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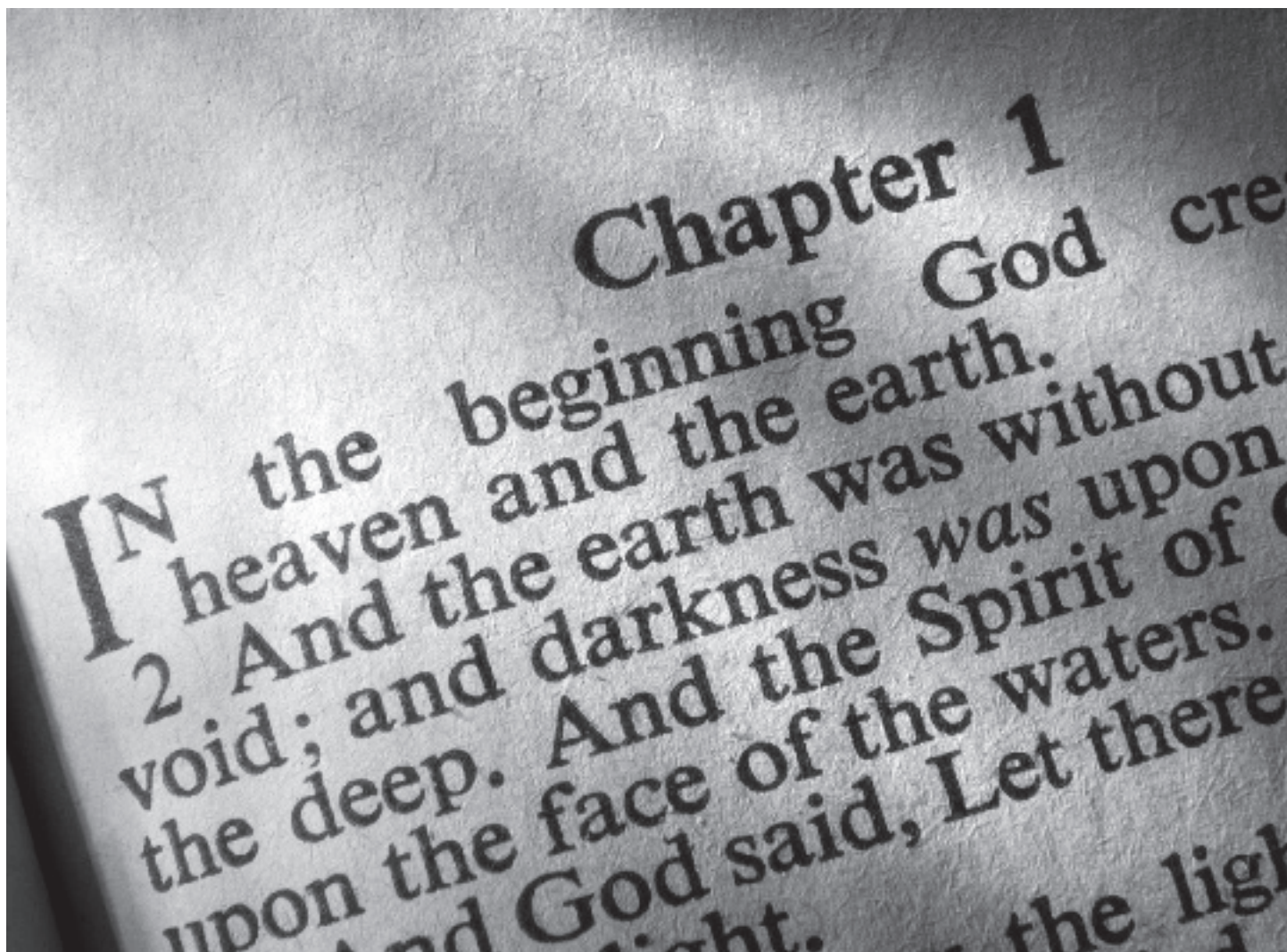
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Witnessing – #2

Donald Perry

Jesus, before he ascended to the Father, said to his apostles, “You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8b). A reading of the Book of Acts shows how important it was in their messages that they be witnesses of the resurrection of Jesus of Nazareth from the grave.

On the day of Pentecost, after explaining that what was happening in Jerusalem was a fulfillment of Old Testament prophecy, Peter boldly declared: “Men of Israel, listen to these words: Jesus of Nazareth, a man attested to you by God with miracles and wonders, and signs which God performed through Him in your midst, just as you yourselves know—this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power” (Acts 2:22-24 NASB). Then, after Peter used Old Testament prophecies to show that this was God’s

plan, he boldly declared, “This Jesus God raised up again, to which we are all witnesses... Therefore let the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus who you crucified” (Acts 2:32,36). This was enough to persuade many people to put their faith in Jesus. Three thousand were baptized on that day.

Note these further occasions when the death and resurrection of Jesus was central to the gospel message:

Acts 3 – When the lame beggar at the gate of the temple was healed by Peter and John in the name of Jesus, Peter had an opportunity to speak to the crowd that gathered. He said, “You disowned the Holy and Righteous One, and asked for a murderer to be granted to you, but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are all witnesses. And on the basis of faith in His name, it is the name of Jesus which has strengthened this man who you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all.”

Acts 4 – Because the rulers were very disturbed that the apostles were

teaching the people and proclaiming in Jesus the resurrection from the dead, they put them in jail. In the meantime many who heard the message believed and the number of men came to be about five thousand. Before the council the next day Peter and John were asked “by what power, or in what name, have you done this? Peter, filled with the Holy Spirit, said to them, ‘Rulers and elders of the people, if we are on trial today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead,— by this name this man stands here before you in good health. He is the stone which was rejected by you, the builders, but which became the very cornerstone. And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.’” They were warned not to speak anymore in the name of Jesus. When they returned to be with their fellow believers they prayed to God. The building where they were gathered together was shaken, and “they were filled with the Holy Spirit, and began to speak the word of God with boldness... And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was with them.”

Acts 5 – “And all the more believers in the Lord, multitudes of men and women, were constantly added to their number” (vs. 14). Again the apostles were jailed. The High Priest questioned them. “We gave you strict orders not to continue teaching in this name, and behold, you have filled Jerusalem with your teaching, and intend to bring this man’s blood upon us.” (vs.28). Peter and the apostles answered and said, “We must obey God rather than men. The God of our fathers raised up Jesus, who you put to death by hanging Him on a cross. He is the one whom God exalted to



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His right hand as a Prince and Savior, to grant repentance to Israel and forgiveness of sins. And we are the witnesses of these things; and so is the Holy Spirit, who God has given to those who obey Him” (29-32). Hearing this, the council was ready to “slay them.” But better counsel from Gamaliel saved the day.

Acts 9 – Jesus appears to Saul (Paul), who was on the road to Damascus to persecute believers in Christ. As he neared Damascus, “A light from heaven flashed around him, and he fell on the ground, and heard a voice saying to him, ‘Saul, Saul, why are you persecuting Me?’ And he said, ‘Who art thou Lord?’ And He said, ‘I am Jesus whom you are persecuting’” (vs. 3-5). Paul later wrote to the Corinthian church and testified, “And last of all, as it were to one untimely born, He appeared to me also” (1 Corinthians 15:8). In his letter to the Corinthians he notes that Jesus had appeared to the apostles and also to five hundred brethren at one time. These could still be witnesses of his resurrection except some of them had already died by the time he wrote.

Acts 10 – God led Peter to go to the house of a Roman soldier, a centurion and a Gentile, to preach the gospel of Jesus Christ. He said to Cornelius, “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him. And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. And they also put Him to death by hanging Him on a cross. God raised Him up on the third day, and granted He should become visible, not to all the people, but to witnesses who were chosen beforehand by God,

that is, to us, who ate and drank with Him after He rose from the dead”(vss. 38-41). Note how God leads Peter to identify witnesses who could testify that Jesus was indeed raised from the dead.

Acts 13 – On Paul and Barnabas’ first missionary tour they were given opportunity to preached in the synagogue in Antioch of Pisidia. Paul traced the history of Israel for these Jews and God fearing Gentiles. Then he told what had happen in Jerusalem when Jesus was crucified. He identified that the leaders “neither recognized Him (Jesus) nor the prophets which are read every Sabbath, fulfilled them by condemning Him... And when they carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. But God raised Him from the dead; and for many days

He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now witnesses to the people. And we preach to you good news of the promise made to the people... Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you” (vss. 29-32, 38).

