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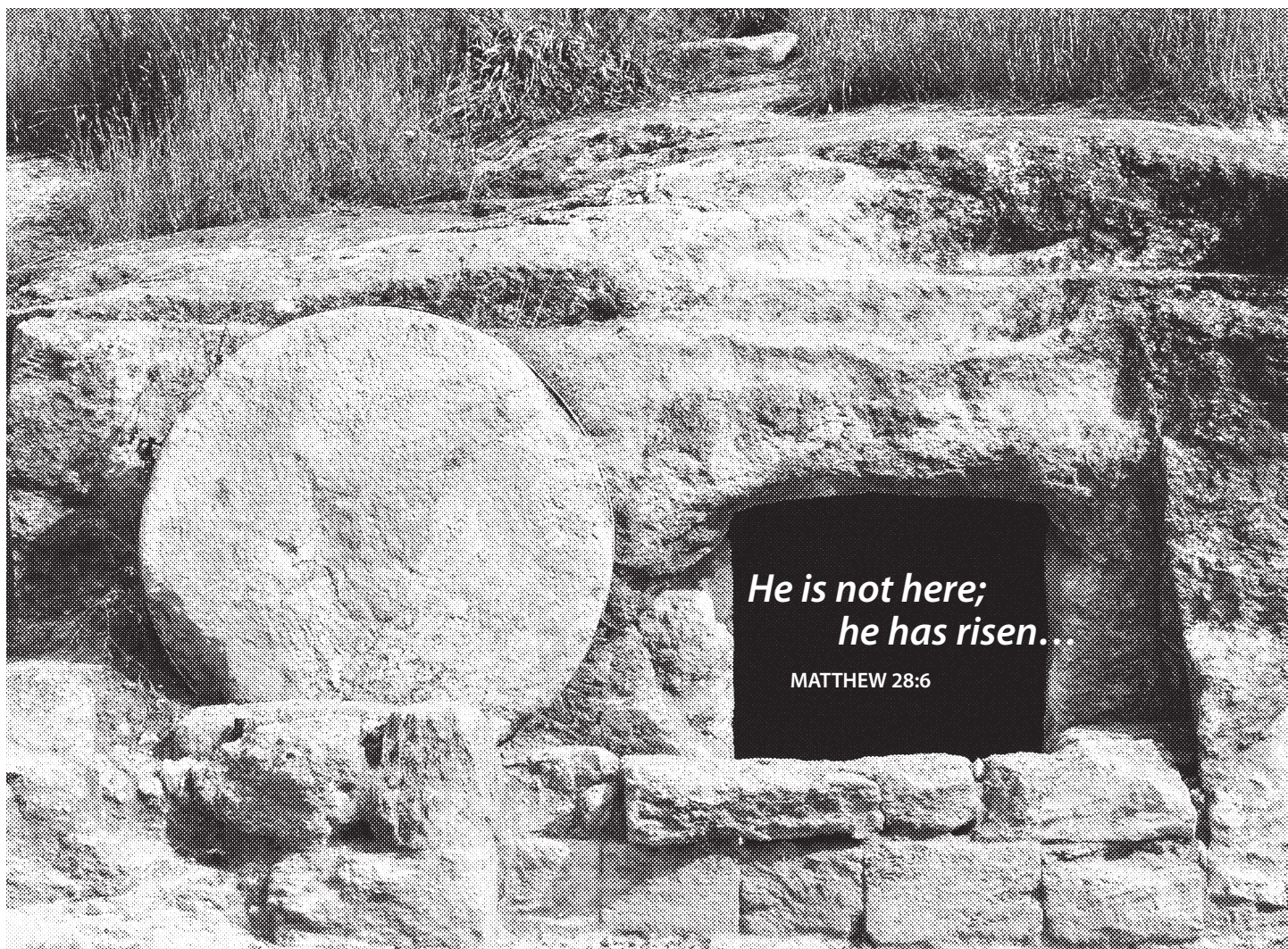
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A recent tomb discovered in Israel which dates back to the first century. Jesus would have been buried in a similar tomb with the stone rolled over the entry.

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The Resurrection (2)

Roy D. Merritt

Christians in Rome were surrounded by a power-obsessed society. Paul reminded them that another Power superseded the Roman state—The power of Christ's resurrection (Rom. 1:4). He declared that a greater than Caesar now reigned in majesty. Prophecy, promise and power had now combined to reveal the good news. A Saviour had triumphed over the Devil and the gates of Hades. From that time forward, a way to eternal life would be open.

Prophecy

Peter later summed up the message which he had first preached seven weeks after the glorious resurrection. He wrote of the limited ability of the prophets to see the full import of their prophecies: "Concerning this salvation, the prophets who spoke of the grace that was come to you, searching intently and with the greatest care, trying to find out the time and circumstances to which the Spirit in them was pointing when he predicted the sufferings of Christ and the glories that would follow" (1 Peter 1:11).

About a thousand years before Christ's birth, David, Israel's great king and prophet, had included in one of his psalms a proclamation concerning one of his descendants (Psalm 116:8-11). The Apostle Peter on Pentecost pointed to this prophecy and declared that it was not referring to David himself, but to the Messiah who would come in David's lineage. David had died and his tomb was there as evidence. The prophecy of resurrection was now fulfilled. It was impossible for death to hold the Messiah: "You murdered Jesus of Nazareth. God has raised this Jesus to life and we are all witnesses of the fact" (Acts 2:32).

This accusation and proclamation were at the center

of a very successful sermon. Peter would use this fact of the resurrection as the basis of many more sermons in the future.

Promise

Various promises of Jesus in reference to the resurrection are sometimes not given as much emphasis as they should rightly receive. Jesus made the prediction of His death very plain to His disciples. The Synoptic Gospels report these predictions very clearly. Even a brief search of any of these books will show how imminent

This accusation and proclamation were at the center of a very successful sermon

it was. Jesus always saw it in the near future. As He faced confrontation after confrontation, He looked into murderous eyes and repeatedly heard death threats. Luke reports how the Saviour was threatened with death in His home town early in His ministry (Luke 6:29-30). Through a period of more than three years, He referred to this aspect of His life and even repeated details of His expected violent death. In several of these references to imminent death, He promised that He would rise after three days. If we choose Mark as our source, we can see this promise reported in no uncertain terms. In Mark 8:31 we read of His death coupled with

a reassuring promise: "...and after three days, rise again." Death would lose out to Deity.

As we compare the time element in the promise, we can see it reported in the other Gospels with slightly different phrasing... For example, in Matthew and Luke the time of the resurrection is stated as being "...on the third day" (Matt. 16:21). Critics have pointed to the different references to time in the tomb as discrepancies. They argue that one or more of the reports have to be in error. One has but to examine how Matthew uses both phrases in his Gospel when he writes concerning the matter of time. (Compare Matthew 16:21 with Matthew 20:19.) Evidently the two phrases were deemed to describe the same time period. Parts of three days could be described with either phrase by these early Jewish writers. Matthew simply wrote in the common, acceptable fashion.

Another reference to this promised resurrection is found in Mark 9:31. Jesus is again found telling His disciples of His betrayal and death. However, He again includes the promise that "...after three days He would rise again." It is interesting that at this point Jesus is referring to the betrayal which would be involved in His death. No doubt He already knew who would betray Him.

In the next chapter Jesus made a similar prediction of a violent death and a timely resurrection. His enemies would be the chief priests and teachers of the Law. They would turn Him over to the Gentiles, who would mock Him and spit on Him and finally kill Him. Again He tells them that this would be followed three days later by the glorious miracle of His resurrection. What seemed then like the greatest tragedy would be turned into the most majestic triumph. (Mark 10:34).

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NOTICE

All materials for publication must be in the hands of the editors by the tenth (10) day of the month preceding the date of issue. Date of issue is the first of each month.

