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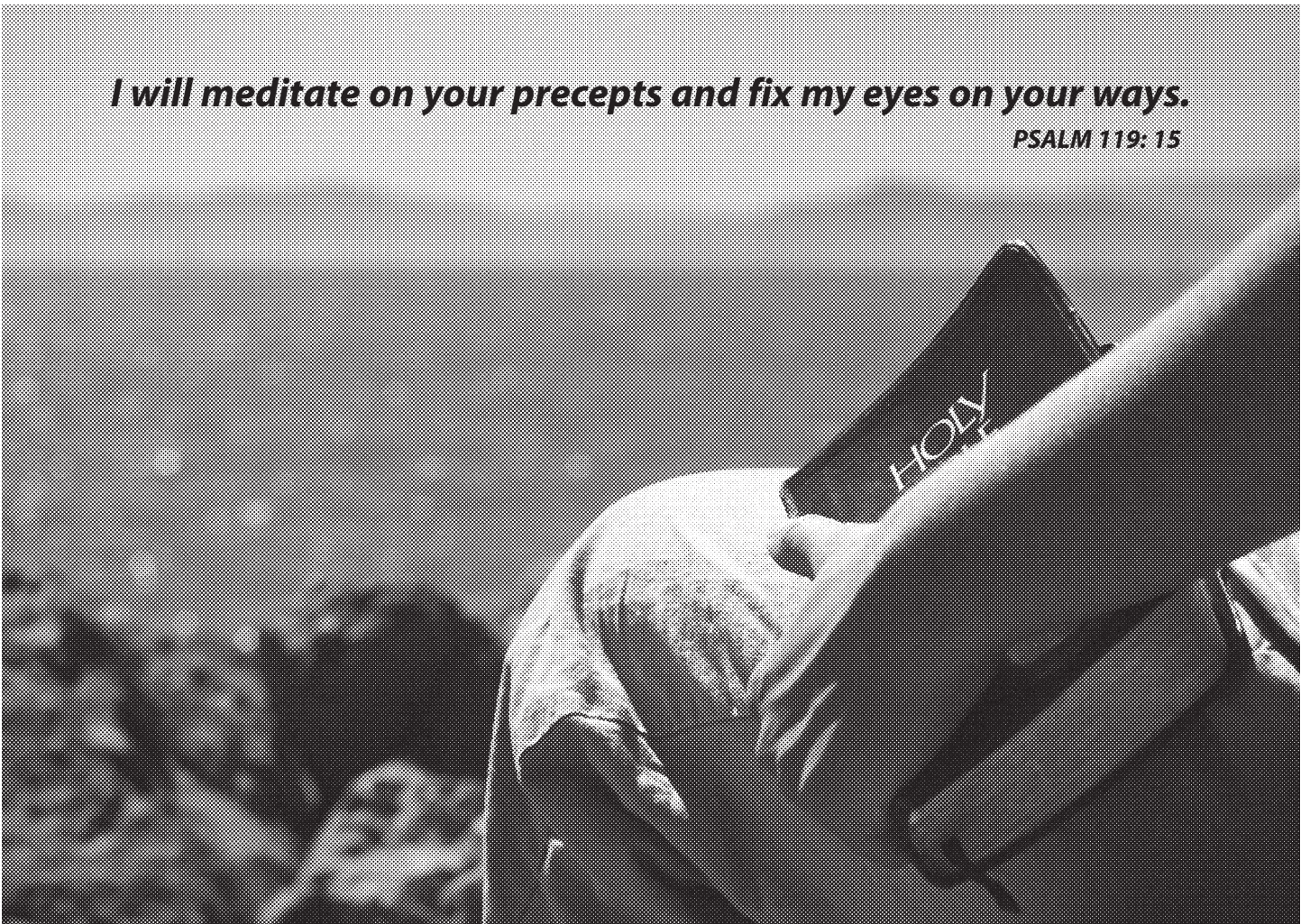
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I will meditate on your precepts and fix my eyes on your ways.

PSALM 119: 15



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Biblical Criticism

Flavil Miller

Biblical criticism has been around a long time. Not all criticism has been destructive... some is constructive. Biblical criticism is a scholarly discipline with the purpose of insuring that texts of scripture are genuine and uncorrupted.

It is not sinful to test truth for accuracy to establish the exact words of the original text. Truth is truth, and cannot contradict itself. "No lie is of the truth" (1 John 2:21).

But one type of critic of scripture, while they cannot contradict the historicity, question the miracles of the Bible accounts. Such as a literal account of creation in Genesis (6 days), the account of the global flood as of Noah's time, accounts such as Jonah swallowed by the great fish (the original word is better translated "monster"). These critics cannot accept these miracles as recorded in Genesis, because it would involve the miraculous, and their materialistic mind cannot agree because they have never seen a miracle. Well, they have never seen the miracle they subscribe to—spontaneous generation. (Life coming from inert matter) Such critics as Rudolph Bultmann developed a doctrine of hermeneutics upon the conviction that science and only science can settle matters of faith. (Bultmann was a German theologian of late 19th and early 20th century).

So humanist scientists take a rock hard stand and insist nothing is truth that would contradict their "scientific" understanding of things. They can accept only those things which are proven by the five senses.

So scientists must limit themselves by taking for granted a fabulous miracle that no one has ever witnessed "spontaneous gen-

eration" or life from lifeless matter. This is biogenesis, a law that no one has ever been able to prove. Thus, all the miracles of the Bible are excluded, such as the virgin birth, the resurrection of the body and other supernatural events, in deference to the miracles of evolution. These scientists are inconsistent.

But there were witnesses of the miracles of the Bible and they were so convinced they were willing to die for that truth. Even enemies of Christ had to agree that actual miracles did happen.

So Bultmann, and other modernists, look upon Biblical accounts of miracles as myth perpetrated and perpetuated by ignorant and superstitious men. Thus these critics go through the Bible and discard as myth anything that does not square with "scientific knowledge". They are still forced to accept the information that is proven by human historical accounts and archaeologist findings.

Narratives and accounts of scripture of such things as a literal 6 day creation, a flood in Noah's time of global proportions, Jonah, the three Hebrew children etc. are only "poetic" or "symbolic myths", having some "hidden deeper spiritual meaning". This actually sounds like the ancient Gnosticism belief.

Since Bultmannism, and other liberal thinkers, many isms have developed; existentialism, humanism, naturalism and now its post

modernism. Therefore truth is subjective and relative, not absolute and objective. The only absolute they hold to is evolution and the impossibility of absolute truth.

But this false assumption that science is absolute, objective truth and all reality is tested by its measure, has led our world into chaos and spiritual uncertainty. The greatest effect of this has been the chaos and uncertainty, which has eroded the very focal point of Christianity, that is, the fact that Jesus Christ is the Son of God. The result of humanistic philosophy is that there could be no such thing as sin, therefore there is no need for a Savior. (Romans 3:23)

You cannot reject the Bible miracles and at the same time accept Jesus Christ as God claims. You cannot delineate between them. Jesus made a supernatural claim and it would require supernatural works to prove this claim. Matthew 1:18-21 records: "Before they came together she was found to be with child by the holy spirit." In verse 23 Matthew quotes from Isaiah 7:14, which says a virgin shall be with child." Also Isaiah 9:6, where He is also named by Isaiah hundreds of years before His birth.

Of course skeptics and modernists claimed the Isaiah scroll was pieced together hundreds of years after the events happened, so it was not real prophecy. This lie has been uprooted by science, the Qumran scrolls revealed a 24' long continuous scroll of the entire book of Isaiah and it was more than 100 years before Christ. But of course there is also the Septuagint (Greek translation) of the Old Testament scriptures, only ignorance would ever make such a claim. (God's providence is seen here).

