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## *Ottawa Church of Christ Celebrates 50 Years*



Pictured above is the church building at 1515 Chomley Cres., in Ottawa. The congregation celebrated their 50th anniversary recently. (See the story inside on page 16)

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# Faith, Form & Fiction

Dave Knutson

Not so long ago it was understood that fact and form always go together. The word fact conveyed the thought that something exists instead of nothing. The word form spoke to the exact nature or particular instance of each and every fact. The logical impossibility of affirming formless facts appeared self evident. Observations from the temporal world made a compelling case—that in order for a thing to exist at all (however briefly) it must have form.

This, is of course, not true for non-existing things. Since they do not exist as fact, neither must they adhere to the form of the real world. I would suggest that when fact and form part company, what we are left with is fiction (fact - form = fiction). Most would agree that the Harry Potter books belong to a different genre than does Brian Mulrone's autobiography. The fiction writer is free to create any kind of world at all. But "making up the facts as you go along" is not permitted in a work of history.

The New Testament is filled with historical references. Of the major "faiths" of the world, it stands apart as an historical religion. Christianity is true if and only if the factual claims of the N.T. are accurate. There is no room in the real world of the Bible for any fictional separation of fact and form. Jesus of Nazareth either was or was not deity. He either did or did not physically rise from the grave. He either did or did not ascend into heaven from which he now rules. The scriptures do not permit us to say that the divine Jesus simply inhabited the body of a man but was never really human (1 John 4:1-3, Heb. 2:14-18). Nor can we teach that Jesus merely rises in our hearts... but that his body remains in the ground (1 Cor. 15). The apostles knew what they had witnessed and understood what was at stake. They knew that propositional statements about actual events had to

correspond to what had really happened in order to be true. And they proclaimed that body of truth as "the faith, delivered once for all to the saints".

Somewhere on our way to the 21st century, a great theological divorce has taken place. The marriage of fact to form has ended in scandal. The new couple that has taken their place is faith & form... but what they have together can hardly be called a marriage. They live separate lives. No longer two aspects of a single reality, faith & form are two solitudes. There is an enormous conceptual leap hiding behind this small phonetic shift.

## The word "faith" is currently used with a double meaning.

From time to time, the word "faith" designates universals or absolutes in distinction from particulars. When this kind of "faith" is in view, then "form" refers to specific instances or expressions of faith. Thus, forms are particulars in distinction from universals.

At other times, "faith is a sort of codeword—referring to things/truths that are essential for salvation. When this is the meaning of "faith", then the word "form" designates those things which while Biblical, are not essential for salvation.

It is increasingly common then, to hear lessons holding forth those things that constitute faith in distinction from mere forms. This is true both for faith as a body of truth (a noun) and for faith as a trust or belief (a verb).

One does not have to look very far

in the church to find someone making the following distinction. On the side of faith, one must believe in Jesus of Nazareth as the Son of God. This is essential. But immersion in water by the authority of the Father, Son and Holy Spirit for the forgiveness of sin is merely a form. The first is essential, the second is only one of many potential expressions—one of many particulars—any one of which will do.

## Now this is misleading on two levels.

It hides the reality that faith itself must have both fact and form or it is not faith. As a noun, faith must have content. It must first exist as a body of truth that can be learned, understood and believed. As a verb, faith requires us to believe the gospel, place our trust in God and to obey him. If we tamper with the content of faith, it is no longer the gospel that can save us. And if we fail to believe, to trust or to obey, we have not responded in faith. The Bible insists that faith must have both fact and form or it is not faith.

Furthermore, this new pairing obscures the truth that those things referred to as "forms" are also comprised of "fact & form". While we concede that immersion is an instance of obedience (a particular), it is not for that reason non-essential for salvation. As an expression of faith, the scriptures insist on two things.

a. The first is that we get both fact and form right. Immersion in water in the name of the Father, Son and Holy Spirit for the forgiveness of sins is a very specific act. Now immersion in a swimming pool, a baptistry, a lake or a river is still immersion. It is not sprinkling or pouring. It is not done in sand or in oil. It is not an appeal made to anyone other than to God and it is not done merely as a sign that one is already saved.

b. Biblical immersion is an

*continued on page 13*

## NOTICE

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# Apostolic Planning

Thayer salsbury

These thoughts are based on two overlooked verses in Acts 19. Admittedly, these two verses do not say all that much of themselves, but, when we put them together with some things said in the epistles, they are significant. They reveal something of how the mind of Paul worked. They demonstrate a man who was always thinking ahead, always planning, always looking for ways to glorify his Lord.

The text reads, "Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, 'After I have been there, I must also see Rome.' And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while" (Acts 19:21-22, ESV).

In worldly terms, the journey planned here seems strange. The route outlined is from Ephesus west to Macedonia and Achaia, then east to Jerusalem, then west again to Rome. To visit these places in this order involved doubling back twice, and several hundred miles of extra travel (as opposed to the most direct route). The reasons for the extra travel are traced in the epistles.

Plans for benevolence and church unity Paul had plans for a benevolent mission from Macedonia and Achaia to Jerusalem. This mission was planned not only to relieve the suffering of the brothers in Jerusalem, but to promote unity in the church. That is why his route heads west before it turns east. Before beginning his journey, he wrote to the Corinthian church, "Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem" (1 Cor 16:1-3).

His travel was not at random, it was well planned to accomplish his purpose. And his purpose went beyond collecting funds. Paul is looking to the spiritual benefit of the entire church. He later wrote to the Corinthians, "I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. As it is written, 'Whoever gathered much had nothing left over, and whoever gathered little had no lack'" (2 Cor 8:13-15).


The Christians in Macedonia and Achaia, while perhaps not the elite of the world (1 Cor 1:26) were better off than their brothers in Judea. Out of a sense of fairness, they were being asked to share their abundance. Paul had also written to the churches of Galatia (1 Cor 16:1) along the same lines. He told them, "So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith" (Gal 6:10).

Just as in the first century, it is right that the wealthy Christians of

today should be involved in helping those who are less fortunate. This is in keeping with the example of Jesus. As Paul told the Corinthians, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich" (2 Corinthians 8:9). Such sharing also has a tendency to unify the church. Failure to share has a tendency to fragment the church. If wealthy Christians fail to share with less fortunate Christians, it begins to appear as if we feel a greater affinity with those who are like us socially than with those who are like us spiritually.

Such sharing also makes sense in practical terms. The blessings shared with others today may, at some future date, come back to bless us or our children. Again, from 2 Corinthians 8, "your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness" (2 Corinthians 8:14). In saying this, Paul is echoing the thought of Ecclesiastes 11:1-2, "Cast your bread upon the waters, for

*continued on page 14*



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## Did God Do That?

Wayne Turner



**I**t was a horrific murder. Without any apparent provocation, a bus passenger savagely killed and beheaded the young man who was sleeping beside him. In response to this, the pastor of an independent “Baptist” church in Topeka, Kansas declared that the murder was God’s judgment on Canada for its moral sins, especially its acceptance of immorality, homosexuality and abortion.

While most people recognized there was something very wrong with this statement, they may not have had the Biblical background to know why. Many believers, embarrassed by such an unthinkable accusation, struggled to find a reasonable response. For those who reject belief in God, this statement was dismissed as an example of narrow, destructive fundamentalist religion. The murder and accusation raise a significant question that needs to be answered—“Did God do (or cause) that?” Was the murder and beheading an act of divine justice?

To start, we need to identify the premises on which this accusation is based. First, God punishes nations for sin. Second, God punishes without prior warning or some clear indication of His action. And third, God punishes one individual for a nation (a representational punishment).

The Old Testament clearly shows that God has punished nations for their sin. In Jeremiah 18:7-10, God speaks of uprooting or destroying a nation because of its evil. There is a significant point here. By God announcing his intent to uproot, He allows for the possibility of the nation’s repentance and His relenting of the action. Isn’t this the idea of 2 Peter 3:9, that God does not want anyone to perish? His desire is to bring people to repentance. Jesus spoke of coming to save the lost, not to judge and punish them. Two contrasting examples show this: the flood and punishment of Nineveh. 2 Peter 2:5 calls Noah a “preacher of righteousness” suggesting that during the time before the flood, Noah did more than build the ark. He warned others of God’s coming judgment. His message was ignored and thus the judgement came as warned. The people of Nineveh repented at Jonah’s warning, so God relented. God’s fairness causes judgment to come after warning. As someone once put it, God tells people what He is about to do, does it, then tells them what He did.

The third concept, representational punishment, directly contradicts the clear teaching of scripture. Ezekiel says that “the soul who sins is the one who will die.” Every person is accountable for their own sins (18:4,20). No one

will be punished for the sins of another. “The son will not share the guilt of the father... the wickedness of the wicked will be charged against him.” (v. 20). Other than being a citizen of Canada, and an individual responsible for his own sins, the victim had no connection to the sins of the country. He had no role in determining the government’s policies. Therefore, there is nothing in scripture to legitimize such an accusation.

Another way to evaluate a statement like this is to compare or contrast it with the overall tone and message of scripture. Is an accusation like this consistent with the Gospel? Is it reasonable to conclude that the God who sacrificed His son for the sins of the world would cause such a vicious death? There is nothing to suggest that the victim was, in any way, worse than anyone else. (cf. Luke 13:1-50) The whole point of the Gospel is that Christ “came into the world to save sinners” (1 Timothy 1:15). Paul adds “of whom I am the worst.” The Gospel is a message of forgiveness and hope, even for the worst sinners. Its glory is in its ability to transform sinners (“such were some of you”). (cf. Ephesians 2:12,13).