English Translations of the Bible – Recent Developments

Edwin Broadus

A blessing enjoyed by those of us who use the English language is the wealth of translations of the Bible available to us. New versions were published continually throughout the 20th century, and indications so far are that the pace will not soon slow down in the 21st century. Because of all this, it can be of interest to survey current developments with the English Bible and to give an overview of the types of translations available. Let's begin with a list of the most popular English versions in terms of sales, as listed by the Christian Book Association (and association of Christian book stores in Canada and the United States) for March 2008:

- New International Version (1978)
- New King James Version (1979)
- King James Version (1611)
- New Living Translation (1996)
- English Standard Version (2001)
- Christian Standard Bible (2004)
- The Message (2002)
- New American Standard Bible Update (1995)
- Today's New International Version (2005)

This list, which includes sales at Christian book stores in both Canada and the United States, apparently does not include Bibles circulated directly by the American and Canadian Bible societies, which promote their own translations, Today's English Version (1976) and Contemporary English Version (1995), along with other versions.

The New International Version continues to top the CBA list, followed by the New King James Version. The popularity of the latter may

stem in part from its linkage with the King James Version, which many still consider to be "the Bible." Also, the New King James and the New International versions have both been in print long enough to attain wider acceptance. The last six translations on the list have all been introduced in the past thirteen years, and four were first published in this century.

Thankfully, the really intense translation debates of a generation or two ago have died down, although there is currently some resistance to the more gender inclusive translations, represented by the New Revised Standard Version (1989), which did not even make the CBA most popular list, and Today's New International Version. The latter has been available for only three years, so it remains to be seen how widely it will be accepted.

There will never be a "perfect translation." One reason is that even

the best of scholars will never have a perfect understanding of either the Hebrew or Greek languages, nor will those most skilled in English composition ever be able to convey the meaning perfectly to English readers, no matter what the literacy level of the latter. If anyone did make a perfect translation, it would not remain so very long, since living languages evolve. The English language does this faster than many others.

Consequently, translations are like people—imperfect. Nevertheless, there are many good translations, as surely as there are many good people. Most available English translations convey God's message with a high degree of accuracy. Even the worst of them we should be willing to use to study with others, if this is the version they want to use. Early Greek-speaking Christians adopted the Septuagint translation

(Hebrew to Greek) as their Old Testament. It is a very uneven translation, ranging from literal to paraphrase, and parts of it by our standards are not good translation. Yet, some New Testament writers use it almost exclusively in quoting the Old Testament, especially Luke and the author of Hebrews. We are not sure what translation some other New Testament writers were using, whether their own or that of someone else. This is a good reminder that we should not be so much concerned with getting people to read the translation we like best as with encouraging them to read some translation and to read it often and seriously.

Having said this, we can suggest some general questions to ask when choosing

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Full Time Ministry Position

The **Thessalon, ON, Church of Christ** is currently looking for a full time minister/evangelist. The Thessalon congregation has just celebrated its centennial and currently has about 100 individuals attending. It is a small town (pop. approx. 1500) located about one hour east of Sault Ste Marie, ON, on the shores of Lake Huron.

We are looking for a dynamic individual with a strong scriptural-based faith and devoted to the Lord who will not only preach and teach but also conduct Bible studies and outreach initiatives. The individual needs to have ability to work harmoniously with the existing membership and have a strong work ethic to independently develop and exploit new opportunities to build up the existing congregation as well as to spread the Lord's word in and around the Thessalon area. The candidate must enjoy working and encouraging people of all ages and backgrounds.

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Without the Word

Wayne Turner



What happens when a religious body loses touch with its beliefs? When it drifts away from those things that defined and shaped it? When it ceases to accept what it once held as truth?

In 1925, the United Church of Canada came from the union of Methodist, Presbyterian, and Congregational denominations. The new body thrived as the largest non-Catholic church in the country with literally thousands of congregations, many with large buildings and thriving programs. Then, something started to change. According to Statistics Canada, between 1991 and 2001, membership dropped by 8%, from about 3.1 to 2.8 million. According to the church's annual report in 2006, their total membership in local congregations was 558,129 and the estimated number of people under "pastoral care" by the church was just under 1.5 million. Congregations are closing. Obviously, a disconnect has occurred between the members and the church. Why?

In 1925, the founding belief statement of the church, the "Basis for Union," stated that the Bible is "the primary source and ultimate standard of Christian faith and life." A later statement of beliefs said that the Bible is a "source of wisdom, personal prayer and devotion" which has a "mysterious power to inform our lives." In 2006, a new statement of faith was created, "A Song of Faith." In this, scripture is "our song for the journey, the living word passed on from generation to generation to guide and inspire, that we might wrestle a holy revelation for our time and place from the human experiences and cultural assumptions of another era."

Perhaps a clearer view of the place of scripture for many United Church clergy comes from Gretta Vosper, United minister and author of *With or Without God: Why the Way We Live is More Important Than What We Believe*. In her internet blog, she speaks of the "fallibility of the document we have called foundational: the Bible." In her view, the Biblical writers were simply products of their times and prejudices and the God presented in the Bible is only a "compilation" of these, who became "the champion of those prejudices." Her rejection extends even to the core of the Bible message: the cross. "I cannot perpetuate the telling of a story of brutality as a sacrifice for my sins..." We might ask, without the Bible as revelation and authority, miracles, the cross, what is left? No wonder people are leaving!

You might be asking what this has to do with you—with us? The religious world has long recognized two main streams in the non-Catholic world: evangelicals and liberals—those who believe in the inspiration and authority of scripture and those, like Vosper, who see the Bible as simply a cultural

artifact, the product of human history. Within our own fellowship, it is easy to assume that everyone present shares the same convictions about the seriousness and infallibility of Scripture and to feel that we do not have much in common with groups like the United Church. However, a closer look at the current state of the general evangelical stream should provoke us to look more closely at our own condition.

A recent survey by the Pew Research Center Forum on Religion and Public Life (named for Joseph N. Pew, the founder of Sun Oil Co.) described the "U.S. Religious Landscape." The survey showed that while 63% believed that their "sacred texts" are the word of God, only 33% felt it could be taken literally. Given the diversity of the United States, this is not surprising. This weakened acceptance of scripture becomes more evident looking at specific points of belief. When asked if many religions can lead to eternal life, 57% of those who identified themselves as Evangelicals said, "Yes!" While claiming to believe the Bible is God's word, they do not believe Jesus is the only way!

We need to remember that there are very definite differences in the religious climates between the U.S. and Canada. Canada is more secular, religion more personal and private than its neighbour to the south. Given the relative dominance of Evangelicalism in the U.S., one could reasonably expect that these figures would be greater in Canada—that even fewer believers would take the Bible literally (or seriously) and more Evangelicals would reject Jesus' claim to be the only way to the Father.

The Bible lies at the core of our faith. It reveals the power, majesty, holiness and love of our Creator. It shows the hold that sin has over us and God's saving action in the cross. It tells us of Jesus Christ, the Son of the Living God and the Lamb of God—the unique sacrifice for our sins and the only way to eternal life with the Father. It is "living and active, sharper than a two-edged sword." Without the Bible and its

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Layout/Design - Stephen Gill

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

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

Send advertising and subscription information to

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

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

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a version. Some translations are better than others, and there are also reasons for using different ones in different situations. Here are some questions to consider:

1. What text have the translators used? We do not possess the original autographs of any of the Bible. What we have are ancient manuscripts, translations, quotations, etc. The task of textual critics is to use these sources to reproduce, as best they can the original, and we can put a high degree of faith in what these scholars have accomplished. Many advances have been made in textual criticism since 1611, when the King James Version was first published. To my knowledge, all the translations previously referred to in this article, except the King James and New King James Version, use for the New Testament the latest version of the United Bible Society Greek text (first published in 1966). Along with this, some also use the Nestle/Aland Greek text, which is very similar to the UBS text in its readings. The King James translators used what was available in their day, but the translators of the New King James, for reasons most scholars would not agree with, chose to use the same basic text that was used in 1611, rather than the UBS text. The KJV and the NKJV are not "bad" translations, but others tend to be better, because they begin with a better text.