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NOTICE

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“Hallowed Be Your Name” (OMG – Is there no respect?)

Eugene C. Perry

Man's failure to respect that which is sacred has, through the ages, been detrimental to the culture of the day as well as being displeasing to God. God's name represents His person just as your name represents you. The scriptures in both Testaments are replete with instructions and examples emphasizing the sacredness of the names of the divine.

Personally, I am old enough to have experienced the days when mothers who heard their children use God's name as an expletive or use other “swear words” and unbecoming language would threaten with “I'll wash out your mouth with soap and water.” Using the name of Jesus and using substitutes for God's name such as “gosh” or “golly” was also punishable. Things have changed since then. We now hear mothers themselves using such expressions in casual and otherwise wholesome conversations in front of their children and in public. Women, in their push for equality, it seems, feel that the use of such language is one way of being equal.

Perhaps my mother's early efforts contribute to my reaction to the now so commonly heard, “Oh My God.” My involuntary reaction to hearing this phrase, especially from unexpected sources, is similar to the chills that run up my spine when a student playfully causes hard chalk to screech on the chalk board. The popular TV programme, “Extreme Makeover, Home Edition,” serves as an example. For me, a very fine programme that encourages the Biblical

concept of helping the less fortunate is ruined by the frequent and, I fear, deliberate use of the “Oh My God” phrase. The frequency suggests that these people must be coached to use this expression. I have renamed this show “The OMG Show” and avoid viewing it. I am startled, shocked, to hear this expression freely flowing from unexpected sources such as the tongues of “ladies”, mothers and teachers,

In bygone days this type of language was commonly heard from the worldly, those who were not making any effort to be God's people. It is shocking to hear it in casual conversation among parents, teachers and church leaders. Recently, individual articles in religious journals as well

as a couple of special issues (See Gospel Herald, March 2010 – God the Father for one) have highlighted the greatness of God and the importance of giving Him due respect. Similar emphasis has been noted in recent worship service themes. The contrast between these and what is being heard in daily conversation has prompted me to compose this article on a topic that has been on my mind for a long time.

It is clear that God's names have always born special significance and that He has expected such to be recognized by those who would please Him. This should not surprise us. Our own names are important to us. We are pleased and complimented when people remember our names and use them in addressing us and when they, in general, show respect for our names. The opposite is also true. We are demeaned and displeased if our names are used in careless and disrespectful ways.

An interesting item entitled “Blasphemers of Ireland Beware” appeared in the January 18th edition of MacLean's Magazine. It begins, “Be careful how you invoke the name of god... any god... in Ireland.” and tells us of legislation which bans the publication of material, “grossly abusive or insulting in relation to matters held sacred by any religion.” Surely the names of God and Jesus Christ should be held sacred by all Christians.

Ireland's 1937 constitution already outlawed blasphemy. Its 1961 Defamation Act included the possibility of both a fine and up to seven years in prison. These laws recognize, in fact require, that language usage show respect for what others hold sacred. They are primarily geared to avoid our offending each other. This reminds us of the workmen who adjust their speech when

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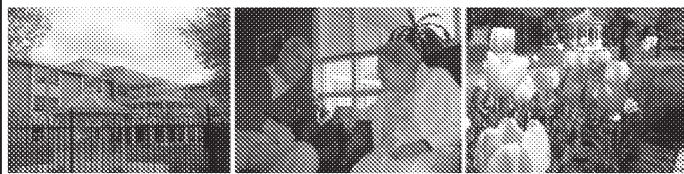
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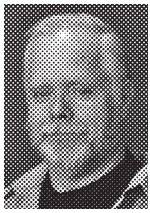
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Everett's Gift

Wayne Turner



One of the privileges of fellowship is acknowledging and honouring the accomplishments of other Christians. This is especially true when they use their gifts for the benefit of the rest of the Body of Christ and the world at large. We are sometimes reluctant to publicly identify these servants, perhaps because we fear that we may be promoting a culture of celebrity worship or diverting people's attention from Christ. However, there are times when we need to remember that we can be encouraged and inspired by the examples of other Christians.

For many years, the brotherhood has been blessed by the efforts of Everett Ferguson, long-time teacher and professor of Bible, now Distinguished Scholar in Residence, at Abilene Christian University. Those who know him personally know him to be a humble servant of Christ as well as a person of unquestionable character and integrity. His studies and commitment to excellence have gained him recognition throughout the broad religious spectrum as a scholar. In 2008, he received the Distinguished Service Award by the North American Patristics Society. He has become one of the most highly regarded authorities on the history of the early church. One of his earliest books, *Early Christians Speak* allows modern readers insight into the writings and practices of first three centuries of the church. *Backgrounds of Early Christianity* is becoming a widely used textbook. *The Church of Christ: A Biblical Ecclesiology for Today* is an invaluable reference for those looking at the New Testament Church from both Biblical and historical perspectives.

However, Ferguson's latest book, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries*, is his greatest gift to the world and the church. Maxwell F. Johnson, of the University of Notre Dame, said that "Everett Ferguson has accomplished here the next to impossible by presenting us with a single, comprehensive, very well written, and easily readable study of baptism in the first five centuries of Christianity... this is a truly remarkable study. Required reading and reference for anyone seeking to enter more deeply into the riches of early Christianity..."

We are well aware of the seemingly endless arguments and controversies about baptism over the centuries. Sprinkling or immersion? Infant or adult? Triple or single immersion? Baptismal formulas? Is baptism

only a sign or does it have a role in salvation? What were the necessary prerequisites? Ferguson shows that some of these questions go back to very ancient times.

To adequately answer these questions required an extensive examination of over five hundred years of history. In his research, Ferguson looked at the possible antecedents of Christian baptism, including Jewish washings and John's baptism. After examining baptism in the New Testament, he begins a comprehensive study of extra-Biblical sources including the Patristics, heretical sects, liturgies, as well as considering the art and baptismal fonts that have survived from these early centuries. The result is a "weighty tome"—both in size and significance. In its over 950 pages, the book definitively shows a clear and consistent picture of baptism—its mode, subject and purpose in early Christianity. He has stepped over the intervening centuries of religious history and tradition to show us baptism in the early church.

Ferguson has put together a virtually complete compendium of information for anyone who wants to know the history of baptism. He writes, not as an apologist promoting his own preconceived ideas, but rather as an objective researcher examining the facts.

A work like this is the obvious culmination of a lifetime of careful research and study. Therefore, we could reasonably see it, not only as his work, but as his gift of himself to us and the rest of the world. It will challenge many people to think and study for themselves. Hopefully, it will challenge us to think and study all things more deeply with the same passion and integrity.

Thank you, Everett.

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"Hallowed Be Your Name"... continued from page 3
 their minister drops by. They may be concerned about offending his sensitivities or, perhaps, more about hiding their true character from him. Being careful not to offend others is important, but how much more careful ought we to be not to offend almighty God by our careless, casual and disrespectful use of His name? We cannot hide our true character from Him.

Number three of the Ten Commandments reads, "You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name." (Ex.20:7 NRSV). An online Reader's Digest service, ThisWeek@rd.com has an item entitle, "If God Had Texted the Ten Commandments" that the reader will find interesting. For number three we find "no omg's". When Ezra led the people of Israel in national confession, he instructed

them to stand up and "bless the Lord our God" and declared, "Blessed be your name, and may it be exalted above all blessing and praise." (Neh.9:5).

The title of this article is the words used by Jesus in the beginning of the "model prayer", "Our Father in heaven, hallowed be your name..." (Mt.6:9). We often include this or similar phrases in our prayers. These are "empty words" if we do not show respect for God's name in our everyday communications. We sing hymns such as, "We Trust in the Name of the Lord our God," "Glorify the Lord" and "Exalt His Holy Name." Do we mean what we sing and pray?

