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Pictured is a happy group of students studying "Conflict and Communication" in a short course at **Great Lakes Bible College** in Waterloo, ON. Dr. Garry Bailey (left end of second row) of Abilene Christian University in Abilene, TX, was the teacher.

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The Dividing Wall Removed

Roy D. Merritt

In an earlier article, we saw that the resurrection of Christ was the power which Peter, as recorded in the first nine chapters of Acts, had proclaimed boldly to every audience who would listen. He had heard that the Gospel was to be preached to all nations (Matt. 28:19-20). He also knew that it was the intent of the resurrected Jesus to have His witnesses carry the story of His death and resurrection to the “ends of the earth”, which would include Gentile lands as well as Jewish (Luke 24:47; Acts 1:8). He had even used, on Pentecost, a quotation from the prophet Joel to point to the coming of the Holy Spirit to “all people.” The literal term is “all flesh”, in the sense of “all humanity” (Acts 2:17). Now he needs to understand that it is God’s will that the barrier between Jews and Gentiles be removed.

The Lord provided Peter with a perplexing problem. He was told by God in a vision to violate the dietary laws which had first been given to Moses (Lev. 11), and then augmented over the centuries (Mark 7:2-4).

Peter’s whole being objected to eating from such a repulsive collection of creatures as appeared to him.

The apostle had been quick to say “No” to his Lord on earlier occasions when Jesus had presented him with concepts which he could not accept as possible or correct. Peter had even rebuked his Lord when told of His coming death and resurrection (Matt. 16:21-22). He had objected to the idea of Jesus washing his feet: “No, You shall never wash my feet” (John 13:8). Now, as an observant Jew, his Lord asks him to violate dietary laws which had been in place for centuries. His quick answer is, “Surely not, Lord!”

The Lord’s answer puzzled Peter: “Do not call anything impure that God has made clean.”

Luke moves his narrative

along quickly to tell how, while Peter was on the rooftop, three men had arrived at the gate of the house of Simon the tanner, with whom Peter was staying. Readers have already been informed of events which caused a Gentile army officer, Cornelius, to send these men to Peter. When the men explained to him about Cornelius’ angelic message, Peter was able to connect his disturbing vision with the divine message that Cornelius had received. He is ready to put aside his objections and to approach Gentiles with the news that “God does not show favoritism but accepts men from every nation who fear Him and do what is right” (Acts 10:34).

Peter now presents to this Gentile audience the keynote which we find in all his earlier sermons recorded in Acts (Acts 2:23-24, 32; 3:15; 4:10; 5:30). It consisted of a recounting of the crucifixion and resurrection of Jesus of Nazareth (Acts 10:39-41).

The earlier sermons had been preached to Jews and Jewish proselytes. Now a startling event occurred. The Holy Spirit provided proof that the Gentile audience was acceptable to God by coming upon these listeners and enabling them to speak in tongues as the apostles had done on Pentecost. On the basis of this divine manifestation, Peter baptized Gentile believers for the first time (Acts 10:47-48).

It was not long before Peter had to defend his actions before his Jewish brethren. He was strongly criticized

before a gathering of Jerusalem Jews. Their charge was not that he had baptized Gentiles, but that he had extended “table fellowship” (shared food) with uncircumcised men.

Peter then explained how the Holy Spirit had come upon these Gentile believers. The apostle had been careful to take six respected Jewish brethren with him from Joppa to Caesarea in order to provide witnesses. According to Jewish tradition, three would have been ample. Six trusted witnesses convinced even the most scrupulous Jewish brethren in his Jerusalem audience that he had acted with divine guidance and confirmation. His brethren realized that Peter would have been opposing God had he refused to act as he did. Luke records that the former objectors objected no more. They exclaimed, “So then God has granted even the Gentiles repentance unto life” (Acts 11:18). All questions appeared to have been settled.

Several chapters later, after many Gentiles have been added to the young church, the reader is presented with more proof of how difficult it was to abolish what Paul later designated “the dividing wall of hostility” between Jewish and Gentile Christians (Eph. 2:14).

Peter needed to defend the freedom in Christ of uncircumcised Gentile believers. Some strict Jewish brethren insisted that these men should be circumcised and required to obey the law of Moses. Peter was to testify, “We believe it is through the grace of our Lord Jesus that we are saved, just as they are” (Acts 15:11).

Thank God for this beautiful truth! Our attention in this series of articles will now turn away from the preaching of Peter to the missionary efforts of Paul and others. We hope to present in these later studies Paul’s view of the resurrection of our Lord.

St. Catharines, ON

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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.

Must the Lord's Supper Always Involve a Meal?

Thayer Salisbury

It has been several weeks, perhaps even months, since I learned that some brothers and sisters have ceased meeting with a congregation of God's people and are instead worshipping privately at home. I am told that a big part of the reason has to do with conclusions they have reached regarding the Lord's Supper. Specifically, they believe that the Lord's Supper was always to be eaten in connection with a full meal, as opposed to being taken as a ceremonial meal (with only a symbolic portion of bread and wine being consumed), and that it was always to be served in a private home.

We agree

Before considering areas where we might disagree, first let me note that we probably have plenty of agreement on this matter. It is undeniably true that Jesus instituted the Lord's Supper in the context of the Passover meal, and that the Passover meal was a full meal. The Passover meal was ceremonial, in the sense that it pointed beyond the meal itself to great spiritual truths and historical events. But it was consumed as a full meal. In fact the Jews had been specifically commanded to take it as a full meal. The dishes to be served had been specified, they were told to eat it quickly, they were told to cook an amount suitable for the number of people at the meal, and they were commanded to "leave none of it until morning"¹ (Ex 12:1-11).

Not only is it true that Jesus instituted the Lord's Supper in the context of a meal, but it seems that the early disciples are likely to have often taken it in such a context. It would have been natural for them to have done so, since both Jews and pagans had been used to ceremonial meals that involved consuming normal, or even extra large, helpings of food.

So, I think, we are not in disagreement as to the facts. Most, if not all, of the early Christians first experienced the Lord's Supper in the context of a full meal. We would also agree, I am sure, that most early Christian gatherings took place in private homes. Some may have taken place in schools borrowed or rented for

this purpose (Acts 19:9). Some took place in public places, such as the public areas of the temple (Acts 5:12). But it does seem that most took place in private homes and probably none took place in a building owned by the church. It seems that we agree on the facts. Where we may disagree is in the significance of these facts.

The example at Corinth

The church at Corinth seems to have been taking the Lord's Supper in the context of a meal. They were also, unfortunately, taking this meal in a way that created division and strife within the congregation (1 Cor 11:17-22). One understanding of Paul's instruction to them is that they should either learn to share all the food brought to this meal, or confine what they did together to the ceremonial portion and eat the ordinary meal in their own private homes. His questions, "What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not" (1 Cor. 11:22), would seem to indicate:

1. That wherever they were meeting,

it was not an ordinary private home. It could have been the home of one of the more wealthy members, or more likely the courtyard of such a home. It could have been a borrowed or rented school, or some other public place. But it was not inside the home of an ordinary member, and does not seem likely to have been a private home at all.

2. That it would be acceptable to him if they left off having the Lord's Supper as a full meal, ate a meal at home before gathering, and took only a symbolic portion of bread and wine once they came together.

Some people believe that this passage was the pivotal event that caused a change in the practice of the early church, moving it from taking the Lord's Supper in the context of a full meal, to the practice of making it a purely ceremonial meal. I am undecided on the matter, but I can see their point.

