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An Historic First For the Owen Sound, ON, Congregation: On October 2, 2011, the Church appointed elders to shepherd the congregation. **(Back row – left to right):** Bernard Hartung, Calvin Russell and Doug Metherel; **(Front row – left to right):** Shelda Hartung, Rose Marie Russell and Laura Metherel. May God bless this leadership and congregation as they grow together.

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Restoring the Boundaries of Love, PART 2

Paul Birston

Perhaps no one is better equipped to fix something than the one who made it. God knows best how to fix what He created. He made boundaries because He knew their benefits. His universe works within the laws of nature and within the laws of love for people (Romans 13:8, 10; Galatians 5:14; James 2:8). When we cross boundaries and break things God made for our good, He is willing to work with us to fix them.

Boundaries Restored: Fellowship with God

In His infinite wisdom, God knew the benefits and risks of reason and choice. God shared His capacity for knowledge and reason even though some would deny Him on the basis of reason He created for their benefit. God gave Adam and Eve a choice to stay within or leave fellowship with Him. He gives their descendants a choice to come back in.

To restore and clean something badly broken and soiled often requires tools, bonding and finishing more powerful than those used in the original creative process. God initiated the process of restoring fellowship and did something new, powerful and very costly. He came into the world in the vulnerable body of a man, Jesus Christ. Jesus offered this body and shed His blood on the cross for the sins of the whole world. God showed His power over the enemy of death introduced in the garden by raising Jesus from the dead.

God gives everyone the choice to respond to the gospel that can bring them back within the sphere of His love and holiness. Restoring the boundaries of love in all arenas of life begins and continues with this decision to respond to the gospel.

Sanctification is a joint effort. God cleanses us “by the sanctifying work of the Spirit” (1 Peter 1:2) and His Word: “Sanctify them in the truth; Your word is truth” (John 17:17). We in turn “cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1).

The gospel restores fellowship with God and His people, “His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory” (Colossians 1:26-27). Christ dwells in His people by His Spirit (our theme edition in March 2012 will be on the Holy Spirit). Fellowship with God in the New Testament church is built on the unity of His Spirit: “the fellowship of the Holy Spirit, be with you all” (2 Corinthians 13:14); “preserve the unity of the Spirit in the bond of peace” (Ephesians 4:2).

Boundaries Restored: Marriages

This profound mystery of unity through the Spirit that binds Christians together parallels God’s will for the unity of husband and wife: “So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate” (Matthew 19:6; Ephesians 5:21-33). Marriage is a three-way commitment between God, husband and wife. It is a holy place of protection and peace: “God has called us to peace” (1 Corinthians 7:15). As God designed muscles to rebuild in rest, marriages require times for husband and wife to grow together in peace.

Through life’s inevitable trials, faith in God and submission to Jesus as Lord will strengthen couples to overcome and bind them together.

Jesus’ example of forgiveness, grace and patience through injustice and suffering is a constant strength and buffer from despair and selfishness. His gospel empowers forgiveness and self-sacrifice.

Marriage requires work. A couple from the Middle East where arranged marriages are common was asked why their arranged marriage succeeded. They said that, unlike common western expectations that romance will sustain a marriage, their marriage was happy because they expected it to be work. In the west, the marriage of Prince Albert and Queen Victoria was a prominent example of an arranged marriage that worked because love was a conscious decision to act for the other’s good. The point is not that we arrange marriages but that we work at them. “Love is a verb” as well as a noun. It is not only something people are in but what people do. Love acts for the other’s benefit.