There was a time when God's name was held so holy by the Hebrew people that they were afraid to speak it. The scribes, whose occupation was to hand copy the scriptures would stop copying and ritually purify themselves with water before transcribing

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God's names. (You are encouraged to google "scribes, God's names" and read more about the extremes to which the scribes were required to go when transcribing God's names.) How would one of them react to the casual ways that His name is used today by many? How, indeed, does God feel about this?

To those whose response to these comments is, "God knows that I don't mean any disrespect," we ask, "What *do* you mean? Using the name of God as an exclamation (punctuation point) in a slang way has meaning or does not have meaning. If it has meaning, it is disrespectful to God and His people. If it does not have meaning, it is being used in a vain, empty way which cannot be pleasing to God.

The Psalmist, after declaring several verses expressing praise for God's wonderful works, concluded, "Holy and awesome is his name. The fear of the Lord is the beginning of wisdom; all those who practise it have a good understanding." (Ps.111:9,10)

Let us demonstrate at least "the beginning of wisdom" and some "good understanding" in the use of the name of our Holy God. We fear that the casual way that we vocalize God's name in our culture is evidence of a growing disrespect for God Himself and hence in the way we respond to His word and apply it in our daily living.

Let us show a very high respect for God, His name and His word.

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Joy In My Heart

The way of Christ is also the way of joy. Jesus spoke in order that His disciples might be full of joy (John 15:11). Jesus wanted His disciples to have the full measure of His joy within them (John 17:11).

It is apparent that many Christians fall short in experiencing the full measure of Christ's joy. They go about their lives with plunging spirits and sad faces. They speak about how difficult their lives are, believing that they have it much more difficult than anyone else. This lack of joy can often carry over into our worship. When our celebration of God's grace consistently looks more like a funeral than anything else, it can be seen in our boredom and lack of enthusiasm.

How can Christians be filled with joy?

Recognize the close relationship between joy and grace. Joy is the gladness that comes from grace. Joy is directly proportional to the grace one has received or at least the perception of the grace one has received. If grace is a small gift to you then your joy might very well be minimal. If grace is a large gift to you your joyous reaction will be greater. If we believe we are earning our way into heaven we have not experienced the grace of God and will have little joy in our lives. The more we understand and appreciate God's grace the more we will experience God's joy. We may lack joy because we have forgotten, or refuse to acknowledge, the forgiveness that God's grace provides.

Faith produces joy. Joy comes from having a confident trust or faith in God. Faith dispels attitudes that prevent joy from occurring. Attitudes such as worry, doubt and fear will destroy our joy quicker than anything. God's Word plays an important role in producing joy because faith comes from the Word of God (Romans 10:17). Faith will in turn produce joy (Romans 15:13). In order to have joy we must spend time reading and studying the Word of God.

Obedience produces joy. Obedience to the Word of God produces joy in the hearts of the obedient. The Ethiopian eunuch found great joy in his obedience (Acts 8:35-38). Those who are disobedient know only fear because they have lost their joy. If you find

joy lacking in your life, it could be an indication of a lack of obedience.

Forgiveness produces joy. The guilt of sin is a major reason why many people lack joy. Awareness of such guilt causes stress, unhappiness and worry. Paul illustrated this struggle with sin only too well in Romans 7:22-24, "For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death?" When we confess our sins and receive God's forgiveness the weight of our guilt is removed and joy returns. Where there is guilt there is no joy, where there is forgiveness, there is joy. Romans 5:1-2, "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God."

Christian fellowship produces joy. Acts 2:42-47 describes the fellowship of the first Christians in Jerusalem. "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being

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saved." Coming together for worship and learning opportunities was not a chore to them because of their devotion. They happily sold their property so that the needs of others could be met. They experienced true fellowship and knew the joy that results in this kind of sweet fellowship.

Christian service produces joy. Christians serving together doubles the joy. All one needs to do is to go to Camp on a Saturday in the spring and see those who have gathered to prepare the facility for the coming camping season. The work that needs to be done is mostly menial, the kind of work that normally produces little satisfaction. Yet, one doesn't have to be there long to hear the joy in the voices of all who have come, and to see smiles that fill the faces of all that have come to share in the work. Christians serving together in a common cause produces great joy. Go to camp when the campers are being picked up at the end of their week and take a look at the faces of those who have volunteered that week. Yes, they

will be tired, but you will also see joy. Whatever the service and whether we are serving by ourselves or together with others, Christian service produces joy. Those who serve have discovered this simple truth and continue to serve throughout their entire lives. When we search for a church to be a part of, do we look for opportunities to serve or a church that will serve us by providing the programmes and opportunities we desire? If we are looking for a church that serves us, we will not have our greatest need met or find joy. Our greatest need is to serve and serving produces joy. Serving together with others more than doubles that joy.

Jesus wants our hearts to be filled with joy and provides that joy to us through our faith in Christ, our obedience to His Word, our forgiveness, the fellowship of believers and serving.

"May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit" Romans 15:13.

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Assessing Your Own Spiritual Health

by Margaret Hibbard

This lesson was originally written for a group of ladies who were younger Christians. They wanted to figure out what they needed in their own lives and what course of study we should follow next in our weekly home study class. Just recently, I used the same lesson for a group of older faithful Christians. Even in our maturity, we still need to evaluate ourselves every so often to determine where we are in our faith and our spiritual growth.

Self-evaluation is a biblical concept. Galatians 6:4 says, "Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else." Notice that we are each to evaluate ourselves. It is no one else's business to evaluate you unless he sees an obvious need for intervention according to scripture. Also notice that you should not compare yourself to others around you (although we do that all the time). God requires us to evaluate/test ourselves according to His Word. He gave us examples from which to learn.

In this lesson, we ask four questions. Each question has one or more biblical examples to which we can compare ourselves as we consider the answers in our own life. This is meant to be a self-study. I advised the ladies in my classes that they should not accept help answering questions one, two or four. Question three is a good one to ask for help on.

For further thoughts on evaluating ourselves, you can read Lamentations 3:40, 2 Corinthians 13:5 and Philippians 2:12.

Question One: What are my weaknesses, my failings, my great struggles?

Paul, in recounting the history of God's relationship with his people in Acts 13:22, makes reference to King David and how he was a "man after God's own heart". He got that knowledge from Old Testament passages like

1 Kings 9:4, where God tells Solomon about the integrity and uprightness of his father David.

When we read the story of King David, we can turn to 2 Samuel 11 & 12 to find out just how weak and sinful David was. He committed adultery (11:2-5), ordered a murder to be committed (11:14, 24) and displeased God (11:26). And yet, we are told that he was a "man after God's own heart". Psalm 51, especially verses 3, 7 & 10, bring us to David's own knowledge of his great sin and his whole-hearted desire to be right with God. If David can admit his sins, his weaknesses and the things he struggles with, so can we.

Now, make it personal. Make yourself two pages with two columns each. In the first column, answer question one, listing the things that you perceive as your own weaknesses, failings, struggles. When I first taught this lesson, one of my answers in that column was the decision we were trying to make about when to retire and come back to Ontario and where to settle when we did that. Now that is no longer a struggle for me and I have other things on my question one list. One of those on my list now is that I am a perfectionist. When we discuss question two, you will see the follow up to that thought.

Question Two: How do my weaknesses, failings and struggles affect others around me—family, friends, work-mates, church family?