Is any of what I have pointed out perfectly clear and certain? No. Perhaps they were meeting in a home. Perhaps Paul did not intend his words to imply that they ought to give up eating a full meal together. These are possible interpretations of the words, but they are far from certain.

What we are to do?

But let us turn to the central question, "What are we to do?" That really is the fundamental question, is it not? We do not partake of the Lord's Supper in order to imitate the early disciples, we partake of it because it is the Lord's will. There are probably hundreds of ways in which our practice does not match exactly with their practice, and matching our practice with their practice is not the point. The point is to do what the Lord wills us to do in our context, just as they did what He willed in their context. Can we learn from what they did? Yes, both positively—seeing things that worked for them and were commended, and negatively—seeing things they did that did not work out well for which they were rebuked. But the main thing is not to follow other disciples but to follow the Lord. What did he tell us to do? The earliest account we have of His command is that recorded by Paul in 1 Corinthians.

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Paradise Lost

Wayne Turner



If the world were a village”, the theme of a popular email, several children’s books, videos and sustainability websites, conceptualizes the statistics of the world’s population in a meaningful and manageable way. The message demonstrates how truly blessed the people of North America are.

You may have seen it. Based on various statistics from international organizations such as the U.N, the messages shrink the population of the world into a representative group of 100 people. According to one version, in this village, 70 would be non-white, with most living in Asia and Africa. Only 14 would live in the Western Hemisphere. Most significant are the conditions under which people live. Eighty villagers would live in housing considered substandard in North America, 63 have inadequate sanitation, 16 are unable to read or write and 33 suffer from malnutrition. Only one would have a college education and 7 would have access to the Internet. Six people would possess 99 percent of the world’s wealth, and they would all live in America. The message concludes with the thought that if you have food to eat, clothes to wear and a place to sleep tonight, you are richer than 70 percent of the world’s people.

It is easy for us who live in North America to not really appreciate what we have become accustomed to and expect. One only needs to consider the periodic lists that distinguish between those things which are considered necessities and luxuries, and how the luxuries of one generation later become the necessities of another. For example, in the early 1900s, telephones were luxuries. Today, they are essential links for communication, so we have landlines, cell phones, satellite phones and internet phones. Similarly, electric household appliances have become standard. We have moved from mixers, toasters, kettles and can openers to dishwashers, convection ovens, microwaves. We have moved from calculators to computers, from transistor radios to walkmen to iPods and MP3 players. Perhaps no area of life has changed as much as entertainment. A glance at a flyer for an electronics store reveals massive flat screen and plasma television sets, music and home entertainment systems, and seemingly countless game systems, all indicating a pleasure and entertainment obsessed culture. Yet, the world of luxury does not end there. Many people now live in large, fabulous homes, have cottages or time-shares or take trips or cruises for vacations, have boats, RVs, SUVs, campers, you name it. Today, life in North America has gone beyond the “conspicuous consumerism” of the past decades to a concept that seems to be “make your

own paradise”—“heaven on earth.”

There have been many attempts to identify the reasons why evangelism has become difficult in North American culture for almost every religious body or group. The challenge is that it is difficult to interest people in an eternal Paradise, when their life, here and now, is filled with comfort and pleasure, virtually everything their heart desires, whenever they want it. When life is so good and comfortable now, the idea of a future hope, especially one that might require sacrifice, has little appeal. Who needs a paradise sometime in the future when they seem to have one today?

Our North American culture and economy have fed and feed off these desires. For many people, personal wealth has increased. North Americans have become comfortable, satisfied and secure. That is, until earlier this fall when a global economic crisis hit that threatened the financial world with utter disaster. To avert total disaster, the United States and other governments have responded with massive financial bailouts. Yet, many people will still lose their homes, jobs and investments. Who knows, ultimately, where or how this will all end, or how much it will personally cost. Many people have lost their sense of safety and security. They had trusted in their things, only to discover such things are not worthy of trust.

In the Sermon on the Mount, Jesus warned his hearers not to trust in material things where moth and rust corrupt or thieves break in and steal. Such things are impermanent. They quickly fade and disappear. Thus, the writer of Ecclesiastes concluded that “All is vanity.” Everyone ends up dead, no matter how much they have done or have.

Two stories in Luke are positioned closely together—only about 15 verses apart. Both are about men of

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Satan's Devices

Today we need to be aware of the "Devices of Satan." In much the same way as a "scout" would be sent out to spy on the enemy before an attack, we must scout Satan to understand his strength.

To this end, Paul writes in 2 Corinthians 2:11, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." Many in this world today are ignorant of the devices of Satan, because they do not understand how devious temptation to sin can be.

Everyone must come to fully realize that Satan is real, and not just a figment of someone's imagination. In Genesis 3, Satan tempted Eve, this leading to the first sin. She saw Satan in the form of a snake. Just because we can't see Satan in some bodily form today does not mean that he does not exist. In 1 Peter 5:8 Peter writes, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about seeking whom he may devour".

The work of Satan in the world is plainly discernible. Satan is the opposite of God. The works of each are compared in Galatians 5:19-24. All that God stands for, Satan stands against. God holds the gift of eternal life in heaven for those living the Christian life, while all Satan has to offer is eternal death in Hell. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

We must know the devices of Satan so he does not fool us with his

empty promises of the "good Life". We want to stand upright before God in the final judgement, and to do so, we must be prepared to meet and defeat the devil in all his efforts to entice and enslave us.

One of the major devices that Satan uses is Compromise. Satan offers substitutions to the Gospel of Christ, pretending to make it easier for people to gain heaven by suggesting one can change the will of God to suit himself. However, Jesus said, "Not all who say to me Lord, Lord, shall enter the Kingdom of Heaven, but those who do the will of my Father who is in Heaven". Compromised gospels are not in accordance with God's will and those who follow such will regret it on the Day of Judgment. Study the word of God and do not be fooled by Satan's

compromises to biblical truth.

Another of the devices of Satan is the device of doubt. Many of the people who left Egypt with Moses did not reach the Promised Land because of unbelief. This unbelief came because of their doubting of God. These people had seen the mighty power of God in delivering them from bondage, yet when the test came, they doubted. In Hebrews 3:18, 19 the writer says, "And to whom did God swear that they would never enter his rest if not those who disobeyed? So we see that they were not able to enter, because of their unbelief." They doubted God's promise of giving them the land and therefore failed. Doubt in the promises of God is one of the many devices of Satan.

May we be on guard every day of our lives for the devices of Satan, because then we know the time is coming for judgment. "And as it is appointed unto man once to die, but after that the judgement" (Hebrews 9:27).

These two things are not the only devices that Satan uses so be sure to give the effort needed to learn the devices of Satan and thereby be able to meet and defeat his efforts to entrap and destroy.

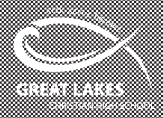
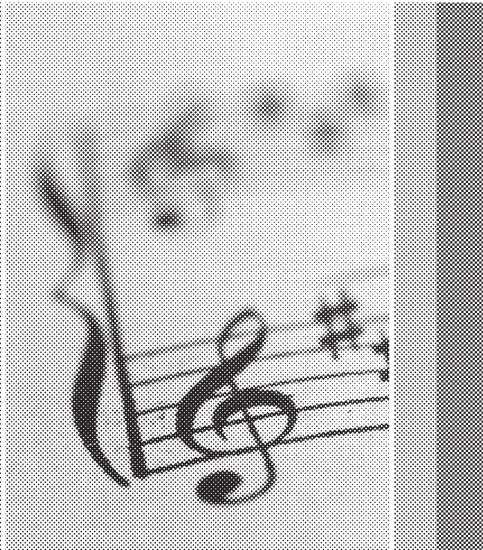
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Managing Your Time

Are you busy? Are you running faster but falling farther behind? Working harder but accomplishing less? Do you feel like your schedule controls you more than you control your schedule? Do you feel little satisfaction in a job well done because there is always one more thing to do? You are not alone, many report having these same feelings.