2. What was the translators' approach toward translation? Usually, this is identified in the introduction to the translation, which users do well to read. Often a contrast is made between "formal equivalence" (word-for-word) and "dynamic equivalence" (thought for thought). Actually, translation is not an either/or proposition as far as these choices are concerned. Rather, we should think of a continuum, ranging at one end with the very literal (an interlinear, for example, with the English words underneath the words in the original language) to a paraphrase (like Eugene Petersen's

The Message, or Kenneth Taylor's Living Bible (1971), which was popular a few years ago. Some people, with rudimentary knowledge of Greek and/or Hebrew, find value in an interlinear for personal study, but an interlinear is usually not very desirable for private reading, much less public use. A good paraphrase, like those mentioned, may offer valuable insights into what a passage means, provided we take the time to check this out through further study or alongside more literal versions. A paraphrase may sound good, but does it reflect the intended meaning? Merely liking the wording in a text in a translation is not a valid reason for selecting it, unless we have reason to believe that it more accurately conveys the intended meaning.

Most translations fall somewhere between an interlinear and a paraphrase. Those in the lineage of the King James Version (which itself was a revision of earlier translations, going back to William Tyndale) generally claim to be as literal as possible while using readable English. This venerable lineage includes the American Standard, the Revised Standard, the New American Standard, the New King James, the New Revised Standard, and the English Standard versions. On the other hand, the New Living Translation, as well as the Bible Society's Today's English and Contemporary English versions, all claim to use dynamic equivalency. Interestingly, the Christian Standard Bible, published by Holman, claims to use "optimal equivalence," taking the best of the other two approaches. The New International and Today's New International claim to be more than word-for-word translations and to use dynamic equivalents. But these last three translations all seem to follow the wording of the original when this is feasible and are simply recognizing that at times any translator has to use dynamic equivalency. Hebrew and Greek both use idiomatic expressions which cannot be intelligently

translated word for word. Instead, an appropriate English idiom has to be used to translate it. For example, 1 Peter 1:13 literally says, "binding up the waist of your mind," which the NIV renders, "prepare your minds for action."

3. What is the objective in using a particular translation? Sometimes we read the Bible for comfort when we are anxious or grieving. We may turn to the Psalms or to a favorite part of the New Testament, where we hope to find words that speak to our situation. Other times we are involved in serious study to determine the precise meaning in the original language so that we can know how to teach God's word accurately or how to live it out in our own lives. Sometimes we may simply desire variety in our Bible reading and so choose a new version. Different translations meet different needs, and if we are discerning we can make wise choices.

Most of us are blessed to own several Bibles and perhaps several different translations. We each likely have our favorites, and that is understandable. But rejoice in the riches of available English versions of the scripture, and recognize that our accessibility to such abundance amplifies both our opportunity and our responsibility to study God's word and to live it daily.

Burlington, ON

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Brian Cox, Lansdowne House, ON
e-mail: youthpage@gospelherald.org



The Way Up Is Down

It is difficult to fault the mother for making the request and it is important to note that Jesus never faulted her for what she asked. On bended knee she asks that one of her sons sit on His right and one on His left in Jesus' Kingdom. Jesus assures them that they do not know what they are asking and asks them a question, "Can you drink the cup I am going to drink?" (Matthew 20:22 NIV). Without hesitation they quickly answered that they could, Jesus assures them that they will suffer as He will, but His Father will decide who will sit on His right and left.

The reaction of the other ten disciples is interesting, they were indignant with the brothers. Why were they so upset? From the teaching that follows I think that they were upset because they all wanted the honour of sitting at Jesus' right or left in His kingdom. Jesus teaches that His kingdom will be different, there will be no one lording it over another or exercising authority over others, instead one will become great by serving. Jesus did not come to be served but to serve because the way up is down.

When we moved to Wunnumin Lake a few years ago we were asked if we would do Sunday School for the kids. The community was 100% behind us and helped us spread the word that there would soon be a Sunday School. We prepared material for the class, put up posters advertising the program, many community leaders went on the local radio station talking about the program and encouraging parents to send their children. We were

expecting a big crowd, but two children came and spent most of their time under the table. The next week was the same thing. Two children wanted to spend the class under the table. Gradually we were able to coax them out from under the table and in trying to communicate with them discovered one of the problems. They didn't speak much English and we didn't speak any Oji-Cree. Over time their English improved and we learned a few Oji-Cree words and they stopped hiding under the table. Soon 2 or 3 more children began to attend and before long we had 6 to 10 children attending on a regular basis. As we prayed the Sunday School grew and by the end of the second year we had a regular attendance of 20 children and by the end of the third year we often had 30 to 40 children attending. When we ran out of tables and chairs the children would sit on the floor. After praying for God to send us more children I just couldn't turn any away. When we persevere through small beginnings God will work through us to accomplish great things for him.

"The kingdom of heaven is like a mustard seed which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree so that the birds of the air come and perch in its branches" (Matthew 13:31-32 NIV).

We like to kick things off with a big start. When the beginning of something that we are involved in is less than that we grow discouraged and are ready to give up. God's

timetable is not always ours and He may take more time to accomplish something than our patience allows. We tend to measure the success by how many people are involved: the number of people attending, the number participating or the number of people served by a program. God may be measuring success in a much different way.

In past articles we have discussed how we are to use our gifts and talents to honour God and serve others. We have discussed how we are to go about discovering our gifts. We need to be careful that we don't work so exclusively in the areas where we believe that we are gifted that we neglect other good that needs to be done. In John 13 Jesus washes His disciple's feet. Was Jesus specially gifted in foot washing? I doubt it, but he saw a job that needed to be done and went ahead and did it. Jesus knew what kind of battle might have ensued had He discussed with His disciples which of them should wash the feet of all those present, a job usually reserved for the lowest servant in the house. Jesus opted to go ahead and wash His disciple's feet and take the opportunity to teach an important lesson on serving.

When something needs to be done choose humility and jump in and help. Do not worry about whether it is your gift or not, it needs to be done and you are available so just do it. God uses the willing and available! We provide the willingness and availability and he provides the ability. If you find yourself too busy to serve then please remember how Jesus was up before the sun to pray and was often found teaching the crowds late into the night. Don't be too busy to serve, be busy serving.

Whenever you help the ones the world overlooks, you are helping Jesus (Matthew 25:30). Jesus sits in your classroom wearing thick glasses and outdated clothing and a sad face. Jesus is in your cabin at camp, He is the awkward kid that

isn't good at sports and just doesn't fit in. Jesus lives on your street as the single mom that can't make ends meet; she is at the end of her rope and really could use a friend. When we reach out to those our world overlooks we are reaching out to Jesus.

We fight so much today that it scares me. When is it ever going to end? "What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it." (James 4:1) We are not fighting for truth! We are not fighting for Jesus to ensure that God's Will is done on earth. God doesn't need us to fight for him; if He was interested in fighting He has legions of angels at His disposal that could fight a lot better than we can. We fight James says because we want our way. We fight as Jesus' disciples did because we want to be honoured above others. When we fight it is because we have put ourselves and what we want first. When we humble ourselves the fighting will end.

It may not be your calling, talent or ability, but it needs to be done, so roll your sleeves up and jump in. I have discovered abilities in just helping. I have seen small rather insignificant works grow when we jumped in to help. Sometimes big things are not accomplished, but the lonely and hurting are comforted. The discouraged that were within seconds of giving up, get up and try one more time. The hungry are fed and those starving for affection and positive attention receive what they need. Those who haven't met Jesus come to know him and love him. God is honoured. We become living sacrifices and worship God through our service. May God be forever praised for what He is doing among His people.

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Serving Christ Through a Community Garden

Nathan Pickard

Craig Van Gelder says, "Ministry can take place only in relationship to a particular context, and, as ministry takes place, congregations develop specific practices for that context."