In Joshua 22:20 we read "When Achan son of Zerah acted unfaithfully regarding the devoted things, did not wrath come upon the whole community of Israel? He was not the only one who died for his sin." That verse makes reference back to a story found in Joshua 6 & 7. Chapter six tells the story of the fall of Jericho. Joshua 7:1 tells us that Achan "acted unfaithfully in regard to the devoted things". After their great

victory in Jericho, the nation lost the battle at Ai, a battle that common sense said they should have won. Thirty-six men were killed. When Joshua turns to God to find out why this happened, God tells him "Israel has sinned; they have violated my covenant" (7:11). There were consequences of Achan's personal sin—it affected others around him. A nation lost a battle. Men lost their lives. God's people were no longer in His favour.

Our own weakness, failings and struggles are not only our own. We can keep them quiet and hidden from others, but they very often still affect the people around us. A private sin sometimes has public consequences. A private struggle often affects how you act towards other people. When I listed our decision about retirement as one of my struggles, I recognized that it was affecting my marriage relationship, putting a strain on both of us. It affected the people in Edmonton with whom we had grown close. They did not want us to leave them. When I mention now that I am a perfectionist, I also recognize that it makes me expect too much of other people sometimes. It affects my relationships with other people.

Now turn to the second column of your own page and answer question two with an entry opposite each item you wrote for question one. How do each of those things affect the people around you? You might have to think seriously to figure out what the true answers might be.

Question Three: What are my strengths? What am I good at? What am I a natural at?

It is easy to find examples in the Word of people with strengths. Acts 9:36-43 tells us the story of Dorcas and the reaction of the people around her. Barnabas was known as an encourager (Acts 4:36; 11:25; Galatians 2:1). As you review these passages, remind yourself that these two did not do something remarkable and outstanding. They simply used their strengths where God put them. Perhaps you have heard lessons on the theme, Bloom Where You Are Planted? That is what Dorcas did with her sewing skills and her benevolent heart. Barnabas had an ability which he used for God's purposes. The apostle Paul would not have been able to do his monumental task for God, if Barnabas had not first done his task of encouraging.

Go back again and read Proverbs 31:10-31. We have all heard of the Worthy Woman. One lady in our study class informed us that she does-n't like this passage, because it is so hard to live up to. She had a valid point. It is difficult to be the perfect woman. However, we all have at least one strength, something we are good at, something we are a natural at. When I answered this question for my own self I came up with several things that I am good at, that I feel comfortable doing. I love to knit. I do well on computers. I am organized. I have a deep faith. I know the scriptures well and I seem to be able to teach them to others. It would be wrong of me to negate my strengths by comparing myself to others around me. I cannot reason that someone else is a more interesting speaker. I cannot say that someone else has been a Christian longer than I have; so, she must be better than I am. It is my own responsibility to find out what strengths I have.

Now, go ahead and answer question three for yourself. What are your strengths? This is the question that you can ask for help on. We often have difficulty seeing our own strengths. We minimize them and think they are not

important. In our class setting, we actually went around the room and told what strengths we saw in each other.

Question Four: How can I use my strengths and the things I am good at for the benefit of others?

It is important to acknowledge our strengths and abilities, but it is surely against God's will to keep them to ourselves. He gave them to us to use for His glory. There are many passages we could look at that tell us what to do and how to do it. They tell us that each of us has a different job to do. God's Word directs me to use my talents for His own purposes.

Ecclesiastes 4:9-12 is often quoted in the context of weddings, and it is a beautiful passage about the unity of two people together. It reminds us that none of us walks alone. We are all in this together. Galatians 6:2 and 9-10 talk about bearing one another's burdens and doing good to each other. In Titus 2:3-5 we find instructions for older women and younger women regarding their obligations to each other. 1 Peter 3:1 talks about wives and the influence they have on their husbands, simply by their behavior in the home. 1 Peter 4:8-11 is

a favourite of mine because it makes it so clear that we each have abilities, and we are each to use our own abilities in God's service. It lets us know that when we serve, it is as if we are "speaking the very words of God".

When I look at my own list of strengths, I also need to ask myself "How am I using these for God's purposes". I find knitting relaxing, and I am good at it. How can I use that to serve God? I can use leftover yarn to make mittens for the local school or for neighbours who are in need. I can combine my computer skills, my organizational skills and my knowledge of the Word to prepare lessons to teach others. I can record the minutes for our Outreach Committee meetings so that others can have record of what we have discussed and what jobs each person has agreed to do. Others may remind me of what my strengths are, but only I can decide how I will use them for God.

Answer question four on your page. How will you use your strengths for God?

Finish off by reading James 4:17—"Anyone, then, who knows to do the good he ought to do and doesn't do it, sins" and then determine to do whatever God has given you to do.



OMAGH BIBLE CAMP



Swimming Pool Renovation Project

The Omagh Board of Directors is announcing that the swimming pool is to be renovated!

Our swimming pool dates back to 1962 and has been a centre of fun activity and relief from heat. Many campers past and present have fond memories of the pool at camp, water games, skits and even baptisms come immediately to mind as we think back to what happened around the pool.

Our fundraising goal is \$50,000

The pool restoration project has three stages:

1. Pool concrete structural repair and resurfacing
2. Installation of a solid surface between pool and change room.
3. Side walkaround the outside of the pool and washroom building.

Completion of this project will complement the upgrades to the shower, change rooms and washrooms. The investments that we are making in these facilities will ensure they will last for years to come.

Donations and pledges toward this project can be sent to:

**Or you can see our camp website
for a donation form
www.campomagh.org**

**Camp Omagh
c/o Dianne Gardner
539 East 25th St.
Hamilton, ON L8V 4W7**



by Walter R. Straker
750 Clark Blvd.
Bramalea, ON L6T 3Y2
Fax: 905 792-8623
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."

NEW BRUNSWICK

Moncton: The congregation had a special business meeting to discuss plans for a website, advertising, a mail drop, reviving their newsletter "Heaven-Hi" and more.

Saint John: By the end of 2009 the congregation consisted of an active and hard working group of 14 people who were anxious to reach lost souls. The congregation is currently watching a DVD series on the book of Revelation taught by Gary McDade. A place to meet has been found – the Carleton Community Centre—at the low cost of \$15/hour. Shawn LeBlanc began working at a food bank which opened downstairs at the Carleton Community Centre at the beginning of December. The congregation received its charity status in mid-February, its website is up and running and several mail drops have been done around the Community Centre. A missionary in India is now being supported by the Saint John church. The LeBlancs have purchased a 2.25 acre plot of land and are having a ranch bungalow modular home built.

ONTARIO

Beamsville: On Sunday, June 28, the congregation hosted an area wide worship with Tintern, St. Catharines and Grimsby. Craig Ford, from Papua New Guinea, worshipped with the church on May 23. On June 2, the Great Lakes Christian High School Chorus made a presentation. Jessica Short left May 13 for a two-week mission trip to Brazil.

Bramalea: Kwabena and Marian Antwi-Opoku were baptized into Christ following Bible class on Thursday evening, May 27, 2010. Thirteen men, including four of the congregation's young men, combined their monthly breakfast with a work day at Camp Omagh and spent three hours working to help get the campus ready for summer camp. A Ghanaian lectureship is planned for July 17 and 18 in Maryland, USA. For more informa-

tion, contact Tony Bonsu, Bramalea elder, at 905-821-2769. Various members participated in two events on Sunday, May 23: a country style picnic and devotional at Evan and Debbie Whittington's home and the baby naming ceremony for Keith Kojo Kpodjie.

Fennell (Hamilton): The congregation is making plans to celebrate its 60th anniversary next year.

Mississauga: On April 18, 2010, Paul Silas, son of Sabastin Daniel and Sylvia Sabastin, was baptized in Chennai, India, by his grandfather Peter Solomon.