Time is a valuable resource and a most precious commodity. Each and every human on earth has exactly the same amount of time. We have 60 seconds in a minute, 60 minutes in an hour, 24 hours in a day and 168 hours in a week. Time cannot be saved or stored. It is not how much time we have, but rather how we use it.

Managing our time is not a matter of managing events or the actions of other people, managing our time is managing ourselves. "The end of all things is near. Therefore be clear minded and self-controlled so that you can pray" (1 Peter 4:7 NIV). Peter says that the end of all things is near. Time management is recognizing that we have a limited amount of time. We must use self-control so that we manage our time rather than allow our time to manage us. We must be clear minded so as to make the most of the time given us. Managing our time is managing ourselves in relation to the time we have. We set our priorities, plan our schedule and use discipline to live by the schedule we have set. We change habits or activities that cause us to waste time.

Essentially, everything we do requires time. Some activities are externally controlled, things like class schedules, family obligations, church activities and work schedules. We may have little control over when they are scheduled and must work our schedules around these obligations. Other

activities are internally controlled, things like talking on the phone, chatting on Facebook or hanging out with our friends. We have at least some control over these and where they will fit into our schedule.

To manage our time we must set good goals that we can realistically accomplish, establish the priorities that we will live by and take responsibility for our use or abuse of this valuable resource that we call time. Here are some essentials of good time management.

Establish a realistic "To Do List." Include only that which you can realistically accomplish in the time allotted. Many are defeated by a too lengthy "To Do List."

Define your priorities. Some things are more important than others and must be given a higher priority. "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matthew 6:33 NIV). God must come first, before school, before our jobs even before our families. Jesus' promise is that when we seek God first all these things will be given to us. In a carefully managed schedule we will include time for God. We set our priorities because not everything on our schedule or "To Do List" has the same importance. We may not be able to complete everything on our daily schedule, but by prioritizing we may be able to complete that which is important.

Avoid distractions. If we are honest, we must admit that we don't do our best work in front of the television or while listening to music. Neither can we focus on the work at hand while chatting on Facebook with our friends. We must be honest with ourselves as we identify what may distract us and then seek to mini-

mize these distractions. "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus." (Philippians 3:13b-14 NIV) This isn't just good advice for living the Christian life but for all areas of our lives. Little will be accomplished without the discipline to press on despite distractions and discouragements to accomplish the goals we have set.

Celebrate your success, then move on. When you complete something of importance on your "To Do List" take the time to celebrate that accomplishment. The celebration should be in keeping with the importance of the task we have completed. I am not suggesting that we should take ourselves out for dinner because we have finally caught up on our laundry or finished cleaning the house, but perhaps a few quiet minutes with a cup of tea or coffee would be appropriate. When we have finished a major assignment for school, we might decide that an evening out with our friends would be appropriate. These little celebrations will help to keep us motivated and moving in the right direction and to find balance in our life.

Managing our time isn't all about doing and accomplishing. Neither is time management about being the most productive. Time management is managing our lives so that we have time for what we value the most. Unless we manage our time we will find little time for those we love. Unless we manage our time we may lose God as we constantly shove him to the side to make time for other less important assignments or activities. Learn to manage your time or your time will manage you.

Take an example from Jesus, He was incredibly busy, with many people constantly vying for His attention, yet He found time to do the work that His Father had sent Him to do. In busy times he found time to spend with His Father by getting up early in the morning while it was still dark and finding a quiet place to pray. Be encouraged by Jesus example of time management.

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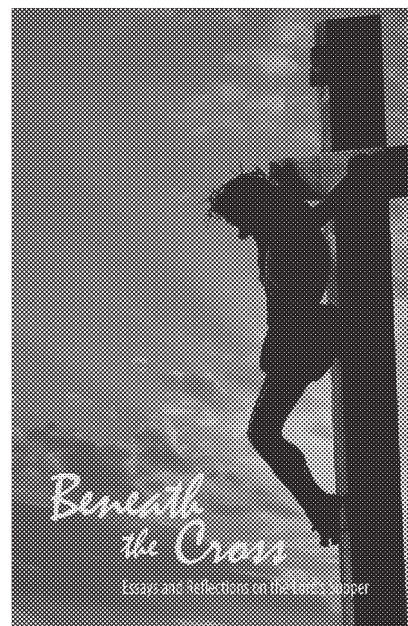
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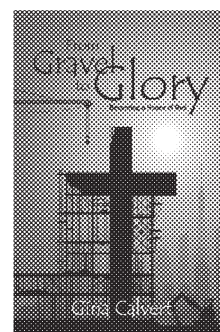
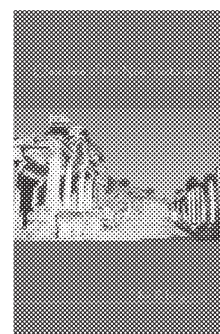
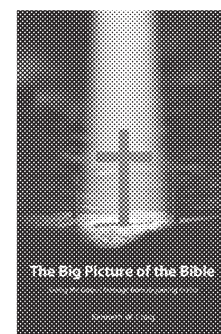
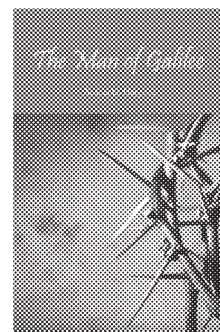
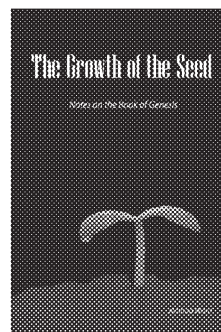
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Don Hipwell

I Believe in Door-Knocking

by Glen Robins

People change. It's often true that change may be the thing we love to hate, but if we're honest with ourselves, we will find that—with time, and on a wide variety of issues—our opinions will change, our beliefs and convictions may be tweaked, and our attitudes will mature. That was exactly the case with me and the evangelism of door-knocking.

I used to be one of the critics who used to (excuse the pun) “knock” door-knocking as an outdated, ineffective method of evangelism, and, had I been prompted, I would have presented you with a list of excuses. “People don't like their privacy to be disturbed.” “Religious confrontation turns people off.” “It's not a method of outreach that connects with the culture.” Additionally, as I sit here at my desk in Waterloo, ON with only a small portion of my library at hand, I have roughly a dozen books on my shelves that focus on the subject of evangelism. There are at least that many, or more, of the same kind of books in my even more extensive collection back in Fenwick, ON, and yet none of them—so far as I can recall—have ever emphasized (or, perhaps, even mentioned) door-knocking as an effective means of evangelism. “Friendship” or “relationship” evangelism is often touted as the hot ticket these days, and I have no problems with that at all—it's entirely Biblical, practical and relevant. So, what about door-knocking, then?