The accusation must be seen for what it is—an unbiblical attempt to use a family’s pain and grief and a nation’s horror to gain a public attention for one group’s personal agenda. Though possibly well intentioned, their message and actions have only served to discredit their cause.

In the face of tragedies like this, we must be sensitive and compassionate to those who have experienced loss. We need to be able to correct the false impressions created by zealots who are more interested in promoting their own agenda than God’s word. We should be ready to share God’s love and message of hope to those who are hurting.

### GOSPEL HERALD

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# Reactions to a Message

Richard Kruse

The purpose of this article is to look at four passages of scripture, noticing the various reactions of the people to the particular message. The underlying thought is: What type of audience are we?

## REBELLIOUS

The Roman Empire established local kings. Caesar Octavius appointed Herod as the King of Judea, even though Herod was not from the royal (David) family. Herod was feared but not respected. He killed those who threatened his power or authority. His greatest achievement was in constructing the temple, which was begun in 20 B.C. and completed long after his death in 63 A.D.

In Matthew 2:1-4 we are told that the Magi (the wise guys) came to Jerusalem asking, "Where is the one who has been born king of the Jews?" King Herod was disturbed by the message (verse 3). If this newborn king were from the Royal Family, it would be a most serious threat to Herod's power and authority. Because Herod was disturbed, Jerusalem was disturbed. As you know, when Herod found out that he was outwitted, he became furious. He acted out his anger by killing boys under 2 years of age in Bethlehem and its vicinity.

Some questions for us: What affect does the preacher's message have, if we disagree? Will we leave the congregation? Quit giving? You know, the "my way or the highway" attitude? Years ago, an almost-blind, elderly member, who was very rich, gave the money needed to paint the interior of the church building... but insisted on selecting colour. The congregation had to put up with purple walls until her death. What strings to we attach to a message we hear from the pulpit?

## RESPONSIVE

The familiar story of the angels appearing to shepherds is presented in Luke 2. The terrified shepherds believed the angel's message, which

doesn't take rocket science to imagine. The effect of their message was a positive response from the shepherds. The shepherds were not told to go to Bethlehem; the angels' message was simply "Here is the sign", the proof, that the child born in Bethlehem is the Saviour (Luke 2:15-20).

The shepherds didn't say: "Isn't that great; ho hum"! Neither was their attitude that this would make a great bedtime story for the grand kids. The shepherds were united, convicted together; they went together. They told to others about the message and the child; they did not simply "enjoy" the experience. They worshipped: "glorifying and praising God"; they were changed.

What if the message of the preacher is true, are we willing to believe the message? Are we willing to respond? Are we willing to tell others? Are we willing to be changed spiritually? On the other hand consider the preacher. What if, as he studies, he discovers one of his or the congregation's doctrinal positions is greatly challenged? Is he willing to risk his job

and/or reputation to make a positive response to this new understanding of the Scriptures?

## RELIGIOUS

John the Baptist had become popular among the religious folk of the day (Luke 3:7-15). Some even thought he might be the Messiah because his message was practical and full of wisdom; he spoke with authority—not like the Scribes. However, he was quick to point to the coming Messiah's message: (John preached repentance; the Messiah would also give a new way of living and the power to live that new life.)

Even though John was preaching in the wilderness, he had, in fact, become too popular. John challenged some, who had come to be baptized, as to why they wished to be baptized. For some people it seems that it had become the "in thing to do". For others, it seemed to be strictly a religious formality. These "religious" responses had one thing in common. They were external responses, responses that did

*continued on page 17*



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Articles for this page or reactions to it should be sent to:  
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## Thank You!

“**A**nd we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe” (1 Thessalonians 2:13 NIV).

“We ought always to thank God for you, brothers, and rightly so, because your faith is growing more and more and the love every one of you has for each other is increasing” (2 Thessalonians 1:3 NIV).

For some it is a time for scaling programs back or putting them on hold. So many are travelling, visiting family, holidaying and seeing the sites, others are taking the summer to relax and enjoy their yards at home. Attendance fluctuates rather dramatically and sometimes it is difficult to get people to commit to the regular church chores. However, in youth ministry there is no scaling back or putting programs on hold for the summer, in youth ministry things kick in to high gear. Summer Camps, Vacation Bible School (VBS) or Bible Day Camps and mission trips are among the many opportunities afforded our young people throughout the summer.

Have you ever wondered how all this gets done? With so many on holidays and travelling, with many enjoying the numerous outside opportunities and with some of the rest of us just taking the opportunity to sit and enjoy the beautiful weather God gives us this time of year

how does all this work get done? How does all this get done when everyone appears to be busy with so many other activities? Volunteers! Enthusiastic, talented, dedicated people who love God and kids.

Yes they are talented. All you need to do is visit a Camp or VBS or any other youth activity during the summer and you will see what I mean. The stories are told in such creative ways and the crafts simply amaze. Then there are all the games the children just love to play and the songs that we carry in our hearts throughout the rest of our lives.

Yes they are dedicated! Many have taken a week (or more) of their holi-

day time in order to be involved with Camp or VBS. There are some who do it year after year, why? Simply put, they believe in what they are doing. They love God and they love kids. With that as their motivation, most say that they don't feel they have sacrificed anything in taking a week of their holiday time to be involved. That week is just the beginning. To have a successful VBS or Camp there are hours and hours of preparation work before the program begins.

Yes they are enthusiastic! One of my favourite times at Camp or VBS is when everyone is arriving and beginning to get things set up. There are no students or campers yet, the program has yet to begin, but I hear excited voices and see the smiling faces of those ready to work hard. I see the warm greetings of brothers and sisters who so enjoy working together for God. Sometimes I wonder who has more fun at Camp or VBS the children or the staff.

I have noticed that many who are volunteering at our youth activities are in their teens and twenties. It would seem that many, after graduating from programme, immediately become involved serving in the program. Perhaps that fact alone should tell us how valuable these programs are to our young people. I have also noticed many among the volunteers who are now crowned with grey hair (or should I say silver). I remember one VBS when a man in his seventies volunteered to supervise the outside sports and did a great job. One of the reasons that I love Camp and VBS is so often we have many different ages working and fellowshiping together for a great common cause. Praise God!

How do you ensure good attendance at your week of VBS or Camp? Do you ensure good numbers by having a great program? Do the children come because of an

## 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.

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enthusiastic loving teaching staff? Is it in having great material and lessons? Do they come for the great songs that are always part of the program? In truth they come for all these reasons, but one of the most effective ways of increasing attendance is found in the children themselves. When they invite their friends the attendance increases. Many years I have seen attendance double the second day of VBS simply because the children brought their friends.

I want to thank all those old soldiers who have been volunteering to serve at VBS and Camp since I was a child. I only appreciated as an adult the sacrifices that you had made to help me grow. Many of you took a week or more of your holiday time in order to participate. I still remember some of the lessons, the discussions and encouragement I received. I remember you in my prayers thanking God for your lessons and your great example.

I also want to thank all those in their teens and twenties who work so hard to make our Camp and VBS programs work. I know that many of you have to beg for time off from your summer jobs in order to help and I realize that this is a sacrifice when you are saving money for university. Some of you are busy starting your lives and careers but still find time to help, you are a great example to us all, let me assure you that you are beginning your adult life with your priorities right.

Then there is everyone in between. Busy with your jobs, your families and that list of household chores that never gets any shorter. I know that you teach Sunday School and volunteer in a wide variety of good programs all year long. Who would blame you if you wanted to take the summer off and just relax, but no you volunteer for a week of Camp

or VBS and often both. You don't look for a rest you look for opportunities to serve God and our children. Thank you, I know that God is blessing you as you continue to serve.

We must also thank the children who attend each year. You come with your smiles, enthusiasm and your young love for the Lord, without you there would be no program. You invite your friends and neighbours and greatly increase our attendance. We thank God for you in our prayers.

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# Petch and the “Connection”

Featured at the CCCHS 9th Meeting

*Geoffrey Ellis*

“Mr. C. W. Petch is an earnest Christian... [who] believes very much in building up the churches... He is a good speaker and preaches interesting and well organized sermons...” This was a quote by Shelley Jacobs, Regina, SK, featured speaker of the CCCHS 2008 annual meeting, of Lillian Torkelson’s 1931 estimate of Charles W. Petch who served the Churches of Christ in their early years in Western Canada during the period 1927-1932. Torkelson believed that Petch helped to make her dream of a Bible School in Saskatchewan become a reality, an event that she believed helped shaped the future of the church in that region.

Shelley Jacobs’ presentation of the Life of Charles W. Petch portrayed a man who, following two years of study at Nashville Bible School, 1899-1901, spent his years serving churches in Ontario and Western Canada until his untimely death in a farm accident at Charlton Station, ON, in 1938. The early years of the 20th century were

difficult for Churches of Christ, following in the aftermath of a major division, where discouragement, inertia, and troubled times threatened the work. Petch with a small handful of preachers can be credited with preserving and advancing the cause that continues to the present. Jacob’s warm summary Petch’s life story contributes to its being both preserved and appreciated.