Tintern: Dr. Mark Love, who presented lessons on the missional church two years ago, continued the conversation with churches in southern Ontario in May.

Toronto (Scarborough): The congregation is planning a gospel revival meeting from July 23-25, with Earl Greene (Newark, NY) and Christopher Landrum (Dayton, Ohio) speaking.

Toronto (Strathmore Blvd): On Sunday, May 16, the congregation joined Max Craddock in celebrating 50 years in ministry. He began preaching full time in Byesville, Ohio on May 15, 1960. He and his wife, Cledith, moved to Canada in July, 1961, to work with the Sanford Ave. congregation in Hamilton and have continued to work here in Canada. Nearly half of this 50 years (22+) has been with the Strathmore congregation. The congregation welcomed Rayis Imaye, his wife, Kateryna and their daughter Marta to the Strathmore Family. They are from the Ukraine. The annual Great Lakes Spanish Bible Conference was held at Strathmore June 25 – 27. This meeting brings together Spanish brethren from the Northern US, Ontario and Quebec.

Waterloo: Mike Toohey was recently appointed an elder for the congregation; Eric Knutson is a newly appointed deacon. The congregation is collecting clothing for Liberia.

Windsor: Larry Guitar was a keynote speaker at the national convention for Narcotics Anonymous on Sunday, May 23, 2010. Mark Love of Rochester College was with the congregation on May 30. He spoke about the idea of being "missional" with an emphasis on focusing on the mission aspect of Jesus and the church.

QUEBEC

Montreal (Church of Christ of Greater Montreal): Leonard Amanatey, minister, for the Church of Christ of Greater Montreal, reports that the congregation held a dedication service on Sunday, July 11, 2010, to celebrate the official opening of its church building.

Montreal (Ville Émard): To receive Glen Robin's report via email, please contact the church website (www.vecoc.org), Glen's personal email (glenadamrobins@gmail.com),

the church office (514-765-8919), or Glen's cell phone (514-993-2355). Glen states: "I am still seeking support. For those who would like more detailed information about my work up here, or for those who would like to receive my mission report, please email me at glen@vecoc.org. To those through whom God already blesses me, thank you!"



Original building at Jordan, Ontario

Canadian Churches of Christ HISTORICAL SOCIETY

2010 ANNUAL MEETING

Saturday, August 14, 2010
10:00 a.m. - 3:00 p.m.

at

Tintern Church of Christ
4539 Spring Creek Road
Vineland, ON L0R 2C0

Program:

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by Marion Waugh
3427-82 Street
Edmonton, AB T6K 0G7
Phone: (780) 637-0867
E-mail: waughr1@shaw.ca

(BC news supplied by Barbara Lewis)

ALBERTA

Camrose: God continues to bless us and the kingdom continues to grow. We rejoice with the angels in heaven as two more souls, Steve and Amanda Froese were baptized and added to the Kingdom on Saturday, May 29. They are from Saskatchewan and came to visit with David and Loretta, members here that were baptized in January. They studied the scriptures together and have now obeyed the gospel. We are also getting a number of visitors out from the community to our Thursday Evening Bible Study where we are looking at the parables of Jesus. We are looking forward to more growth, both spiritually and numerically. We are gearing up for the arrival of the Waterview Church of Christ teens in July to help us with our Vacation Bible School. We are expecting a bigger turnout this year from the community as more families become familiar with VBS. (reported by Dave Friesen)

Edmonton North: We rejoice in the baptism of Michael Wu and Brittany Taylor. The Sunday Kids Club held a strawberry tea for Mums and Grandmas for Mother's Day. Then the teen's held a Mother's Day pancake breakfast the following weekend. The Youth Retreat guest speaker was Greg Parks from Rockwell, Texas. The theme was "The Invitation, desire, deny, take, follow, lose, find" and it was based on Matthew 16:24-25. Greg gave the congregational devo lesson on Sunday evening. Speakers for the month of May were Roland Latifi, Brian Salter, Collin Jacques, Bob Norris, and Randy Fiske.

Edmonton South: We're grateful for the baptism of Lien Tiet in May, a former neighbour of a member of the congregation. We had our 3rd annual "Friends Day" on Sunday, May 30, with a wonderful attendance of 98 people present, just short of our goal of 100. We are grateful for these blessings, and for your prayers for progress here. (reported by Tim Johnson)

BRITISH COLUMBIA

Abbotsford (Central Valley): Norm and Jen Weir have received confirmation from the Tintern, ON, mission team that they will come again in August for the Bible Day Camp in the Fort Ware and Tsay Keh First Nations villages. The Weirs left May 31 to check on the progress that has been made with the new church building in Fort Ware and complete some more work on the addition in Tsay Keh. On their last visit in November, only an electrical pole had been put up and some lumber delivered, but they heard that now the building was nearing completion. The building will be helpful for them while there, as they will be able to use the electrical outlets for their camper and there will be some accommodations on the upper floor where the Day Camp team will have a place to stay in August. As the building will be for 'community' use, it will have to be shared with the Catholics, who, however, come in very seldom, according to Jen. The Weirs expected to worship with the Prince George group on the 13th before returning home.

Burnaby: A new Korean assembly was started in May. It meets from 2:30 until 4:30 on Sunday afternoons. The elders gave Amal Kago, originally from the Nuba Mountain region of South Sudan, permission to give a brief presentation concerning the needs of her people before Bible classes. She hoped to make a trip to Ottawa to petition the government's immigration/refugee boards for proper attention to these people who are in such a difficult situation. A special prayer for the success of her mission and those that she and her husband, Jummeiz Mahmoud, are so concerned about, followed her explanation of the plight of those they left behind in coming to Canada several years ago.

Delta: Rose Waddell and her son, Matt, attended a Medical Conference in Shanghai in May. Rose is part of the management team for a group of 15 Physicians conducting seminars on Trauma and ER advancements, and was one of the speakers on the subject of physician recruitment and retention. Ron Bailey was appointed an elder on May 30, bringing our number to three.

Vernon: This spring, the Vernon church put a Discipleship Action Group in place which began making plans in May for the fall Sunday School and Small Groups meetings. A worship service with a different approach on May 30 featured a "Sunday of Requests." Song leader for the day, Dick Brockman, had asked several weeks in advance that he be notified of favourite songs.

MANITOBA

Winnipeg (Central): Colin Johnson was baptized and added to the Lord's family. Justine Gauthier will be participating in a summer internship with the congregation from June 30 to September, 2010. Justin will be involved in planning, organizing and delivering a variety of activities such as VBS here and in Gravelbourg, outreach programmes in Brandon and Kenora, teaching classes, leading devotionals, preaching a sermon, Clearview camp and more. The True North Helping Hands held a garage sale to raise funds for those planning on going on the trip to Mexico.

SASKATCHEWAN

Weyburn: On May 29, maintenance was done on the inside and outside of the Weyburn Youth Centre by volunteers from the congregation. Also that day there was a "Get Dirty Party". Trash was picked up and the grounds were tidied. Each child planted flowers. This was followed by outdoor games, sidewalk chalk and lunch. Over the summer, Wednesday evening devos will be held in homes.