In many cultures the burden of love in a household rests upon women. Working mothers are expected to be “super” moms. As it often does, Scripture turns modern ideals on their head. Husbands are not only to provide spiritual leadership in mutual submission to Christ (Ephesians 5:21-23), according to Paul, in a Christian marriage, love’s initiative rests upon the husband: “Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.... So husbands ought also to love their own wives as their own bodies” (Ephesians 5:25, 28). Here is a perpetual challenge for husbands to love like Christ. Wives will find it easier to respect and submit to the spiritual leadership of Christ-like husbands. Children see-

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Churches of Christ in Canada, 2011: The Profile

Dave Knutson

Some 82 congregations participated in this survey or roughly 59% of congregations nationwide. In 2011, there are 139 Churches of Christ in Canada. Earlier surveys show that there were 133 in 1981, 147 in 1991 and 151 in 2001. Membership projections based on provincial averages were 5789 in 1981, 6550 in 1991, 6757 in 2001 and are 6784 for 2011.

The estimated average membership of Churches of Christ in Canada in 2011 based on provincial numbers is 48.8. This compares with 45.5 in 2001, 44.6 in 1991 and 43.5 in 1981. When we calculate the 2011 figures nationally, the average per congregation rises slightly to 49.8 and yields a marginally increased nationwide figure of 6922, up from 6784. Both of these totals are estimates which together yield a range instead of a fixed number.

79% of reporting congregations included attendance records for Sunday morning worship. The average was 54.8 which compares with 62.1 in 2001, 56.2 in 1991 and 64.7 in 1981. In 2011, 20.7% of congregations reported on Sunday evening worship with an average attendance of 28.4. In 2001, 45% of congregations reported on Sunday evening service attendance with an average attendance of 36.4. In 2011, 40.2% of congregations reported on midweek meetings with an average attendance of 23.8. In 2001, 73% of congregations reported on midweek meetings with an average attendance of 28.6

The survey included an age profile of congregational membership. The percentage of members in 2011 under age 25 was 16%, age 25-50, 38% and over 50, 46%. In 2001, these numbers were 19%, 43% and 38%; in 1991, 20%, 53%, 27%; in 1981, 24%, 49%, 27% respectively.

In 2011, males made up 44.8% and females 55.2% of these national numbers.

In 2011, 28% of congregations reported on small group programs. Of these, the average number of participants per congregation was 26.2

76.8% of survey respondents reported on Sunday bible classes in 2011. Distribution by age was: 0 – grade 8, 26%, high school, 10.2%, University, 6.0%, Adults 25-50, 26.2%, over 50, 31.6%.

In 2011, 28% of congregations were led by elders. This compares with 33% in 2001 and 25% in both 1991 and 1981. In 2011, 23.1% had deacons while 52.4% were served by full-time preachers and 25.6% by part-time preachers. This compares with 80% who were served by preachers in 2001, 83% in 1991 and 80% in 1981. In addition to these, in 2011, 24.4% reported the use of committees, 40.2% various ministries, 40.2% men's meetings and 51.2% congregational meetings.

In our current survey, churches reported an average net growth of 2 members over the past 12 months. This compares with an average of 2.45 in 2001 and 1.25 in 1991. In 2011, congregations reported the following internal changes in membership affecting growth: they averaged 2.7 members transferring in, 2.2 transferring out, 0.8 loss due to death and 0.9 loss due to lapsed membership. In 2011, growth through baptisms averaged 3.2 per congregation. Reports identified that 1.3 of these were from members' families, 0.7 from 'churched' backgrounds and 1.2 from the 'un-churched.'

Regarding outreach, 87.8% of those participating in the survey reported on evangelism in the following forms: Special meetings

– 59.7%; Correspondence courses: domestic – 48.6%; foreign – 33.3%; Personal Bible studies – 73.6% , Radio/TV – 13.7%, Phone – 15.2%; Website – 43%; E-mail/social media – 26.4%

Interest in evangelism was also reflected by those supporting missions. Some 60% of congregations reported activities in missions. About 46.3% of congregations were engaged in domestic missions and used an average of 10.8% of their budget to do so. 39% supported foreign missions directing an average of 9.2% of their budget to this work. A further 7.3% were engaged in church planting using an average of 6.5% of their budget.

58.5% of congregations reported on benevolence activities. Of these, 91.7% responded to needs as they arose while 50% had a planned program of benevolence.