The ninth annual meeting of the historical society was held at the Newmarket Church of Christ, Newmarket, ON. Noting that the “Christian Connection” movement from the New England area in Ontario had its beginning in Newmarket in 1821, the second focus of the meeting was the influence of this movement upon the emerging Disciples of Christ in the province. Edwin Broadus, Burlington, ON, examined the points of contact between the two movements, especially through the 1830s. The Connection emerged from the efforts of Abner Jones and Elias Smith in New England to restore New Testament Christianity, and was linked with a similar effort in the mid-west US led by Barton W. Stone. The “Christians” of Stone’s influence and the “Disciples” of Campbell’s influence merged their efforts in Lexington, KY in 1832. A similar attempt in Whitby township, ON in 1834 failed to draw these two efforts into one. Joseph Ash was a young leader in the Connection at the time. His withdrawal and subsequent efforts to advance the Disciples’ cause in Ontario is central to the study presented by Broadus.

The intensive efforts by Edwin Broadus over the past two years to research the Daniel Wiers story and the Christian Connection in Canada resulted in his choice by the historical society as its “Historian of the Year” for 2008.

The Aug. 16th meeting concluded with Broadus’ update on the Wiers account. Daniel Wiers (pronounced “Wires”), who took the lead in establishing, in 1832, the congrega-

tion from which the Beamsville and Jordan Churches of Christ emerged, it turns out, moved from the Niagara Peninsula in 1834. He surfaced in Norfolk County in 1856 in accounts where he was identified with the “Bible Christians,” a Restorationist movement with a background in the Methodists. Later he moved to Michigan where he died on September 26, 1869, in Ionia County.

The area of interest for the historical society for this year’s meeting was the “North Shore” region, east of Toronto to Prince Edward County. (For example, Charles Petch served the Pine Orchard and Stouffville congregations, nearby to Newmarket, for an extended period.) Geoffrey Ellis researched the periodicals from 1853 to 1883, drawing out excerpts that mention the various churches established in that area. Twenty-eight congregations are identified as having been established there during the latter half of the 19th century. Tragically, twenty-four did not survive until the end of the century and only two of those remain today, the West Lake Church of Christ (Disciples, 1863), Prince Edward County, and the Pine Orchard Church of Christ (1894). The collapse of these congregations, almost one-third of all churches established in Ontario in the 19th century, calls for further study.

Myrna Perry made a major contribution to this year’s meeting by presenting four papers: “Hamilton Churches, Excerpts from the Gospel Herald, 1946-1999,” “Newmarket Church of Christ, Excerpts from the Gospel Herald, 1963-1999,” “Stouffville, Pine Orchard, and Orangeville, Ontario Congregations,” and “Work Among the First Nations People.” These papers and both printed and recorded copies of the presentations by both Shelley Jacobs and Edwin Broadus are available from the historical society. See the CCCHS publications list advertised elsewhere in this issue of the Gospel Herald for the full offering of historical studies available.

Waterloo, ON

## BARRIE LADIES DAY

*Precious Promises  
“Comfort in God”*

*Saturday, October 18, 2008  
Registration 10:00 am*

*At*

*Barrie Church of Christ  
345 Grove St. E. (at Cook)*

*Contact:  
Marilyn de la Cruz  
(705)720-2329*

*E-mail:  
rm.delacruz@rogers.com*

*Please register  
by September 27, 2008*

*Morning Refreshments and  
lunch will be provided*



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by Walter R. Straker  
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**Reminder:** To be published in the following month's Gospel Herald, each congregation's information should be sent to Walter Straker 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:** Joyce and Ralph Perry celebrated their 55th wedding anniversary at a "Come and Go" tea on August 23, at the Beamsville church of Christ. Products are being collected for the Women's Shelter, the Out-of-the-Cold program, and RAFT, a teen outreach program.

**Bramalea:** Netta Banks celebrated her 96th birthday on August 9. Guest speaker for the congregation on July 27 was Keith Bailey from Trinidad; David Knutson from Waterloo spoke on August 10. Two lessons of the five-lesson "Searching for Truth"

## 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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DVD have been shown on separate Sunday evenings. These DVDs are available for \$1 each from World Video Bible School in Maxwell, TX; the workbook with the text and questions is \$2 each.

**Cambridge:** Tommy, a young man who studied with members of the Cambridge Church of Christ & attended Strawberry Point Christian Camp, was baptized at camp. Tommy said: "People knew me as the town druggie; now they will know me as the town Christian." A group from the Plymouth, Michigan, church of Christ came up in June and helped the congregation paint the youth centre where it meets. Many people came by as they could see that something was going on at the centre. Then they would stay and chat for a bit before moving on. The congregation asks for prayers that the lives of the Christians will be meshed with those around them and be salt and light when God opens doors.

**Fennell Avenue:** Several members of the congregation donated funds to help a young boy named Marcus in Alotau, Papua New Guinea, with travel funds so he could have cleft palate surgery. Craig Ford recently wrote: I wanted to inform those who donated for Marcus' surgery that there is a good possibility that he might have the procedure done early next month, as on August 4 and 5 the USS Mercy Ship will arrive in Port Moresby to conduct free cleft lip and palate surgery." The congregation is helping provide birthday gifts for the children in Neskantaga where Brian and Bonnie Cox work. Tom and Wilma Moore celebrated their 50th wedding anniversary on July 30. Zoe, Vicki and Wendy—three girls who are part of a group of 10 young people from Taiwan who have come to experience Canada for the summer—recently visited and then attended Camp Omagh.

**Owen Sound:** The 25th annual Ladies' Renewal is scheduled for September 19-21. The theme is: "Celebration - Victory in Christ Jesus." Speakers are Judy Morphy, Michigan, Amy Dale, Waterloo, and Mary Cisco, St. Catharines. Rejoice with us as Frank Probst, at the age of 88, was baptized into Christ on July 25.

**St. Catharines:** A "Come and Go" tea was held in honour of Jim and Ruth Wilson's 60th anniversary on Saturday, July 26.

**Stratford:** Shawn LeBlanc reports that the congregation plans to distribute pamphlets in the community, and then follow up with a door knocking campaign a few

weeks later. They were blessed with many visitors recently, including a large group from Oklahoma Christian University who were there to attend the Stratford Festival Theatre.

**Tintern:** From June 30 to July 4, Tintern held its annual Bible Day Camp. We traveled back in time to Bethlehem to the time of Jesus' birth and had a great week! We had record breaking attendance all week capped by 132 kids on Friday! Over all there were 162 kids who came for at least one day. Special thanks go to our guests from the Pleasant Valley Church of Christ. They were a big help. On August 31 we held our annual Church in the Park at Balls Falls. It was a special service where we go out into the community to have our worship service followed by a potluck. During the month of June we advertised our FriendSpeak program in two of our local papers, in addition to hanging posters in some local venues. So far we have been blessed with five community readers. God is at work here. In September our Friday youth nights will begin again. We hope to reach out to many of our Bible Day Camp attendees. Check out our new website: [www.tinternchurchofchrist.com](http://www.tinternchurchofchrist.com). Exciting things are happening.

**Toronto (Scarborough):** The congregation rejoices in the new births of Tracy Rampersad, who was baptized into Christ on July 6, and Kudzai Chimhugwe, who was baptized into Christ Sunday, July 27.

**Toronto (Strathmore Blvd):** The annual Young Adult Lectureship is being planned for October 3-5, 2008, on the theme "Alas For That Day!" (Joel 1:15). The speaker for the weekend will be Drew Chapados, evangelist with the Windsor congregation. Recent baptisms are Kevin Ramkisson, Enrique & Virginia Castro and Enrique's son, Rodrigo Castro. On August 10, Jack Strachan, evangelist and elder from East Kilbride, Scotland, brought an uplifting lesson. Santiago Molina and Isaac Persaud went to El Salvador for the Central America Mission Trip, July 28 to August 8. The campaign was considered to be a great success this year.

**Waterloo:** The congregation celebrates the recent baptism of Michal Heuston, daughter of Mark and Krista. Teesha Thahir was baptized into Christ in August. Walter and Elaine Hart will celebrate their 50th anniversary on September 27. They recently traveled to North Carolina to attend a celebration of that anniversary

*continued on page 11*



by Marion Waugh  
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(BC news supplied by Barbara Lewis)

### ALBERTA

**South Edmonton:** We've enjoyed progress and God's blessings during the spring and summer months. Attendance was excellent at our first Friend's Day and our spring series of 8 evangelistic sermons called Games we Play to Win Happiness. On one Sunday during this series we experienced a record attendance of 94 people. Several guests have continued to attend. FriendSpeak began in June and attracted a few students from the community with whom we're now working. Francelia Jacobs, a Christian from St. Vincent and resident of Edmonton for many years, began attending our group when she discovered that our congregation is nearby. Her parents are also members from St. Vincent and are attempting to arrange sponsorship so they can remain in Canada. Two other families from the north Edmonton congregation decided to attend our group because they live close by, etc. These are unexpected blessings that have helped the congregation and we are thankful for them. Josh Burnstad was baptized into Christ while he and his parents were visiting his grandparents in Barrie ON (Shawn & Donna Redding). We also rejoiced when Hugo Moes was baptized in July. We are gearing up for our second gospel meeting, scheduled for Sept. 26-28 with Glen Dodds as the speaker. We humbly thank you for your prayers, which have resulted in encouraging blessings from God.