It's been close to two years since I went on my first enjoyable door-knocking outing. I was visiting my friend Dan DeGarmo in Chillicothe, OH, in October, 2006. I needed a short vacation, and Dan and Serena and their family, along with Mark and Sharon Hatfield and their family, had just started a church plant in Chillicothe only months prior. To me, it was the perfect place and time for a little get-away. One afternoon, Dan and Mark suggested that we hang out by going door-to-door in a co-op apartment complex, handing out Bibles and info on their new church plant. I went along with the suggestion, albeit somewhat reluctantly. However, to my amazement, as we went door-to-door together, people were being receptive, returning our smiles, and gladly taking the Bibles we offered them. People laid prayer requests on us. We were invited inside at least once. And we soon ran out of Bibles to give away. To say the least, it was an eye-opening excursion. I returned to Chillicothe a year later to share in the same experience, in another neighbourhood, and witnessed the same kind of receptivity.

Nevertheless, even after my first trip, I almost intuitively drew up an excuse as to why this wouldn't work in Canada: the religious and philosophical climate in Canada is different, and people won't be as receptive—if at all. As post-modern as Western culture is, people still seem to like “church” in the States. Canada, on the other hand, is home of the empty chapels and cathedrals, the new “religious museums.”

However, since then, my mind has changed. While Western post-modernism is indeed a reality, it needn't

colour our perception of people to the point that we believe each individual or household is entirely unreceptive to a harmless knock on the door. After a brief door-knocking outing in Cambridge, ON, last year, as well as several recent outings as a part of my internship at Waterloo, ON, with David Dunn to promote an upcoming VBS and church BBQ, I am convinced that door-knocking is effective—but only if it's done right. And that, my friends, is the key. Here are some guidelines that I believe will make door-knocking as effective and painless as possible in your area:

Time of day: Do your best to plan your outings for either the morning or afternoon, but not in the evening. Typically, people are winding down at night and especially appreciate their privacy and free time at this point in the day. As well, Saturdays are generally a good time for catching people at home.

Be non-confrontational: You're not looking to confront anybody about anything. At this point, you're seeking to simply notify them of your presence in the community (“Hello, my name is ____ from the ____ Church of Christ”), of your purpose (by perhaps handing out a Bible), or of an upcoming event or program to which they're invited (VBS, neighbourhood BBQ/picnic, etc.).

Be prepared: It may help to prepare a short statement that quickly gets your message across. Don't let it sound rehearsed or robotic, yet be as conversant with your information as possible so as not to take up more of their time by fumbling for what you want to say. Besides, fumbling is embarrassing. Be prepared to answer questions, as well.

Smile and be friendly: It may be more obvious than your face in the mirror, but you need to smile and have a friendly attitude. Whether someone is receptive or not, thank them for their time with a quick “thanks,” and wish them a “good day.”

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Choose wisely: Target the areas that you know the church can be of service to. Rural congregations might cover a larger area, while urban congregations a smaller one. Include in your considerations the proximity of the area to the church's meeting place and surrounding members, as well as the overall demographic of your congregation and the target area. Look for a good blend, but do not be afraid to target social or economic classes that are either above or below the congregational status.

Dress casually: Most people can spot Mormon elders or Jehovah's Witnesses door-knocking in a neighbourhood a mile away. People have learned to recognize them, and as such, the stigma to avoid them precedes them. To use a sports term, be a "sleeper": dress as unthreatening

and normal as possible, yet go boldly with the mission of Christ.

Don't fear rejection: Face-to-face rejection actually happens relatively infrequently. Though I've knocked on dozens of doors, I can only recall 3 or 4 instances where people were unmistakably cold. Yet, I never was called a name, or never had a door slammed in my face. If people aren't interested, they'll usually say it politely, or be too nice to say so, and simply take what you have with a smile and dispose of it once you're gone.

Go with friends: Knocking an entire neighbourhood by yourself can be rather intimidating. The burden is much easier to bear if there are several of you accomplishing the task together. Have lunch or coffee afterwards, and share your experiences from the outing. It'll make the

work much more exciting.

Use up-to-date materials: If you're handing out Bibles, look for a current, readable, reliable translation (NIV or ESV are good). Flyers? Use contemporary graphics and styling. Tracts? Though their message might be useful, nothing says that "church" is outdated quite like tracts from a generation (or three) ago. Purchase or produce pamphlets that look and feel new, and are easy to read and navigate.

Be patient: It's highly unlikely that you'll immerse someone on a first visit, so think of door-knocking as a long-term evangelistic investment. Consider this initial contact the first of many more encounters-to-come with those same people.

With these suggestions we hope that door-knocking might be fruitful for you!



On the Vision Network

Friday at 8:30 AM (ET)

(Check local listing for channel #)

Star Choice - 394

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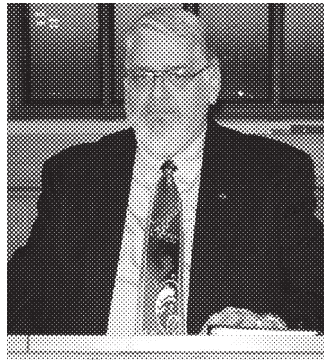
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Thursday at 7:30 AM (ET)

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Max Craddock, Speaker

(Questions and/or support can be sent to:

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E-mail: mail@bramaleacofc.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

Barrie: An area-wide ladies' day was held Saturday, October 18, on "Precious Promises."

Beamsville: Jarrett Konkle was baptized in the family pool on Sunday, September 7. On Tuesday, September 9, Tina James, daughter-in-law of Dorothy James, was also baptized into Jesus. "One Step at a Time through Grief," a new 8-week bereavement support program for adults having experienced the death of a relative or friend, is being held at the Tallman Fireside Room, Vineland. A series on "Vision" has identified three ideals: Loving God, Loving Each Other, and Serving the Community.

Bramalea: Marcelina Genobaga, 101-year-old mother of two of our members, Sam and Cristina Genobaga, died September 14. Irina Berdnikova was baptized into Christ on Friday, October 10. On October 5, the congregation welcomed Gift Woothitha, a new member from Thailand. She is in Canada for at least one year. A seminar put on by Ward's Funeral Home and entitled, "Don't Be Caught Unprepared," was scheduled for October 23.

GOSPEL HERALD ADDRESSES

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Brantford: The congregation assisted five families with food items, mostly lunch supplies for school children.

Fenwick: Brian Garnett will hold a meeting with the congregation from November 9-12 discussing "The Two Covenants." A special Sunday entitled, "Each One Bring One" is planned for December 7. The congregation will participate in Fenwick's Christmas Parade on December 13.

Newmarket: At the end of August a corn roast was held on the church property, to which the congregation invited its "gardeners" from the apartments next door. In September they renewed their association with Maple Leaf Public School and send sandwiches each week for the underprivileged children there. In October, 16 Thanksgiving baskets were packed for the needy in the MLPS area.

St. Catharines: An area-wide ladies' day was held on Saturday October 18, with Ruth Etienne as guest speaker.

Tintern: In September, Tintern's youth night programmes started up again. Tintern now has a grade 6 to 8 youth programme. They had a fun night out bowling with 12 kids in attendance on September 12. They ended the night with a devotional at the Zavitz's in Beamsville. Their next evening out is October 10. September 19, 32 kids from JK to grade 5 met at the building. Nineteen guests, including six from our summer Bible Day Camp program came. The theme was "Grandparents are Special". Their next youth night is October 17. On Sunday, October 5, Tintern enjoyed its "Celebration of Thanks" with approximately 200 people. A traditional turkey dinner and all the fixings followed morning service! Everyone enjoyed this time of fellowship and having several guests to get to know. Their third youth group is the teens who meet each Wednesday night at the building. The teens are planning a 30 hour famine to take place at the building on November 21 & 22. Money raised through this effort will go to World Vision. The congregation is gearing up for the Neskantaga Christmas shoebox program with approximately 57 children between newborn and age 10 participating.