Acts 17 – When Paul was in Athens waiting for Timothy and Silas his “spirit was being provoked within him as he was beholding the city full of idols.” We are told that he was reasoning in the synagogue and in the marketplace every day with those who happened to be present. He also conversed with some philosophers. Some thought he was a proclaimer of strange deities because he was “preaching Jesus and the resurrection.” They took him to the Areopagus to tell them what this new teaching was.

He spoke to them about God and man’s relationship to God. His message was ended when he declared, “Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. Now when they heard of the resurrection of the dead some began to sneer, but others said, ‘We shall hear you again concerning this.’”

The question now arises as to whether we have adequate witnesses of the resurrection of Jesus of Nazareth to put our faith in Him as our Lord and Savior, the Son of God who lives and provides forgiveness of sins to us 2000 years after these things happened. Let us pursue that next month.

Beamsville, ON



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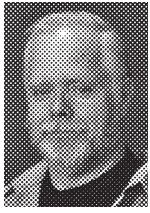
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Praying for Enough

Wayne Turner



Is wealth only a prayer or two away? Does God want His people to be rich?

According to what some have called the “Prosperity Gospel,” the answer to both questions is “Yes.” As the webpage of one U.S. megachurch states, “We believe... as children of God, we are overcomers and more than conquerors and God intends for each of us to experience the abundant life He has in store for us.” *Your Best Life Now*, a book written by the church’s pastor to explain how this life can be attained, has sold over 3 million copies. Similarly, *The Prayer of Jabez*, published in 2000, sold over 9 million copies. It was based on 1 Chronicles 4:9,10, where Jabez asked God to bless him and enlarge his territory. Readers are encouraged to repeat the prayer every day, with the promise it will change their lives. Spin offs from the book include books for children and women, music, key chains, mugs, backpacks, candles and even prayer shawls. (If nothing more, the book has certainly blessed and enlarged the author’s bank account.)

An article in Time magazine, *Does God Want You to be Rich? A Holy Controversy* (September 8, 2006) notes that many Evangelical leaders see the Prosperity message as “simplistic, possibly heretical and certainly embarrassing.” Because of its shallow theology, the movement has been dubbed “Prosperity Lite.” The mindless repetition of the prayer of Jabez has produced a satirical response, “The Mantra of Jabez.” Rick Warren, author of the “Purpose Driven” series, says it is “baloney. It’s creating a false idol.”

The Prosperity movement has gained a large following. According to the Time article, three of the four largest megachurches in the U.S. preach this message. Further, Time said in its own poll, 17% of those who identified themselves as Christians said they were part of this movement, and 61% “believed that God wants people to be prosperous.” Canada has also seen the rise of large churches that are part of the Prosperity movement. A Toronto area church of over 3,000 was the subject of a series of very critical articles in the Toronto Star in March because of its multimillionaire pastors and lack of genuine charitable activity, \$3 million budget and sacrificial giving of its members.

It is significant that the Time article contrasts the Prosperity message with Jesus’ call to deny self, take up one’s cross and beware the danger of gaining the world at the expense of one’s soul. The article states “generations of churchgoers have understood that being a Christian, on some level, means being ready to sacrifice—money, autonomy or even their lives.”

The question is whether the prayer of Jabez for more is consistent with the Bible’s teaching about the purpose and nature of prayer. Is there anything in scripture to suggest this as a model for our prayers? The context suggests not. The story of Jabez is included as part of a genealogy in a historical Old

Testament book and never mentioned in scripture again. It is one man’s prayer for vindication, nothing more. If anything, we might take it as a challenge to ask God to give us greater responsibility and work in His kingdom. As a request (if not even demand) for more, it goes against Paul’s warning about those who think godliness is a means to gain, that the love of money is the root of all kinds of evil and the danger of desiring to be rich.

In contrast, the prayer of Agur in Proverbs 30:7-9 deserves more attention. It is part of what we call Wisdom Literature, which means it has something important to teach us. After humbly acknowledging his smallness and lack of knowledge of God, Agur asked for God to grant him two things. First, he asked for God to help him be a person of honesty and integrity—for Him to keep falsehood and lies far from him. Second, he asked for contentment. “Give me neither poverty nor riches, but give me only my daily bread.” He explains that should he have too much, he will be in danger of becoming proud and abandoning God. If he were poor, he would be tempted to dishonour God by stealing. Perhaps this was at least part of what Jesus meant when he taught His disciples to pray, “lead us not into temptation.” Agur’s desire was to keep God first in his life. He honestly recognized the seductive nature of covetousness and materialism. He was content with his daily bread. It was enough. A sincere prayer for honesty, integrity, contentment and faithfulness is one God will honour.

We should note that many of us have had the privilege of knowing Christians who have been genuinely blessed by God. They would be content whether rich or poor. They do not covet or desire wealth. They are people who have generously shared God’s blessings with others, who used His gifts in ways that helped and served others.

We need to ask God to help us be people of genuine humility and character, honesty and integrity – to help us be content with what we have, to have neither too much so that we forget Him or too little so that we disobey. We need to pray for enough.

GOSPEL HERALD

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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

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Works For Me

The song, *At the End of the Rainbow*, is one that is used in the Sunday School at Fenwick. The words were written by Virginia Hipwell with Wil Maddeaux and Shirley Wilson supplying the music. It is hoped that you can make use of it.

Virginia (Lou) Hipwell was born and raised in the Appalachian foothills of southern Ohio where music was an important part of her family life. She began writing poetry in her early teens and wrote her first song in her late teens. She was instrumental in forming *The Rainbow Connection*, a gospel group which sang at various functions in the Niagara area until it dissolved several years ago. This song was originally intended for their auxiliary kids group, *The Pot of God*.

Wil Maddeaux grew up in Beamsville, and attended Great Lakes Christian College, Oklahoma Christian College and L'Ecole Biblique de Verviers (Belgium). He has sung in or directed choirs in England, Germany, France, Canada and the USA, as well as teaching church music courses. This is the sixth spiritual song he has composed.

Shirley Wilson learned to read music at a Canadian Reformed Church school, and sang in the church choir. She has used her skills in singing groups in the Church of Christ and in the local community. She and her husband, Wil, have a singing ministry in St. Thomas, Ontario, which they hope to expand into outreach.

At the End of the Rainbow

The musical score is written for piano and voice. It consists of 12 staves of music. The lyrics are as follows:

At the end of the rain - bow, so the
 sto ry is told. At the end of the
 rain - bow you'll find a pot of gold. At the
 end of our life - time if to Je sus we're
 true In heav'n with the an - gels they will
 find me and you. 1. No need for chas - ing
 2. Just give your heart to
 rain - bows to find a pot of gold Je -
 Je - sus and serve him till you die. Rich
 sus gives us more trea - sure more than the earth can hold:
 bless - ings he will give you and heav - en by and by:

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Articles for this page or reactions to it should be sent to:
Brian Cox, Lansdowne House, ON
e-mail: youthpage@gospelherald.org



A Heritage of Generosity

We have been thinking a lot about generosity lately. You see we find ourselves at the end of a long and very large pipeline of generosity. Each month, birthday presents arrive in Neskantaga from our supporters in the south for all the children celebrating birthdays that month. Each Christmas, presents arrive from some of these same supporters so that Santa can provide presents for each of the children. (Some of the younger children are convinced that this writer is the real Santa, white beard and all.) Handmade hats, mitts and scarves arrive to help keep the children warm through the long and very cold winters. New and gently used clothing travels through this pipeline of generosity to be distributed to those that can make good use of it. Brothers and sisters give of their time, talent and money to travel to Neskantaga in the summer to provide a Day Camp program for the children. The community is noticing, appreciating and talking about this outpouring of generosity.

Some have commented that this is a new development among church of Christ folk. While this particular form of generosity may be a new development, church of Christ folk being generous is not a new development. I am not saying that past generations were perfect, they had their short comings as we all do. I have been blessed to witness and be the recipient of the generosity of my brothers and sisters in Christ.

Think of the Christian Colleges and High Schools that have been established and funded through the generosity of Christians who believed in their mission. Remember the Bible Camps across Canada that have been established and continue to operate because of generous supporters who believed in their mission. Think of the congregations who have built buildings to use in their work, supported workers and a program of work as well as overseas missions.