### BRITISH COLUMBIA

**Abbotsford (Central Valley):** A congregation in Texas has decided to send Raymond Fillion, \$200 a month to help with the Mission School in Haiti. He reports that both the goat-raising and money-lending programs to raise the living standards of the Haitian people in that

area are succeeding well. Even though the owner has agreed to a reduction in the rent, our congregation is struggling with the possibility of losing our meeting place since another family moved away in July. The Weirs went to Prince George for a counselling session with a young woman from Ft. Ware whom they baptized three years ago, and her fiancé, a third year student at the University of Northern B. C. Norm preached for the church group while there. Among those in attendance were two former inmates who had previously studied with Ernie Zimmer. They are now in a half-way house which gives them the privilege of attending services. Norm reports that he is now receiving requests for correspondence courses again since the "Key to the Kingdom" television program has been changed to 8 a.m. on Fridays. The Ladies' class is now serving as well as studying. They discovered one of Abbotsford's best kept secrets: a volunteer-run warehouse called the "Gleaners", which receives 'seconds' in vegetables and fruits from grocery stores, greenhouses, orchards and farmers. After bad spots are removed, produce is chopped and dried to make into a soup mix. The packaged bags are sent to poor countries and those hit by disasters or famine, (but may not be distributed in Canada or the States). About 50 volunteers, most of whom are seniors, come in on any given day.

**Burnaby:** Leo Heba spent a month in Ecuador this summer as a trainee with a group of doctors. After experiencing two weeks in the jungles, Leo is convinced that he wants to continue with achieving his ambition to become a doctor. Yvonne Beckett taught a ladies' class during the VBS conducted in Bengough, SK, this summer. She had an average of about 30 in the five-day class on "Matters of the Heart," including several visitors. A group from Colorado comes up each year to help conduct a school. In conjunction with it, Bob Lewis, from the Longmont church, held a preaching service each evening.

**Nanaimo:** Matthew Lutskey was baptized by his father, Jerry, on June 11. Newcomers John and Sue Hailey were also welcomed.

**Oakridge:** The church prepared for approximately 200 participants in the two-day 50th anniversary celebration held August 9-10. Gratitude was expressed for the vision, sacrifice and physical labour of those in the two small congregations of about 30 each which accomplished

the building of a beautiful facility that has served both Vancouverites and many traveling visitors over the years. It now consists of many nationalities, whose common allegiance to the church Jesus built binds them together each Lord's Day for worship.

**Salmon Arm:** On Sunday, August 10, the Salmon Arm Church of Christ welcomed our new minister and his wife, Ray and Laurie Fisher from Kentville, NS. It will be the first time the Fishers have lived in the west. They have been working with the Kentville Church of Christ for the past 10 years. It will also be the first time away from their family: their son, daughter-in-law, and two grandchildren, and their second child – a daughter who has just completed her university program and begins teaching in September. In addition to church ministry, Ray Fisher's background includes school bus driving, prison guard work, and construction and carpentry. Laurie Fisher has been operating a bed and breakfast in Nova Scotia for the past four years. The Fishers bring to the church a wealth of experience in children's ministries, including after school programs, summer camps and vacation Bible school programs. The congregation looks forward to a long and productive ministry with them here in both the church and the community.

.....  
*News East... continued from page 10*

there. The 29th annual Ontario Men's Retreat met September 5-6 with the theme: "In Spirit and In Truth: The Fundamentals of Biblical Worship." Michael Mazzalongo was the speaker. About 270 people attended "Singspiration" on August 3 at Camp Omagh. (WRS figures!) Bill Schwarz led discussions at Camp Kerux at Strawberry Point—a camp organized as a retreat for full-time ministers and their wives.

**Windsor:** Summer Kids' Club meets each Wednesday night. Sunday morning worship service will have a special focus on the Lord's Supper and the adult Bible class recently began a new series entitled: "How Ought We to Live?" discussing Christians involved in decision making and how they decide what is ethical in everyday life. The congregation is collecting funds for the Namibia Bible School and Mission Effort for building upgrades and repairs. The congregation's children are also involved in collecting loose change for needy children in the world.

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**USA (Terrell, TX):** Fire ravaged the heart of Southwestern Christian College in this town 30 miles east of Dallas early this year. The nerve center of any school, the 106-year-old administration building housed much more than classrooms, offices and student records. The chapel auditorium was here, as well as the personal office and library of one of the Bible professors. The fire also destroyed the adjacent Student Support Services building. Damages are estimated at \$1.8 million, but will probably require five times that amount to replace. Southwestern's president for the past 40 years, Jack Evans, Sr., said that recovery of the historically all-black college would be left up to God, but that "anyone who wanted to help raise money on earth would certainly be welcomed". It is estimated that approximately half of the nation's black churches of Christ have ties to the college, which offers a four-year degree in Biblical studies. On the Sunday following the fire, Mark Rose, a white student from Rockwall, TX., appealed to his congregation to help, and with no advance notice, \$5,100 was given when a special contribution was taken. He urged others to help Southwestern in its time of need. Students expressed confidence that the college will recover and become even stronger. A sone student put it, "We know that this was a setback for a setup."

**Cuba:** A Field representative for the Herald of Truth, Tony Fernandez, has been working with a team of local Christians in Mantanzas to plant house churches in every village along the main roads leading in and out of the city. When someone is converted, the church starts meeting in that person's home. Tony and his team of evangelists drive a "preaching loop" each Sunday to teach in each of these house plants where from a dozen to 30 people crowd in or listen through the windows. In just

over a year, 14 house churches have been planted and 263 baptized. Many of the conversions come from the Herald of Truth programme received over the radio.

**Myanmar:** A new organization was formed called DRADA (Disaster Relief and Development Association of the Churches of Christ of Myanmar). Teams have found that large rice farms were totally destroyed by the cyclone. Normally, the paddy fields would have been planted by the middle of July, but as the farms were in the middle of ploughing then, Cyclone Nargis brought total destruction to the delta region that disrupted the farming cycle. It was clear that without a coming harvest this December, the people would have to be fed for 18 months. Since rice needed to be planted immediately, 18 tiller tractors, 5 water pumps and 2 boats were purchased. Five teams were sent out to six locations with the hope that 3700 acres will have been ploughed by mid-August. Rice seeds to plant come at a cost of almost \$11 per acre. Pumping out and cleaning the village drinking water ponds were also started, along with drilling shallow artesian wells that draw on surface water. However, the situation remains grim. Cyclone Nargis could be dubbed as one of the World's

greatest single tragedies--and perhaps the largest overnight disaster--since the days of NOAH. The Burmese government has tried to minimize the death toll and destruction in order to protect its own image and condemnation of negligence by the world community. It will be years before the people will be able to build more permanent homes than the thatch and bamboo huts in which they are now living.

**Papua New Guinea:** Ruth Zimmerman reports that the ladies' class has met four times since the April-May report and is going very well. On June 7 they met for a prayer meeting to identify and pray for specific needs and struggles within the Boundary Road congregation and throughout PNG. As the economy worsens crime is on the increase. In the past year, costs have risen by as much as 50% or more, but wages have not changed. Transportation fares have also gone up and local bus routes are inconsistent and unmonitored. Also, fuel prices are at about K4.80/litre (CN \$1.94/litre, AU \$2.01/litre, US \$7.46/gallon). Velma Forman, a fellow missionary in Lae, left on July 7 for a few months of furlough in British Columbia. Two groups are scheduled to arrive from Australia this month. One will be led by Tom Bunt, former missionary to PNG, from Brisbane. The second group is from Perth who will attend the annual Papua New Guinea Sios Kibung (Church Forum). Ruth has been working on arrangements for both groups and will travel with the second. Prayer requests: 1) The upcoming changes in the Boundary Road congregation and the difficult decisions leaders will have to make; 2) the Emagave and Goroka congregations as they host the PNG church kibung; 3) Velma Forman in Canada; 4) the Australian teams who were scheduled to arrive in September.

**ALSO:** Craig & Jeri Ford's report that they have a need for encyclopaedias, atlases, etc on CD. They host a "homework session" one afternoon a week in their home to tutor school children. However, they do not have many resources for doing this work and are trying to get some "Electronic" educational resources, instead of hard copies due to the high cost of mailing. If you have materials you can send

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**Japan:** Ben Berry will continue his graduate work in missions this fall at Abilene Christian University where Erica Towell works as an administrative assistant. (Ben and Erica recently announced their engagement to be married.) About 50 readers participated in the Sendai Let's Start Talking programme this year; some continue to study with the Christians there, as well as in the city of Hachinohe. Joel Osborne is currently in Singapore and plans to return to Sendai in October. Crimsen Ruhnke is now back in the US. Jon and Michiko Straker participated in FriendsCamp after Sendai's Let's Start Talking summer sessions and will be back at Abilene Christian University this fall to continue studies towards a graduate mission degree. For information or reports, contact Bramalea Church of Christ: mail@bramaleacofc.ca; Jonathan Straker: jstrake@yahoo.com; or Joel Osborne: joelosborne4@yahoo.com.