Some 66% of congregations met in buildings that they owned, 27% in rented facilities and 17% in members' homes.

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Thoughts about the 2011 Survey

Wayne Turner



For many, it is difficult to understand the differences in the results of the Restoration Movement in Canada and in the United States. Given approximately the same amount of time along with comparable zeal and similar methods, there has been a drastic difference in the results. In a loose approximation, had the results in Canada been similar to the U.S., there would be over 1,000 congregations and 100,000 members. Our latest survey shows something that falls far short—139 congregations and fewer than 7,000 members. In his article, Geoffrey Ellis states “we are a movement that is being challenged!” One might even ask, if the movement is even moving.

We should approach such a generalized comparison with caution. The Restoration Movement found fertile soil in some parts of the U.S. At the same time, there were also parts of the country where the results were similar to Canada—the New England and Northern Plains states, for example. Interestingly, these more resistant areas are nearest to Canada.

Reginald Bibby, Canadian sociologist, has identified some significant differences between Canadians and their neighbours to the south. Canadians are more secular, tolerant and private about their religion. It would be easier to talk with them about their sex life than their faith! This suggests that the more direct approaches to evangelism that have been successful in the U.S. would not be effective in Canada.

The survey results over the past 40 years also reflect the changes in Canadian culture and church. The family farm of the past has become the corporate farm of today. As a result, the population of Canada, especially its young, has moved into the cities—especially the larger centres, like Toronto, Montreal, Vancouver, Edmonton and Calgary, where jobs and vibrant social lives beckon. Canada’s open door to the world has brought almost innumerable immigrants and refugees to make the country their new home. Along with this, as we have previously noted over the years, Canada’s religious landscape has drastically changed.

These changes represent a need to shift our fundamental approach to evangelism from forty years ago (or the Bible Belt of the U.S.). In the past, much of the outreach was based on the fact that most people had some religious background and belief. Evangelistic approaches, like the Jule Miller filmstrips, were designed to help the person more clearly understand the difference between their past religious traditions and what the Bible taught.

This was even expressed in the Restoration goal of the unity of all believers. What relevance or appeal does this goal have for those of the rapidly growing number of Canadians who either have no religious beliefs or are among those who do not come from a Judeo-Christian background? This challenges us to rethink our approach to evangelism to reach out to the unchurched. Note the survey result that showed that about one third of the average baptisms were those previously unchurched. This may be the most positive result of the survey.

It is, perhaps, most saddening to see the net loss of 12 congregations across the country. It should be noted that identifying congregations is a challenging task. While there are many solid, long-established local churches, there are also a number of small ones. The smallest may consist of a single family or a few individuals that meet for worship in a community without an organized congregation. In reality, we have no way of knowing how many of these there may be across Canada. One of the wonderful things about New Testament Christianity is that it is not necessary for a congregation to be recognized or sanctioned by a human religious organization. The Lord knows those who are His! It may be that some are meeting in places listed as “Disbanded.” If so, please accept our apologies for an unintentional oversight.

There may be some discussion and even reaction to the very nature of the survey itself. Like the Gospel Herald and its directory, the goal of the survey was to identify the a cappella churches of Christ in Canada. Neither presumes to usurp the Lord’s role as head or judge of His people. At the same time, we can only act on the basis of our own

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Restoring the Boundaries of Love... continued from page 2
ing Christ in the home like this have a strong and stable foundation on which to grow.

Boundaries Restored: Family in Society

Our society is in an unprecedented social experiment. In 1900, when 80% of Canadians lived on farms, a twelve year old boy walking home from school probably thought about crickets and frogs along the road and the chores waiting at home. Today, a twelve-year old boy coasting home on a skateboard while plugged into a smart phone can be exposed to the best and unfortunately the worst of the world. What his parents protect him from at home he can easily see undercover from his friends.

