/wsidcoc.

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.verdunchurchofchrist.org French: Sun 10, 11; 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 Vertheuil, 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, S0C 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.

KENOSE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, S0C 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 Street, Moose Jaw SK. S6H 3H5, (306) 693-4064 (off) mjccoc@sasktel.net HYPERLINK http://moosejaw.o-coc.com Sept - May Sundays 10, 11; Wednesday Kids Classes 7:15; Adult Class 7:30; June - Aug Sunday 10:30 Worship; Wed - 7:30 Adult Class; Darin Ashby, ev

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, S0C 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 10:30, 7; Phone for summer schedule; Office: 343-7922; Bob Parker, ev, 343-7884; Outreach: Bernard Krosggaard 373-3651; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stooncofcoffice@sasktel.net

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

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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45th ANNUAL TRAINING FOR SERVICE

Friday, April 6, 2007



Effective Christianity

Featured Speakers:

Michael Mazzalongo (Adults)
Jamie Azzoparde (High School)



Michael Mazzalongo



Jamie Azzoparde

Classes:

1 year – Grade 8
during theme lessons –
(Various Teachers)

9:00 a.m.	.....	Registration
9:30 a.m. – 10:00 a.m.	.....	Singing
10:15 a.m. – 11:00 a.m.	.....	The 7 Habits of Highly Effective Deacons
11:30 a.m. – 12:15 p.m.	.....	The 7 Habits of Highly Effective Preachers & Elders Lunch
1:30 p.m. – 2:30 p.m.	.....	Singing/Announcements
2:45 p.m. – 3:30 p.m.	.....	The 7 Habits of Highly Effective Christians

Location: Cawthra Park Secondary School
1305 Cawthra Road
Mississauga, Ontario

- Bring your own lunch
- Beverages provided

Hosted by the Strathmore Blvd Congregation