*Faith, Form & Fiction... continued from page 2*

act of obedience driven by faith. But that same faith also moves one to the distinctly separate acts of repentance from sin and confession of the deity of Christ. Immersion into Christ is the point in time and the act through which we are clothed with Christ and begin life as a child of God, indwelt by the Holy Spirit. Nowhere do the scriptures suggest that this is an act of obedience for which a substitute is acceptable. Considering the nature of obedience, this is precisely what we would expect. Were it not for the marriage of fact and form, obedience would be impossible. Otherwise, one could never be sure what it is that God requires in distinction from what he condemns.

As far as we can tell, Nadab and Abihu were obedient to most of God's instructions for priests (Lev. 8-10). The apostle Peter was obedient to

most of the commandments of Jesus, but Paul rebuked him because Peter "stood condemned" (Gal. 2:11-21). Clearly then, obedience to some of God's commands does not constitute obedience to all. Nor is it ever the case that one act of obedience serves as a substitute for another.

Very early in the Restoration Movement, it was common to distinguish matters of "faith" from matters of "opinion". Unity was urged in matters of faith and tolerance in matters of opinion. It's hard to imagine just what Biblical criteria Restoration leaders could have used to separate matters of faith from matters of opinion, had they ever divorced fact from form.

The truth is that Biblical faith has Biblical form or it is not faith at all, nor does it have the power to save. In just the same way that fact - form = fiction, so faith - form is also fiction.

Waterloo, ON



# Key to the Kingdom

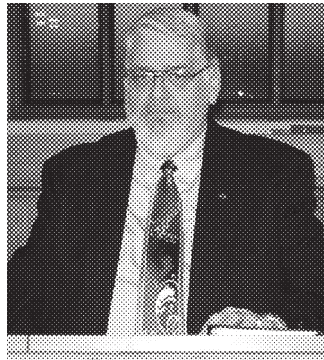
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you will find it after many days. Give a portion to seven, or even to eight, for you know not what disaster may happen on earth.”

### **Plans for evangelism**

Paul’s plans go well beyond the trip to Jerusalem, and well beyond the issues of benevolence and church unity. Paul is also thinking about the expansion of the kingdom into new areas. He is not going to stop at Jerusalem. He plans to move on to Rome as well (Acts 19:21). We know from the book of Romans that the trip to Rome was not an end in itself but a means of reaching Spain, where he hoped to take the gospel. He describes this journey to the Roman brothers in these terms, “But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. At present, however, I am going to Jerusalem bringing aid to the saints. For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. When therefore I have completed this and have delivered to

them what has been collected, I will leave for Spain by way of you” (Romans 15:23-28).

We need to have plans to extend the borders of the kingdom. We are too narrow in our focus, too pessimistic in our goals. We do not think as far in advance as we ought, we do not think as big as we ought, we do not think as broadly as we ought. Paul made plans for expanding the kingdom into new areas. We ought to think in those terms also.

We do not know if Paul ever reached Spain. The New Testament never records it, if he did. But just the fact that he thought in these terms is of value. When we desire to do something like this to the glory of God, it honors God, even if we are not able to complete everything we hope to do. Thinking small, planning little, dishonors God, even if we accomplish the little bit we planned.

### **Plans for edification and stabilization**

Paul has big plans for his trip, but he also realizes that there are local needs that must be addressed before he leaves Ephesus. He is going to stay on there a little longer (Acts 19:22). He is doing so, he tells the Corinthians, “for a wide door for effective work has opened to me, and there are many adversaries” (1 Cor 16:9).

This reminds me of a point Raymond Kelcy used to make to students at Oklahoma Christian. Every year, students from the school would raise money to go on mission trips. Most of these students were sincere, most of them were hard workers in the local congregations. But some of them were nowhere to be found when work needed to be done locally. Yet they claimed that, if someone would pay for them to go to Trinidad or France or Africa, they would really work for the Lord in these distant places.

As a general rule, those who will not work where they are will not work somewhere else. It is right to move into a new work because we could do more good elsewhere. It is foolish to

move into a new area of work when we are not doing what we could be doing in our current location. As Jesus said, “One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much” (Lk 16:10). It is good to dream big dreams, it is good to plan great things for God and expect great things of God, but the person who is not working locally is unlikely to work elsewhere. Our plans need to include planning to do God’s will right where we are at the moment. Then, if later we are able to move elsewhere to do more, we will be ready.

John Gipson recently shared these thoughts about the importance of planning. He wrote, The philosopher Herbert Spencer once made a confession which many of us could also make. “Up to this date,” wrote Spencer at age forty, “my life might fitly have been characterized as miscellaneous.”

It is sad, but that’s the way many of us live. “Another day, another dollar.” And so we spend our lives on things that are not too important. We wait around for the next meal, the weekend, the vacation, the graduation, the marriage, the children, the good job, the new car and house and finally the retirement. And, before we realize it, our life comes to a close—a life of miscellaneous living. Without a true goal. Without a worthy purpose. (John Gipson, Windsong Notes May 2, 2008)

Our plans do not always work out as we intend, but plans are still important. Even if we have to adjust, at least we have something in mind to adjust in relation to, if we have made plans. But if we fail to plan we have planned to fail.

We plan all kinds of things (vacations, retirement, birthday parties), but most of us seem to do very little planning of how we will glorify the Lord. This needs to change. Paul made plans, we should too. Paul planned how he would use his life to glorify God, we should too.

Toledo, OH

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**We look forward to seeing you in November!**



# 50th Anniversary at Riverview Park Church of Christ in Ottawa, Ontario August 16, 17, 2008



Roy and Nelle Merritt

A wonderful weekend was enjoyed by present and former members of the Ottawa congregation and several other visitors, August 16 & 17. A wonderful barbeque was prepared on Saturday afternoon, providing a great time of food, visiting and fellowship. This was followed by a two hour singing of praise to God.

On Sunday, Max Craddock, evangelist for the Strathmore Blvd in Toronto, presented lessons at the Sunday School hour and the worship time on the theme, "Is The Bible Relevant Today?" A delightful highlight of the day was a time of reminiscing about the beginning of the work in Ottawa by Roy Merritt, the founding evangelist of the work. He and his wife, Nelle, were able to be there, adding to the joy of the occasion. Besides the reminisces, Roy also gave an encouraging lesson as well.

(Following is a small portion of the information provided by Nelle Merritt in a nine page write up about the first five years of the congregation. If you are interested in reading the complete write up, contact the brethren at Ottawa.)

There had been talk for several years among the churches of Christ in Canada about the need for a con-

gregation in Ottawa, but nothing concrete had ever been done about it. The first real impetus for actually getting started came from an American couple, "Dutch" (I never knew his other name—he was never called by it—and Maxine Schultz who had been in Ottawa for several years and were disturbed that there was no church there. They worshiped in their own home in Rockcliffe and taught their children at home, but as he explained it, as a relatively high official with the U.S. Embassy, he wasn't allowed to "do mission work." They were of course not hindered from attending, or from helping all they could if a church "of their faith" was already there, but they were prohibited by diplomatic protocol from being involved in any kind of "start-up work,"

Toward the end of their posting, they had met Roy (they and we were all graduates of ACU), and very strongly urged him to come. He visited them in Ottawa. The new work at Fennel Avenue in Hamilton had become very well-established, and was growing well and steadily—we had had to enlarge the new building twice in 7 years—and there were some very good people there (we already had an excellent eldership), so the decision was made that we would move to Ottawa. We set a tentative date for being there by August, 1958.

Once the news was reported that the Ottawa congregation had obtained a building site, donations began to come in from other Canadian churches and some American churches who knew about the work, but mostly from individual Christians who wanted to help. This was a great blessing but Riverview Park (as the congregation had been officially named) knew they needed to raise funds on their own. This is when a bond issue was decided upon if it proved to be legally possible. (With the help of a wonderful lawyer, Edwin Charleson, QC, this was accomplished. Mr Charleson was impressed

with the church and helped get this accomplished and did not charge the congregation except for the cost of trips to Toronto to complete the work.)

Deciding where to locate is always a major matter. If possible we wanted a good family neighbourhood with lots of children and parents who were interested. We looked at many areas. But the Lord had something in mind for us there, too. You know at least part of this story but we will tell it again in case you haven't heard it all. The Riverview Park subdivision had been built on former government land, and had been released for building just such family housing as was there. They had set aside areas for a school, parks, and a church building - on Chomiey Crescent. The land had been purchased by the Baptist church but they had not built and finally decided that it was too far away from their members and returned it to the government. Charlie McNabb, husband of our sweet Sister Edith, worked for Central Mortgage and-Housing and his department handled these things. One day he happened to mention to her that the Baptist church had surrendered the land and was not going to build up the street from them after all (They lived on Chomley). All you people who work for the government know that you are not supposed to pass along any word of what is going on in your office, and Edith knew she should not tell anybody what Charlie had told her, so she waited at least five minutes before she called Roy.

It was just what we were looking for. Roy went down to CMHC to talk to them about it. Since it had not yet been made known officially that the land was available again, their first question was "How did you find out about this?" Anyway, to make the story shorter, everything went as we hoped, Charlie did not get into trouble, and we were able to purchase all the land for the building, parking lot and house for I think it was \$534.