Throughout my entire 51 years, I have seen possessions gladly shared in the family of Christ. On one occasion a three bedroom house was completely furnished by Christians for a family in need: furniture, bedding, linens, pots and pans, everything that was needed was happily provided. I have been so encouraged by this outpouring of love and generosity.

I have been the happy recipient of the generous hospitality of my brothers and sisters in Christ. What a blessing to preach at a congregation and be taken home for dinner, the meals were always great but the fellowship was heavenly. What a blessing to see these friends from time to time that supplied this generous hospitality in the past. I am still being encouraged by their hospitality and friendship.

Church of Christ folk are people who seek to encourage others, especially those that are younger than themselves. I realize that the above statement is a generalization. I, too, have come across those who have been less than encouraging, those who seek to bring down everyone and everything. In looking back we see will only the negative few or also see the many who sought to encourage?

In thinking back to my youth, those who were older would make a point of greeting the young people that attended the Assemblies and Bible Classes; they would tell us how much they appreciated our attending and what good kids we were. Those who led in prayer would specifically pray for the young people, thanking God for those that attended and asking that God protect us as we grew in our faith. When we got a little older, and were leading in worship, those who were older would thank us for our participation and tell us how proud our parents must be of us.

As a young preacher, I found so many that were generous with their encouragement as they sought to provide

me with opportunities to grow. There were congregations that were willing to endure the early efforts of young preachers as we sought to find our way and grow in our abilities. The church at Fenwick deserves special mention in my own personal history for providing me an opportunity to learn on the job. They were always encouraging even when we all knew I hadn't done a very good job, they allowed me an opportunity to grow and improve. I can think of so many individuals, far too many to mention, that opened doors for me, provided encouragement, advice and provided support when times were tough.

Church of Christ folk are generous with their friendship. Perhaps we treasure this so much because so many miles separate us from our brothers and sisters in Christ. When God blesses us with the opportunity to be among our Christian family, and have fellowship with them, it seems to us a little piece of heaven. We thank God daily for the friends we have in Christ.

I am not writing merely to show appreciation to past generations for their generosity in providing encouragement, fellowship and opportunities to learn and grow although I believe that would be reason enough. We need to learn from past generations so that we can stand on their shoulders and reach still higher in our generation. If we insist on starting at the beginning in each generation and not learning from the past we will not get very far, will we?

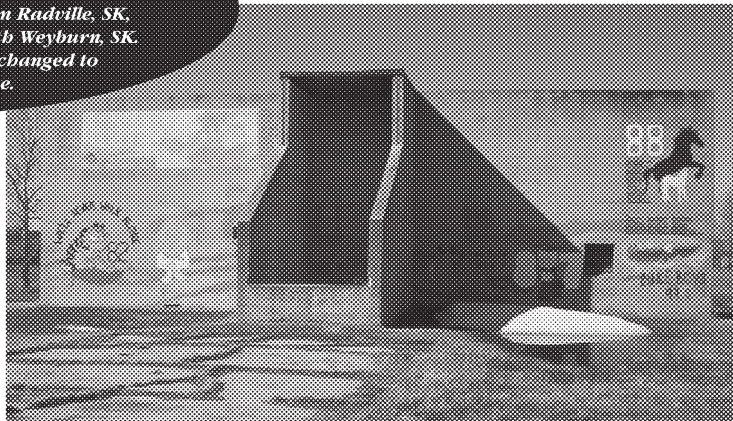
The great thing about learning from the past is that we can learn from the mistakes as well as the successes. We do need to look at the mistakes of the past so that we might avoid them today and in the future, but we also need to look at what they did right and build on that as we seek to grow into the image of God.

Where do you need to grow in your generosity? We all have room for growth; none of us are perfect. Challenge yourself to grow in your generosity and make a plan to be more generous tomorrow than you are today. God will bless your generosity by supplying your needs. Your generosity will be a powerful witness for Christ. (2 Corinthians 9:6-15)

1957

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The “Not” in the Devil’s Tale

Dave Miller, Ph.D.

Someone coined the title of this article many years ago. They were referring, of course, to the incident recorded in Genesis chapter three where Satan coaxed Eve into eating the forbidden fruit by assuring her that if she were to do so, she would become like God (3:5). Though God had previously informed her through her husband that “in the day that you eat of it you shall surely die” (2:17), Satan boldly disputed such a directive by inserting the word “not” in the very same statement: “You will not surely die” (3:4, emp. added). He took precisely the same sentence that God Himself had uttered, and simply inserted the three-letter word “not.”

Contemplate the gall of Satan. Ponder the absolute audacity of the devil in his willingness to pervert the Word of God by the simple insertion of such a small, seemingly insignificant word. Yet that simple three-letter insertion into the sentence articulated by God completely reversed the truth of the matter. It made it appear as if the truth was the exact opposite of what God had actually said. It countermanded God’s Word on the matter and set in its place a falsehood that was in diametric opposition to God’s will.

Besides the devil, who would dare to do such a dastardly deed? Surely not those who claim to be Christians! Surely not preachers and teachers of the Bible! Surely, only those who deny the Bible, who reject it as uninspired and a mere concoction of humans,


would so tamper with God’s Word as to negate a positive, unambiguous declaration of Scripture. Yet God did warn that even from among Christians would arise those who would distort, deny and push aside His instructions. Jesus Himself warned: “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves” (Matthew 7:15). Peter agreed: “But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies...” (2 Peter 2:1). John added his voice of caution: “Beloved, do not believe every spirit,

but test the spirits, whether they are of God; because many false prophets have gone out into the world” (1 John 4:1). Paul claimed that even from among church officials, some would rise up and speak misleading things (Acts 20:30).


In view of these forthright words of warning and anticipation, one cannot help but be utterly amazed, even shocked, that so many who claim to be Christian have rejected the God-ordained role of water baptism in His redemptive scheme. The “faith only” perspective that was expounded during the Protestant Reformation, and has since permeated Christendom, displaced water baptism from its divinely assigned position. Rather than being the line of demarcation between the sinner and the saint, as the New Testament everywhere affirms, baptism has been relegated to an after-the-fact symbol—a post-conversion “outward expression” of the forgiveness previously achieved at the point of faith.

Though many New Testament verses expound the proper role of water immersion as intended by God, thereby weaving a consistent and harmonious picture throughout inspired Writ (e.g., Matthew 28:19-20; Mark 16:15-16; John 3:5; Acts 2:38,41; 8:12,13,16,36-38; 9:18; 10:47-48; 16:15,33; 18:8; 19:5; 22:16; Romans 6:3-4; 1 Corinthians 12:13; Ephesians 4:5; 5:26; Colossians 2:12; Titus 3:5; Hebrews 10:22), one is sufficient to demonstrate the absurd lengths to which

Great Lakes Christian College



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year-end activities:



Wednesday, June 13, 2007
7:00 p.m. Baccalaureate Service¹

Friday, June 15, 2007
3:00 p.m. Commencement²
4:15 p.m. Luncheon²
6:00 p.m. Graduation Ceremony²

¹ Beamsville Church of Christ, 4900 John Street, Beamsville
² Activities on Friday, June 15 are held on the GLCC Campus:
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so many theologians have gone to discount the biblical treatment of baptism (1 Peter 3:21). In this verse, Peter announced very simply, "The like figure whereunto even baptism doth also now save us" (KJV, emp. added). The ASV words it, "which also after a true likeness doth now save you, even baptism." The NKJV has it, "There is also now an antitype which now saves us, namely baptism." The NASB words it, "And corresponding to that, baptism now saves you."

What have the majority of commentators, theologians and church authorities done with this verse? They have danced, twisted and turned in every direction to evade the unambiguous import of the verse. Since they previously embraced a false theory of salvation—i.e., salvation by "faith alone" without any further acts of obedience on the part of the believer—they have had to engage in hermeneutical gymnastics and exegetical hocus-pocus to avoid the force of these verses that pinpoint the place of water baptism. In short, they have been pressured into doing precisely what Satan did in his discourse with Eve. They have had to take a very straightforward, unmistakable statement by the apostle Peter and insert the same three-letter word that Satan himself inserted: "not." "Baptism doth also now not save us;" "There is also now an antitype which now does not save us, namely baptism;" "And corresponding to that, baptism now does not save you." The gall and unmitigated audacity that accompanies such tampering with Scripture will surely be shown in eternity to be no different from the ploy of Satan himself.

