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Gospel Herald

*For the promotion of
NEW TESTAMENT CHRISTIANITY*

ISSN:0829--4666

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

Vol. 72, No. 3

BEAMSVILLE, ONTARIO

March 2007



*The Lord is a refuge for the oppressed,
a stronghold in times of trouble.*

Psalm 9:9

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American Idol

Peter Morphy

Idol is back for its sixth season. Last year it was the number one show in America with over a billion votes cast. This scripted talent show is looking for the best voices America has to offer. The cast and the crew are creative to make the weekly episode appealing. The star search offers some quirky humor, critical advice by the judges and a few good singers. The season finale rewards the winner a million dollars, a year long concert tour, instant fame and an opportunity for a prestigious record deal.

Selecting and applauding the latest idol is nothing new. The Lord instructed His people "Do not make cast idols" (Deuteronomy 34:17). While our modern-day idols may be more glamorous, they are cast in a similar way with comparable results.

Soon after the Israelites escaped from Egypt, Moses met with Jehovah God on the mountain to receive the Law. The second command was given with detail and consequences. "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate Me, but showing love to a thousand generations of those who love Me and keep My commandments" (Exodus 20:4-6).

God alone is worthy of our affection, love and worship. Since we are to love Him with all of our heart, soul and strength (Deuteronomy 6:4-5), there is no love left for the things of this world. When our love is directed to Him, we are blessed beyond belief.

However, those who choose to love this world will be

disciplined with a curse. Their divided heart reveals that they, in fact, hate God. Their unfaithfulness will also have profound consequences on their children and grandchildren.

No wonder Paul was so strong when he warned the Christians about the sin of idolatry. It will keep Christ's followers out of heaven. Can you miss the point when he writes, "For of this you can be sure: No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God" (Ephesians 5:5). Did Paul just equate greed with idolatry? He does it again in Colossians, when he tells us to die to sinful thinking and worldly ways. "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry" (Colossians 3:5).

Idolatry is not only based upon putting our possessions before God, but

having evil desires and greed. These are sins of the mind and heart, what we think about and what we love. This is why Paul warns Timothy to guard his heart, keeping a proper perspective and priorities. "But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs" (1 Timothy 6:6-10).

Sometimes it is difficult to identify our true motives and affections. A simple test is to look at our attitude and actions toward our time, money, possessions, talents and relationships. Do these belong to us or do we act as

faithful managers of God's property? Are we selfish as we want more or selfless as we give to others? Jesus said, "For where your treasure is, there your heart will be also" (Matthew 6:21).

In a world that is driven by materialism and selfishness, we must make a radical commitment and have the determination to put our Lord and His work first in everything. The disciples at Thessalonica continue to be a model for all believers. Their radical commitment was talked about everywhere. "They tell how you turned to God from idols to serve the living and true God..." (1 Thessalonians 1:9). Near the end of the first century, as John concludes his letter, he writes, "Dear children, keep yourselves from idols" (John 5:21).

Knoxville, TN

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Works For Me

Don Hipwell

“They spent their time learning from the apostles, and they were like family to each other. They also broke bread and prayed together” Acts 2:42. Contemporary English Version

In our personal study and in listening to various sermons and lectures, the items recorded in Acts 2:42 echoed over and over again. The early church spent time in “the Word” in some fashion... preaching, examining, reading. They prayed often. (Take time to re-read the January editorial by Wayne Turner regarding prayer). And they spent time together, often daily, like a family.

With this in mind, we began a weekly Bible reading evening at Fenwick. On Thursday evenings, we meet to read the Bible for approximately one hour. Since its inception, we have read the Old Testament once, the New Testament twice, and are about to complete them both again. Should a question arise we take time to discuss it but our primary goal is simply to read God’s Word.

Following the reading, the men and women separate to enter into a period of prayer. It is a chain prayer open to anyone who wishes to participate. The prayers on that evening are meant to be less general and more personal.

Pleas are made to God to help overcome spiritual, emotional and physical struggles. Individuals who need salvation or healing are named. Requests for wisdom, humility, patience, etc are brought to God.

The evening concludes with a light snack, conversation and often jokes. It is here we get to know one another better. We learn about each other’s families, backgrounds, hobbies, jobs, successes, failures and much about our personalities.

Comments from those who attend: “It is a good learning and sharing time. I enjoy the fellowship because we get to know one another better. Reading aloud I have seen details I might otherwise miss. Reading silently I tend to scan. The reading, prayer and social time is refreshing. We talk about things we would not in a larger group. We read passages I probably wouldn’t on my own. Reading is ‘not my thing’ and it has helped me read more. The sharing and prayer time is uplifting. It strengthens our relationship with God and one another. Hearing others read helps those of us who are poorer readers”. (For some English is their second language)

The only negative was the time. It is difficult to find a time suitable to all. Later in the evening was too late for

older folks and the very early risers. Our present time, makes it a rush for those coming from work. To help with this we will be including an evening meal once every three months... chili supper, pizza, barbeque... that sort of thing.

The congregation consists of about 60 members, many advanced in age. The congregation is situated in the small village of Fenwick but members attend from five other communities. Because of this we find this time together very beneficial. We have become more of a family because of it. By knowing one another better, we are becoming more compassionate, kind, humble, gentle, patient, forgiving and loving. Colossians 3:12-14

Editor’s note: It has been suggested that besides things your congregation does for fellowship, teaching and outreach, it would also be helpful and uplifting if anyone would like to share how God has worked in his/her life. Please send what you would like to share to Don Hipwell, 1689 Rosedene Rd, RR 4, Fenwick LOS 1C0 or E-mail DonHipwell@AOL.com. Begin with a brief note about yourself and your congregation and then share what you or your congregation is doing so we can all benefit.