*continued on next page*



The first meeting of the church in Ottawa was held in "Nine Pines Motel", just south of the city on Bank Street on the banks of the Rideau River. Present were Roy, Nelle, Diana (almost 7) and Stephen (2 1/2) Merritt and Jack Rogers, who was originally from Winnipeg and worked for IBM. We had a wonderful service of worship and then talking about what needed to be done.

The following Sunday we were joined by Ralph and Edna White of Kemptville, who became faithful, dependable, hard-working members of the congregation—summer and winter, ice and snow!! And by 5 visiting brethren, Louis and Nellie Pauls and another couple and their adult daughter, who were all from the Tintern-Port Colborne area. (I believe the other couple was named "Cook"). That meeting was also held at Nine Pines and I remember that Jack was greatly amused that we used an ashtray found in the room to take up the offering. (Jack became treasurer on the spot and continued to serve for several years until he was transferred to Vancouver)

By the next Sunday we had obtained use of an Orange Lodge hall at the corner of Bank St. and Riverside Drive. This fulfilled our needs until our new building could be built.

# OBITUARIES

## Marritt, Maurice John

Maurice Marritt passed away in Meaford, ON, on August 15, 2008. He was the son of the late Matthew John and Alvina Magdalene (nee Heibein) Marritt. Born on June 8, 1923 in Collingwood Township, he was in his 86 th year.

Maurice was the beloved husband of Laura (nee Cramp) Turner Marritt and was predeceased by his first wife, the former Jean Ottewell. The loved father of Vivian and her husband Eldon Hawton of North Bay; Alvina Marritt of Thornbury; Brenda and her husband Ted Desroches of Gibraltar; and Carol and her husband Tim Cote of Meaford. He was predeceased by a daughter Norma.

Step-father of Calvin and Rosemary-Turner of Collingwood; Norma and Earl McGauley of Stayner; Rod and Darlene Turner of Owen Sound; Beverley and Cathy Turner of Durham; Brad and Margaret Turner of Kimberley; and Valerie and Bill Brennan of Owen Sound.

Sadly missed Grandpa of seven, Great Grandpa of six, step-grandfather of ten, step-greatgrandfather of eight and predeceased by one step-granddaughter. Brother of Gordon Marritt and his wife Mary of Clarksburg and Dorothy Lee of Thunder Bay and brother-in-law of Lois Marritt of the Town of the Blue Mountains.

Predeceased by brothers Carl (late Jean), Lorne (late Bernice), Howard (late Rowena), and Mervyn Marritt, and sisters Reita (late Frank Maxwell), Eva (late Gordon Jackson), and Bertha Marritt.

Maurice worked for many years as a mechanic at W.D. Hutchinsons, a farm equipment dealer. During his retirement years he enjoyed his times with family, his workshop, gardening and photography. He was a thoughtful man who loved life and enjoyed God's creation to the full. He loved the Lord and was committed to living a life that would honour his Father in heaven.

He was a member of the Lord's Church in Meaford, ON, and will be missed by his many brothers and sisters in Christ there. The large number who visited at the funeral home to comfort the family and those who filled the church building for his memorial service speak of how he was loved and respected by all who knew him.

His memorial service was held on August 18, 2008 at the Meaford church building and was conducted by Les Cramp, Peter McDonald and the writer. May God bless all who mourn his passing and may they find strength through a daily walk with God.

Max Craddock

not call for any real change in life.

Several years ago a wife came to me requesting that I baptize her husband and (without going into the obvious reasons why) I refused. The couple did permit me to begin meeting with them in their home for several weeks. Finally, the husband told how the other men at work had observed the change in his behaviour and came to him that week, commenting on the changes. He was bringing forth the fruit of repentance. To be baptized before demonstrating at least a beginning of a change in life, could have been simply fulfilling a religious ritual.

## RESPECTFUL

The fourth audience to consider is presented in Acts 17:19-21,32. The

philosopher types who gathered on Mars Hill "spent their time doing nothing but talking about and listening to the latest ideas". You know the types. They've sat in Sunday school classes for years; you'll see them at the lectureships and special meetings. They are ever learning, and yet "never able to come to the knowledge of the truth" (2 Timothy 3:7). They are to be commended for their desire to learn. Yet, they can be very indifferent when it comes to the reality of putting the messages into practice. They might not publicly disagree or argue with the speaker; they simply passively listen, always showing respect—yet, without a positive, life-changing response.

If a new, challenging idea is presented to them, they will usually reject it—especially if it would cause them to

change some behaviour. Several years ago an elder of a congregation said to me, "I'm not opposed to change—as long as nothing is done differently!"

Forty years ago, before teaching a class of young married couples, I asked them: "What do you expect of me as your teacher?" We recorded their answers, which they freely presented. Then I asked, "What can I expect of you as a class?" The response was far more subdued. Some, when realizing that something would be expected from them, decided that they would rather attend another class where they could simply sit and learn. I still believe that these are valid questions that must be answered in order to have a fruitful study. What type of audience do we mirror?

Toronto, ON

# DIRECTORY OF CHURCHES

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

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

## PROVINCE OF ALBERTA

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

**CALGARY:** 4030 Maryvale Dr. NE, T2A 2S8; Sunday 9:45 AM Classes for Children/Teens/Adults; 10:45 AM Assembly; 11:15 AM Youth Assembly; Care Groups - throughout the week; Phone (403) 272-2111; Email: info@calgarycofc.com

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

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

**EDMONTON SOUTH:** Southwood Community Centre, 1880 - 37 St in Millwoods area; (Mailing address: 6320 - 12 Ave, Edmonton AB T6L 2G2). Sunday classes 10:00 AM; assembly 11:00 AM. Wed. 7:00; PM CARE groups in homes; phone for locations; Tim Johnson, ev. 780-913-8060; Peter Ross, contact 780-468-9272; E-mail: timoutwest2004@yahoo.ca

**LETHBRIDGE:** 2720 21st Ave. S., T1K 1H8; Sun. 10, 11, 7; Wed. 7:00; Mike Gray, ev. (403) 328-0855.

**MEDICINE HAT:** Crescent Heights Church of Christ, 655 Stewart Dr. NW, T1A 7C2; Sun. 10, 11, 7; Wed. 7; Jamie Lobert, ev. (403) 527-7346 or (403) 527-7311 (off)

**RED DEER:** 68 Donlevy Ave., T4R 2Y8; Sun. 10, 11, (evening - call for information); John Smith, ev. (403) 347-3986

## PROVINCE OF BRITISH COLUMBIA

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

**BURNABY (Greater Vancouver):** 7485 Salisbury Ave. V5E 3A5; Sunday 9:45 am, 6 pm, Sunday School 10:30, Midweek groups meet in homes. Call for times and locations; Kirk Ruch, ev. K.M.R@SBChurch.ca; Mike Parker, youth, FishFreaks@SBChurch.ca; Office, office.contact@SBChurch.ca (604) 522-7721 (off.); Website: www.SBChurch.ca

**CAMPBELL RIVER:** 226 Hilchey Road V9W 1P4 Contact: (250) 923-5233; (250) 923-6396; (250) 286-3780

**CHILLIWACK:** Senior Citizens Bldg, Br 24, corner of Cook and Victoria St.; PO Box 327; Sun. 10:30, 11; 7:00 p.m. at #102-8075 Mary Street at John Forman's house. Phone # 604-792-7806; Al McCutcheon, sec. 604-824-6703

**CRESTON:** Box 866, Creston, BC, V0B 1G0. Phone: 250-428-5937 or 250-428-4376.

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

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

**WINNIPEG (Central):** Please call for times and locations. (204) 475-6462; Fax: (413) 677-6165; Mail: 170 St. Mary's Road, Winnipeg, MB R2H 1H9; website: www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca; Chad Claire, youth min. (204) 284-6280 (res) chad@winnipegchurch.ca

## PROVINCE OF NEW BRUNSWICK

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

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

## NEW YORK STATE

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

**NIAGARA FALLS:** 359 14th St., Niagara Falls, NY, 14303; Off (716)285-6534, Home (716) 297-6563; Sunday Bible study 10 am, worship 11 am, evening 6 pm, Wed. 7 pm. Minister Eddie J. Cornelius; e-mail: niafallscofc@aol.com

## PROVINCE OF NOVA SCOTIA

**HALIFAX:** 48 Convoey Ave., B3N 2P8; Sun. 10, 11; Midweek, check for day and place; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402; Kevin Cleary (ev) 902-446-5818

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

**SHUBENACADIE:** Mill Village Church, 3613 Indian Rd.; Sun. 10:15, 11; Wed. 6:30; R.R. 1, B0N 2H0; (902) 758-4252 D. Hallett (902) 758-2133; J. Mackey, (902) 758-2633; 902-758-4252 bldg, email:sdboehner@xplornet.com

## PROVINCE OF ONTARIO

**AJAX (Serving Durham Region):** Ajax Community Centre, 75 Centennial Rd., Ajax, ON, (mailing address: 290 Harwood Ave. S., PO Box 21018, Ajax, ON, L1S 2J1); Sun. 9:30, 10:30, 7; call for mid-week information; Marlon Molina, ev., marlonm@strathmorecofc.ca; Malcolm Porter, 905-668-3346 (res).