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Power and Weakness

Paul Birston

Power and weakness. These seem to be opposites. In the world today we see the powerful and the powerless. There is a wide gulf between them and it seems to be getting wider. Power and weakness don't seem to have much to do with each other. But these apparent opposites meet at the cross of Christ: "For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we will live with Him because of the power of God directed toward you" (2 Corinthians 13:4). Though Jesus was crucified because of weakness, He lives by God's power.

Jesus Christ, the all-powerful Creator of the universe who made us to be His in love comes to the cross in voluntary weakness. He is taken captive, falsely accused, mocked, beaten, made physically weaker, nailed to the cross, lifted up and mocked some more. He suffered and died in agony. Yet this weakness is momentary. It is through this weakness that God's power of forgiveness becomes real to us. God accepts Jesus' sacrifice for us as the price of our sins. God saves us because of Jesus' death on the cross: "For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18). Though we are powerless, God saves us by the power of the cross. This is the gospel, the good news: "Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve" (1 Corinthians 15:3-5). Christ died to pay the penalty we owe to God but are powerless to pay.

We are powerless to overcome sin on our own. Think of the problems at Corinth in contemporary terms. They are in awe of the famous. They are fascinated by the latest trends and swayed by flashy speakers. There is political infighting. Some burn with passion and sexual immorality. Some are prone to divorce. Others are

confused about their gender identity. Neighbours want to sue one another. Many misuse God's gifts and are competitively selfish instead of loving. Some worship the wrong things. Some are uncertain about life after death and others live as if there is no tomorrow and no death.

These are problems we are powerless to overcome on our own. Paul knew the Corinthians were powerless to overcome. God knows we are powerless to overcome. So God gives us power to overcome through the cross: "For the word of the cross is

Power and weakness meet at the cross

foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18). God gives us power through the cross because He knows we can't become good on our own. We can't make ourselves good to come to Jesus at the cross. It's the power of the cross that makes us good so that Jesus can bring us to God our Father.

Jesus came to die for us in voluntary weakness. We come to Him in real weakness. He is raised by God's power. We will be raised by God's power. We are forgiven and cleansed by the power of His blood. We are raised from baptism with His power to walk in newness of life (Romans 6:1-11). We live by the power of the cross. At the cross and in baptism there is an exchange: our sins for His life, our weakness for His power. We die with Him but are raised with His life in us. As we walk with Him, His strength is perfected in our weakness.

Perhaps Paul wrote more of weakness and God's power to the Corinthians than other churches because he knew how much they needed the power of God, His gospel and His Spirit to overcome their weaknesses and be saved: "For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18).

"We preach Christ crucified... Christ the power of God and the wisdom of God" (1 Corinthians 1:23-24) "...that your faith would not rest on the wisdom of men, but on the power of God" (1 Corinthians 2:5). "For the kingdom of God does not consist in word but in power" (1 Corinthians 4:20). "Now God has not only raised the Lord, but will also raise us up through His power" (1 Corinthians 6:14). About our mortal to resurrection body: "it is sown in weakness, it is raised in power" (1 Corinthians 15:43). "But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves" (2 Corinthians 4:7). "And He has said to me, 'My grace is sufficient for you, for power is perfected in weakness.' Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong" (2 Corinthians 12:9-10). "Christ... is not weak toward you, but mighty in you... For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we will live with Him because of the power of God directed toward you" (2 Corinthians 13:3-4).

God can do powerful things through our weakness: He feeds thousands with a young boy's "five barley loaves and two fish" (John 6:9). He teaches volumes through a widow's tiny offering. He gives victory through Gideon's downsized army. He works through Paul and the Corinthians' weaknesses to bring us two powerful letters on how to live and love forever. We are weak living sacrifices in jars of clay through which His power works. He gets the glory.

A profound paradox. Power and weakness meet at the cross. Our weakness meets His power. His power works and is perfected in our weakness.

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History of the Church of Christ at Thessalon

Submitted by Wilfred (Bud) Vine grandson of Robert and Ethel Bailey who helped to establish the original congregation in 1907.

*To this little North Shore town,
Encased in ice and snow,
Our Grandpas and our Grandmas came,
One hundred years ago
The Witfields and the Baileys with
hearts and hopes aglow,
With their little families that some
began to grow.
And that is how the church began
One hundred years ago.*

On the second Sunday of March 1907 the church of our Lord met together to break bread for the first time in Algoma. They met in a home located very near the Albert Street location where we worship today, "Close to the river, just about where the bridge crosses."

The little group consisted of Howard and Ruby Whitfield and three children, Robert and Ethel Bailey and their three children, and Martha and Archie Seabrook and their eldest son.

The Baileys and Whitfields arrived in the area in March 1907 following the Seabrooks who had arrived a year or two before and settled on the farm now occupied by Charlie and Katie Hernden.

None of the menfolk could read or write fluently, so the first years must have been difficult to say the least.

I have been told by those who knew her longer than I, that had it not been for the zeal and determination of Grandma Ethel, the church would likely have died. Grandma and Aunt Ruby would lead the hymns and did even to the time I can remember.

Even with limited literacy, the men managed to preside at the Lord's Table and I'm told Grandma helped Grandpa compose and memorize a little sermon. They carried on this way for six years, until in 1913 Tom and Edith Bailey decided to move from Selkirk to join the families in Algoma. Uncle Tom as we affectionately knew him had hoped to move to Western Canada but Aunt Edith wanted to be near her three sisters and help the little struggling church group.

I have often wondered what the fate of the church would have been had they not come. I don't think there was much significant growth in the group until they came. Uncle Tom took over the preaching as he was a much better talker than his older brother Bob, although he had no formal education

he had a tremendous memory and the desire to preach.

Like Bob and Ethel, Aunt Edith would write out the sermons and read them over to Uncle Tom and would memorize them. At one time, he could recite the entire New Testament.

All four families lived in Thessalon for several years. The Bailey brothers were stone masons by trade, Uncle Howard Whitfield was a carpenter, painter and paper hanger and Uncle Archie Seabrook worked in one of the several lumber mills in operation at the time.

Grandpa Bob and Uncle Tom operated an unprofitable saw mill at Maple Ridge and in 1916 Uncle Tom bought the farm near the First Nations reserve at Maple Ridge that is still operated by descendants of the Baileys.

In 1918, Uncle Howard purchased the farm at the corner of North Livingstone and Ingram Road. Grandpa bought the farm now owned by Maitland Lewis and Uncle Archie bought a farm near Iron Bridge. Since none of the families lived in town, they decided to find a place to worship in the country and rented a building in Kirkwood, formerly owned by the Methodist Church.

By this time the church began to grow with the older children growing up and marrying. Alma Whitfield married Frank Seabrook, Jean Bailey and David Smith, Sadie Bailey and Tony Seabrook were married and started to raise families.

Mr. and Mrs. Isaac Leach, two of their daughters and a son-in-law became members of the church and also in 1920 another of the Cann girls "Retta" married Amos Whitehead adding two more families to the congregation. They decided by now they needed their own building in a more central site. On one acre of land donated by Brother Isaac Leach the new building was erected at North Livingstone.

It is interesting to note that according to Aunt Edith's diary construction began in November of 1922 and was used for worship before Christmas of the same year.

The original building consisted of the main auditorium approximately 24' X 36' with no basement, a small entrance at the west end, a drive shed at the east end to provide shelter for the horses that brought the worshipers to service. There was also a little outhouse at the east end.

Ironically the first funeral in the new facility was that of Helen Whitfield, 12 year old daughter of Aunt Ruby and Uncle

Howard, who drowned in Brownlee Lake in 1925.

This building served the need of the congregation for several years.

Soon the depression hit the country and times were extremely difficult for a lot of people.

In 1939, the world was at war and because of the war effort, jobs became plentiful and several of the North Livingstone families moved to work in Sault Ste. Marie. After Lloyd and Mabel Bailey married and took over operation of the farm, Uncle Tom and Aunt Edith moved to the Sault and the McNabb Street congregation was formed with Uncle Tom preaching full time.

In 1946 the North Livingstone church building was raised and a basement dug and constructed. This gave us three classrooms, a furnace and wood room and also some more auditorium space created by the removal of the centrally situated wood stove that heated the two classrooms for the children.

Again in the early 1960's with another generation of children coming along, lack of space became a problem. A piece was built on to the east end of the existing building adding two more classrooms and additional auditorium space. This served our needs until the 1970's when we were once again crowded and with no water for decent bathroom facilities, we began to consider selling the building and building anew in a more convenient location.