Toronto (Bayview): Bayview held a successful Fall Spiritual Renewal Weekend on October 4 & 5. Michael Mazzalongo, from our sister congregation in Ville-Émard (Montreal), presented lessons from I Thessalonians, "Preparing for the second coming." The congregation and it's guests enjoyed the weekend beyond measure and have planned to welcome Michael back for our 2009 Fall Renewal. The ladies' class is studying from the book, 'Our Father in

Heaven...Teach us to Pray' by Casandra Martin. We pray for those of our number who are hurting due to a loss and for those suffering with illness. We pray for those who seek work, that these requests will be answered. We thank God for watching over those of our number who are recovering from illness.

Toronto (Scarborough): On Sunday, September 28, the congregation dedicated its worship to prayer. The ladies' Bible class met Saturday, October 18, and is studying the book, "Far Above Rubies."

Toronto (Strathmore Blvd.): On September 20, Key To The Kingdom programmes were filmed in Stratford and Waterloo, ON. In November, plans are set to film at Omagh, Harding and Bayview in Toronto, St. Thomas and Tillsonburg. Jillian Braga, daughter of Vevien and Jonathan Braga, was baptized on October 12. Also Novelyn Gabanes was welcomed to the Strathmore family.

Waterloo: Great Lakes Bible College held a short course from September 29 - October 3 on "Conflict and Communication." Guest professor was Garry Bailey, Ph.D., from Abilene Christian University. This year the ladies will study the book, "Keeping Your Balance—Finding the Peaceful Middle Ground in a World of Extremes." A series of dialogues on evangelism entitled: "Let's Talk About..." recently began, which will cover such things as the church's message, its personal story, understanding people, developing strategy, etc.

Windsor: Bill Reid, who was baptized into Christ just a few weeks ago, passed away on September 9. A special Bible class recently began for those in the high school and university age group. A new sermon series was also recently begun entitled, "Dreams, Disappointments and Delights," based on the life of Joseph.

QUEBEC

Montreal: Mike Mazzalongo reports that he and Lise have passed the 5-year mark in Montreal. In his first newsletter (July 2003), he wrote that there were about 10 English and 15 French speaking members when they arrived. Today the congregation numbers 100 with over 15 cultures and nationalities in the mix. The weekly offering budget in 2003 was \$225; in 2008 it is \$1450. Two people were baptized and a family of three placed membership. That brings the congregation's total for the year so far to six baptisms and 12 placing membership. They still have several ongoing studies with interested people and visitors coming every Sunday (over 20 for the last month alone).



by Marion Waugh
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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton North: Leadership, training and development modules have been organized for all the men of the congregation to involve them in serving and future leadership. Nate will teach definition of leadership, difference between leadership and management, bible examples of leadership and serving in worship. Classes to begin in November. September 28, Scott Laird, evangelist from Great Falls, Montana, gave the sermon and Justin White, intern from Great Falls taught the Bible Class lesson. A men's retreat was held on October 24-26. Nate Seecharan and Garth Johnson spoke on "Attitude of Service". Lesson titles: Having the prepared mind of a servant (Jeremiah 17:10), Allowing ourselves time to understand and following God's role for each of us (1 Corinthians 12:27, Bringing our best foot forward and becoming leaders (2 Timothy 3 & 4), What it truly means to "aspire to be" or "sets his heart" within God's plan for man. (1 Timothy 3:1). Several couples have committed to going through a workbook "the Christian Home" written of Ken Wilson, PhD. Nate will meet with each couple to go over the Lesson for Discussion at the end of each chapter. Several have signed up to take "History of the Old Testament part 2" class from Sunset. Kevin Carson gave a presentation highlighting the work of Partners in Progress in Cambodia. Teens are busy with activities already this fall. They followed the corn maize just outside of Edmonton and closed the evening with a devo around the fire pit. Brian Salter has begun his work in the campus ministry in Edmonton.

BRITISH COLUMBIA

Central Valley (Abbotsford): To celebrate their outstanding accomplishments as a couple, as well as to

congratulate them on their 50 years of marriage, Willodene Wedler and Jan Weir organized an anniversary party for Raymond and Merle Fillion, With a supper, entertainment, toasts, stories, singing and lots of hugs. It was a glorious occasion on Sept. 25. A sewing bee in the home of Shirley Clarkson took the place of the Oct.1 Ladies' study. Sun dresses and shorts were made for the younger children at the mission in Haiti, as well as a start on a baby quilt for Fort Ware/Tsey Keh. Since her return home from PNG, Velma Forman has been teaching some of our ladies classes. Norm Weir, who has been filling Allan Nienhuis' place as song leader, has taught the congregation a song written sometime in the 1800's by someone who identified himself only as "JH" and made it public domain. Although it is a very beautiful song called "Sitting at the Feet of Jesus", it is not in hymn books. In response to calls from the two First Nations settlements, the Weirs hoped to leave about mid-October for a stay of two weeks, weather permitting. One of the men says that he wants to be "water baptized", and another would like Norm to help him insulate and skirt his mobile home, as he says he is too old to do some of it. They have a large collection of items to take up with them again, part to give to the moms and children and some for selling in the small second hand store (where Jen will help out). Proceeds from the store go to the building of a new log church house.

Burnaby: After eight and a half years as director of Burnaby's Youth Program, Mike Parker is leaving at the end of November to become the lead minister for the church in Saskatoon, SK. He has accepted his father's position as of Dec. 1 when Bob Parker retires. Mike and Michelle have done a great job of building up and bonding Vancouver's young people, inspiring them to become capable leaders in the Lord's work.

City Church (Vancouver): We were able to resume meeting in the Trout Lake Community Centre in September, but in a different time frame. We now have the use of a room from 11:30 to 1 p.m. A special offering to help with the medical expenses of the Robert Reagan family was taken on Oct. 5. The current offering on the Blog site is "The Word and the Way, an indepth study of Ps. 119, which is viewed as a long pilgrimage through Scripture. The site

is generating a large number of hits.

Delta: Together with the Oakridge congregation, Delta members have planned a special area-wide singing evening on Nov. 15, from 6 to 8 p.m. Special guests are John Dale, former member of the Oakridge congregation, who has been a song leader in Portland for many years, and Darren Williamson, planning to give the audience some "Words of Wisdom". He was Delta's preacher for four years before accepting a teaching position at Cascade College in Portland. Theme for the evening has been called "God's Heavenly Music", with the focus on Psalms 40:3. "He put a new song in my mouth, a song of praise to our God. Many people will see this and worship him. Then they will trust the Lord."

Oakridge: Our doors will be open to members and visitors alike as we host a special area-wide song service in conjunction with the Delta congregation on Nov. 15, with refreshments and visiting following the program. Young people are especially being targeted to participate in this event, and to bring their friends. We are also using the occasion as an outreach project.