**AURORA:** 15216 Yonge St. S.; (entrance beside Benjamin Moore Paints); Sun. 9:30, 11:00, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail: aurorachurchofchrist@hotmail.com or Clare Preston, (905) 841-2272

**BARRIE:** 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; (705) 722-7155 (off.); Shawn Redding, ev. (705) 792-5024 Home; (705) 718-6876 Cell. sdrredding89@rogers.com

**BEAMSVILLE:** 4900 John St., LOR 1B6; Sunday 9:30 am Bible classes and Discussion Groups, 10:30 worship, 6:00 pm Contemporary worship, Wednesday 7:00, praise and celebration; Don Smith, ev. 905-563-7655 (off); e-mail: beamsvillechurchofchrist@bellnet.ca website: www.beamsvillechurchofchrist.ca

**BRAMALEA:** 750 Clark Blvd., (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; (905) 792-2297; bramaleaocfc@bellnet.ca. Sun. 9:45, 11, 6; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleaocfc.ca.

**BRANTFORD:** 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Ray Knight (519) 754-0401; Roy Cox, 519-449-3239 office (519) 759-6630

**BRANTFORD:** (Costain/Johnson Community Centre) 16 Morrell St., N3T 4J2; Sun. 10 & 11., Wed. 7; call for information on various other mid-week classes; 519-758-5673 (75-U-LORD); Rick Gamble (min.); 519-753-5353 (res.); www.followers.ca or e-mail followers@bfree.on.ca

**BURKS FALLS:** 51B, Ontario Street, Sun: 9:15 am to 12:00 includes 2 children Classes, Tues 6:30; Mailing Address: Church of Christ, c/o Eunice Johnston, 205 First Avenue; RR# 1, Burks Falls, Ontario P0A 1C0; 705-783-6476 (off); Evangelist: Hubert Lawrence 705-382-1414; e-mail: hubertlawrence@xplornet.com; web site: www.churchesofchrist.ca.

**CAMBRIDGE:** Meeting at Youth Unlimited across from 45 Brierdale Rd. Sun. 10:30, call for midweek small groups. evs. Greg Whitified (226) 338-6720, Paul Moore (519) 635-7837; www.cambridgecofc.ca Mailing address: 315-150 Christopher Dr., Cambridge, ON N1R 4S4

**COLLINGWOOD:** 494 Tenth St.; Sun. 10, 11; Wed. 7; (705) 444-0010 (office); Randy Morrill, ev (h) 705-445-0924.

**CORNWALL:** 1702 Dover Road, Cornwall, ON K6J; Sun 10,11; Wednesday 7:00; call ahead for worship times in case of any changes; Allen Bojarski, ev. Phone (613) 933-1825; Fax (613) 933-2464; Emails: abojarski@cocego.ca or churchofchrist@cocego.ca; Jeremy Bojarski, youth minister. Phone (613) 933-8445; Joel Bojarski, treasurer; Mark Duperron, chairman, Phone: (613) 932-3701; website: http://home.cocego.ca/~abojarski/index.html

**FENWICK:** 765 Welland Ave.; Sun. 9:45, 11, 6:30; Wed. 7:30; P.O. Box 416, L0S 1C0; (905) 892-5661; email <DonHipwell@AOL.com>

**GRIMSBY:** 63 Casablanca Blvd., south of Q.E. exit; Sun. Worship 9:45, Bible classes 11 am Sun evening 5, Wed. 7 pm; Box 181, L3M 4G3; (905) 945-3058 (off); George Mansfield, ev (h) 289-235-9411 website: www.grimsbycofc.org; other contact (905) 945-8668

**HAILEYBURY:** Meeting at 607 Christian Avenue, usually Sundays at 4pm - but call to confirm place and time. Week day Bible studies by appointment, Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

**HAMILTON:** 321 East 27th Street (at Fennell) L8V 3G8 (Mt. Hamilton) Sun. 10, 11, 7; Wed. 7:00 p.m. (905) 385-5775 (off); Art Ford, ev., (905) 296-1560 (h), art@hurchofchristhamilton.com; Chris Gardner, sec., (905) 388-9174; www.churchofchristhamilton.com

**HAMILTON (North):** YMCA building, 79 James St. S.; Sun. 9:30, 10:30; Wed. 7; Joe Sandassie, (905) 389-0714, 286 East 26th Street, Hamilton ON L8V 3E1

**HUNTSVILLE:** Huntsville Public Library, 7 Minerva St. E., Sun. 10:00, c/o Dave Preston, (705) 789-7697, 491 Fowlers Rd., R.R.#5, Huntsville, Ont., P1H 2N5. Other contacts: Ken Smith, (705) 789-8292, Steve Watson, (705) 788-2332.

**HUNTSVILLE:** 36 Hilltop Dr., P1H 1C5 (off Hwy. 118N); Sun. 9:45, 11, 7; Ken Skinner 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

**ICE LAKE (Manitoulin Island):** 1-1/4 miles South of Hwy 540; Sunday: classes 9:45, worship 11 am; 7:30 pm Wed.; Contact: Joel Lock (705) 282-8531, wjlock@hotmail.com; RR #1, Gore Bay, ON P0P 1H0

**KENORA:** 101 Norman Dr.; Sun. 10, 11; P.O. Box 2905, P9N 3X8; Earl Rattai, ev., 548-2245.

**KINGSTON:** 446 College St., K7L 4M7; Sunday School 10 am, worship 11 am, Sunday evening 4 to 6 "introduction to church"; Gordon Gibson ev. – (res) 613-536-7008, (off) 613-546-5409; gordonregibson@hotmail.com; website http://know-your-bible-too.com

**KITCHENER SOUTH:** Kitchener City Hall (Learning Room) 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Mailing address: Kitchener Church of Christ, P.O. Box 25040, SDM Hiway Centre Postal Outlet, Kitchener, ON, N2A 4A5; Hugh Pitcher 519-699-5263 or Julian Smith 519-742-8626.

**LONDON:** 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. worship 10 a.m. Bible study to follow at 11 a.m.; Call for mid-week opportunities; FAX 645-8088

**LONDON (East):** 380 Adelaide North, Tolpuddle Building Common Rm., entrance off of Adelaide at King St. S. Parking in Marshall Street Lot behind building. Sun: 9:45 a.m. Exhortation; 10:05 a.m. Bible Study; 11:00 Worship; contact Gordon Worrall (519)434-1981

**MEAFORD:** 113 Nelson St.W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Les Cramp; (519) 538-1750; e-mail: meaford-cofc@brucetelecom.com

**MISSISSAUGA:** (Living Water Fellowship): fellowship, sharing, prayer, Monday through Saturday 7 p.m. to 9 p.m.; 2305 South Millway, apt. #308, Mississauga ON L5L 3P8; Call Rod Ostil to confirm 647-887-7794

**NEW LISKEARD:** 554 Helmer Pedersen Drive, New Liskeard; Sun. 10:30; Wed. 7:30; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON P0J 1P0 (705)647-5488

**NEWMARKET:** 230 Davis Dr.; Box 21581, L3Y 8J1; Sunday 11:15 am Bible classes, worship 10 am, 6:30 pm; Wednesday, please call for time and location; Nathan Pickard, ev.; 905-895-6502(off); e-mail-pickardnathan@hotmail.com

**NIAGARA FALLS:** 3901 Dorchester Rd. N., L2J 3A8, (905) 356-3412 (turn E. on Thorold Stone Rd. from Q.E. and left on Dorchester Rd.); Sun. 10:30, Wed. 7:30; Henry Boland, (905) 356-0107 and Darrin Douglas (905) 371-1581, evs.

**NORTH BAY:** 73 Gertrude St. E.; Sun. 10:30; Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); David Lock, ev. North Bay; 705-840-0303, e-mail: davidrlock@sympatico.ca; Website: www.northbaycoc.com.

**OMAGH:** 1412 Britannia Road West, Milton,L9T 2X8; 10, 11; website: http://omaghchurch.n3.net, Harold Ellis, Sec., RR # 3, Campbellville, L0P 1B0.

**OTTAWA:** 1515 Chomley Cres., K1G 0V9; Sun. 9:30, 10:30, 6; Wed. 7; Robert MacRury, ev., 613-733-2580 (off); www.churchofchrist.ca

**OWEN SOUND:** 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11:00, 6; Thurs. 7; Brian Thompson, ev. (519) 376-6702 (off.), 372-2155 (res.); email: oscoc@wightman.ca

**PETERBOROUGH:** The Board Room, Parkway Place Mall, Landsdowne Street W.; Mailing Address: 323 Lindan Ave., K9L 1K9; Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm, Peter McPherson (705) 742-5349

**PINE ORCHARD:** 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Bruce Brandon, Sec., RR 2, Uxbridge, L9P 1R2 (905) 852-5026

**PORT COLBORNE:** 700 Steele St., L3K 4Z2; Sun. 11, 10, 6:30; Wed. 6:30; (905) 834-5775 (off).

**REXDALE:** Meets Sunday for SS 9:30, worship 10:30 at 1485 Albion Road, Etobicoke, corner of Albion and Kipling, mail goes to Derrick Grant, 29 Revelstoke Place, Brampton ON L6R 3G3, phone 416-628-9620 (D. Grant) or 416-656-9309 (Rupert Comrie)

**ST. CATHARINES:** 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:00; 935-9581 (off.); Jeremiah Cisco, ev.; Email: churchofchrist@bellnet.ca; WebSite: www.stcatharinescofc.ca

**ST. THOMAS:** 60 S. Edgeware Rd, N5P 2H6; 519-633-2210 Sun 10,11 Call for midweek date and place; Wil Maddeaux, 519-637-0741.