In 1974, three adjoining lots were purchased in Thessalon on Albert Street. In the fall of 1978, after securing sufficient funds, construction began and on March 18, 1979, seventy two years after the church began here, we were once again meeting to worship in Thessalon.

A short time later, a preacher's home was built on an adjoining lot.

Both buildings were erected by members of the congregation under the leadership of master carpenter Len Smith.

Through seventy plus years of my memory the church has had its ups and downs but I believe it is stronger now than it has ever been.

My hope and prayer is, should the Lord return in the next one hundred years, He will find our candle still burning brightly in Thessalon. Also through all these years, the Good News of the Gospel has been taken to the uttermost corners of the world by those who grew up in this congregation.



*Deserted church building 1979
with sign added*

*Present building showing
the addition to the front.*



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If anyone has pictures of the past, related to Kirkwood, the North Livingstone Church or the Thessalon Church and you would be willing to loan or send a copy, this would be greatly appreciated (all originals will be returned - put your name on the back)
Send them to Thessalon Church of Christ, 8 Albert St., Box 708, Thessalon, Ontario, P0R 1L0, c/o Goldie Whitehead.



by Walter R. Straker
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Bramalea, ON L6T 3Y2

Fax: 905 792-8623

E-mail: bramaleacofc@bellnet.ca

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: Julie Cromwell will lead the discussion on: "How Crazy Is Your Quilt?" at the ladies' Bible study. Ruth Zimmerman, who works in Lae, Papua New Guinea, is making plans to be with the congregation for a few months at the end of the year. Her email address is: ruthzimm@gmail.com.

Bramalea: The young adults met on Sunday, March 4, for a turkey dinner, fellowship and discussion of future bi-monthly events. A "small group survey" was recently conducted to assess the interest in beginning this programme. The congregation welcomed new members, Marc and Yvette Lemieux. A bridal luncheon on March 15 was scheduled for Erin Winter, bride-elect of Kurt Whittington. Jonathan Knutson preached for the congregation on March 25. Condolences were offered to Sarah Lewis, former Bramalea member, whose 42-year-old husband recently passed away.

Brantford: The congregation has begun a study of "Famous Men of the Bible" in their Wednesday mid-week study. The ladies are studying "Women of the Bible."

Collingwood: Edith Kneeshaw passed away at 97 years of age. She and her husband were still living in their home and had been faithful members of the church for most of their lives.

Cornwall: Al Bojarski has reported that the congregation in Cornwall has the opportunity to purchase the building they have been

renting. Assessed at \$115,000, they have been offered the building for \$75,000. There is another interested party but the Lions Club seems to prefer that it go to the Cornwall church. To purchase the building, they may need to have as much as 50% down payment, besides legal costs and various fees. They currently have \$17,000 in their building fund. They are seeking two things from other Christians: 1. Prayer 2. Individuals or congregations who want to be part of those prayers being answered by assisting the congregation in buying the building. The church of Christ at Dover has been in Cornwall since 1990 & now have 15 adult members, 5 children and 8 contributing families/individuals. Average monthly collection is \$500. Willing individuals/congregations can assist with a one-time gift or perhaps some form of repayable amount. Contact Allen Bojarski, evangelist, at 613-933-1825, aborjarski@cogeco.ca for more details.

Tintern: The Tintern Lambs (Pre-School - Senior Kindergarten) and Tintern Lions (Grade 1-5) hosted a Youth event at our building on Friday March 23. More than 30 kids (including 11 guests) played games and watched the latest VeggieTales Video Moe and the Exit. Bryce King took an important step in faith on Saturday, March 31 and was baptized into Jesus Christ by Grandpa, George Mansfield. Jim Holston preached his final sermon at Tintern on April 22.

Toronto (Scarborough): The congregation's theme for 2007 is: "Each One Bring One." Both the ladies' & men's

Bible studies are held the 3rd Sunday of every month. Those placing membership on April 1, 2007, were: Arthur and Gloria Regis, Jacqueline McKenzie, and Blessing Mwenye.

Toronto (Strathmore Blvd.): The congregation rejoiced at the baptism of Kirkland Drysdale, son of Joe Toth. Kirkland, his brother Joseph and father, Joe, are all recent conversions of the Key To The Kingdom ministry. Merlinchita Derequito, who came to Canada from Hong Kong, was welcomed to the Strathmore church family. The Training For Service meeting was a great day of fellowship with attendance of at least 550, representing 34 congregations. The lessons by Michael Mazzalongo, Jamie Azzoparde and Crimsen Ruhnke were all uplifting and challenging. Key production goes on the road again in May with filming being done in Niagara Falls, St. Catharines and Tintern.

Waterloo: Sympathy is extended to the families of Fern White, Janette Harris, and the Scott and Hurlburt families as they mourn the passing of these loved ones. The ladies of the congregation faithfully sponsor four very appreciative children in China. "What About the Younger Widow?" is the topic of the ladies' Bible study. Everett Ferguson preached for the congregation and taught the morning Bible class on Sunday March 25, as well as the combined Wednesday evening adult and UCC classes. Nancy Ferguson taught a special ladies class on Thursday evening. Wilda and Merv Eaton recently celebrated 58 years of a wonderful marriage. Murray Hibbard and his helpers put on a beautiful dinner for the Widows' Fellowship Group in March.

Windsor: The congregation plans to give each family that attends their winter clothing giveaway a laundry basket filled with personal products and household cleaning products. Each month it will be announced which items should be brought by the members. This summer (July and August) the congregation will run a special VBS type kids' club ("West Side Kids Club") on Wednesday evenings for children who have completed senior kindergarten through grade 6.

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by Marion Waugh
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Phone: (306) 545-0550
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(BC news supplied by Barbara Lewis)

ALBERTA

South Edmonton: This new congregation has passed its 6-month point, experiencing growth and deepening maturity, for which we are grateful. Membership has increased from 52 to 76, mainly from Christians in our area realigning their membership, and from new residents. One man was baptized last fall, our firstfruits. We continue our attempts to reach into the community through extensive advertising, personal invitations and two special sermon series geared to the needs of new people. Our goal is to teach the gospel message to as many as possible and provide quality Biblical teaching to those who respond. Southwood Community Centre, the well-equipped building we use on Sundays, has extended its lease after a trial period ended. Ties with the larger Edmonton congregation remain strong, loving and healthy. We are thankful for these things, for God is the source of all progress. Please pray for this new congregation and for open hearts in south Edmonton. – Tim Johnson

BRITISH COLUMBIA

Abbotsford (Central Valley): "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Psalm 147:1) So started the announcement of the first of several new plans to raise money to bring nurse Velma Forman home for a furlough in 2008. Velma, whose home is in Chilliwack, B.C., has been home only four times in the 14 years she has served in the Lae Clinic in Papua New Guinea. The opening event was an old-fashioned hymn sing on April 20. All of the congregations in the Lower Mainland were encouraged to participate and to provide at least one song leader. For those who

are acquainted with Velma and the tremendous work she is doing in PNG, a marked box provided an opportunity to give towards the expenses of her homecoming. A power point and screen, along with the "Songs of Faith and Praise" hymn book, provided an evening to remember, with singing and praise to Him who has touched our hearts with His Song!

Burnaby: Erol and Debra Dogan <eroldogan@yahoo.com> left for Jerusalem on April 2 to spend a year working with Israeli churches. Erol, who speaks Hebrew, has visited this country for the purpose of encouraging Christians there several times before. A Windows Media File of newly introduced songs has been set up for members to listen to and learn at home: <NewSongs@SBChurch.ca>. The first MEXICO MISSION MEETING was held on April 1 for those who are going or thinking of going to the city of Zorrillo to build a school this summer. Enquiries, registration forms and more details may be addressed to Garnet Andrews <garnet.andrews@telus.com> or <<http://www.TrueNorthHH.org>>. A new midweek course called "ON THE FRONT LINES" began in April for those interested in learning more about how to minister and pray for people. A singing group from Western Christian College, PANIM, performed here on April 24.

City Church (Vancouver): Thanks to the work of Alex and Heather Chapman, the City Church of Christ has a webpage. This is one of the steps the congregation has taken to let more people know who we are and where we are, geographically. You can visit the site by clicking on this link: City Church of Christ <<http://www.citychurchofchrist.org>>. We hope that this webpage, plus the blogs that Stephen, Jr. writes, will be helpful in the spreading of New Testament Christianity, not just in Vancouver, but in other parts of the world. According to the tracking log, the blogs

have reached people in China, Singapore, Australia, India, the United Arab Emirates and Kuwait.