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Narcissus Comes to Church

Wayne Turner



In Greek mythology, Narcissus was a beautiful young man who became obsessed with himself. According to the story, when Narcissus saw himself reflected in a pool of water, he was so completely captivated that he lay by the pool admiring his image until he wasted away and died. As a result, he has become the symbol of people who are self-absorbed—narcissists.

When we think of narcissism, it is often in terms of extreme, pathological behavior. However, for the past few decades, some observers have labeled North American culture as narcissistic. In 1979, Christopher Lasch wrote *The Culture of Narcissism* in which he spoke of our culture heading ‘to the dead end of a narcissistic preoccupation with the self’ and moving from ‘character’ to ‘personality.’ Lasch saw what he felt were significant changes in society, family and the view of self that would lead to diminished expectations (and realities) for Americans. Christine Rosen, in *The Overpraised American*, (an assessment of Lasch written 25 years later), notes that the narcissism Lasch predicted has ‘taken on a different and in some ways more exaggerated form.’ It has become a culture of therapy and self-esteem with a sense of entitlement and the expectation of being able to regularly ‘assess the worth of others.’ (i.e. American Idol, ratings on websites).

What would narcissism look like in the religious world? Monte Wilson, a Reformed speaker and writer, offers his views in *Narcissism Goes to Church: Encountering Evangelical Worship*. He notes that North American religion is ‘filled with the spirit of narcissism. We are in love with ourselves and evaluate churches, ministers and truth-claims based upon how they make us feel about ourselves’—churches that are more concerned with stroking the ego than speaking the truth. He speaks of churches having ‘fished for people who wanted to be entertained’ and building ‘services around the tastes of our members’. He asks what will happen if we move from ‘smoke and mirrors’ and feelings to obedience and seeking the favor of God with others who fear him. He mentions some of the mantras of modern evangelicals: ‘I feel, therefore I am’, ‘I do not feel God; therefore something or someone is wrong’, ‘I feel God; therefore, whatever is being said and done must be The Truth’. Wilson observes that through this, people have been told that their ‘needs and feelings are paramount!’

Wilson is not defending the cold rationalism that has characterized many churches. He recognizes the need for balance as he notes that while the ‘primary purpose of worship is to glorify God, we must not discount how worship shapes and molds people for life. ‘Worship’ that panders to narcissism leaves people void of true devotion and of the will to obey. ‘Worship’ that is cold and heartless’ leaves people ‘empty of true spiritual power.’ He is concerned that those who are truly seeking God may end up with either lifeless doctrine or ‘cotton candy for the soul.’

Narcissism is a dead end. It only holds up the image of self, not Christ. It offers no hope and leads only back to the emptiness of self-gratification. It only distracts. It does not bring people to discipleship, sacrifice, service, obedience—denying self and following Christ.

From time to time, we hear of churches deciding they need to do something to ‘attract’ people (the unchurched and even their own members) to church. We have to wonder, if, without realizing it, they are choosing things (like instrumental music) which do little more than hold up a mirror that allows a self-pleasing, entertainment driven culture to see and be drawn to its own image.

There is nothing in the New Testament about shaping worship to attract people to come to church. In fact, ‘worship service’ is a term we have borrowed from our religious neighbours and is not used in the Bible. What we see is that God’s people assembled together on the first day of the week as the body of Christ to remember and honor Him and encourage one another. Since Paul notes the possibility that nonbelievers may be present, we understand these assemblies were not exclusive. However, they were intended as family times, the ‘assembling of ourselves together’ of Hebrews 10:25. This is a time to edify one another—where the instrument of praise offered to God is the heart and the words to teach and admonish one another. (Ephesians 5:19; Colossians 3:16).

Jesus said, ‘And I, if I be lifted up from the earth, will draw all men to Myself.’ (John 12:32—NASV). What God intended as the ‘attraction’ to bring people to Him was the cross. This was to be heard through the message proclaimed and lived by His people, and adorned by their character and conduct. (Titus 2:10)

As we struggle to find ways to reach out to a culture dominated by shifting self-images, we need to remember Paul’s admonition to Timothy, ‘Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.’

GOSPEL HERALD

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

— FOUNDED BY ROBERT SINCLAIR, 1936 —

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

Canadian Subscription \$16; \$28 for 2 years.; Widows & Gifts, \$15

U.S. And Foreign Subscriptions \$23.00 (\$19.00 US) per year to cover higher postage

“Publications Mail Agreement Number 4000 5401” • “PAP Registration No. 09508”

Indexed by Restoration Serials Index

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May a Christian Address Christ in Prayer?

Bill Craddock

(Editor's note: The article this month was written by my brother, Bill, a minister at the West Broward Church of Christ in Plantation, Florida.)

Most contend that one does not pray directly to Christ, but to the Father through Christ who is our mediator. There are various scriptures they use to support their teaching. Some contend that no prayer or praise of any sort may be directed to Jesus. The question we want to consider is, "what does the Bible say on this subject?"

Matthew 6:9 is a scripture used to support the idea that we are to only pray to God the Father. In the model prayer Jesus instructed his disciples to pray, "Our Father who is in heaven." We must remember that Jesus is here giving a brief and general outline of prayer. He did not cover every aspect of prayer in this model. For example, He did not mention praying for the sick, yet it is addressed elsewhere in scripture (James 5:14). There is an interpretive principle that suggests that in related topical contexts, one passage may expand upon another. In giving the great commission, Jesus did not mention repentance in Matthew 28:19, 20 or Mark 16:16, but it is taught as a part of the plan of salvation in many other scriptures. Therefore, if there is evidence elsewhere in the New Testament that Christ was addressed in prayer, and that without censure, that should bring the issue into balance.