There are no easy answers. Total social withdrawal or reckless abandonment are impossible extremes. The world that young Timothy faced in Ephesus had huge temptations and distractions. Paul wrote to parents in this environment about their children, to “bring them up in the discipline and instruction of the Lord” (Ephesians 6:4 “nurture and admonition” in KJV, “training and instruction” in NIV). Training and discipline require sustained effort by parents, especially fathers. The Word of God and godly parental examples create an inner thought world and set of values in children that, coupled with the power of God’s Spirit and the blood of Jesus, are the only true antidote to sin. It is no coincidence Paul’s admonitions are followed by a virtual description of God’s spiritual armour that should excite the imagination of young people.

Perhaps it is no coincidence that God foresaw the need for a “text message” that is more important and meaningful than all others, one that is available in every electronic format. From the invention of the printing press in the fifteenth century and the use of the codex (spine-bound books

with pages) in the first century, God has always seen that His Word is available in the latest cutting-edge technology. It can be heard on a smart phone on the way home from school.

If children are going to become mature Christians they must learn to discern between good and evil (Hebrews 5:14) and think deeply about every modern ethical dilemma based on the principles of Scripture. Parents today will have to be more vigilant than ever to help them, be Christ-like role models and communicate at every opportunity. Parents must live lives worthy of honour. Being engaged in the community of God’s people is indispensable. The kingdom of God must continually have an interface open to society and balance the risks of association with the obligation to model and share the love of God.

Boundaries Restored: The Earth

The relationship of church and earth today is more complex than Israel and the land. On one hand, all that God created is good (Genesis 1:4, 10, 12, 18, 21, 25, 31). On the other, God promised to destroy the earth and provide “new heavens and a new earth” (Isaiah 66:17; 66:22; 2 Peter 3:10-13; Revelation 21:1). Christians are citizens of heaven (Philippians 3:20) and much New Testament teaching, particularly John, highlights enmities between Christians and the world. Christians have been accused of laissez-faire to abusive attitudes toward the environment because God gave His

people “dominion” over the earth to “subdue” it (Genesis 1:26, 28; Psalm 8:6). God’s apocalyptic promise to “destroy those who destroy the earth” (Revelation 11:18), however, indicates God has not forgotten earth’s inherent goodness.

Closer examination of God’s delegation in Genesis 1 and Psalm 8 provides a possible way out of this dilemma. Goodness and kingly rule are inherent in God’s sovereign nature. His creation reflects His goodness. His rule is benevolent, for the benefit of others. Since we are created in His image, designed to reign with Him, our king-like rule of the earth can be as benevolent as His. That is, we can use the earth’s resources to benefit everyone in ways that are not harmful, what we commonly call sustainable. This understanding of benevolent kingly-rule takes us beyond the idea of stewardship accounting to the higher plane of working in harmony with God and His purposes and created order.¹

Another good reason to care more about the earth today is that people outside the kingdom of God do. Many are very knowledgeable about it. In reaching out to them, we should be able to talk intelligently with them about ecology and how to be better trustees of the goodness God invested in the earth and the people in His image who depend on it. While God created the earth so some regions are more productive than others, God’s concern for justice for the poor is to be a concern for the wealthy.

Moving Forward

Deciding to live within the spheres God creates for us will not stop society’s relentless efforts to erase His boundaries. The lives of Boaz and Ruth, Mordecai and Esther, Zerahias and Elizabeth show, however, that it has always been possible to find peace and holiness amidst social and political

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Survey of Churches of Christ in Canada, 2011

David Dunn

This is the fourth decadal survey of Churches of Christ in Canada undertaken by the Gospel Herald publication. Starting in 1981, these have been conducted every 10 years, coinciding with our national census. We are indebted to those who responded to our survey and whose detailed reporting has made this collection of information possible.

For the 2001 survey, we had 151 churches listed in Canada. This number was ascertained from three sources. One hundred and thirty churches were listed in the Gospel Herald. This was supplemented by 14 churches from Steve Rudd's list (non-institutional churches), and 7 churches from the Directory of churches in the Western provinces edited by Cory and June Vance.