LISTINGS OF INTEREST

Great Lakes Christian High School Alumni Association

4875 King Street
Beamsville, ON L0R 1B6
School: 905-563-5374
Alumni contact:
Jodie (Codling) Cook '90—
905-563-9433
Email: alumni@glchs.on.ca

For getting materials some sources are:

Gospel Advocate, Nashville, TN
www.gospeladvocate.com

21st Century Christian,
Nashville, TN
www.21stcc.com

Lambert Book House,
Florence, AL
www.lambertbookhouse.com

The Bible House, Inc., Searcy, AR
www.biblehousesupply.com

Foundation Distributing, Inc.
Orono, ON
Bibles, books, Standard Publishing
Sunday School materials, communion
cups, etc.
Call Sarah at 1-877-368-3600-ext 255
(To open an account a credit card is
needed for first order)
Website: www.fdi.ca

Barbara Lewis
4920 N. Penn Ave.
Spokane, WA 99206-4475
e-mail: ray-bjl@comcast.net



UKRAINE (Donetsk): In May, Jay Don Rogers was asked to come to Gorlovka to speak for a congregation which had been given money to buy some furnishings for a house they had purchased as a meeting place, and wanted the Rogers to come to see them. A very touching prayer was given for a family with a new baby. At the close of the service, the church was thrilled when the baby's grandfather asked to commit his life to Christ by being baptized. The Rogers are back in the States and Canada for the summer after conducting their ninth graduation exercise of the Ukraine Bible Institute.

CAMBODIA: The "Back to School Programme", started in Cambodia a few years ago has been so successful that World Vision is now copying it, and other organizations are looking into it. When one more church takes on the responsibility of providing a vehicle to feed another 300 children, it means that more children will be physically able to start back to school. Also encouraging children to attend school is the "Book Club" which offers small gifts to all who take and return books to the traveling library. Recently, high school students have been recruited as volunteer tutors for younger children in exchange for rice, notebooks and bicycles in the same way, freeing the teachers to take on an increasing number of pupils. Negotiations with the government to move The Ship of Life to a lake the size of Lake Erie, where the poorest people in Cambodia live, have been in progress, and it is hoped that it will be working there by late summer. More than 30,000 people live in three floating villages in the middle of the lake, even though two-thirds of their children die of diseases caused by contaminated water. It is hoped that a water filtration system can be found that would provide water to them from the

ship. Ten young evangelists from the Siem Reap School of Preaching are ready to plant churches around the lake as soon as work is begun there. Church planting from scratch is always a challenge when there are no study aids, tracts or Bible class materials for children. As a starter, a scripture reference guide with 2,000 references has been translated, along with a children's Bible story book. Marie-Claire McDonough, with the help of two ladies in North Little Rock, AR, has been working on two volumes of children's Bible school material, including illustrations, handwork and teaching aids. Being printed in book form, these will be given to each village, as well as a step-by-step guide for those who have never taught before. (Report from Bill McDonough)

ETHIOPIA: On a rainy July evening in 1968, three men came to our door in Addis Ababa. One was a 40-year-old preacher for a predominant denomination in the Wondo Aletto area of Sidamo. His name was Gujo, and he had come to ask us to go with him to Sidamo to teach the gospel. As we had no legal status in the area at that time, we informed him of the next Preacher Training School. He said he would be there along with 12 other

men from that part of Ethiopia. They came, finished the training, and returned to their homes to preach in 1969. In the 42 years that followed, they led the way in establishing numerous congregations of the Lord's church throughout the Sidamo Region. Although Gujo, now 83, no longer preaches, he is still an important promoter of those who do. He is a wonderful example of how important it is to use the training school concept of reaching native people by entrusting the gospel message to their own to absorb and take to others. Gujo was the one who found the land on which such a school was built in the Sidamo region. All of the current students at The Santarinea School of Preaching were taught by its graduates, and today there are over 250 preachers in the Sidamo district. (Report from John Ed Clark, Fresno, CA)

EL SALVADOR: On April 25, the El Platanar church in San Miguel, lost their preacher in a tragedy that few congregations in Canada have to fear. Just before the service Antonio Lara went to the entrance hall of the building for a drink of water. He was shot as he came out of the doorway. With disbelief, the worshippers rushed out only to find their preacher life-

less. Brother Lara was 59, and leaves a wife and two children. He was known throughout El Salvador as one of their finest evangelists. (From the Christian Chronicle)

PAPUA NEW GUINEA: Craig Ford reports: "Once a year we make an effort to get the Christians from all the churches around together for a church camp. This year we focused on the theme of the death, burial, resurrection and ascension of Jesus Christ. Ten different men from local churches shared words of encouragement. Bible studies are ongoing and Helen's sister, Elizabeth, was recently baptized."

JAPAN Mito: Joel Osborne is settling into the work there. If you wish to receive his reports, contact him at joelosborne4@yahoo.com. Sasha Ingle, intern in Mito: Please check her blog at <http://sashainsendai.blogspot.com/>, and, if you can assist her financially or in your prayers, let her know at sashainsendai@yahoo.com.

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Haiti Sixth Mission Trip Report

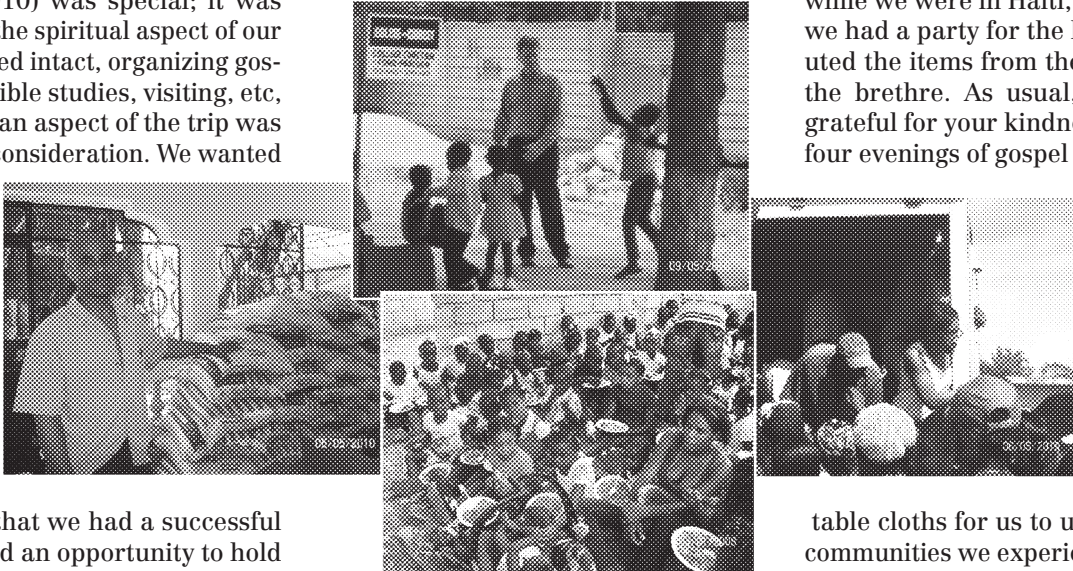
Haiti Thanks You!

Greetings! As many of you are aware, every year or so, I and my family and/or some brethren go to Haiti to assist with the work of the Lord there. But this year's mission (April 27-May 11, 2010) was special; it was twofold. While the spiritual aspect of our mission remained intact, organizing gospel meetings, Bible studies, visiting, etc., the humanitarian aspect of the trip was given a higher consideration. We wanted to provide as much assistance as we could to Haiti's January 12th earthquake victims. And, thanks to God and to your prayers and generosity, I'm

glad to report that we had a successful mission. We had an opportunity to hold several evenings of gospel meetings as planned and, a great deal of good was done to help with the physical needs of the people as well.