The matter that must be explored is the nature of Deity. Deity is worthy of worship and praise. "I will call upon the Lord who is worthy to be praised; So shall I be saved from my enemies" (Psalm 18:3). While on the earth, Jesus was God in the flesh. He had human characteristics, but was still God. Jesus proved this when he healed the paralytic as recorded in Mark chapter 2. He

first of all forgave the man's sins (v. 5). This brought a complaint from the scribes who reasoned, "Why does this man speak blasphemies like this? Who can forgive sins but God alone?" (v.7). Jesus then answered them, "But that you may know that the Son of Man has power on earth to forgive sins, he said to the paralytic, I say to you arise, take up your bed, and go to your house" (vs 10-11). This was evidence that Jesus was God. Jesus himself said that he should receive the same honor as his Father. "For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him" (John 5:22-23). A serious question becomes obvious: "If deity is worthy of worship, and if Christ is deity, what position is the Christian in if he withholds all worship from the Savior, and even opposes such?" Jesus accepted worship while on the earth, "Then those who were in the boat came and worshiped Him, saying, 'Truly You are the Son of God'" (Matt. 14:33). The Apostle Paul tells Timothy, "There is one God and one Mediator between God and men, the Man Christ Jesus" (1 Timothy 2:5). How can we pray to the Father through the Son without talking to the Son? Another thought we must consider is that in His prayer recorded in John chapter 17 Jesus emphasized the "oneness" of the Father and the Son.

There is no question but that there is evidence in the New Testament of people praying to Jesus. As the disciples waited in Jerusalem for ten days after Jesus went back to heaven, they selected a successor to Judas. Before the selection they prayed, "You, O Lord, who know the hearts of all, show which of these two You have chosen" (Acts 1:24). Who is the "Lord" to whom the petition is addressed?

"Lord" is most often ascribed to Jesus in the New Testament unless a text is being taken from the Old Testament, and in fact, Jesus is so designated in the immediately preceding context (Acts 1:6, 21).

In Acts chapter 7 we read the great sermon preached by Stephen just before he was killed by the angry mob. As the mob became violent and was about to attack him, Stephen looked into heaven and saw Jesus standing at the right hand of God. We then read, "And they stoned Stephen as he was calling on God and saying, Lord Jesus, receive my spirit" (Acts 7:59). Stephen was praying to Jesus. Notice the wording there. He was calling on "God" saying "Lord Jesus" receive my spirit. Jesus is God and therefore worthy to receive prayer.

1 Thessalonians 3:11 states, "Now may our God and Father himself, and our Lord Jesus, direct our way unto you." Of interest in this verse is the fact that the subject of the sentence is compound, "Father" and "Jesus," yet the verb, "direct," is singular. This prayer was directed to both the "Father" and "Jesus."

In 2 Thessalonians 2:16-17 we have a similar prayer. "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good home through grace, comfort our hearts and establish them in every good work and word." Again the subject is compound, yet both verbs ("comfort" and "establish") are singular. Scholars are virtually unanimous in the view that the apostle's prayer was jointly addressed to both the Father and Son, and what is more unusual in this case is that Jesus is placed first.

Thus, we can determine from scripture that Jesus received prayer directed to him. As previously stated, the Father and Son are one. They work in unison. As one class member asked, "What difference does it make if we do not address Jesus directly in prayer, so long as we pray to God?" His point is well taken. Yet, if people are led to believe that they cannot pray to Christ, when in reality they can, an untruth is being taught. We speak where the Bible speaks and are silent where the Bible is silent. Let's be sure we are speaking where the Bible speaks on this subject.

Plantation, FL

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MY HERITAGE:

A Generation Worthy of Respect

I grew up in the churches of Christ. My first outing as a baby was to attend church services with my family and my family attended whenever the doors were open. We didn't attend because we believed we were earning our way to heaven with our attendance; we attended because we believed we benefited from our time together, and believed that our attendance would be an encouragement to others. Some of my contemporaries have vocalized their disappointment in our heritage in the churches of Christ. Their words have caused me to wonder if I went through my youth with blinders on and missed much of what they are writing and speaking about. What I view as a heritage of faith and love they describe in less flattering terms. Is this just the younger generation believing that the older generation has missed the mark, or is it something else? Much of what I have heard and read of the past generations in churches of Christ is true. I remember some being narrow minded and legalistic, holding to traditions as if they were God's law, while ignoring the weightier matters of God's laws. Much as I see some today, who push for changes that are more a matter of opinion than faith and will continue to push for these changes even when churches are divided.

I have to ask myself the questions "Are we doing so well today that we have the right to criticize or sit

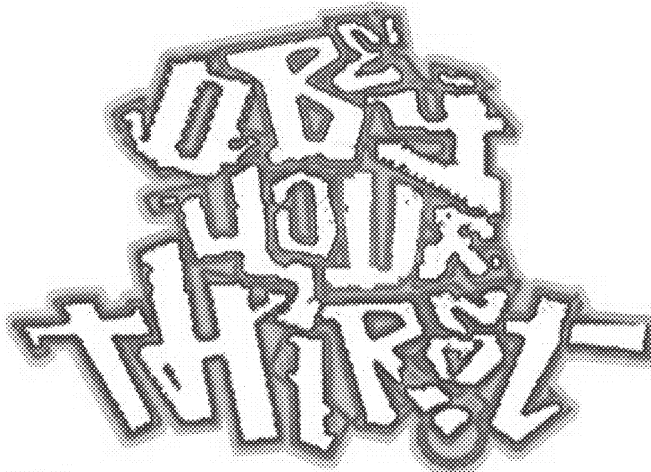
in judgement of past generations?" Should we learn from their mistakes? Yes we should, and I know it requires that we identify them and discuss them. However, shouldn't we also learn from their successes? You know they did do some things right! I hope in the next few months to discuss some of what I believe we can learn from the generations of our parents and grandparents. Let me say at the outset that I know they weren't perfect and, yes, they had many faults, some of my contemporaries have identified these at length. Yet ... there is much we can

learn from them and unless we learn from them we begin again and again and again. How will Christ's Church ever be built when each succeeding generation feels the need to start over again? We must learn from both the bad and the good, seeking to avoid the bad while building on the good.