This year the Newmarket Church of Christ has begun a journey to discover our neighborhood. On this journey we have met with our neighbors who live in the high rise condominiums beside our church property and we have also met with the local neighborhood public school. We met our neighbors with the hope that we could discover their names and then begin exploring ways we could serve the neighborhood. In meeting our neighbors we discovered two groups of people: retired seniors and children living in poverty conditions. Once we learned about these two groups of people we sought to discover ways we could minister in the name of Jesus.

Moving back to what Van Gelder says, "Ministry can take place only in relationship to a particular context, and, as ministry takes place, congregations develop specific prac-

tices for that context" we began to dream what ministry would look like in our particular context. And what we discovered is that it looks like a community garden on the church property as well as feeding hungry children on a weekly basis. As we discovered what ministry looks like we built fourteen garden boxes and invited our senior neighbors to plant their own vegetables. We also have a group of volunteers on Sunday morning to make thirty sandwiches which we deliver to the school so that they can distribute them to the hungry students who would not otherwise have a meal to eat. These two acts of ministry, developed by exploring our particular context is our way of serving the neighborhood, is our way of being the presence of Christ to a broken and lonely neighborhood.

Matthew, when writing about the final judgment writes what Jesus will say to those who will inherit the kingdom of God, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was

hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you took care of me, I was in prison and you came to visit me." Those who have been invited to inherit this kingdom respond, "When did we see you hungry, thirsty, a stranger, naked, sick or in prison?" And Jesus responds that as much as we did it to the least of these we did it to Jesus.

Matthew is telling us that Jesus is found in the brokenness of people, in the broken lives of everyone and when we, as disciples, come and minister in these broken situations we are ministering to Christ. On account of this, I can faithfully say to our church that when we serve the seniors by providing them a place to grow vegetables we are in turn serving Christ. When we make sandwiches for starving children; we are feeding Christ. And when you serve... when you serve the neighbor, the co-worker, the stranger, the one sitting beside you... you are serving Christ.

The Resurrection (2)... continued from page 2

Power

Before His ascension Jesus gave a wonderful promise of power to His eleven Apostles. They would receive an overwhelming experience of the Holy Spirit's power, which was designated a "baptism." As a result, they would go forth to preach and teach with a new confidence and a new authority, to witness that Christ was risen and was now Lord. This preaching would follow a set itinerary and its message would ultimately extend to the whole world as Jesus had instructed in the Great Commission (Acts 1:8; Matt.28:18-20).

This powerful endowment came first at Pentecost when devout Jews were assembled from at least sixteen geographical areas. The visible power of the Holy Spirit amazed and puzzled the great crowd. The sermon was understood by listeners in a wide diversity of languages. It had at its core the proclamation of the resurrection of Christ and His offer of salvation to penitent believers. This salvation could be appropriated by obedience to the command of baptism in His name. The offer included a new and valuable gift of the Holy Spirit which would dwell within them and enrich their lives (Acts 2:32-38).

Three thousand believers responded to the Gospel that day. We would like to think that Joseph of Arimathea and Nicodemus, who had risked their reputations to give Jesus a proper burial, were among those first converts.

As he went about preaching in the power of the Spirit, the Apostle Peter used this same emphasis on the resurrection of Christ. It was the heart of his good news. The context of some of his sermons is to be found in the early chapters of Acts. Peter would quickly find a powerful challenge, as he and John healed a crippled man in Solomon's Colonnade. When he was questioned by the listeners as to the power he had used to accomplish this mighty miracle, he gave them a reply which infuriated the authorities: "You disowned the Holy and Righteous One and asked that a murderer be released to you. You killed the Author of life, but God raised Him from the dead. We are witnesses of this. By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith

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The Resurrection (2)... continued from page 8

that comes through Him that has given this complete healing to him, as you can all see” (Acts 3:14-16).

They had murdered Jesus of Nazareth, but they were now faced with the resurrected Lord and Christ. His power was alive and active. Within a few days, the number of male converts had risen to five thousand. Peter and John continued to preach the same message. Before long they were arrested again and brought before the Sanhedrin, into the presence of Caiphas, the high priest, and Annas, his predecessor and the real power behind the religious throne (John 18:12-14). They, too, questioned the Apostles about the power and the name by which the man had been healed. Peter again answered with a fervent emphasis on the resurrection and a vehement accusation. He added a claim for unique power in the name

of his resurrected Lord: “Salvation is found in no one else; for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

This confrontation with the religious leaders resulted in another official warning that the Apostles must cease preaching. They were released but they did not cease preaching. After all, their risen Lord and Saviour had told them to do exactly what they were doing. They were arrested again, imprisoned again, and miraculously released. They continued preaching the resurrection of Jesus to even larger crowds.

Again, they were brought to formal trial before the Sanhedrin. This time they made it very clear to their judges: they would continue the same message; they HAD to continue preaching. To the demand for silence they

replied, “We must obey God rather than men.” Their boldness “won the day” and, after a flogging, the two were released again.

Our last reference to the Apostle Peter and his special reference to the resurrection is found in Acts 10 and 11. The event recorded there is too important and too complex to treat briefly as a close to this discussion. Previous to this time, Christianity had been confined to Jews. We have all followed the reports from that memorable Pentecost to Peter’s meeting in the home of a Gentile officer in the Roman army, and how that meeting resulted in the Gentiles sharing with joy the hope that issues from the power of the resurrection. The Lord willing, that triumphant expansion of the Lord’s church will be the topic discussed in our next lesson.

St. Catharines, ON



by *Walter R. Straker*
 750 Clark Blvd.
 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 **by the 10th of the month preceding the date of issue**, which is the first of each month. Please clearly mark the email or the envelope: "NewsEast."

ONTARIO

Beamsville: Craig and Jeri Ford report from Alotau, PNG, that a 14-year-old young man, Alex, was baptized. He had been studying with Joel, a member of the congregation. Ruth Zimmerman, from Lae, PNG, requested prayers for the English ladies' class, for the Australian short-term mission team that is scheduled to arrive in September, a couple in the Kabwum District who are experiencing difficulties and for the Boundary Road congregation as it contemplates upcoming changes.

Bramalea: In June the congregation participated in its annual clean-up

of the Camp Omagh kitchen. A men's breakfast meeting was held in June and again in July to discuss topics relevant to Christianity and the work in Bramalea. On Sunday, June 22, a special contribution was taken to upgrade the deteriorating interior church building's lighting, and to add exterior lights in the parking lot. A Key to the Kingdom DVD, and a presentation by Max Craddock on behalf of the programme, was held in June.

Brantford: The ladies of the congregation filled a need by sending gifts for the children on the reservation in the far north.

Cambridge: A group from the Plymouth, Michigan, came to help the Cambridge members paint the youth centre, where the church meets. During the day many people stopped by to see what was going on and chatted with the Christians for a bit. Part of the church's plan of outreach is to plug itself into the midst of the "marketplace," where people gather. The congregation asks for prayers that the gospel will penetrate the different groups with which it is involved.

Fenwick: An Olde Tyme Hymn Sing took place on Friday, July 18, on the church lawn.

Fennell Avenue: Randy Morrith, Collingwood preacher, and Art Ford, Fennell's preacher, exchanged pulpits on July 13.

Newmarket: The annual meeting of the Canadian Churches of Christ Historical

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Society is scheduled for Saturday, August 16, at Newmarket. Shelley Jacobs of Saskatchewan and Ed Broadus of Ontario made presentations.

Tintern: The congregation hosted a summer Bible Day Camp for kids from JK to Grade 6.

Toronto (Scarborough): Rick Swain was recently baptized into Christ.

Toronto (Strathmore Blvd.): Because of the lack of response in raising the funds needed for his work, Tim Alexander has put the plans for a Chinese work on hold for now. He has accepted the Director of Admissions job at Great Lakes Christian College. This will allow him to get back into Canadian life, allow his family to become accustomed to Canada and allow him to become better known to the brotherhood. We are sorry this plan for a Chinese work will not go ahead at present, but pray that it will come about in the future. Two Key To The Kingdom programmes were filmed at the Bramalea church building on July 13 after the evening service.

Waterloo: The congregation holds Sunday evening backyard services once per month. The congregation held a Summer VBS ("SonWorld Adventure Park") in July.