Nanaimo: After hearing Erol Dogan explain his mission to the churches in Tel Aviv and Jerusalem, the church here sent \$1500 to help him and Debra achieve their goal. He has been granted a year's leave of absence from his job. The Monday Ladies' class has been studying the "Shadow of Accusation". We are anticipating the arrival of our new preacher this month.

MANITOBA

Carman: The Rest and Renewal Weekend for Manitoba Women is being hosted by the Carman Women on May 25-27. This year's theme is "Soothe My Soul" The yearly lecture-ship was held April 6-8. Featured speaker was Dan Wieb with Cory Taylor, Vince Anderson, Glen Knutson, Wayne Turner and Dale Elfrod also bringing lessons. The weekend theme was "Rise Up Servants Of God".

Winnipeg: The Lost Tomb of Jesus? First, the Da Vinci Code novel and movie suggested the historical truth about Jesus had been intentionally concealed. He was married to Mary Magdalene and together they had a hidden line of descendents, the so-called "holy grail" of history. Recently, Discovery Channel (U.S.) and Vision Channel (Canada) announced they will be airing a new documentary, The Lost Tomb of Jesus. The producers claim that the family burial cave of Jesus has been discovered and it contained the ossuaries (bone boxes) of Jesus, Mary (his mother), Mary Magdalene (his wife) and Judah (son of Jesus and Mary). If true, historical Christianity is on the verge of collapse. These claims were examined by the congregation in a Sunday evening class. The Kid's rally was April 27-28.

SASKATCHEWAN

Weyburn: Chad Celaire of Winnipeg was song leader for the Song Fest held April 21 and April 22.

Western Christian College, Regina: The annual Northern Lights Youth Rally and Parenting Seminar was held over the March 2-4 weekend. Homecoming WCC was March 31 - April 1 and honoured '47, '57, '67, '77, '87, '97 and '02 in the high school. The college honoured '78, '88, '98 and '03.

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Zambia: A container of medical supplies from the U.S. arrived in Zambia while Steve and Joan Mann from Victoria were there in March and April. Off-loading was delayed while the customs officer made her way to the mission, but numerous people were on hand to carry the cargo of medicines and medical supplies to the storage area nearby when it was released. These will be used at Namwianga Clinic and during the July medical mission. Among the heaps of medical equipment was an examining table complete with stirrups. The manager of the academic sponsorship program walked by and commented "Wow – a new dental chair!" Joan had the giggles for hours, imagining having dental work done while fitted into that table. She wrote that "Kalomo town is small and somewhat sleepy, but always friendly. When fresh off the plane from Canada its shops appear dirty and dingy and the shelves rather bare. But after a few weeks they become part of the new 'normal' and even begin to endear themselves. There is always free parking right out front, always a shop attendant waiting to serve you. My credit and debit cards are not accepted so payment is cash only and there is nothing for sale to tempt me to purchase items I do not need! Among the small shops is a Bata shoe store managed by a delightful young woman named Clara. We stopped by to see her twice last week as we hatched a plan to buy some shoes. Lots of new shoes...We have about 120 students. For the most part they are high school and college age, attending government schools in the area and therefore must comply with a dress code. Some grades must wear a white shirt, others wear blue shirts...some require a black tie, others a navy tie. But all must wear black shoes. A pupil can go barefoot to school

in Grades 1 thru 4, but from 5 up they must wear black shoes. A criterion of our sponsorship program is that the students must be financially needy – so the issue of footwear becomes problematic! If we are given appropriate shoes for the container we direct them to this program...but there are never enough and often the students write to their sponsors asking 'please can you send me black shoes'. As we planned the sponsored student gathering, the manager asked 'What should we give the students this time?' It was quickly decided it should be new shoes." (Note: The Manns returned to their home in Victoria in early April.)

IBC School Mailbag Report For 2006: Over 10,000 lessons were sent out to students writing from 50 nations, several of which are closed to, or restrict missionary activity. Some 200 are taking the Advanced Level courses which require discussion answers. Two tracts for Muslims were revised. The first, "God, Our Heavenly Father", pictures God as love, to whom believers respond in love, a concept foreign to the Muslim faith. The second, "The Messiah's Resurrection", presents the narrative from Matthew 28, showing that through the resurrection the power and

glory of the Messiah's death is revealed. Five new tracts were also written, as well as five new booklets. In "The Power of the Cross", power is defined as 'the ability to achieve a purpose'. It shows how the cross has the power to draw, reconcile and transform people. There are 48 students in 23 nations corresponding with the Mailbag through the internet, with 11 whose country is unknown. The names of students who expressed their faith and requested baptism were sent from Toronto to missionaries to follow-up.

Mission Printing Report For 2006: in "To the Ends of the Earth" (World Evangelism by the Printed Page): A total of 1,773 miles of gospel material was printed in 2006. Weighing over 75,000 pounds, 67,972 pounds were shipped. By professional standards, the fact that 24,226,000 pages were printed in one year would sound incredible, but the workers at Mission Printing are men in their 60s who get their strength and commitment from their loyalty to Christ and desire to send His message to the entire world. The mail-room workers, as well as all of the special volunteers, are retired men and women whose ages number from the 60s to the 90s! Last year, volunteers came from 24

different congregations in Texas. The work is accomplished in a special facility in Arlington, TX. at 2707 Medlin Dr. Visitors are encouraged to stop in for a tour whenever they are in the area. Information may be obtained at the website address: www.missionprinting.us or via email at missionprinting@gmail.com.

Japan – Sendai: *Crimsen Ruhnke, who is traveling in North America and reporting on the Sendai work, spoke to the Bramalea women's Bible class on April 1. She also spoke to the women gathered for the Good Friday "Training for Service" meeting about her missionary journey. The women took up a collection to help her in her travels. Crimsen plans to return to Sendai in August 2007 to complete the last year of her 5-year term. *Joel Osborne also desires to remain in Asia beyond his 5-year commitment. He thanked those who have stood shoulder-to-shoulder with him during this time. He asks that Christians

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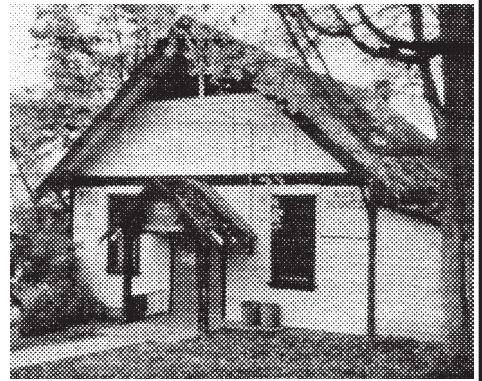
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consider continued partnership spiritually and financially. *Jonathan and Michiko Straker have been asked by Harding University to be "missionaries in residence" for a year (with partial support). Jon will teach some classes and recruit future missionaries, especially for Asia. They appreciate the assistance of so many who have supported them during their term, and ask that Christians prayerfully consider continuing in fellowship with them for the work in Japan. *FriendsCamp, the concluding event for LST readers, workers, and congregations, will be held from July 27-29, 2007, in a camp near Sendai. Christians from Bramalea church of Christ, Brampton, Ontario, and East Hill church of Christ in York, Nebraska, – the team's sponsoring churches – will fly to Japan to assist in these camps. *Asia Mission Forum, an annual event to encourage Asian missionaries, is being planned this year by the Sendai team 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 and LST teachers; Sendai team members as they complete their five-year commitment and 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;

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Full-Time Evangelist Position

The Lloydminster Church of Christ is seeking a full-time evangelist to work with a diverse congregation of 40-50 people with many young children. Lloydminster is a growing community of approximately 24,000 people, located on the border between the provinces of Saskatchewan and Alberta, and approximately halfway between the cities of Saskatoon and Edmonton on the Yellowhead Highway.

The congregation is seeking an evangelist with experience in sharing God's word through preaching, teaching, home studies and visitation. Applicants should:

- Have some full-time experience as an evangelist.
- Have demonstrated abilities in working with young people.
- Be evangelistic and growth oriented.
- Have a deep love and respect for the Word and for fellowship.

The position is open July 1, 2007.