Church, to me, is like family. Not because we called each other brother and sister, but because we treated one another like brothers and sisters. We might disagree, we might argue, we might not, at times, like each other, but at the end of the day we were brothers and sisters. We rejoiced with each other and mourned with each other. I can remember someone coming to meeting with a new car and all the men and boys gathering around to see what was under the hood, and everyone had to have a turn getting behind the wheel. When a man wore a new suit it was noticed and complimented, just as women with a new hair do, dress or piece of jewellery was noticed and complimented. Going to church activities was an opportunity to be with people that were like family to me.

We hear a lot about mentoring today. However, mentoring is not a modern day discovery and I remember being mentored as a child. The church I grew up in were great door knockers and would knock on the doors of the community to advertise a Gospel Meeting or Vacation Bible School. They knew that as young people we needed to know how to do it so they brought us along. My younger brother would often go with my father and I would go with other brothers that had come out to knock on doors. I learned a lot about door knocking by simply tagging along, but I think, more than that, I learned that these men had a genuine interest in sharing the gospel with

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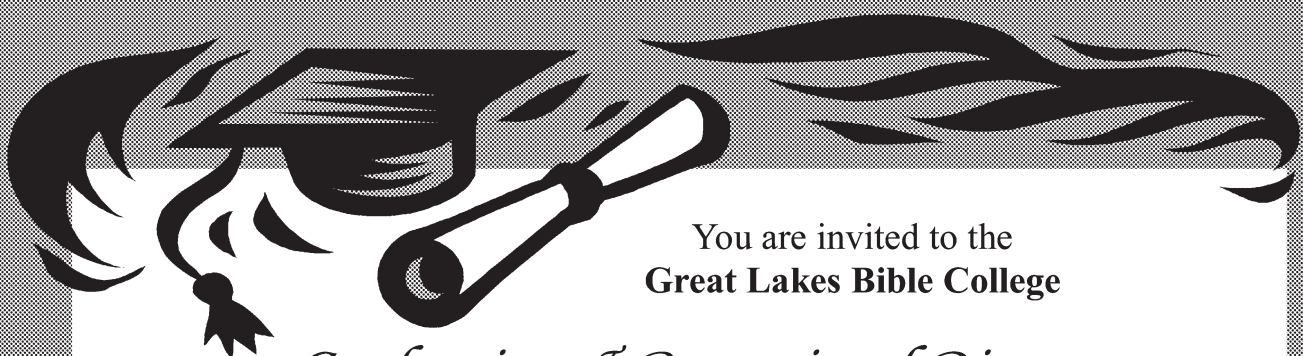
the people that answered the doors. I learned that they cared about the future of the church and the young people and were doing their best to teach us what they knew, so we could build on what they had done. I can remember one Saturday going with my Uncle Art Walker to cut grass out at Omagh. He had called to ask if my brother and I would be interested in coming out to Camp Omagh with him to help him cut some grass. My mother said of course we would and my brother and I looked forward to the opportunity to use a power mower, we just had a push one at home at the time. Uncle Art packed a picnic lunch and off we went. We arrived at camp to find a great number that had come out to camp with different projects assigned to them. We set to task cutting the grass and got a lot accomplished before it was time to go home. On the way home Uncle Art told us what a great job we had done and

how proud he was to have nephews that would give up their time to help the camp out. We learned the value of simple service, but I also learned that my uncle, who was an elder, thought it important on this particular day to cut the grass at camp with a couple of young nephews.

My heritage in churches of Christ is one of encouragement. Adults believed that one of their most important jobs was encouraging the young people and encourage they did. In a cleaning "Bee" at the church building the kids were asked to clean the bottom of a particular wall, we went to work on it and made a big mess; yet each adult that came by thanked us for being there and for helping out and told us how us cleaning the bottom of the walls saved them bending over. Just before the evening was to end one of the men came with a handful of dimes he had collected from the other men. We weren't being paid for our work,

because that wouldn't be right, but they didn't really have any snack for us. We were each given a dime and could go around the corner to get something for ourselves and bring it back and enjoy a time of fellowship together. I realized years later that they needed to get rid of us for a few moments so that the mess we had made of our cleaning could be cleaned up without us knowing. We came back and before we had our snack together one of the men prayed. More than 40 years later I can still remember a part of the prayer. He thanked God for the young people that had come out to serve and prayed that we would continue to grow strong and true in the faith.

In the coming months we will examine this heritage of faith and what we can learn from our parents and grandparents as we seek to grow into the image of God.



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Concerns About Baptism

Eugene C. Perry

Many years ago a listener came to me expressing concern. I had just preached and concluded an entire sermon without even mentioning baptism or its relationship to salvation. Such was expected to be a part of or in the conclusion of every sermon. After all, were we not in the Salvation business with Jesus?

There have been changes since that long-ago episode. Now, we sometimes hear expressions of concern if baptism is mentioned "too" frequently. In many churches, members cannot even remember when it was mentioned and would be surprised if it was mentioned, let alone emphasized. When we see people transferring to denominational groups or community churches we should not be surprised. We have made the transition too easy. The difference may not even be noticed and, if it is, it will not likely be considered of much importance.

In this matter, one thing that has been a marvel to me is what must be a deliberate exclusion, by many, of baptism from the things leading to salvation. There are tracts and other printed items that, although entitled, "God's Plan of Salvation" or something similar, manage to make no mention of baptism. These can only be the product of those who have chosen to leave out what the scriptures repeatedly include.

The reader is challenged to go through the New Testament and make two lists. A list of the scripture references where baptism is stated to

be related to salvation, forgiveness, cleansing and church membership (i.e. becoming a part of the body of Christ). And a list of the references where baptism is mentioned but not related to the above. The results will be interesting and should be convincing. Accept this challenge!