West Side (Windsor): The congregation is continuing a series of Sunday evening lessons focusing on Luke's account of Jesus' Sermon on the Mount. Wednesday Night Summer Kids' Club is held at 7 p.m. each week.



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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton North: Melissa Scott is in Dublin, Ireland with "Adventures in Missions" to work with the homeless, drug addicts and children from the impoverished families in that city for one month. This organization has developed a programme aimed at meeting the physical and spiritual needs of the needy throughout the world.

Edmonton South: Hugo Moes was recently baptized.

Medicine Hat: The family camp weekend was June 27-29.

BRITISH COLUMBIA

Abbotsford (Central Valley): Our Ladies' class opted to continue their study of the book of Ephesians through the summer rather than take the usual break. They concentrate on discussion of the scriptures, finding references, and application to their daily lives. This type of study deepens faith and cements people in the Word. They find that a study about the love of God to include Gentiles is relevant in this day and age when so many from other countries are becoming their neighbours. A non-Christian who attends not only listens to the dialogue, but is now participating in it. She has also learned to find her own book, chapter and verses, as well as use a concordance. Our women are showing her the church (body) in the way that God intended it, clean and made holy by Jesus.

Burnaby: Email scriptures that may be quickly read whenever mail is checked are now being offered as an accessed part of daily routine. To receive it send an email with the subject "subscribe" to The.Word@sbchurch.ca. A free on-line TNIV Bible is also available in PDF format. In addition

to a tea to celebrate her 90th birthday. Trudy Barnes was especially appreciative of seven hand-made cards she received from the Grades 1 and 2 children's class. DVD'S of the Vancouver Young Musicians' Benefit Concert in June are available by sending a tax-deductible contribution marked for "Sichuan Earthquake Relief" to this congregation. Printed programmes of the concert are free.

City Church (Vancouver): Alex Chapman has developed a new website with a Bible verse "Trivia Game" to challenge our Bible knowledge. It is a great way to test your own knowledge of the scriptures, use as a study tool, or just plain exercise the brain. Kids can have a lot of fun with it and some are finding it especially helpful with memorizing verses. The site is: <http://bibletriviacallenge.org>. To join the big challenge and compete for a high score with others around the world, be sure to sign up with an ID. You are welcome and encouraged to pass this on to members of your churches, friends and family. The Chapmans would be glad to have your feedback after you have tried it.

Oakridge: A special tribute to the life of Deed Saunders will be made at the 50th anniversary celebration of the Oakridge congregation this month. Deed, whose

inheritance provided the property on which the building could be erected and at whose instigation two congregations were amalgamated to accomplish it, died June 15 at the age of 95. As a congregation with a multicultural mission from God in the spiritual heart of British Columbia's lower mainland, the Oakridge family invites the world to come celebrate with us on August 9 and 10 from 9:30 a.m. to 4:00 p.m. each day. Programme for the event will start with a history of the Oakridge church, followed by a message titled "Upon this Rock" (Matthew 16:18) from Ron Beckett, minister of the Surrey congregation, whose father, Fred Beckett, was the construction superintendent. Saturday afternoon, one of our former preachers, Jim Hawkins, will speak on the topic found in Lamentations 3:22-23, "Great Is Your Faithfulness". Following the tribute to Brother Saunders on Sunday afternoon, Milton Diaz will use 1 Samuel 7:12 to emphasize how "Thus Far Has the Lord Helped Us". Special presentations will be made, and the serving of birthday cake will close the celebration. Mission statement of the Oakridge church reads "We exist to worship God, to prepare people for works of service, and to preach the Gospel of Jesus Christ."

SASKATCHEWAN

Bengough: Glen Dods gave a series of lessons Friday, May 30, and Sunday, June 1.

Weyburn: Alyssa Weisgerber was recently baptized. The student we are sponsoring this year in Zambia is Muyoba Phillen. Phillen is grateful for the opportunity to go to school. Dr. K.G. Kumar writes in regard to the Preacher Training School in Katinada, India, "By God's grace and your prayers we are safe and preaching Christ and His crucifixion peacefully even though there are some human obstruction and threatening." Many denominational people attended the lectureship. Through the preachers, the 5 day school students and the P.T. students, the villages are being reached as well as the cities. Twenty-one students graduated May 9. Ten of those still need support to continue their work. There have been 131 baptisms since January. The Olsons are traveling in Mexico to help with True North Helping Hands. The VBS was held July 7-11 with

continued on page 12

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MISSION NEWS

Barbara Lewis
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Japan: After cleaning and repairing a home vacated two years ago by the death of its owner, Steve and Marcia Hasbrouck are now getting settled in Sapporo. Steve notes that in the late 1800s and early 1900s, Hokkaido was a fertile ground for the Gospel, and the city of Sapporo is still dotted here and there with old churches—Orthodox, Anglican, Christian Church, Baptist, Catholic, Mennonite, and Lutheran. Yet, most of those churches are now empty or nearly empty. “To my knowledge, there is not even a church of Christ there at this moment, and we will be rebuilding what unfaithful converts tore down many years ago, after decades of hard work. When the Japanese government imposed laws during World War II forcing most denominations into the Niki-Kyodan denomination, response to the gospel dwindled, especially in the north, and the post-war response to the Gospel was one of indifference.” Stephen and Marcia will be working in difficult terrain, but their hearts have a deep feeling for the people,

and know that Christ’s Word will not return to Him empty-handed.

Egypt-Israel: Erol and Debra Dogan will return to Egypt and Israel this month to provide help for Christians in those countries until October. With the focus on Egypt, they are teaching Bible and a quick course in Introductory Hebrew while in Cairo, where there have been 10 baptisms so far this year. In Jerusalem, they will continue to function more or less as in the past by teaching, encouraging and assisting in the outreach programmes of the church. Erol noted, “That said you never know what will come your way or who will be there just around the corner. We have come to learn that you may have plans that you think are yours but once there, God surprises you with a whole new thing to do. It is very important to keep up a continual presence in Israel.”

Ethiopia: Three Ethiopian preachers recently made an 11-day “missionary journey”, during which time they contacted 52 churches, leaders and preachers. Their car trip, which started from Addis Ababa and ended most evenings in Jajura for the night, sometimes found them having to abandon the automobile and walk as rains made roads impassable. They preached from two to five hours at a time in 10 places, joined by churches from the surrounding area. The largest congregation has over 1,000 members, the smallest 200. Members of one church were so anxious to have them visit

that they built a bridge to make it possible for them to get to their building in the car. The lack of or condition of roads, caused them to abandon four other places on their list, but they feel that many churches need the teaching and encouragement of such men as Moges Wolde, Bekele and Abebe, the men making this trip. In sending his report, Brother Moges included pictures of some of the landscape, meeting places and people. In the village of Angaga, an old-style Tukul building that resembles a large ant hill from a distance is used. Others must simply meet under trees, but there are hundreds of these groups of faithful Christians in Ethiopia.

Sendai/Singapore: Team Updates: Crimsen Ruhnke was in Sendai assisting Debi Hobelman, Paul Mawatari and Sasha Ingle with the summer’s Let’s Start Talking programme. Joel Osborne is in Singapore for mentoring and training and plans to return to Sendai in September. Ben Berry and Erica Towell are in Abilene for the summer. Ben will take more classes towards his Masters in Mission degree in the fall. Jon and Michiko Straker, son Hijiri and daughter Minori are in Japan for the summer visiting Michiko’s parents and the church in Sendai. They will return to Abilene in the fall to continue Jon’s Master’s in Mission course. For information or reports, contact Bramalea Church of Christ: mail@bramaleacofc.ca; Jonathan Straker: jstrake@yahoo.com; or Joel Osborne: joelosborne4@yahoo.com.

News West... continued from page 11

the theme of Paul’s Missionary Journeys. The stories from the journeys were Paul in Lystra, Philippi, Athens, Ephesus and Rome. The Topeka Central church youth group, led by Nathan “Twig” McBroom will be helping for the week.