As planned, my family and I, accompanied by brother Howie Taylor (of Newmarket) arrived in Port-au-Prince, Haiti, on April 27, 2010. It didn't take long for us to realize that the photos shown on TV couldn't fully describe the extent of the damage caused by the January 12th tragedy. In order to get a better picture of the tragedy, we visited several sites in Port-au-Prince and its surroundings where they put the victims, and things looked pretty bad. However, it wasn't until we visited Léogâne (west of Port-au-Prince) that we really understood how bad things were. Most of the houses there had collapsed. People are placed in tents wherever an empty lot could be found. When we saw the situation, we decided to concentrate a good portion of our effort in Léogâne. With help from some of the locals, we surveyed several sites the first time, and returned to Port-au-Prince to purchase necessary items in bulk which we delivered when we returned a couple of days later. All the funds raised at the Training For Service meeting plus some other funds that Howie had raised

through Car washes, etc were used to buy a truck load of items such as rice, corn, beans, spaghetti, oil, water, etc. All these items were delivered in Léogâne. They are grateful for your help.



Clockwise from left:

- Jean standing by the food for Léogâne
- Fonds-Parisien—Howie Taylor playing with some kids
- Marie Volcy—Distributing food the truck
- Fonds-Parisien—Feeding some of the children in the community at the children's party

Other items such as children's toilet/beauty kits sent by the sisters from Newmarket, the 12 barrels of items containing food, clothing, etc. that we had collected and shipped to Haiti ahead of time, as well as some of the funds given to us, were distributed in the Greater Port-au-Prince Area. For example, we helped around the National palace, on the streets, as well as at one site north of the city, called Croix-des-Missions. This site is supported by the Delmas 28, Church of Christ in Port-au-Prince, where Brother Jean Elmera preaches. Among those we helped in Port-au-Prince were two survivors of the Delmas 28 church building collapse, where several brethren were killed. One of them is a young boy, Ricky Dave, who spent two days under the rubble, and his teacher, brother Maxene. Ricky suffered injuries all over his body, and now requires some therapy to get both his hands to work. Maxene is mostly paralyzed from hip down. He now uses two crutches.

Fonds-Parisien: While a greater portion of our time needed to be spent in Port-au-Prince, Léogâne, etc., we didn't forget about Fonds-Parisien and the brethren there. We received the barrels while we were in Haiti, and as planned, we had a party for the kids and distributed the items from the barrels among the brethren. As usual, they are most grateful for your kindness. We also had four evenings of gospel meetings, two of which were in two new neighbourhoods in Fonds-Parisien. There too we were well received. People in the community gave us chairs, tables and

table cloths for us to use. In one of the communities we experienced something totally unusual; the people decided to stay and listen to the message in the pouring rain. So, we preached in the rain for a while, and then the rain stopped. Needless to say that people are hungry for the word. There is a lot more to be done in Haiti, and we thank you for your continued support.

PS: In regards to the funds that we had sent to Haiti c/o of Jean Elmera, we had an opportunity to see how the funds are being used, and therefore will continue with our approach to have Jean Elmera as our Point of contact in Haiti.

Any who requires further info or would like to help can contact any of the following brethren:

- Jean Volcy (Elder) at: jean.volcy@haitimission.ca or jean.vol@hotmail.com
- Marvin Johnson (Elder) at: majmrj@sympatico.ca
- Steve Gill (Elder) at: steveg@gillart.ca
- Peter Dwomoh (Elder) at: peterdwomoh1@hotmail.com
- Max Craddock (Evangelist) at: maxc@strathmorecofc.ca

Strathmore Church of Christ
346 Strathmore Blvd.
Toronto, Ontario M4C 1N3
Phone: (416) 461-7406

In His service,
Jean Volcy

BOOK REVIEWS

Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries

by **Everett Ferguson,**

Grand Rapids, MI: Eerdmans, 2009, 953 pages, \$66.99 (CDN).

Everett Ferguson is Distinguished Scholar in Residence at Abilene Christian University, Abilene, Texas. He has written numerous books including *Backgrounds of Early Christianity* (third edition), *The Church of Christ: A Biblical Ecclesiology for Today*, and *Inheriting Wisdom: Readings for Today from Ancient Christianity Writers*.

Baptism in the Early Church is a comprehensive survey of thought on baptism in the first five centuries of the Christian era, from its original meaning in Classical and Hellenistic Greek, to its pre-Christian antecedents in paganism and Judaism, to the New Testament and through the next four centuries to the time of Augustine. In his survey Ferguson discusses major

individuals, major groups, and major controversies surrounding baptism in the early centuries.

Ferguson devotes an extensive section to the New Testament teaching on baptism. He examines the baptism of Jesus, baptism in the Gospels, the Pauline Epistles, Acts and the rest of the New Testament. He concludes that in the New Testament an impressive array of blessings are attached to baptism centering on the forgiveness of sins and the new life that comes from the gift of the Holy Spirit. The New Testament texts, he says, provide the foundational ideas for the later developments of the theology of baptism. This section on the New Testament serves as the foundation for the rest of Ferguson's book.

The centuries that followed illustrated continuity with the apostolic teaching, as the church continued to practice immersion connected with faith, confession and repentance offering forgiveness of

sins and the gift of the Holy Spirit. But there was also discontinuity as attitudes and practices began to change with the introduction of triple immersion, sickbed baptism and infant baptism.

An example of continuity between the first century and the centuries that followed can be found in Theodore of Mopsuestia, the great scholar of the school of Antioch, who lived in the late fourth and early fifth centuries. In harmony with the teachings of the apostles, Theodore attributes the following benefits to baptism: the grace of the second birth, the second creation, renewal, immortality, deliverance from death and servitude and all evils, the happiness of freedom, the grace of adoption as children, a burial and sign of resurrection, becoming a new person, and participation in incorruption.

Ferguson's book is massive, thorough, well-written and balanced. This book will repay close reading. It is an invaluable resource.

Reviewed by Jim Holston,
teacher at Great Lakes Bible College,
Waterloo, Ontario.

CENTRAL AMERICA MISSION TRIP 2010



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The primary goal is to preach the GOSPEL and help build 2 classrooms for the children's Sunday school.

We encourage the Canadian Churches & brotherhood to share in our vision and help in evangelizing and give some of your blessings with the church in Central America.

Please send your support before July 15, 2010

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www.iglesiadecristo.ca (click Central America mission trip)

REMEMBER : JAMES 2:14-26

Darrell Buchanan & Bill Schwarz

Healthy churches, like healthy bodies, do not happen by accident or chance. Care and attention must be given to ensure both are properly nourished and abuses avoided. This seminar explores how healthy theology and practices in congregations can bless members and the communities in which they are situated. Drawing on theological, biblical, and social science resources, this seminar is designed to raise questions, challenge assumptions and offer practical insights to elevate the sustained health of the local church.

PROPOSED SEMINAR STRUCTURE:

Session One	Healthy Churches, Healthy Theology
Session Two	Memory, Myth and Make Up
Session Three	High Roads and Cross Roads
Session Four	Understanding Boundaries
Session Five	Unity and Diversity*
Session Six	The Other Side of the Jordan*

*Can be done as a Bible Class or Sermon

Other Sessions:

(these can be in addition to, or in place of, the above sessions)

The Geometry of Relationships
Overcoming Church Pathologies
Being Missional

ABOUT THE SPEAKERS



Darrell Buchanan brings eighteen years of congregational ministry experience with Churches of Christ in Saskatchewan and Ontario to his position as Assistant Professor of Bible and Theology at Western Christian College. Darrell earned his Master of Divinity degree from Canadian Theological Seminary and a Bachelor of Biblical Studies from Canadian Bible College (now Ambrose University-College) and is a member of the Society of Biblical Literature. His objective is to prepare leaders who humbly and authentically embody the story of Jesus and who communicate the story with faithfulness to Scripture.



Bill Schwarz is the Academic Dean at Western Christian College. Currently he is completing a Doctor of Theology degree with the University of St. Michael's College, at the University of Toronto. Bill has fourteen years of congregational ministry experience in both rural and urban settings. His teaching and research interests include Clergy and Congregational Health, Pastoral Care, and Ministry formation. Bill is a member of the Society for Pastoral Counselling Research, and the Association of Practical Theology.