Another marvel to me has been the manner in which proponents of salvation prior to and without baptism are quick to call it a work of man and therefore not required because "Jesus did it all" and there is nothing that man must contribute. It is not of works. We must recognize that, although baptism is a re-enactment of the death, burial and resurrection of our Saviour and involves an act of submission on man's part, it is only truly baptism because of God's work in our hearts when we are baptized. On man's part believing, repenting and confessing faith, all of which are usually included, involve more work than is involved in submitting to being immersed in obedience to God's will.

Again, I marvel to hear well-read Bible scholars, when discussing the question of what makes one a Christian, declare without hesitation and dogmatically, "It's not baptism." Does this come from man's reasoning or God's teaching? Certainly, salvation does not result from dipping one in water. Yet, that it is a vital part of the "Plan of Salvation" cannot honestly be denied by one who reads without prejudice.

Another marvel is that men have been so bold as to change the mode of baptism. What the scriptures frequently call a burial, what is understood to have been the meaning of the word itself, what is admitted to have been the practise of the church for many centuries and what was evidently meant to be a picture of the death, burial and resurrection of Christ has been changed to an act of sprinkling or pouring water. This neither fits the meaning of the

word, conforms to the original practise, nor presents the intended picture. How dare men do such a thing.

Lastly, these changes and interpretations become even more daring when one considers that baptism's part in salvation, which men have tended to de-emphasize or deny, was a dominant feature of the parting statement/instruction that Jesus made to his closest disciples. His parting wish was that the "good news" of salvation be preached to all the world so that those who believed and submitted in baptism would be saved. (Mk 16:15,16; Mt.28:19)

If anyone doubts this or perhaps thinks it is being misinterpreted or misunderstood by us, the matter is easily clarified by an observance of the apostles as they went about carrying out Jesus' parting wishes. What did they understand?

Their first efforts are recorded in the second chapter of Acts. Note Peter's statement, "Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of your sins..." (v.38). Surely these people who actually heard Jesus statement and who were led by the Holy Spirit had a better perception of the Lord's intent than any "scholar" or "interpreter" lacking these benefits and being part of a different culture.

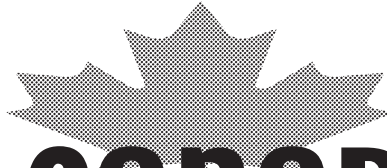
The wishes of a departing loved one are usually considered significant and are carefully and respectfully carried out. To ignore them or alter them is to practise shameful disrespect. We are also careful to recognize the intent of the departed. The beneficiary often receives the inheritance upon compliance with conditions. The inheritance that Jesus willed to us is "salvation" and the conditions are faith, repentance, confession and baptism.

Remember that Jesus came to bring salvation. He died, was buried and was resurrected to make this possible. Baptism is a re-enactment of this (Rom.6:3-7, 17, 18). Jesus' departing words linked baptism with salvation. The apostles, in compliance with these parting words, preached and practiced baptism in relation to salvation.

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Theme:

Obligated, Eager and Not Ashamed

Romans 1:14 – 17

June 26 – 29, 2007

Keynote Addresses

June 26 – 7:30 PM

Obligated

Geoffrey H. Ellis
Waterloo, ON

June 27 – 7:30 PM

Eager

Tim Johnson
Edmonton, AB

June 28 – 7:30 PM

Not Ashamed

Michael Mazzalongo
Montreal, QC

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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

Ajax: Marlon Molina, who works with the Strathmore congregation, is also now preaching for the Ajax brethren.

Beamsville: Albright Manor sent a note thanking the Beamsville ladies for bringing a weekly fellowship and Bible study to the Manor residents. Jim Hawkins, from Delta, BC, preached for the congregation on February 3, following the workshop on prayer he and his wife, Carolyn, conducted. Greg Whitfield, as representative of the new Cambridge congregation, asked the Beamsville congregation to act as sponsors for the planting of this church. He expects this from the congregation: Sponsorship, mentoring, accountability, and fund raising.

Greg Whitfield preached for the congregation on February 18.

Bramalea: Bible class teachers and others working with young people are in the process of getting police checks to fulfill insurance requirements. A second "Vision Day" was scheduled for February 17 so the elders, deacons and their wives could continue formulating plans for the congregation. On February 11, Michael Darlington came forward to request the prayers of the congregation and asked to be reinstated as a member at Bramalea. A Great Lakes Bible College credit class on Romans and Galatians, being taught by Walter Straker, began February 17.

Brantford (Costain/Johnson Community Centre): Visitors from the past and from the community increased dramatically in 2006, thanks in large part to a new visibility given through the weekly column that our minister, Rick Gamble, writes for the daily paper. A dozen people joined the family, plus we celebrated five joyous baptisms: Mike, Pam and Wes Hassett; Clayton Scott; and Roger Pace. The congregation supported missionary Judith Alexander and her work in Japan on a monthly basis, and sent gifts to the Youth for Christ program, and an orphanage in Africa. It also ran ongoing programs for teens, adolescent girls, parents and women.

Meaford: The congregation hosted a youth rally from February 16-18 on the topic: "In His Image."

Pine Orchard: Linda Zila celebrated her 80th birthday at a come and go tea on January

20 at the Udora Community Centre.

Sault Ste. Marie: Mervin Whitfield celebrated his 90th birthday in January at a family fellowship.

Sundridge: Shannon LaVictoire (Kevin Preston's stepdaughter) was baptized on December 31, 2006. She is currently attending Great Lakes Christian College. A weekend meeting and fun time was enjoyed by all on February 2-4. Nathan Pickard, of Newmarket, was guest speaker. Lessons were from Matthew chapter 10.