Please address your inquiries or send your resume to:

Mr. Lee Patmore, Chair, Selection Committee
Church of Christ, P.O. Box 88
Lloydminster, Saskatchewan, Canada T9V 0X9
Phone: (306) 825-2505 • Email: patmores@sasktel.net

I Sleep At Night

Thayer Salisbury

I am still a pretty light sleeper, but I do not have much trouble getting to sleep or getting back to sleep if I wake up. It was not always that way. For years I struggled with insomnia. It would take hours to get to sleep and then, if anything awakened me, I would stay awake till morning. But I can sleep now.

Maybe you are thinking that I used to have a guilty conscience that kept me awake, and that now I am living better, and not aware of sin, and so sleep better. No, that is not the reason.

I hope that I am living better. It is my goal to do so. But I am far more aware of sin in my life than I was in the past. It is not the drunk who understands the nature of drunkenness. It is not the sleeper who can explain sleep. Only a person who is wide awake and sober understands sleep or drunkenness, and only the person who is drawing near to God understands sin. Progress in godliness is not marked by a decreased awareness of sin, but by an increased awareness of sin. I am a sinner. I am much more aware of that now than I was thirty years ago, but I sleep better now.

It was not primarily an awareness of sin that kept me awake years ago, and it is not just an awareness of God's grace that helps me sleep—although awareness of grace is part of it. I sleep better now because I have come to realize and trust not just the grace of God, but his greatness, his Godness, as well.

I grew up in a spiritual environment where we sometimes knew what we did not believe better than we knew what we did believe. We knew what we opposed, even if we were not sure what we supported. One of the things we opposed was John Calvin's understanding of predestination and foreknowledge. I was very clear on that, God had not personally and individually predestined me for heaven or hell. That was not the business God was in. Exactly what God did spend

his time doing, I was not sure. But he was not predestining me, of that I was convinced. I may have taken the matter even further than my teachers, claiming that not only did God not predestine my future actions, he did not even know what they would be.

Sad to say, but in my opposition to Calvinism, I had escaped one error, run

***Every time I failed to say
or do the right thing,
I stewed over it.***

clear past the truth, and plunged headlong into another. I was pretty close to becoming a deist. As far as I could see, God had to exist, because someone had to get this universe going; Satan must exist, because someone had obviously messed this universe up pretty badly; but who was running things now, I could not tell. It seemed to me that no one was running it, so I would have to take care of it, or at least my part of it, myself.

No wonder I could not sleep at night.

Every time I failed to say or do the right thing, I stewed over it. Not that I felt all that guilty, or worried that I would go to hell, I just did not see how things could turn out right when I kept doing things wrong. I thought that it was up to me to convert the heathen, and the heathens were not interested in being converted by me. I thought that it was up to me to keep the church pure in doctrine, yet I was not sure all the details of what constituted doctrinal purity. I thought I was raising my kids on my own, with maybe a little help from God, but mostly it was my job. No wonder I could not sleep. It is a wonder I did not go insane.

A lot of things happened to change all of that. Experience was involved, but I could not have correctly interpreted my experience without the scriptures to guide me. Somewhere along the way I stopped reading so many opinion pieces on various issues, and so much news (most of which was bad news) and started spending more time with the scriptures themselves.

I found out that God is a lot bigger than I thought He was. I found out that I don't have to get it right because Jesus already did. I found out that He did not just go off and ignore this world after creating it. I found out that even though miracles like Jesus and the apostles performed may have ceased, His guiding, providing hand is still active. I learned that I can sleep, because He doesn't.

It is great. I like sleeping at night. Here are a few of the scriptures that help me sleep:

- Psalm 121:1-8
- Psalm 46:1-11
- Ephesians 3:14-21
- 2 Corinthians 4:16-18
- Romans 8:31-32, 38-39

Toledo, OH

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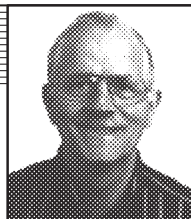
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CALL FOR A NO OBLIGATION QUOTATION



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



Communicating for a Change by Andy Stanley and Lane Jones, Sisters, OR: Multnomah Publishers, 199 pages, \$24.99 (Cdn) hardcover

The first half of this fresh, innovative book about preaching wraps the principles of preaching in a story. The story is about a young preacher and his education in preaching from an unlikely source.

The second half of the book provides a detailed explanation of the seven imperatives for preaching introduced in the first half of the book. The ideas are challenging and a bit unorthodox. Determine your goal (which is life change). Pick a point (only one point per sermon). Create a map (the best rout to your point). Internalize the message (you must own it). Engage your audience (capture and keep their attention). Find your voice (by being the best communicator you can be). Start all over (when stuck, pray and go back to basics).

This approach is not necessarily the way to preach (although the authors seem to

think it is), but it offers a fresh perspective on a most difficult task. Even old hands at preaching need to be shaken up every now and then. This book did that for me and it may do it for you as well. I don't agree with everything in the book, but I think there is something very solid, exciting, and powerful here about making the message focused and personal.

Reviewed by Jim Holston

Spiritual Patriots, Jude's Call To Arms, by Aubrey Johnson, Gospel Advocate, 127 pages, \$11.50 (Cdn) paper

Most countries have great patriots in their history. Many of them have given their lives for their country. Many Christians have done the same for their faith. Are we willing to do the same? The message of the Book of Jude will encourage us to stand up for our faith and even die for it.

Chapter one is on "Spiritual Sentries". It begins "The book of Jude was intended to serve a two-

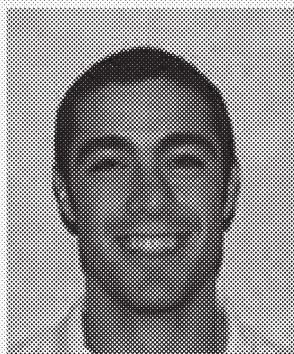
fold purpose. It was both a heavenly call to arms and a strategy for spiritual victory in the good fight of faith. Success depended on the willingness of Christians to heed God's wake-up call and face the reality that false teachers had infiltrated their ranks and posed a serious threat to the well-being of the church."

Jude's idea of love "was robust and redemptive rather than weak and sentimental. Love does not mean ignoring problems and pretending they do not exist. True love faces troubles and seeks to solve them. Jude's love lead him to battle false teachers and proves that opposing doctrinal error and exposing its promoters is a courageous and commendable form of love."

Like Ezekiel, Jude was a spiritual watchman for the church which was in danger of falling away from the faith. The author continues "A watchman was accountable with his own life for the faithful discharge of his duty. Both Ezekiel and Jude valiantly accomplished their missions."

As Christians we all must contend for the faith, combat false teachings, ignore scoffers, knowing that God will sustain us and eventually bring us into His Eternal Kingdom. This great book will greatly assist us in winning this great victory!

Shaped by the Word



Greg Whitfield: BTh (GLBC)
Cambridge Church planter

*Great Lakes
Bible College*

Excerpts from Greg's Fall 2006
GLBC Newsletter article:

I've been shaped and transformed by the Word of God while at GLBC.

What I did in this school is what I will be doing in life!

Paul says to the Ephesians, "I pray that all of you reading this may have power in the Spirit so that Christ may dwell in your hearts to know God's love that surpasses knowledge so that you may be filled to the measure of all the fullness of God".

Great Lakes Bible College offers more than just education. It offers the opportunity to be transformed - to mature and grow in Christ.

Joe Woodford

Office: 905-563-5374 Ext 235 Cell: 905-941-4848

www.glbc.on.ca studybible@glbc.on.ca

FULL-TIME BIBLE COLLEGE TEACHER NEEDED



Great Lakes Bible College in Waterloo, Ontario is expanding, but we need you to do it!

We are accepting applications for a full-time teaching position effective August 1, 2007. The successful candidate will hold a Graduate Degree in an area related to Biblical Studies, preferably having earned an Undergraduate Degree with a major in Bible. For more details or to apply, please contact:

Dave Knutson, Principal
Great Lakes Bible College
Waterloo, ON, Canada
Fax: (519) 884-4412
www.glbc.on.ca
development@glcc.on.ca

Building Foundations
of Faith

OBITUARIES

Brown, Arthur

A memorial service in the chapel at Grove Park Home, Barrie, ON, where he had been living with his wife, Margaret, marked the sudden passing of Arthur Brown on February 7. The chaplain of the home, Dr. Claude Cox, officiated, and the director, who was his son-in-law, Terry Coddling, gave the eulogy.

Arthur was 93 years old, and the father of four children by his first wife, who predeceased him in death, along with their only son. He was married to the former Margaret Jeal in Kenora in 1998.