Salmon Arm: A second lecture-ship featuring the teaching of Michael Mazzalongo from Montreal took place on Oct. 17-18. Titled "Preparing for the Second Coming", the church again

continued on page 13

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:

**Church of Christ, 1750 Huron St.,
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Barbara Lewis
4920 N. Penn Ave.
Spokane, WA 99206-4475
e-mail: ray-bjl@comcast.net



Haiti: Most of the large city of Gonaive was completely destroyed by the direct hits of two of this year's worst hurricanes, Gustav and Ike. According to government figures, 453 Haitians were drowned, and over 55,000 homes washed away or damaged. Nothing was left of city buildings except the cement foundations and poles on which houses of the natives were built. The school compound, nearest the city of Mirebalais, was largely spared, but 50 houses in this town were washed away when a bridge gave way. These are the people "Partners For Haiti" has helped with rice, blankets, shoes, school supplies, etc. PFH is also buying all the corn that can be found to distribute among the farmers for seeding next April, as the current corn crop was entirely destroyed. "They have no savings, as Haitians don't look any further than today," said Raymond Fillion, who has spent a great deal of time in Haiti for the last 13 years as he has continued to build up a school compound. "What food supplies were left in Gonaive and Mirebalais after the storms were stolen by the rich and influential people," he added. When the U.S. Coast Guard arrived with boxes of food, they found many who had not eaten in five days.

Papua New Guinea (Lae): Four people from different parts of the country were baptized during the "Kibung" (church con-

ference) that brought Christians together for four days of fellowship under large tents outside Goroka. About 500 were present to listen and learn from speakers on the general subject of "Spiritual Growth", which included lessons on division, unity, belief, worship and stewardship. Two groups of visitors arrived from Australia, the first being a group of seven from Brisbane led by Tom and Rens Bunt, missionaries to PNG in the 70's and 80's. They taught classes in various places from Sept. 2 to 26. Two elders from the Malaga congregation in Perth, Australia, arrived on Sept. 8. Also coming for this time of fellowship and renewal were the Craig Ford family who work in Alotau. Ruth Zimmerman has been distributing a list of PNG churches that she has been compiling since February in order to enable congregations to be better able to communicate. There were numerous corrections and additions, as the last directory was issued by Andy Scott in 1999.

Myanmar (Burma): PIP (Partners in Progress), together with financial help from Healing Hands International and the White's Ferry Road Relief Ministry, has continued to give aid to the hardest hit areas of Myanmar which have been virtually ignored by the most repressive government in Asia. A villager held up a small 10-kilogram bag of rice (about 22 lbs) which had been given for his entire village of over 100 people. PIP brought in 100 lb bags which were delivered to 3,000 people. To aid with the shelter crisis, \$50 was given to families to allow them to build a supporting structure of trees and bamboo poles. An additional \$70 was given to buy thatched siding once that was erected. Teaching supplies also are being provided for use in the few UNESCO tents that have been sent by the government. The only plus of cyclone Nargis was the fact that it swept an abundance of fish into the area, which help sustain life when the villagers can obtain \$10 nets. Some 500 of these were delivered in the early efforts to help people get food. The World Bible Translation Center in Ft. Worth, TX, has also promised to provide 50,000 Burmese New Testaments for the people.

Ukraine (Donetsk): The first weekend of October, Jay Don and Mary Lee Rogers, their translator, and a couple from the school attended the annual Crimean Seminar. There were 15 baptisms from among the over 500 people who attended. The baptisms took place in the Black Sea, whose waters were warm as opposed to a cold, damp wind that was blowing on shore. Jay Don gave the "keynote" speech the first evening, which was followed by a two-hour

"Question and Answer" session. Of special interest to the Rogers and their sponsors was the baptism of one of the young men who found refuge in the Rehabilitation Centre established by Slavic, the young man himself converted only a couple of years ago. He had brought several of the men staying at the Centre with him. This Seminar promotes a focus on orphans. This year, a week before it started, a group of orphans and their sponsors had been given a week of camp. One of the Ukrainian teachers at UBI, who works with this orphanage, asked for money to help with their transportation. At the last session on Saturday there was a very touching moment when 12 of these children presented special "love/thank you" cards they had made for their sponsors. After passing out the cards, they started weeping, as they seemed to realize this was the only time in their lives they would get to experience such a great event—and many in the audience followed suit. (Edited report from Mary Lee Rogers)

Singapore/Thailand - Joel Osborne: July and August marked the closing of Joel's time in Singapore and he is now in Chiang Mai, Thailand. He reports: "I have been busy with Bible studies, preaching, leading worship, helping with praise time, cooking for cell groups, teaching singing classes, hearing people's stories of faith, mentoring and encouraging young Christians, learning about church planting (joys and struggles) and helping the Japan group." God recently answered urgent worldwide prayers on behalf of Robert Reagan, Thailand missionary. Although doctors suspected that Robert was suffering from pancreatic cancer, surgery revealed that the tumour removed was benign. Praise God.

Abilene, Texas - Jonathan and Michiko Straker: "Our short term plan is to continue to make annual survey/follow-up trips to Japan; we meet with a great group of Japanese students at ACU for Bible study and fellowship every Wednesday night. While in Abilene, I serve as the pulpit minister for the Highway 36 Church of Christ (membership around 200). We returned to Japan for a brief, two month visit (this summer). We are hoping to make annual return visits to Japan during our North American sojourn: (1) in order to stay in touch with Japanese contacts, family and church members, (2) to keep up-to-date with team and intern developments, and (3) to keep our family, especially the kids, acculturated in both contexts." For information or reports on the Sendai, Japan, work, or the team members, please contact the Bramalea church at mail@bramaleacofc.ca.

MINISTER @ MEAFORD

The congregation is looking for a full time minister, meeting the needs of our multi aged membership.

Position is available January, 2009

Interested applicants, please forward resume to:

Search committee
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CONGRATULATIONS TO WESTERN CHRISTIAN COLLEGE:

Western Christian High School receives Exemplary School Award

REACH

PROGRAM OBJECTIVE: to make Christian education accessible to those who wish to study in a Christian atmosphere but who live below the poverty line.

PROGRAM SUMMARY

Western Christian High School has recently relocated to Regina, and the REACH program is the result of our desire to serve the community. We believe in the value of Christian Education and in the importance of providing a safe and secure environment in which adolescents can develop academically, socially, emotionally and spiritually.

We designated the REACH program to remove obstacles that keep financially disadvantaged students from succeeding in the setting of a public school. Students who apply to participate in REACH may have been at risk of not completing high school. Eligible students receive full sponsorships to the program. These scholarships consist of the cost of tuition, student activity fees, lunches in the cafeteria, school supplies, bus passes, school clothing and tutoring.

The program began with 5 students three years ago, it increased to 10 students last year, and now it has 15 participants. Several of these students will be the first in their families to graduate from high school. The students who come have incredible testimonies that we encourage them to share. As one student said, "I walked in lonely, quiet and scared, but I'll be different when I leave. When I walk out, I will be confident and proud of myself."

The REACH students and their families are thankful for the opportunity they have had to study at Western Christian High School, and we have been blessed to welcome them **as a part of our student body.**

Exemplary School Programs - How Does ACSI Make Selections

A team of experienced Christian school educators at ACSI Headquarters makes the Exemplary School Program selections. Each program undergoes a rubric-based assessment. The following criteria guide the assessments:

Unique, innovative, cutting-edge. The program is different from what a school typically does. The program reflects innovation on the part of a school to go beyond the usual and customary in order to better serve its constituency. The program represents a new and often radically different forward-thinking approach to the issue being addressed.

Extraordinary. The program represents a paradigm shift in thinking and reflects an uncommon approach to the area addressed or affected. The program reaches above and beyond the norm.

Measurable, impactful. The results of the program can be "quantifiably" or qualitatively measured for effectiveness in meeting the program objective. The program significantly and measurably affects the lives of those who are carrying out the program or those whom the program targets.