Toronto (Harding Avenue): The congregation is scheduled to have a youth lectureship on Saturday, March 10. The theme is: "Am I My Brother's Keeper?" and keynote speaker is Brother Earle Greene from the Newark church of Christ in New York. Area congregations sent men to speak on various topics under this theme. The congregation is working on the third International Ladies' Lectureship (ILL), which will be held from August 11-14, 2007, in Toronto, on the topic: "A Beautiful Life," from I Thessalonians 2:12. Contact them at coc_lil@yahoo.ca, (416) 244-9152, or go to their website: www.cocharding.com.

Toronto (Scarborough): The congregation's theme for 2007 is: "Each One Bring One!"

Toronto (Strathmore Blvd): Joe Toth and his son, Joseph Drysdale, were baptized recently. (Joseph on his physical birthday.) They contacted the church because of seeing Key To The Kingdom. Roy Witty, who has served the congregation for several years as a deacon, resigned from this responsibility. At the present time he is not able to drive, because of health issues, so cannot freely get around to serve. He served the congregation well and his efforts are greatly appreciated. In planning for the future, a group is practicing some songs to be used on the Key program. This will include a new opening and closing song and songs that will be used to support the message.

Waterloo: The ladies of the congregation recently donated \$335 Canadian (\$279.42 US) for the China mission. As well as money for school tuition, this amount helps supply food, clothes, bedding, hygiene and school supplies for the children. The Tri-City church of Christ hosted a weekend seminar at the Waterloo building from February 9-10 on the topic: "Everyday Counseling for the Christian." Teachers for the seminar were David and Erica Jung of Winnipeg, Manitoba.

West Side (Windsor): On February 5, 2007, Bob and Isabel Underwood celebrated their 64th wedding anniversary. The congregation expressed appreciation to everyone who participated in building the credit for a Blessings gift certificate. The certificate was used to purchase items for Bible school. The congregation is collecting items (new and gently used) for its 2007 "Clothing Giveaway."

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(BC news supplied by Barbara Lewis)

ALBERTA

(South Edmonton): The first three months of the new S. Edmonton congregation have been very encouraging. Our first baptism took place on Sunday November 12 when Justin Wilson, who also celebrated his 18th birthday the same day, became a Christian. We are advertising a series of eight Sunday lessons called "Burden's Lifted." These show how Christ can make life's typical burdens easier to bear. Please continue to pray for us. - Tim Johnson

BRITISH COLUMBIA

Abbotsford (Central Valley): Our Wednesday morning Ladies' Bible class continues to be our best outreach program. A book of special interest to all moms and grand moms is bringing friends of some of the members back week after week as we spend whatever time it takes to cover a lesson thoroughly before moving on to the next chapter. We frequently follow up with a potluck brunch together to give us time to get acquainted.

Burnaby: Russell Van Dierman, who married Shannon Friesen last summer, was baptized on February 3. A visual update of the current renovations was shown when we hosted the AGM meeting for the Spruston Road Bible Camp on February 10. The camp is a joint effort of all the Greater Vancouver area congregations and those on Vancouver Island, and is put to frequent use throughout the summer months. A special "Bring Your Friends" event for grades 6 through 12 on March 2 featured Laser Tag. A prize for best attendance and most friends brought by the end of the year is promised as an added incentive to our youth to invite those with whom they associate

at school and in their neighbourhoods.

City Church (Vancouver): The church initiated a search in January for a better rental place in which to meet. We are investigating several community centres, as well as looking into the possibility of finding a permanent room, which could be used any day of the week. An advantage of the latter would be that materials could be stored permanently and it might also be used for community outreach classes.

Delta: The children of Jay Don & Mary Lee Rogers invited friends and family to a surprise potluck party on Jan. 13 in celebration of their joint birthdays and 40th anniversary this year. The entire Roger's clan, their spouses and grand-babies from Texas to Portland, were all present, along with two couples from the Vancouver, WA., congregation. A "money tree", "Happy 60th Birthday" plus "Happy 40th Anniversary" cakes, a DVD of their lives made by their son, Brandon, and a "memory book" created as a special memento of their 20 years in Delta were a part of the celebration. The evening concluded with a devotional. Jim and Carolyn Hawkins were able to conduct their delayed seminar on "Prayer" for the Beamsville church the first weekend in February, choosing to fly from Vancouver

as the surest way of getting there after an accident between Vancouver and Seattle prevented their arrival the first time. The church received a letter of appreciation and introduction from Vadim Timchenko, the young man for whom we have promised support while he is in the Donetsk Bible Institute. This young husband is not only furthering his studies, but also preaches at several different congregations, works with small home Bible groups, visits people who respond to the "Gospel for Ukraine" TV program, takes part in various gospel campaigns, teaches classes in public schools as well as Sunday school, and tries to help two orphanages both "spiritually and financially", as he put it.

MANITOBA

Carman: The Ladies Rest and Renewal Weekend will be hosted by Carman church of Christ sisters on the May 25-27 weekend. This year's theme is "Soothe My Soul".

Winnipeg (Central): There will be a series of classes and workshops for parents from March 4 to May 27. More details can be found on the web site: www.activeparentingcanada.com. Tote bags and other crafts are being made for the upcoming clothing give away. The grade 3 to grade 12 girls are meeting monthly for a time of fun, fellowship and Bible Study. The youth group hosted a fund raising dinner to help Marvin Philips in his challenge to raise funds for 1,000,000 Bibles for Africa. A VBS is being planned for the second week in July in Weyburn, Saskatchewan. We have been invited to teach and assist with it.

SASKATCHEWAN

Estevan: Guest speaker, Stan Helton of Western Christian College gave a series of lessons on Ephesians (God's Mission and His People).