Following cremation, his ashes were returned to a daughter in Kenora to be placed in a private spot that was dear to him. He also left a number of grandchildren. Memorials in his memory may be made to Grove Park Home, 234 Cook St., Barrie, ON, L4M 4H5, or to Western Christian College, Great Lakes Christian College or to any of the church camps.

Invited to attend a church service by Margaret upon their chance meeting in a doctor's office, Arthur surprised her by

coming the following Sunday. As their friendship developed, she continued to study the Bible with him, and he was baptized several months before their marriage.

Arthur was originally from England, and the couple made several trips to visit his relatives there before moving from Kenora to Barrie.

Barbara Lewis

Pospishil, Pearl

Pearl was born to Stephen and Anna Czerniawski on February 14, 1926 in the Parish of Staromischyna in the Ukraine. She came to Canada at the age of 5. From birth, Pearl suffered with illness and the farm life with no boys in the family was at the very least, a difficult one. Finally in her late teens she moved away to Winnipeg to start her own life.

After a brief marriage and divorce, Pearl came to Toronto in the late 50's and met and married Edward Pospishil. They moved to Newmarket to raise their children. As their family grew Pearl started to search and pray for the truth and her prayers were answered through Gladys Stephens when she came canvassing in their neighbourhood. After studying with Magnar and Joan Knutson, both Pearl and Ed accepted Christ and were baptized in 1962. They worked with the

congregation there until the mid-eighties.

Those years were both very blessed exciting years and difficult years at the same time. Moving the family four times in twelve years, and being hospitalized for many illnesses including cancer, took its toll emotionally and spiritually on her. Although she did not attend services for two decades, Pearl's love for the Lord was always evident to those around her. She turned to Him for strength in those challenging years and always gave thanks to Him for blessings in her life.

Most importantly, Pearl encouraged her children early in their lives by reading the Bible to them daily at home. She returned to the Lord and rededicated her life at the Harding Avenue church of Christ in 2003. Her eagerness to serve at 77 years old was inspiring. She spent her last three years as a member at the Strathmore Blvd. congregation.

Surviving a quadruple heart by-pass late in 2005 she was on her way to a slow, steady recovery in 2006, when a blockage in her bowel required surgery and cancer was found once again in early November. Her final battle with this disease was one she faced with the courage of God. She felt, and used His strength daily, facing them with her heart in the word and a smile to greet

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Northwest Church of Christ

The Northwest Church of Christ is seeking a minister whose duties will include preaching and making disciples. We are a four-year old church plant with strong ties to Western Christian College and High School. We are a Christ-centred family of diverse people consisting of students, faculty, staff, young families and others.

We are located in the provincial capital of Saskatchewan in the city of Regina. For more information about our city, see: <http://www.regina.ca>.

The ideal candidate would be youthful enough to relate to the young people and mature enough to work with a leadership team-to minister to a young church presently without elders. An undergraduate degree in ministry, mission and/or Bible is desired. Cross-cultural experience would be an asset.

Salary and Benefits Negotiable

See our website at: <http://www.thenorthwestchurchofchrist.com>.

Send Letters of Inquiry, Resumes and References to

Transition Team
c/o Brian Gurel
1255 Forget Street
Regina, SK S4T 4X9

those who visited, always hopeful in whatever God decided was right for her. She passed to her reward on January 27, 2007.

Through her life, Pearl worked as a long distance operator for Manitoba telephone, then for Browndale homes for emotionally disturbed children and later returned to telephone work until her retirement.

Although our hearts feel empty by our great loss, our memories of her love and devotion towards her children will help fill them. Her example of faith, love and perseverance is a great reflection of Christ's teachings.

Pearl was predeceased by her husband Edward on March 22, 2004 at the age of 77 years. She is survived by her sister Mary Anderson (Edmonton); her daughter Carol Childerhose (Saskatoon, SK); son Eddie and his wife Susan (Pickering, ON); and daughter Louanne (Toronto, ON), and her grandson, Sean Childrerhose and his wife Kristy; and granddaughters Tiffany and D'Arcee Childerhose.

Louanne Pospishil.

White, Fern Margaret

Fern White passed away peacefully at the Columbia Forest Long Term Care Centre in Waterloo, ON, on Wednesday, March 14, following a massive stroke. She was in her 87th year. She had spent most of her life in Toronto, where she was a member of the Strathmore Blvd congregation for over 50 years. She was in Waterloo for nearly two years where she could be near her niece, Margaret Sandiford.

Fern was born on November 20, 1920, in Prince Edward Island. She was the fifth of seven children born to Milton and Margaret (MacDonald) White of Murray Harbour, PEI. She was predeceased in death by her parents; her sisters, Gertie Day, Doris MacDonald, Anita Harris and brothers, Ross and Alva White. She is mourned by her last remaining sister, Jean Simpson in PEI, 17 nieces and nephews, numerous grands and several great-grands. She is also lovingly missed by her church family and many friends.

She became a Christian as a teenager. As a young adult, she worked in the fish-canning factory. She left PEI for Toronto in 1942 where she worked at various jobs until she moved to Sewickley, Pennsylvania, in 1950, where she worked for a short time as a nanny and housekeeper. While there she took a correspondence course and received her certificate as a dental assistant later that year and returned to Toronto where she worked in that field till the late 1980's.

She was always very involved in church activities, using her talents as a children's bible class teacher and her culinary skills in providing delicious homemade meals to the many visitors who have signed her guest

books. (This writer is one of those many who enjoyed her hospitality on more than one occasion.) She volunteered with "Meals Here and There", a program in eastern Toronto bringing meals to seniors, while she herself was in her 70's and 80's. She enjoyed travelling and photography. She loved to walk at a quick pace, and routinely covered 5 to 10 kilometres a day, preferring to walk or take the TTC (Toronto Transit Commission) rather than drive.

She understood the value of making a hospital visit or sending a card or letter to encourage her family and brothers and sisters in Christ. As long as she was able, she chauffeured many folks to church and other appointments until giving up her driver's licence gracefully at age 83. Parkinson's disease began to take its toll resulting in a move to the Grove Park Retirement

facility in Barrie, Ontario. After 7 months there it became apparent that it would be good for family to be closer, so she moved to Waterloo in May, 2005, to the Columbia Forest Long Term Care Centre. There she enjoyed the poetry group, "listen and learn" activities and lunches out at a restaurant at every opportunity. She became a dear member of the Waterloo Church of Christ, getting to know that branch of her church family, enjoying Keenagers, (the over 60 group) and other fellowship opportunities.

Fern was truly an inspiration to all who knew her. She walked the Christian life and all who knew her are the better for it. May God bless all who mourn and while mourning, join with Fern in the joyful anticipation of the life to come in heaven.

Max Craddock



Education Ministry Workshop

THEME:

"How To Last In Ministry"
"Motivating Yourself For Ministry"

Date: Saturday, May 26, 2007

Time: 10:00 am - 2:00 pm

Place: Ontario Street Church of Christ
439 Ontario St. (Near Linwell Rd.)

Lunch is provided

Presenter: Gregory Smith

Minister of the Walkerton Church of Christ

Please RSVP - by May 11, 2007

905-935-9581 or email: churchofchrist@bellnet.ca



VISION CANADA 2007

A Seminar on Church Growth in Canada through Evangelism

Theme:

Obligated, Eager and Not Ashamed

Romans 1:14 – 17

June 26 – 29, 2007

Purpose of Vision Canada 2007

In introductory material about the purpose for the first Vision Canada Seminar in August, 1988, in Waterloo, ON, the following was written:

“Three purposes are identified:

(1) to study those conditions and practices of churches of Christ in Canada with respect to their growth and evangelization,

(2) to examine church growth principles and

find practical applications for our works in Canada, and

(3) to share with each other our vision of a growing church in Canada and to exchange helpful approaches.”

Indeed, the program planned for Vision Canada 2007 is intended to encourage careful examination of ideas and methods by which the church can fulfill the commission of Christ in society today.

VISION CANADA 2007

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Meals only: _____

REGISTRATION INFORMATION

(Registrations requested by May 26, 2007)

Contact by mail: Strathmore Blvd. Church of Christ,
346 Strathmore Blvd., Toronto, ON M4C 1N3

By phone: 416-461-7406 • By e-mail: maxc@strathmorecofc.ca

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Toronto, ON M4C 1N3

(via e-mail: maxc@strathmorecofc.ca)

(There is no registration fee, however it will help in planning for meals/accommodations etc. if you will register your plans)