Transferable. Others could implement the program in their schools by making minimal or no adjustments.

Involvement. The program involves, or provides opportunity for involvement of, a high percentage of the students in a school. The involvement may also include a school's local community.

Community. The program engenders a strong sense of identity and togetherness in a school or in an extended school family.

News West... continued from page 11

made extensive preparations for the series by advertising it well in advance, and contacting people personally. The Mazzalongos are visiting supporting congregations in Oklahoma and California this month.

MANITOBA

Winnipeg (Central): Samantha Gauthier was baptized by her brother Justin. The youth rally was September 19-21. Saturday evening was a time of praise and worship, singing, drama and a lesson from Scott Wade. "Take 2", a professional drama group performed. Saturday morning at the men's breakfast Scott Wade presented a short lesson. We are regrouped and prepared for Friend Speak to be begin again the beginning of October. God's Girlz resumed in September. It is held monthly and is a mentoring group for young girls from grade one and up. They begin with an ice cream sundae party, followed with games and a devo.

SASKATCHEWAN

Weyburn: Lowell Peterson and Garth Oberkirsch have been installed as elders and Chris Hamel and Ed Roelfsema as deacons.

Western Christian College: The "past it's day" brown carpet in Torkelson Hall has been replaced with new beautiful tile. How fresh and spacious the hallway looks! Step one of the carpetation has been completed and step two has begun with fundraising to replace the carpet in the high school wing. The Lectureship was a success once again this year. The theme was Wisdom... Priceless Pearls from Proverbs. John Bailey, Lynn Anderson, Ron Bailey and Jason Bandura were the featured speakers. All the traditional activities were also part of the weekend. WCHS and Sonshine presentations were in the evenings. Many workshops were given. A Kids Zone and Teen sessions were held. WCC Pie and Coffee Social and Fall Fair were organized by the Women's Social Club. The President's Address and special presentations, Breakfast with the Board of Directors, Women's Service Club Luncheon, Library and Archives Open House, Friends of Western Luncheon, Encouraging Ministry Dinner, College Reception and Thanksgiving Feast and a huge amount of fellowshiping all made for a busy but refreshing weekend.

“For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, ‘This is my body which is for you. Do this in remembrance of me.’ In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Cor. 11:23-26).

Yes, Jesus spoke these words in the context of a meal, the Passover meal, but does scripture indicate that, in order to properly remember Him, we must take them in such a context? If so, then we ought to take the Lord’s Supper only at night, in an upper room, in the spring of the year...

In Paul’s instructions, appended to what the Lord actually said, does he indicate that a full meal or a private home are necessary to make the remembrance proper and acceptable? His emphasis is not on these external details, but on the attitude of heart, including, it seems, the attitude toward fellow believers. Might partaking of the Supper in a private home in the context of a full Passover meal promote good attitudes toward Christ and his body (the church)? Yes, it might, and I, for one, have no objection to doing so on occasion. But does that invalidate the regular gathering of God’s people, in a public place, to “proclaim his death until he comes” through a ceremonial meal? I think not.

The final nudge

A series of little things happened that led me to believe that the Lord wanted me to write a response to this private home, full meal idea. The last event was that, in looking for something else, I came across a series of statements that I will quote below. They come from some lectures given by E.F. Kevan in India. I have no idea who he was. I bought this book from a Baptist I knew in Nigeria more than a decade ago. Somehow the Lord brought the book across my desk today, and I noticed these statements, marked in red when I first read the book in the mid 90s—long before I ever heard of this private home, full meal teaching.

The town-crier did not merely call the people out of their houses; he called them together. They were called out together, and that is what the ecclesia is. We are not merely called out of sin and out of alienation from God. We are not merely called out of the world, but we are called out together into the company of one another in Christ. ...

The word fellowship, or communion, stands for the togetherness of Christian experience. Therefore, when we find in scripture that the Lord’s Supper is called “the communion of the body of Christ” and “the communion of the blood of Christ,” the thing we learn is that the Lord’s Supper stands as the expression of fellowship.

Here a number of important truths and principles emerge. First of all the Lord’s Supper is a church ordinance. We must

observe it together. It was an ordinance which the Lord gave to us, His church, as a Church. We therefore come together to do it. Note the occurrences of this again in the book of the Acts. Acts 2:44, “All that believed were together.” Acts 20:7, “Upon the first day of the week, when the disciples came together to break bread.” We do not scripturally observe the Lord’s Supper unless we come together to do it. (E.F. Kevan, *The Lord’s Supper* pp 56-57)


Kevan may have overstated the matter a little in that last statement, but this is a matter worth considering. Can it be right to insist on something the New Testament does not emphasize at the expense of things that it does emphasize? We are not told that the context, in terms of private home or full meal, is a matter of importance. Yes, the Supper was normally taken in that kind of context, but the New Testament never indicates any theological significance to that fact. But it DOES indicate that our togetherness is significant. The meal is even called koinonia, a word normally translated “fellowship” but (unfortunately) translated “communion” in the passages where it refers to the Lord’s Supper. The meal was supposed to promote fellowship in the church, and it’s failure to do so at Corinth may be what led to some changes in how it was handled.

The meal was also supposed to serve as a proclamation (1 Cor 11:26). In that day and age (and climate), where meals were often served in a courtyard outside the house and were observed by neighbors and those passing by, one could partake at a home and yet be proclaiming to the world. To whom are we proclaiming today if we partake in our own dining rooms?

What may be gained in accuracy of detail by partaking at home at mealtime is a loss in terms of functionality. The Lord did not tell us to do it at home or not to do it at home. He did not tell us to do it as part of a meal or not to do it as part of a meal. He DID tell us to do it as a form of fellowship, and as a form of proclamation. If taking it at home accomplishes that, then certainly we may do it at home. But I do not believe that we should limit ourselves to that practice, for in doing so we would often be missing two of the main things the Lord wants the Supper to accomplish.

¹Such was also the command regarding the thanksgiving meals and fellowship offerings under the law (Lev 7:15; 22:30).

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Editorial... continued from page 4

position and wealth: one a ruler, the other a chief tax collector. Both men had an encounter with Jesus: one approached to ask a question about eternal life, the other climbed a tree just to see Him. Both wanted to know Jesus. But their different responses to Jesus are what we remember them by. The ruler loved and trusted in his wealth. When Jesus told him to give it all up, he could not. Wealth was his treasure, his source of security, the basis of his paradise. On the other hand, Zacchaeus, the tax collector, voluntarily surrendered his wealth, giving it to the poor and making restitution to anyone he might have defrauded.

The current financial crisis reminds us that material things are unstable and do not bring happiness nor provide true security for the future. Our possessions cannot create a lasting paradise, only a momentary and fragile escape. Like the rich fool who tore down his barns to build bigger barns and sat back smugly to admire his accomplishments, those who try to create their paradise on earth will always, in the end, only find disappointment.

Christians are not immune to the seductive call of the seeming security of the material. Ananias and Sapphira lied for it. Demas deserted Paul and his faith. Paul spoke of those for whom godliness would mean gain and warned that covetousness is idolatry.

Christians know that life in this world is only temporary. Any paradise created out of the things of the world is not a worthy exchange for the eternal paradise God has created for His people. What lies ahead is worth any price we might have to pay now, whether suffering or even death. Better to lose the world and gain Christ.

Paul wrote, "If only for this life we have hope in Christ, we are to be pitied more than all men." His "if" was not one of

doubt, but only for the purpose of logical argument. He continued, "But Christ has indeed been raised from the dead."