Sister Triangle: The periodical, Sister Triangle hosted their yearly retreat at Kenosee Inn, Moose Mountain Park. This year's theme was "Encouraging Each Other in Love"

Weyburn: The Western Christian College Women's Service Club has a "money jar" fund raiser started. Pick up a jar, fill it with coins and turn it in. Proceeds are for on going projects for the students at WCC.

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CAMBODIA: Partners In Progress announced the arrival of the "Ship of Life" in Phnom Penh on January 22. It is a Clinical Ship that can house a medical staff of up to 20, plus ship's crew, the vessel is equipped with modern medical technology and will provide health care to thousands of people living along the Mekong River. PIP invites all to celebrate this wonderful event, and also to say "thank you" in the names of the "Forgotten People of Cambodia" for the hope now being provided for them. This beautiful ship is an additional aspect of the vast work Partners in Progress is doing in Cambodia which includes: the nutritional feeding of hundreds of children, fresh water well drilling, education, irrigation and providing for orphans and widows.

UKRAINE: "Right now we pray about and work on a project: we want to buy a facility and legally register a special center

for addicted children. The age for addicted children in our country is 10-12 years. This is quite a serious problem and with God's help we want to do something to change the situation." – Vadim Cimchenko

ZAMBIA: Harding University has announced plans to launch its seventh international studies program at the Namwianga Mission in Kolomo. The mission operates an elementary, junior high and high school, a teachers college, a medical clinic, an orphanage, a home for "street kids", and a working farm that feeds all of the students. After touring Kenya, Malawi, Tanzania and Zambia this last summer, the dean of International Programs, Dr. Jeffrey Hopper, and the director of the Center for World Missions, Dr. Monte Cox, presented their decision to the student body in an October chapel program and reported that the response had been overwhelming. Believing that many Harding students are self-sacrificing and socially conscious individuals, they feel that the program's emphasis on health care will increase the number of students who plan to serve as long-term missionaries. Zambia has 73 different ethnic groups, but remains one of the most politically stable countries in Africa. Malaria, pneumonia and AIDS are major

health problems among adults. The College of Business Administration offers a degree in health care management, and the College of Education states that cross-cultural education will benefit any who teach either in the States or abroad. Unlike other international programs, participation in this one will be the selection of 20 to 28 students chosen from submitted applications.

ETHIOPIA: A home for orphan young men is being provided by the Woodward Park church in Fresno, CA. At present, 19, some of who attend the school for the deaf, or have graduated and now attend local high schools, are being given good beds, good

food, and, most important of all, a good Bible teacher. He is Nebiyu, who was one of the deaf children who grew up in the school and went on to become one of its teachers. He also preaches for the deaf church that meets on the compound, a congregation of about 75 members.

RUSSIA: Dr. Carl Mitchell, professor of Bible at Harding University, was a guest lecturer at the St. Petersburg State University for a week last fall. He lectured six hours daily on the topic of Christian Counseling, with simultaneous Russian translation at the school's Graduate School of Theology and Christian Ministry. Having heard Dr. Mitchell at the Pan European Lectures in Brussels, Belgium, last summer, a representative of the university offered him this opportunity. He already had an interest in St. Petersburg through the efforts of a psychologist and his psychologist wife, who are members of one of the congregations there, to start a Christian Counselling Centre, and are using a number of Dr. Mitchell's related papers on the subject.

FRANCE (Marseilles): Max Dauner has just published a website in English about the work in Marseilles. It is: Faxbymax.net.

JAPAN (Sendai): *Namiko Kinoshita, a high school student, was baptized into Christ on December 24, 2006! *"Quest," a youth evangelism program, was introduced to the boss of Watage, who agreed to let interested individuals participate. *Cell group study topics recently included: "Jesus rose from the Dead," "Jesus Asks, 'Who Am I?'; "Jesus is the Exact Representation of God," and "The Power of Jesus." *Asia Mission Forum, an annual event to encourage Asian missionaries in their work, is being planned this year by the Sendai team. It will be held in Bali, Indonesia, from August 4-8, 2007. The theme is: "If My People, Who are Called by My Name..." – reflecting on the character of missionaries as the people of God in the Asian community. **Prayer requests: LST readers – Yukie, Masayo, Kayoko, and Gaku** – and continuing Bible studies; **LST teachers; team members** as they finish up their five-year commitment plan for the future of the Sendai congregation. For further information or to receive reports, contact: Joel Osborne at joelosborne4@yahoo.com; Jon and Michiko Straker at jstrake@yahoo.com or their website <http://www.strakerhouse.com/missionreports>; Bramalea Church of Christ, 750 Clark Boulevard, Brampton ON L6T 3Y2, bramaleacofc@bellnet.ca; Thank you for your faithful support of the Sendai work.

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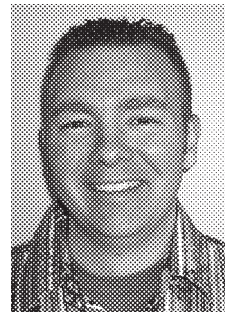
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Pruning Time?

Thayer Salisbury

I read something the other day that impressed me. The author made reference to the parable of the vine and the branches (Jn 15). He then suggested that the lack of growth in most congregations today may be related to our unwillingness to prune. In view of what Jesus says in John 15, and the lack of church discipline in the modern church, it would be hard to argue against the point.

But I rather suspect that the application needs to go even further than the congregational level. Why is there not more growth in our personal spiritual life? Why is there not more growth in our family's spiritual life? Could it be that there is a need for some pruning here? Do we have habits, friends, activities and even desires that need to be pruned out of our lives before there can be the fruitfulness that our Lord desires? I trust that we all desire growth and fruitfulness—for the congregation, for our families and for ourselves. But surely we can see that we cannot keep the dead wood of cranky, sinful attitudes, hold on the distraction of worldly pursuits and still produce the growth and the fruit we desire.