Western Christian College: We are launching the second year of our Encounter program. Encounter seeks to keep Christian young people Christian, and to help them be useful in reaching the world around them. The program centers around four core needs: examine self, influencing the community, exploring the world and encountering God. A Spiritual Formation course will be mandatory for all full-time students and will run the entire year. This class will meet every Sunday evening through the school year and be a time for the students to grow in their personal disciplines of prayer, Bible study, sharing and giving. Later each week the students will work together in some active form of Christian ministry. This will help students remain accountable to the level of community service expected of them and engage in community building; both within

their own student group and with the people they are serving. Certain Sundays will be designed for the entire college student body to visit churches that support our ministry at Western. There will be a two week break from classes in the middle of each semester. During the first break, staff and students will travel to Faulkner University in Montgomery, Alabama, for World Mission Workshop. In the week following, the group will serve in New Orleans, Louisiana, in the continuing recovery effort from Hurricane Katrina. This trip will be coupled with a class in Urban Ministry that will be taught by Stan Helton, on site in New Orleans, where he served as an urban minister for seven years. The trip for the winter semester will be more localized missions effort. Leslie Williams, a missionary who served in Papua New Guinea, will be our missionary in residence for the 2008–2009 year. He will be teaching several classes and imparting his wisdom for serving the worldwide church. After a full year of study, students will have the opportunity to go on a summer mission trip. Current opportunities include work with Lets Start Talking and church efforts in Belgium,

Zambia and Papua New Guinea.

Origins in Ogema: Remembering Our Roots. This is phase four of Western Christian College and High School’s Heritage Series held at Ogema Hall in Ogema, Saskatchewan. On June 8, the worship service included John McMillan as host, Hugh Lock as song leader, Richard Krogsgaard gave communion, Ellis Krogsgaard said the prayer and Bernard Straker as speaker. The tour of Historic Sites was guided by Hidur Parry. Bures, Quirrin and Edgeworth Schools, Krogsgaard homes, Olson homes, church meeting sites and Bible School sites were all seen. President Kevin Vance spoke on reflections and appreciation of the heritage from here. There was an unveiling of the Ogema WCC and HS Heritage sign and greetings from Ogema Mayor Wayne Myren. Special musical entertainment completed the day. A church planting workshop was held June 1. The lessons were taken from the Gospel of John 1-3 given by Kelly Carter. A church planting workshop included the topics: characteristics of a church planter, starting a church plant and church planting networks.

Good News from Beijing

To our dear friends, readers of the Gospel Herald,

As this letter reaches you, I am in China preaching the inaugural services of the Beijing Church of Christ. Thank you for your prayers and gifts for the establishment of this congregation devoted to Christ and New Testament Christianity.

We praise God for opening this door of opportunity and bringing the gospel to the soil of China. First comes the toehold and then the foothold. Through your faith and partnership, we are moving mountains that once prevented the proclamation of God's word in this region of the world. We are confident that the humble beginning of this legally recognized congregation of the Lord's church in the capital city of China will blossom and grow in the months and years ahead.

We solicit your prayers and support for the continuation of this good work and for the establishment of a permanent site for meeting and worship. As things rapidly change in China's political climate, this congregation will be perfectly positioned to serve as an anchor for reaching the lost of Asia.

May God bless you richly for your faith and generosity,
Aubrey Johnson

For information on helping with this once-in-a-lifetime opportunity, contact

Dr. Aubrey Johnson
Minister, Peachtree City Church of Christ
201 South Peachtree Parkway
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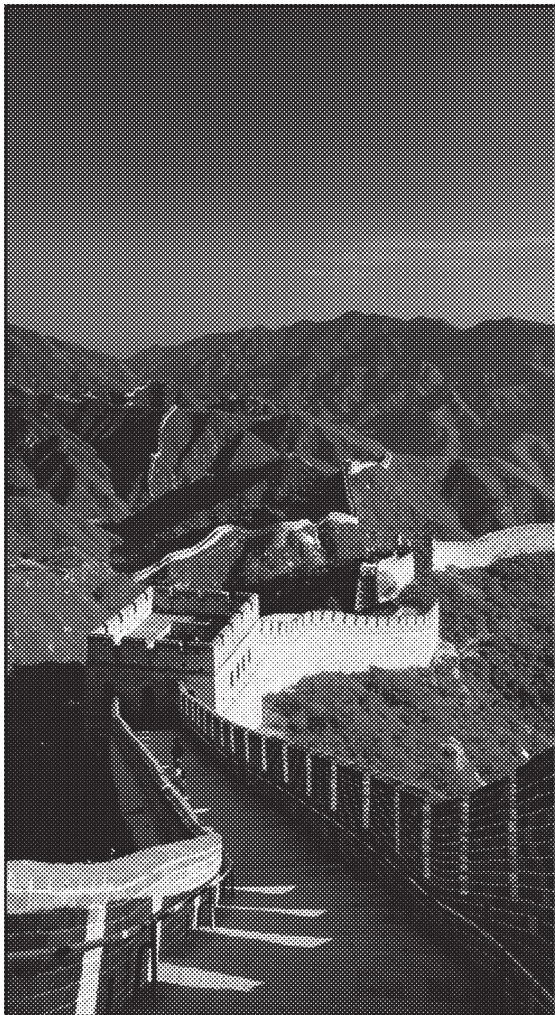
Editorial... continued from page 4

message, we have nothing, no hope. We have a house built on sand, not on the Rock.

We need to learn from what has happened to the United Church. Eighty years ago, it claimed to accept the Bible as God's revelation and authority. Over time, the church drifted away from it. Today, the Bible is merely part of the United Church's heritage and tradition, but no longer is heard as the authoritative word of God.

As those who claim to accept the Bible as God's word, we need to ask ourselves some serious questions. Where are we headed if our Bibles lie on bookshelves collecting dust? If we no longer read and study, attend Bible classes, want to hear public Bible readings and sermons that teach Bible truth? If we are not interested in spending time researching and learning from its teachings? If we are not growing from babies with milk to mature adults with God's meat? What does it suggest if a congregation has a decreasing number of people participating in Bible studies?

As the history of the United Church demonstrates, when we believe we have intellectually outgrown the first principles of the gospel, as individuals and as a body, we lose our reason for being and, cut off from the spiritual nourishment of the Word, we will wither away—in T.S. Eliot's words, "Not with a bang, but a whimper."



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Nothing New – Acts 19:23-41

Thayer Salsbury

Truly, as Ecclesiastes tells us, “there is nothing new under the sun” (Eccl 1:9). He is talking about philosophies of life, not about technologies. Various approaches to life have been tried, found failures, been discarded and forgotten and then come back and seemed new because they had been so completely forgotten. In recent years we have heard a lot about a new approach to life called “postmodernism.” It is not new, it is just the re-labeling of an old approach that we had largely forgotten.

A big part of the postmodern agenda is to enforce “tolerance.” By that the postmodern elite do not mean that everyone is to get along and treat one another decently, even when they disagree. No, they insist that each of us must agree that everyone else is just as right as we are. There is to be no condemnation of other ideas -- excepting, of course, that there must be strong condemnation of anyone who disagrees that there should be no condemnation of ideas. We must be tolerant of everyone, except those considered intolerant. They are fair game to be

treated as badly as we please.

Last week, here in Toledo, we witnessed the fruit of this philosophy. The president of the University of Toledo, Lloyd Jacobs, sacked a Vice-President, Crystal Dixon, because she believes that homosexuals are not entitled to special protection under the law. Mrs. Dixon had written a letter to the editor of a local newspaper questioning his call for homosexuals being granted special status under state law. Lloyd Jacobs disagreed with his Vice-President. He believes that homosexuals ought to be given extra privileges. Being so broad-minded and progressive, he could not tolerate anyone disagreeing with him, so Mrs. Dixon lost her job.

Is this kind of oppression new? Acts 19 reminds us that it is not new. The modern worshipers of intolerant tolerance are just new versions of Demetrius, so we do well to study this passage. This text also shows us the motives behind such behavior, and the methods used to promote it. It also suggests a means of response.