Like the Greeks of the New Testament world who valued a message of wisdom, and the Jews who sought a message of power, people today yearn for a message of convenience, comfort and prosperity, of paradise on earth. Those who seek paradise here, whose hope is in this life, are the ones truly to be pitied. Their paradise can only be lost.

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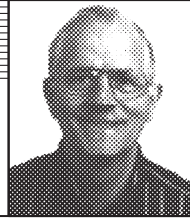
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BOOK REVIEWS

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



Ray Miller Explores the Shady Side

Two negatives make a positive, and in the case of Ray Miller's new book, *Bible Bad Boys*, thirteen negatives make a most positive statement. Ray Miller, well known for his ministries in Ontario and Quebec and now preaching in Arizona, has produced an eminently useful study in which he presents "Positive lessons from negative people."

Ray Miller's whimsical title, *Bible Bad Boys*, points to a significant characteristic of Scripture—its candor in describing "good, bad, and ugly" Biblical characters. Even the very best have their faults identified—consider for example Abraham and David!

A second factor is linked with this

awareness: it is the logical conclusion that God has permitted humans to struggle with evil in their journey to spiritual maturity. For the generations dwelling this side of the flashing angelic sword at Eden's boundary, it is in the context of earthly existence, where sin is rampant, that their salvation is to be sought.

These two concepts, joined together, point to the importance, even the necessity, of the child of God becoming increasingly insightful in matters of evil as well as advancing in matters of righteousness. As vices are the reverse images of virtues, the one who would be virtuous must not be ignorant of the dimensions of evil. Consider the

two aspects of the cross—at one and the same the greatest expression of divine good and the greatest demonstration of human corruption. The Christian should comprehend both dimensions.

Therefore, the approach taken by this book—to examine human evil as a means of spotlighting human good—is Biblically sound! Rather than seeing this work as perhaps novel or sensational, it must be appreciated as a legitimate, highly useful study for those who would live their lives pleasing before their Creator.

Ray Miller demonstrates a keen insight into the human condition and the contrasting conditions of good and evil. While beginning with the negative emphasis, he ably moves the reader to the positive position. Virtue is seen to be even more appealing in the light of the opposing, disturbing negativities of vice.

For the reader, the cadence and emotion of this writing, suggest the drama of the sermon. Indeed, these lessons were originally delivered as public addresses. Those who have listened to Ray's preaching have come to appreciate his clarity, his depth and his persuasiveness. His careful development of these topics well deserve to be preserved in this publication.

Jesus, arising from the waters of his baptism, and with the commendatory words of his Father ringing in his ear, went immediately into the desert, led by the Spirit (literally the word is "impelled," Luke 4:1), where he would face the supreme testing of Satan's challenge. Jesus' forty days are reminiscent of the forty years of wilderness wanderings by the Israelites. Satan's three temptations reflect the three major ways in which Israel was tempted and the ways we are tempted (cf. 1 John 2:16). By resisting Satan's attacks, Jesus proves himself to be the true Israel, confirming God's pleasure in him and qualifying to be our Saviour.

Rising up from the waters of our baptism, we, in a figure of speech, "turn our backs" to sinning. Yet we must, as Jesus did, turn our face to sin, confronting it with perception, courage and the determination to overcome.

Ray Miller's *Bible Bad Boys* is a welcome contribution for all who are led by this commitment.

The book is particularly useful for class study. There are thirteen chapters and discussion questions follow each chapter. The publisher, Gospel Herald Foundation, has made bulk purchasing attractive with a substantial discount for lots of six or more, \$9.95, from the retail price of \$11.95 for single copies. You are encouraged to send your order today for one or more copies to the Gospel Herald Bookstore.

(Reviewed by Geoffrey Ellis)

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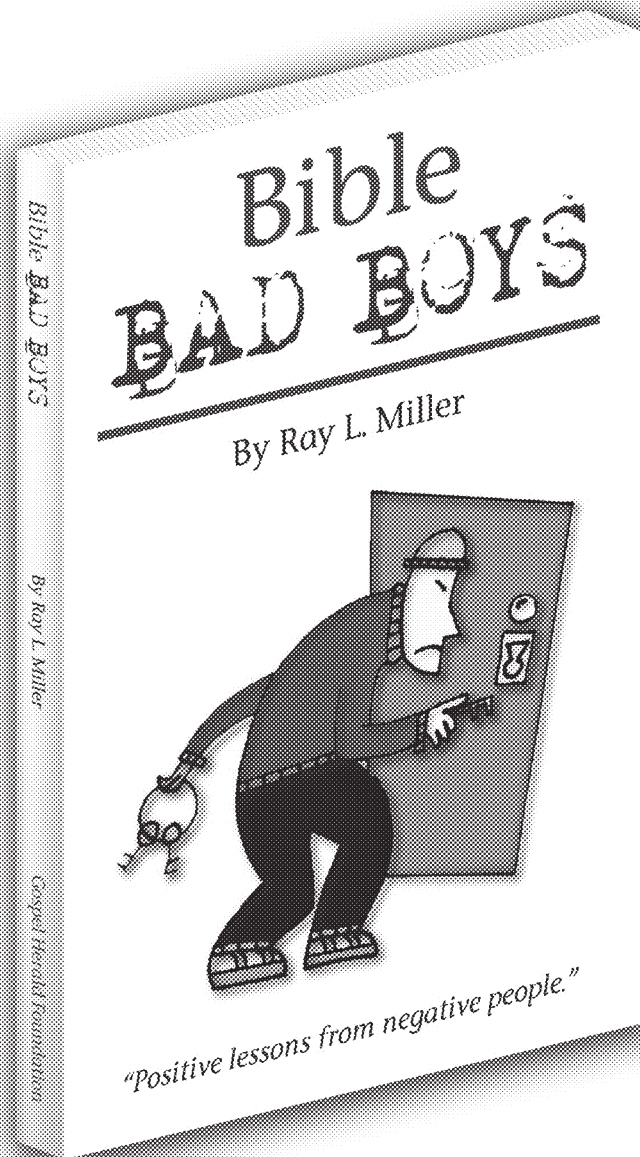
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DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

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

CALGARY: 4030 Maryvale Dr. NE, T2A 2S8; Sunday 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 Hilcey 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; Wiif Rogers (204) 722-2293 or Lloyd Jacobs, (204) 722-2278, elders; Ken Starnes, sec. (204) 722-2085.

PORTAGE LA PRAIRIE: Contact Gerald Mcutcheon, 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 Celaira, 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

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: sdbohner@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., L0R 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

DAUPHIN: 220 Whitmore Ave. W; Mailing address: Box 70, Dauphin, R7N 2T9; Sun. worship 10:00; Sun. & Wed. nights call for details; (204) 638-6321 (off), Fax: 638-0872; Randy Foss, ev., email: wvyes@hotmail.com

BRAMALEA: 750 Clark Blvd., (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; (905) 792-2297; mail@bramaleacofc.ca; Sun. 9:45, 11, 6; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleacofc.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 ahead for worship small groups. evs. Greg Whitfield (226) 338-6720, Paul Moore (519) 635-7837; www.cambridgecofc.ca Mailing address: 315-150 Christopher Dr., Cambridge, ON N1R 454

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11; Wed. 7; (705) 444-0010 (office); Randy Morrilt, 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. 11BN); Sun. 9:45, 11, 7; Ken Skinner 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

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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.”

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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).