Pruning is a necessary activity—for a vine, for a congregation, for a family and for an individual Christian. "I am the true vine, and my Father is the vinedresser. Every branch of mine that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit" John 15:1-2.

Toledo, OH

Ready to Defend Our Hope

Brian Thompson

"But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, but sanctify (set apart) Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame." I Peter 3:14-16

As Christians, we never know when our faith may be challenged. It could happen at work or during talks with our neighbor or with our family when they drop by for a visit. It was not necessarily planned, it just happened. You got into a discussion about salvation and "wham!" out spurts these words: "So you guys think you're the only ones going to heaven!"

Feeling somewhat embarrassed you want to retreat by changing the subject. I mean discussing how one can be saved is a touchy, sensitive subject with many. But should you retreat? Is it wrong to believe in something that you understand to be true and should you be ashamed of it even when most people reject or oppose it?

Making sure that Jesus rules our heart is the first step to properly defending our hope or any truth that we believe is worth standing up for.

Defending our hope is not about defending me. It's about defending Jesus and everything that pertains to Him. So when people disagree with the truth about the hope you present to them from the scriptures it is not you they're disagreeing with but God's word. Although, at times, it sure sounds like they are disagreeing with us personally, doesn't it? So it's very important, when defending our hope, to say, "God" or "Jesus" says this rather than "this is what I believe" or what "the church of Christ believes". If you're asked what your church believes about salvation gently share with them what God says about salvation. Try to keep the words the "church of Christ" and "you" from the discussion and show them what God says about your hope.

It is important to do this with the confidence and boldness God gives to all believers. We can be confident without being arrogant and we can be bold without being mean. If we are not confident and bold about defending our hope it certainly will leave the wrong message with those who question our hope. They need to see and hear our conviction and, hopefully, they will respect that. However, even if they do not, God will notice and that is really what is most important.

If we believe what the Holy Scriptures teach then we certainly have nothing to be ashamed of. However, we should be ashamed of the times when we were not ready to make a defense of our hope, a hope made possible for us by the shedding of the precious blood of Jesus our Lord.

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Unhealthy Doctrine

T. Pierce Brown

It is almost beyond comprehension that a few brethren who claim to be gospel preachers are teaching that doctrine is not important. Doctrine is simply teaching, and if teaching is not important, they should stop it. If it is important, they should stop teaching that it is not. However, we may need to do a little deeper study on the subject.

Doctrine is important, but not all doctrine is equally important. Some wrong teaching will cause a person to be lost, but not every mistake in the meaning of a word or phrase will do so. For example, almost every preacher I have ever heard has spoken of the word "adoption" and said it is equivalent to "birth." That is, the two expressions are simply different ways of talking about becoming a Christian. How anyone can come to that conclusion and give a sensible exegesis of Romans 8:23, we do not know. Even in the English use of the words, adoption only refers to the legal coming into a position, whereas birth refers to having a new nature. So the word "adoption" in the Bible refers to one who is already a child of God being placed in a special position as a son. However, that misconception does not endanger anyone's soul, as far as we can determine.

Another example is in 1 Thessalonians

5:22, "Abstain from all appearance of evil." Practically everyone apparently thinks this means, "Stay away from anything that looks like it might be evil." Since that is usually good advice, it certainly does not endanger one's salvation to assume that is what the verse teaches, although it is not. It means "When evil appears in any form, do not practice it."

So when we study all the passages that relate to "sound doctrine" it seems apparent that they refer to doctrine that one must believe and practice in order to have the right relationship with God. 1 Timothy 1:10 casts some light on the subject. It says, "For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." It seems reasonably clear that the kind of things that he mentions here that are contrary to sound doctrine are moral things that would cause the person who practices such things to be lost.

So first, we can understand that unsound doctrine includes any doctrine that would corrupt one's morals, if believed and practiced. 1 Timothy 6:3 suggests the same thing. Second, Titus 1:9-14 suggests another area of unsound doctrine. It has to do with those

who teach for doctrines the commandments of men and subvert the faith of those who heed it. It is similar to the warning Paul gave in Galatians 1:8-9 when he was talking about a different plan of salvation. Those who were teaching that a person had to be circumcised to be saved were teaching an unsound doctrine that would cause them to be accursed as well as those who believed and practiced it. So the second aspect of unsound doctrine is that which will cause a person to be lost because it perverts the gospel plan of salvation.

Third, when Jesus said in Mark 7:7, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men," surely he is emphasizing that anything that would pervert the worship and make it vain would endanger one's soul and would be in the category of unsound doctrine. We can think of no other area besides these three that should properly fall into the category of unhealthy or unsound doctrine for which we should withdraw fellowship from a brother. We should try to teach the truth about all matters, but some truths are more significant than others are.

Cookeville, TN

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DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

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

CALGARY: 4030 Maryvale Dr. NE, T2A 2S8; 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: wwyes@hotmail.com

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

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

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

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; (506) 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.

NEW YORK STATE

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

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

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 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; bramaleacocf@bellnet.ca. Sun. 9:45, 11, 6; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleacocf.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: davidlock@acncanada.net; WebSite: www.northbaycoc.com.

OMAGH: 1412 Britannia Road West, Milton,L9T 2X8; 10, 11, Thur. 7; Steve Corbett,(416)999-1006, website: 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: dhunn@sympatico.ca

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

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd, P6B 1N4 (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@gregorycsmith.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 Cr., Windsor, N8W 5T8; (519) 250-4407; email: wsidcoco@wincom.net; www.geocities.com/wsidcoco.

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 SASKCHEWAN

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

SWIFT CURRENT: Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 306-773-9043; (call for location of meetings).

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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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.

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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.

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Text for course:

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

Grand Rapids, MI:

William B. Eerdmans

Publishing Company, 1996.

ISBN: 0-8028-4189-9.

THE CHURCH OF CHRIST

EVERETT FERGUSON