His Motive

His motive was selfish ambition. Demetrius is careful to state his concern for the goddess he supposedly worships, but what he is really protecting is his own position and income. Wealth, influence and power are his real concerns (25, 27).

We see the same attitude at work today in defending the god of intolerant tolerance. Those who seek to enforce a code of politically correct speech enjoy the power that this gives them. For decades, many of the same people have scoffed at the idea that there ought to be limits to the right of free speech. They have defended speech that was irresponsible and dangerous to public safety, yet suddenly, when they see their chance to increase their own power, they are all for limiting freedom of speech in regard to certain pet subjects. The god of intolerant tolerance bolsters the power of the elite. It is used to suppress the speech of others while claiming “freedom of expression” for itself. In politics, in education and

business, it is dangerous to oppose the modern god of tolerance. If Dr. Jacobs is successful in sacking Mrs. Dixon, he will have gained a new level

His Means

Demetrius’ means was mindless enthusiasm and fear. Anger, confusion and threats were the methods Demetrius quickly had at work (28, 29, 34). Some involved in the riot did not even know what it was all about (32). These means were aided by the fact that the worship of this goddess at Ephesus appealed to the most perverted desires of sinful humans.

We see the same methods at work today. Communication blocking devices are used, mostly in the form of derogatory labels (bigot, Neanderthal, fundamentalist). People are taught to repeat slogans and support programs without thinking of the long-term results. Political figures pretend that the constitution says things that it does not say, even things that contradict what it does say. History is shamelessly rewritten to support what the power grabbers want. If someone dares to disagree, they are made an example of to prevent others speaking out. Thus, Mrs. Dixon lost her job and other university employees and even students were served notice that disagreement will not be tolerated

Our motive

How shall we respond? We must learn from Paul. Paul’s motive was the conviction that the message he proclaimed was a matter of eternal importance. He had nothing to gain and everything to lose for it, but he really believed it to be not only the truth, but the only truth that was of any real consequence (Phil 3:7-9). But he believed Jesus had taken his place (2 Cor 5:14). He believed that Jesus is the only one who can save people. (1 Tim. 2:5-6; John 14:6; Acts 4:12)

I do not meet many Christians with that kind of conviction. Hundreds of things are more important to them than the gospel. Until that changes, nothing will change.

MINISTER WANTED

Established congregation looking for someone with the gifts of teaching and leadership to work alongside us as we strive to do God’s work in the city of **London, Ontario**. We are located in a growing city of 375,000 people and are excited about the challenge God has placed before us! Support available. If you are interested please send covering letter and resume stating experience and education to:

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Our Means

Paul's means was reasoned persuasion. There is an intentional contrast in this portion of Acts that we often overlook. In the face of the violence, emotionalism and ridicule used against the gospel at Philippi, Thessalonica, Athens, and Ephesus, we are repeatedly told that Paul presented reasonable arguments (18:4,13; 19:8,9). He did so in several venues: synagogues, marketplaces, private homes lecture halls. The one place he did not venture, was into the midst of a mob who were obviously in no mood to listen to reason.

There is nothing new in the world's current methods of trying to silence Christianity, similar actions are as old as the NT. But there is something new in the reaction of most Christians to this opposition. Far from appealing to reasonable arguments, some Christians fall back on emotionalism. They rush helter-skelter into the world's methods, if they offer any response at all. The proper approach is to offer reasonable arguments to those who are willing to sit down and discuss things in a reasonable manner, and to ignore the unreasonable while they yell themselves hoarse.

The current impression is that Christians are the unreasonable ones. We are not going to improve that impression by using emotionalism. The calm clear presentation of reason will not of course, do much good while the riot is going on—and the riot may well last a long time. But then, the worship of Artemis seemed pretty secure then. There is not much left of it now. Only one column is still standing of the temple that was one of the wonders of the world in Paul's day.

Peter Marshall once told the United States Senate, "The world has enough women who know how to be brilliant. It needs some who will be brave. The world has enough women who are popular. It needs more who are pure. We need women, and men, too, who would rather be morally right than socially correct."

There is no way to make the gospel of Jesus Christ socially acceptable in postmodern America. Jesus just refuses to be "PC." He is exclusive, the only

saviour; and He demands exclusive devotion. That truth caused a riot in Ephesus 2000 years ago, and it still causes trouble today. But that is the truth on which we take our stand. Though we appear to be outnumbered and losing ground, I believe that the Lloyd Jacobs of this world will someday be as forgotten as Artemis of Ephesus, but that "those who trust in the Lord will mount up on wings like eagles."

We cannot offer the world silver and gold, we should not offer popularity

or even safety. What we can offer is Jesus Christ; Jesus Christ crucified, yet risen; Jesus Christ despised, yet triumphant. If we commit ourselves fully to him the world may well riot. Let them. Our task is not to please the world by accepting all truth as equally valid, but to follow the one who is the way, the truth and the life. Let us follow Him away from the crowd, away from the riot, away from popularity, toward truth and life.

Toledo, OH

OBITUARIES

Burgoin, Mary

Mary Burgoin passed from this life June 27, 2008 at Regina Gardens in Hamilton, ON, the day following her 95th birthday. She was the only daughter of Alfred and Annie (Cartwright) Leech. Although she had no brothers or sisters, there were many relatives, both in Canada and back in England - the Cartwrights, Walkers, Hunters, Leeches.

When she left school, she went to work at E.D. Smith's in Winona, ON. There she met a young man, Donald Burgoin, who impressed her. Times were hard during the Depression, but in 1942 they married.

They settled in Saltfleet Township, purchased a property with greenhouses, and began growing flowers for sale to local florists. This family business was to sustain them until retirement, and allowed Mary to stay home and raise their children, Gloria and Ted, while working with the flowers. She was also active on committees which supported her children's participation in Girl Guides and Boy Scouts. In later years she developed interests in painting and needlework, decorating the house with her creative efforts. She and Donald also enjoyed travelling in their van, which they had converted for camping.

Mary was a lifelong member of the Church of Christ in Hamilton, first at Sanford Avenue, and then was one of the founding members of the Fennell Avenue congregation. Many members of the Fennell congregation have fond memories of the annual corn roast at the Burgoin home. Her faith sustained her throughout life, and when she moved to Regina Gardens she enjoyed the hymn sings and services there.

— Art Ford

Eaton, Wilda Joanne

Wilda, beloved wife of Merv Eaton, passed away peacefully early Sunday morning, July 13, in Kitchener, ON. Wilda Joanne Eaton was born in Grey County on December 17, 1927, the oldest daughter of Franklin and Mary Jean (McNalty) Cann. Mourning her passing are her sisters, Olive (and Harvey) Parker, and Leona (and Stanley) Baker, and her brothers, Orville (and Marg), and Lloyd (and Joyce). Wilda was predeceased by her brother, Carlos Cann.

Merv and Wilda were married April 2, 1949. And to their union were born Brenda Sugg (Terry), Marlene Dietrich (John), Myrna Eaton-Clark (Don), and Timothy Eaton. These and their children, Amy, Ashleigh, Aaron, Shawn, and Scott, and Wilda's great-grandson, Hunter, greatly miss her loving presence.

Wilda was baptized in 1941 in the Frog Hollow Creek by her first cousin, J. C. Bailey, and spent her early years with the Griersville congregation. Merv and Wilda lived in the Meaford area until in 1968 when an employment possibility arose in Waterloo. As they considered their move and realizing that there was not a church of Christ in that community, Wilda observed, "It sounds as if that area needs us!"

For their first seven years in the Waterloo Region, they attended the church in Blair (Cambridge). Then in January 1975, the Eatons, in company with Chuck and Jesse Robinson, planted the church in Waterloo. In the following years, Wilda's quiet presence and steady confidence contributed much to the advance of this congregation.