**SARNIA:** 796 Errol Road E., N7V 2G7; Sunday 9:30, 10:45, 6:30; Wednesday 7; Joseph Woodford, ev., (519) 339-1161 (off.), (519) 542-6071 (res.); E-mail: fjosephwoodford@gmail.com

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

**SAULT STE. MARIE (Pinehill):** 132 Cunningham Rd, P6B 1N4 (705)949-4988 Sun 9:40A, 10:40A, call for PM time, Wed 7PM Elders: C. Whitfield (705)253-6153 L. Hotchkiss (705)759-0649

**SELKIRK:** 1/2 km. N. of village; Sun. 10, 11; Wed. 7:30 in homes; Box 13, N0A 1P0.

**SMITHVILLE:** 246 Station St. L0R 2A0, PO Box 451; Sun. 10, 11, 6; Wed. 7:30. Chris Nicholson, ev. (905) 957-6039

**SOUTH RIVER:** Jasper St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, P0A 1X0; Jim Nicholson, ev. (705) 384-5215, church bldg. (705) 386-2551.

**STONEY CREEK:** 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Robert Priestnall, sec.; email: emailus@scoc.ca; website: www.scoc.ca

**STRATFORD:** 478 Brunswick St.,N5A 3N6; Sunday Worship 10:00, Wed. Bible Study 7:00; voice mail (519) 273-5280; Larry Hoover (519) 271-9545; Shawn Lablanc, ev. 519-305-0457

**SUDBURY:** 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Edward Klym (ev), 705-560-3964, Wes Bailey, sec. 523-0933.

**SUNDRIDGE:** Hwy. 11 N.; Sun. Bible classes & worship – 10:30–12:00; Wed. 7; P.O. Box 927, P0A 1Z0; (705) 384-5214; Steve May, ev. 384-0597.

**THESSALON:** 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Jim Kent, sec, RR2 Thessalon P0R 1L0, 705-842-5538.

**THUNDER BAY:** 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. call for information; (807) 577-2213 (off.).

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

**TINTERN:** 4359 Spring Creek Rd. Vineland ON L0R 2C0; Worship at 9: 45a.m. with classes to follow; Sunday pm call for times and locations; Wed. 7:00 pm; Noel Walker ev. (905) 563 6311 (off.).

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

**TORONTO (Scarborough):** 700 Progress Avenue Unit # 14 Scarborough, Ontario M1H 2Z7; Sun. 9:45am; Sun. 11:00am. (Mailing Address: P.O. Box 47011, 300 Borough Dr. Scarborough, ON M1P 4Z7; Church Phone: 416-970-3835; Devon Bennett, ev. 905686-2486, cell: 416-209-2529, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca Phillip Brown ev.905-231-9304, cell: 905-406-9160; e-mail: philkare@gmail.com. Website: www.scarboroughchurchofchrist.net

**TORONTO (Harding Ave.):** 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; Dick Forsyth, ev., Beamsville, 563-7874; Aikins Wiredu, sec., 905-791-0694; contact, Kaso Ramcharitar, 416-652-7266; Twi service available.

**TORONTO (Strathmore Blvd.):** 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Marvin Johnson (416) 752-0325, Stephen Gill (416) 265-2496, Peter Dwomoh (416) 462-3616; Jean Volcy (416) 267-6820; Max Craddock, ev. (416) 461-7406, e-mail -mmaxc@strathmorecofc.ca.; Fax (416) 424-1850; Santiago Molina (Spanish) ev, (416) 751-6879, website: www.strathmorecofc.ca

**VANDELEUR:** E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., PO Box 1196, 450 Countess Street S, Durham ON N0G 1R0. Phone 519-369-1731. Gordon Dennis, 240 Elgin St. N., Box 274, Mount Forest, NOG 2L0; (519) 323-2424

**WATERLOO:** 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday), Wed 7:30; David Dunn ev., 519-669-4319; Jamie Azzoparde, 519-578-8553 (res), e-mail: azzoparde@gmail.com

**WALKERTON:** Victoria Jubilee Hall; 111 Jackson st.; Sun 10 a.m. and 11a.m.; Gregory Smith (519) 392-8128; Mailing- RR2 Teeswater, ON N0G 2S0; email- gregory@gregorycnsmith.com

**WINDSOR (West Side):** 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev. 785 Sandison Ave., Windsor, N9E 4T3; (519) 250-4407; Email: wsidedoc@sympatico.ca; www.geocities.com/wsidedoc.

## PROVINCE OF QUEBEC

**MONTREAL (French):** 2500 Charland, H1Z 1C5; Sun. 10:15, 11:00; Wed. 7:00 (Fr. class); 1st Sat. 6:30 p.m. "Phoebe" women's class; last Sat. 6:00 youth meeting; 387-6163 (off.); Fredeick Feruzi, ev. e-mail: feruzikj@hotmail.com

**MONTREAL (English/French/Ashante/Ghanian):** 598-5 th Avenue, Lachine; Sun. 10, 11, 6:30; Wed. 7:00 (English); Fri. 7 (French); PO Box 66 Westmont Station, H3Z 2T1; 514-637-7604; Leonard Amanatey, ev; email: churchofchristmontreal@hotmail.com; website: www.greatermontrealchurchofchrist.com.

**MONTREAL (South-West – English/French/Spanish):** Ville Emard Church of Christ, 6259 Monk Blvd., Montreal, QC, H4E 3H8 (2 streets east of the Monk subway station); (514) 765-8919. Simultaneous electronic translation: Sunday 10, 11, Wed. 7; Website: www.vecc.org; Michael Mazzalongo, ev. (514) 766-4911; e-mail: Mazzalongo@videotron.ca; Roger Saumur, ev. (450) 635-5105 e-mail: rogersaumur@sympatico.ca

**MONTREAL (Spanish):** 7378 rue Lajeunesse, Rm.#101, Montreal, QC H2R 2H8; Sunday 10, 11; Héctor Méndez info (514)948-0917; e-mail: 303012@gosympatico.ca; Roberto Herrera info (514)328-1467; e-mail: robertoro38@hotmail.com

**PLESSISVILLE:** Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

**QUEBEC CITY:** 2980 Verteuil, Ste-Foy (corner Jean-Noel); Sun. 9:30, 10:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; Yvon Beaudoin, ev. (418) 728-5240; office 418-651-3664; email: ybeaudoin@oricom.ca.

## PROVINCE OF SASKATCHEWAN

**BENGOUGH:** E. side Hwy. 34; Sun. 10:30, 11:15; Norman Kemp, Box 134, S0C 0K0; (306) 268-4522.

**ESTEVA:** 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; Wed. 7; Tim Pippus, ev., 634-8195, res. E-mail: estevan.cofc@sasktel.net website: www.estevanchurchofchrist.org

**GRAVELBOURG:** 300-2nd Ave. E.; Sun. 10:30, Box 507, S0H 1X0; Wendell Bailey, ev. (306) 648-3435; Edna Johnson, sec.; Gerry Bell and Stan Bell, elders.

**KENOSE VILLAGE:** Moose Mountain Church of Christ, Mailing address: Box 322, Wawota, SK S0G 5A0; Sun. 10; Mid-week call: Brent Olson, ev., 306-577-2477 or contact Cam Husband, 306-739-2882

**LLOYDMINSTER:** 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 9:30, 10:30; Lee Patmore, ev.; (780) 875-4056; email: patmore@sasktel.net

**MOOSE JAW:** 901 James Street, Moose Jaw, SK S6H 3H5; (306) 693-4064 (off.); mjccoc@sasktel.net Website: http://mjchurchofchrist.blogspot.com; Call for times of worship, Darrin Ashby, ev

**RADVILLE:** in private Residence at (810 Mann Ave.); Richard Thue, sec., Box 532, S0C 2G0; (306) 869-3103 (res.).

**REGINA (Glen Elm):** 1825 Rothwell St., S4N 2C3, Minister: Jason Bandura; Youth Minister: Blair Roberts; (306)757-1825; FAX (306)757-5727; e-mail: office@warmwelcome.ca, Website: www.warmwelcome.ca; Please call for times

**REGINA:** Northwest Church of Christ, 4400-4th Ave., S4T 0H8 – on the campus of Western Christian College; Sunday 9:45; Classes 11:15; (306) 539-2280; Kirk Hinnergardt, Minister; Website: www.thenorthwestchurchofchrist.com ; E-mail: kirkink@hotmail.com

**SASKATOON:** Sunday, coffee & fellowship 9:30, Worship 10, Wed. 7; Phone for summer schedule; Office: 343-7922; Bob Parker, ev. 344-7884; Outreach: Bernard Krosggaard 373-3651; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stooncofcoffice@sasktel.net

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

**WEYBURN:** 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9:30, 10:30, 7; Wed. 7; Scott Wade, ev., (306) 842-6424 (off); (306) 848-2032 (res).

## Advertising Rates

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Ph: 416-461-7406, Fax: 416-424-1850,

E-mail: advertising@gospelherald.org

# 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](http://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](http://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.

## 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](http://homelesspartners.com) website or send it to [homelesspartners@gmail.com](mailto: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).