SEMINAR ABSTRACTS:

Session One: Healthy Churches, Healthy Theology

Healthy Churches, Healthy Theology will encourage churches to explore their theological roots and advance to a greater appreciation and wider application of their theological convictions.

Session Two: *Memory, Myth and Make Up*

In Memory, Myth and Make Up we explore how each of these three aspects influence and affect what it means to be a "congregation."

Session Three: *High Roads and Cross Roads*

High Roads and Cross Roads explores how the biblical story, which the church lives out, challenges the modern story that has shaped Western culture.

Session Four: *Understanding Boundaries*

Understanding Boundaries demonstrates why healthy churches promote healthy boundaries, and offers insight into how healthy boundaries can be God-honouring in their application.

Session Five: *Unity and Diversity*

Unity and Diversity considers how churches might embrace Paul's admonition to "Accept one another, just as Christ has accepted you" (Rom. 15:7).

Session Six: *The Other Side of the Jordan*

The Other Side of the Jordan acknowledges the challenges associated with various ministries within the church, and yet provides insight into how God uses those same struggles to become blessings for us and others.

OPTIONAL SESSIONS:

The Geometry of Relationships

The Geometry of Relationships covers three different "triangles" inherent within the relational life of every congregation.

Overcoming Church Pathologies

In Overcoming Church Pathologies we identify three challenges which can affect the spiritual and psycho-social wellbeing of a church as a whole, and illustrate how to remedy these situations.

Being Missional

The Bible is a single great story – a drama in which we are all invited to play a part. Scripture invites God's people to join God's mission of reconciling and redeeming the whole of creation to himself.

OBITUARIES

Biblical Criticism... continued from page 2

Hamilton, Jeannie (nee Brown)

On March 16, 2010, Jean Hamilton, a long-time member of the West Side Church of Christ in Windsor, ON, passed away at the age of 81. Jeannie left to mourn her passing, her husband of 59 years, Tom, three daughters, Anne (Dan) Bateman of Port Huron Michigan, Cathy (Paul) MacKenzie of Lake Orion Michigan, Sheila (Lindy) Hodges of LaSalle, ON, and one son, Tom jr. of Windsor, ON. She is also survived by seven grandchildren and two great-grandchildren.

Born October 11, 1928, in the town of Sandwich, Jeannie spent all of her life in the Windsor area. She was the youngest daughter of four. The Brown family would be a wonderful blessing to the family of God at West Side in Windsor as Jean and her siblings would serve in the roles of elder and elder's wife for decades.

Jean was baptized into Christ by J.C. Bailey and was a member of West Side for over 70 years. Before she married and until just afterward, Jean worked for Chrysler. In 1950, she married Tom and one of the greatest blessings of her faith was the introduction of a life with Jesus to her husband. It is truly a blessing for others to witness that faith, not only being shared by

their children but now their children's children.

Jean was someone who lived a long life focused on the hope of Jesus. She was someone who not only died in hope, but lived in that same hope. She was a woman of immense kindness and filled with good works on behalf of others. Jean was always someone who cared for those who were hurting, felt sympathy for those who needed help and simply offered a kind word and a warm smile to all.

She was a very hospitable woman, welcoming many people into her home, never letting a Sunday go by without inviting someone for a meal. She would open her home often for visitors and visiting preachers. Jean was involved in almost every aspect of congregational life that one could think of. On a personal note, Jean was a great encourager for ministers. She and Tom would often visit once a week to see how things were going, if there was anything the minister would need and so on. This was the kind of person Jean was.

One couldn't know Jean without knowing why she was the way she was. She lived as one is supposed to live—a life of faith, commitment, peace and abundance. She lived life in full faith of her Lord Jesus Christ. As we watched Jean live her life the truth became obvious, that those who are best equipped to live are those who are most prepared to die. It is comforting to know that with such a life—that Jean lived and died in the hope that this present world was really not her home but simply a temporary stop on the journey to her true home.

While it saddens us to say goodbye we recognize that in the day of resurrection, we will see Jeannie again.

The funeral was conducted by the writer, with songs led by Dave MacKenzie of Beamsville, and special tributes from son-in-law Lindy Hodges and granddaughter, Robyn MacKenzie.

—Drew Chapados

Romans 1:4: "Who was declared the Son of God with power by the resurrection from the dead, according to the spirit of holiness, Jesus Christ our lord." The important basis for our faith rests not upon myth, but historical fact, and the divine intervention of God's prophets foretelling and then the thing being fulfilled literally and implicitly.

So then, when we remove the miraculous intervention of God and replace it with so called "scientific proof" we destroy faith and the entire basis for Christianity. We have a choice... either our faith is based upon faith, or we are nothing.. Jesus is either the Saviour or He is the world's greatest faker. But to be intellectually honest, we are forced to hear Jesus, for His life and works are well documented facts of history.

To accept Jesus Christ is not merely accepting a mythical figure, that has evolved from a mythical source. It is a matter of history and prophetic fulfillment in real terms. Therefore, to accept Christ we must also accept his teachings for He came from God to reveal to man what God is like and what His will for man is.

Old Washington, OH

Moncton, NB

Preacher/evangelist needed for the Riverview Church of Christ in Moncton, New Brunswick. Congregation is small but we have our own building. We can help a bit with support. Moncton is a booming town, full of souls to save. We pray that God will bless us with who He deems we need.

For information contact:

Roger Leger (506) 852-4143 or
Christian Maillet (506) 860-6177

EVANGELIST WANTED

The congregation in
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is seeking a full-time evangelist.
Must be a capable preacher, teacher
and personal worker.

The congregation is stable with no real problems. We have a new building in a prime location (that is paid for) and are seeking a family that is willing to make a long term commitment. Our current evangelist has been with us for 20 years.

Please reply by e-mail at
prchofch@citytel.net

A decorative border consisting of a repeating musical staff with notes, framing the entire page.

SINGSPARATION II 2010

Make a Joyful Noise

Unto the Lord!

An Old Fashioned Hymn Sing

Sunday August 1, 2010

7:00 pm

at

CAMP OMAGH

Song Leaders – bring along your favorite songs, and identify yourselves to Bob Sandiford when you arrive

We'll be singing from the 'Songs of Faith and Praise' hymn book

In case of good weather, bring lawn chairs – we'll sing outside!

For more information about the hymn sing, contact Bob Sandiford
BobSandiford@hotmail.com (519) 886-4162

Family Week 1 starts Sunday, August 1st – Come Sunday afternoon!

For more information about Family Week 1, contact Darrin Douglas ddouglas13@cogeco.ca
For more information about Camp Omagh, visit www.campomagh.org

Join us for an evening of praise and fellowship

YOU ARE INVITED TO
Scarborough Church of Christ
7th Annual Gospel Meeting

THEME:

YEROUAH YIREH, THE LORD WILL PROVIDE

GUEST SPEAKERS:

Earl Greene, Evangelist
Newark Church of Christ, Newark – New York

&

Christopher Landrum I, Evangelist
Broadway Church of Christ, Dayton – Ohio

When: Friday — Sunday, July 23 – 25, 2010

Time: Friday & Saturday — 7:00 PM

Sunday: Congregational Singing — 9:45 AM
Worship — 10:30 AM

Fellowship Lunch — 1:30 PM

Gospel Concert — 3:30 PM
(Singing Groups, Psalms & Inspirational Readings)

Address: 700 Progress Avenue, Unit # 11
Scarborough, ON. M1H 2Z7

For more information contact:
Devon — 416-970-3835 or Phillip — 905-231-9304