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Canadian Churches of Christ

HISTORICAL SOCIETY

Saturday, August 16, 2008

10:00 a.m. - 3:00 p.m.

at the Newmarket Church of Christ,

230 Davis Drive,

Newmarket, ON L3Y 8J1

Guest Speakers:

Shelley Jacobs, Regina, SK

"The Life of Charles W. Petch"

Edwin Broadus, Burlington, ON

*"The Influence of the Christian
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ccchs1@gmail.com

Obituaries... continued from page 15

Her hospitality was known far and wide. Wilda was admired for her creative abilities and sewing skills. She worked briefly as a seamstress in one period, fashioned ceramic dolls, and over the years produced some 100 quilts. When the Waterloo congregation engaged in a project of supplying school bags for blind children in Ukraine, Wilda crafted over 90 of them.

Wilda was a daily Bible reader and she shared in the prayer ministry with the sisters of the Waterloo church. Wilda was admired for the sparkle in her eyes and the smile that constantly brightened her face.

Wilda's service was conducted at the Waterloo church building with Bill Schwarz, David Dunn, Walter Hart, and David Knutson joining with this writer in leading the gathering that filled the church building. Interment was in the Parkview Cemetery in Waterloo.

– Geoffrey Ellis

Gill, Matthew Stephen

Matthew Stephen Gill, known by his friends as Matt, passed peacefully from this life on Saturday, June 28, 2008 at Toronto East General Hospital. He was 36 years old.

Matt was born on May 23, 1972 in Toronto. He attended General Brock Public School and then spent three years at Great Lakes Christian College. The rest of his high school years were spent in Scarborough and Hamilton. He went to Sheridan College for one year.

Matt was baptized into Christ at the age of 16 and worshipped at the Strathmore Boulevard congregation for several years. He later worshipped at the Harding Avenue, West Hamilton and Rexdale congregations.

Matt spent much time reading books on art, architecture, philosophy, psychology, linguistics and other topics. He learned ancient Greek. He enjoyed sketching, visiting art galleries, playing video games, playing the guitar and hiking and canoeing in Algonquin Park.

Matthew is survived by his parents Stephen and Lynne Gill; his grandmother Elsie Gill and his brother and sister-in-law, Tyler and Christine Gill; Aunts and Uncles Ernie and Jo-Anne Gill and Lee and Kay Wood; and cousins Darryl, Trina, Aidrienne, Lee-Anne and Kari-Anne and their spouses and children.

He was predeceased by his grand-

parents Ernest and Ferne Wood and his grandfather Hilary Gill.

A memorial Service was held at the Church of Christ, 346 Strathmore Blvd. (right across from the Coxwell Subway Station) on Saturday, July 12, 2008.

Memorial donations can be made in Matthew's name to Great Lakes Christian College, 4875 King St., Beamsville, ON or by telephone: 905-563-5374 or on line through the GLCC website.

– Steve Gill

Saunders, Meredith Douglas "Deed"

A private family service on Bowen Island where the Saunders spent much of their time followed the death of Meredith Douglas (Deed) Saunders on June 15 at the age of 95. He was predeceased by his wife, Kathleen (Kay) and his youngest daughter, Mary-Kay Brady. He is survived by a daughter, Diane (Arnold) Poetker, a son, Robert (Trish) Saunders, son-in-law, John Brady, eight grandchildren and nine great-grandchildren.

Deed was raised in Vancouver and was active in sports as a student at Prince of Wales School, where he graduated in 1930. He attended Abilene Christian College in Texas and Harding College in Arkansas before embarking on a career in the furniture industry in Vancouver. He began by managing Forst's stores, later moving to The Bay. His strong work ethic and integrity led to a long and successful career representing many top Canadian furniture lines in Western Canada. He retired in 1981.

As a result of his inheritance of a piece of land on Oak Street, with the stipulation that it be used to build a church building and preacher's home, Deed initiated talks with the 12th Street church of Christ in 1957. They resulted in the amalgamation of the Blundell Road church in Richmond with the 12th Street church and completion of the Oakridge building in 1958.

Under the direction of a 5-man building committee and construction superintendent Fred Beckett, much of the work was done by volunteers from both congregations. Deed and Kay remained workers all of their lives, with Deed serving as an elder for many years. He was able to be at services each week until the end of May of this year, and always had a cheery word for those attending, as well as former members who were there on special occasions.

– Barbara Lewis

29th Annual Ontario Men's Retreat

September 5-6th, 2008

In Spirit & In Truth

The Fundamentals of Biblical Worship

<u>Friday Night</u>	6:00	BBQ –Sausage, Burgers & Hotdogs
	7:00	Registration
	8:00	<i>The Nature of Biblical Worship: Communication</i>
Session		
<u>Saturday</u>	7:30	Continental Breakfast
	8:00	<i>The Practice of Biblical Worship: Submission</i>
Session		
	9:30	Singing
	10:00	Brunch
	11:00	<i>The Result of Biblical Worship: Transcendence</i>
	12:30	Left over snacks/ lunch
	1:00	Q & A/Wrap-up
	1:30	Baseball Game

Place: Camp Omagh

Fees: \$25.00 with BBQ, \$20.00 without BBQ
(**\$5.00** surcharge if registered after August 31st)

To register contact **Paul Craig**

- Bring overnight gear, a Bible and a baseball glove

Phone: **519-725-0687**

e-mail: **fellowshipministry@gmail.com**

Bring your Son, Father or Both!

Hosted by the men of the Waterloo church of Christ

A Gift of Hope for the Homeless

Jesus is our gift of hope and He wants us to pass that gift on to others. Whenever we communicate this message of hope to others, we are “doing” God’s love. Sometimes it’s hard to know how to help the homeless. If you give them cash they may use it for purposes that further compound their existing problems.

In this day of world food shortages and pending environmental disasters, there IS something we can do. Our contribution may not be large, but collectively, if we all do our part, we can make a difference and we can influence others to do the same. And our part is simple: take less for ourselves and share more. Eat less, drive less, buy less, use less. And give more to others who have none. Live more simply so others can simply live. Share what we have, including our time.

Each homeless person in our community has reasons for his or her

plight. We cannot be certain that if we were, ourselves, in their shoes, with the same disadvantages, the same spirit-crushing experiences, that our own decision-making would not also be impaired enough to land us in their situation. At any rate, as Christians, we are called to help those who have obviously reached the point that they can’t help themselves. There’s a saying that expresses the reality about the homeless: “Nobody in their right mind WANTS to live out in the cold and rain.”

Homelesspartners.com is a way to extend the love and hope that Jesus wants us to share with others. As one of the recipients said, “The most encouraging thing is knowing that people care. I find it really encouraging that total strangers could care so much about someone they don’t even know.”

The homelesspartners project costs

nothing but your time. With it, you can give the gift of hope and encouragement to many, many homeless people, while you hold up Jesus’ message of love to the community and show them what that love looks like in action. At the same time, you will build your own faith and the faith of others.

Please consider sharing your time to help the homeless and give the gift of hope.

Homelesspartners.com

Or go to youtube with the search terms “homeless partners” and see a 2 minute video.

All the details about the project are available by sending an email through the homelesspartners.com website or send it to homelesspartners@gmail.com

“The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me’ ” (Matthew 25: 40).

Helping the Homeless – but how?

Have you ever passed a homeless person and thought, *“I’d really like to help that person, but if I give them money, I’m afraid they will use it in some unhealthy way.”*

Now there is a way to help the homeless in a safe and effective way that delivers not only material gifts but the important gift of hope, at the same time you hold up Jesus’ love for the poor to the community—Christians letting their light shine brightly.

How?

By undertaking this project in your community:
homelesspartners.com

It costs nothing.

It is short term – only 2 months.

It maximizes Christian’s ability to let their light shine through interviews on TV, radio and in newspapers.

It results in thousands of gifts and personal messages of hope delivered to the homeless.

You can make this happen in your community.

Find out how – go to **www.homelesspartners.com** and use the search term “homeless partners” on youtube for a 2 minute video.

Please pray about it and talk to someone in your group – maybe someone who is already involved in helping the homeless.

Go to the website and send a message for more information.