For this year's survey, the Gospel Herald lists 118 churches across Canada. This was again supplemented by 14 churches from Steve Rudd's list. We did not have the use of a directory for the Western provinces this time, but we verified our listings by consultation with church representatives for the various provinces. This provided details for an additional 8 churches in the West and information that one of the churches in the GH had been disbanded. We thus arrived at a total of 139 churches for this year's survey – down 12 churches from 2001. This figure represents a total of 33 disbanded churches/other and 21 newly established churches since the 2001 survey. (The “disbanded/other” category includes 2 churches removed from the total church listing of 2001.)

To enable the widest possible availability of the survey, in addition to postal

mailings to all 139 churches, the survey was placed online at the Gospel Herald website. We included return mailing envelopes with the mailed surveys. We also provided the opportunity for respondents to reply via e-mail. In both mailings and online, we included the survey form and a sheet explaining the survey questions and how they should be answered.

Questions for this survey closely resembled that of previous years. This was necessary in order to obtain meaningful comparisons across the various decades. Questions were included for the following areas: total baptized members in the church, divided across various age groupings; attendance for Sunday and mid-week services, including small groups; type of leadership; attendance by ages at the church's educational programs; outreach involvement and strategies; mission and church planting activi-

ties; program and response benevolence and church-growth over the past 12 months, divided into several categories.

The first mailing of the survey was sent out in May of this year. Responses were slow, and so we decided in June to follow-up with e-mail reminders where we had addresses available. This, along with the normal passage of time, helped boost the responses received. Over the summer period, we also decided to undertake a telephone campaign in an attempt to reach a response rate of 60%.

After all the responses were received, we remained concerned that figures in some areas were skewed by the absence of a significant number of churches. In order to mitigate against this factor, we contacted our provincial representatives and asked them to provide (where possible) information on church membership numbers only

for non-responding churches. Although this detail was not factored into any of the other parts of the survey, it did provide us with greater confidence in our overall membership numbers for each of the provinces and the country as a whole.

We wish to record our indebtedness to the information provided in the Gospel Herald directory of churches and to Steve Rudd for his help in obtaining information for non-institutional churches. On a personal note, I want to record special thanks to those who assisted me in identifying and verifying the churches within the various provinces, and for their help in encouraging respondents and providing important information for a number of churches that were not able to respond.



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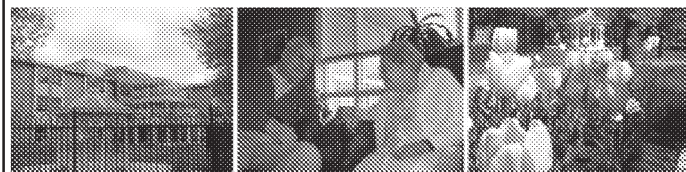
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The Survey Considered: A Movement Challenged

Geoffrey Ellis

In our time, Churches of Christ in Canada are becoming a *movement challenged*.

During the three decades, 1981 through 2001, the number of congregations increased consistently from 133 to 151. In the past decade this number dropped to 139.

For the four decades, 1981-2011, the average age level of the members has steadily risen: over the period the percentage of those under 25 has dropped from 24% to 16%, those of 25-50 years dropped from 42% to 38%, and those over 50 has risen from 27% to 46.2%.

The churches are meeting less frequently than before. Only one in five currently reports Sunday p.m. meetings, down from almost one in two in 2001. Only 40% of congregations report conducting mid-week meetings in 2011, down from 73% in 2001.

Leadership is ebbing. Elders presently serve in 28% of the churches, down from 33% in 2001. The number of congregations served by deacons is up slightly from 20% in 2001 to 23% in 2011. However, in the 2001 report, 80% of the congregations were served by preachers, while today only about 52.4% report full-time preachers and another 24.4% have part-time ministers.

The average number of baptisms per congregation over the past year is 3.2, compared with 4.0 in 2001.

Church planting has declined from 15% in 2001 to 7.3% in 2011. As well, engagement in foreign missions has reduced from 53% (with a budget average of 17%) in 2001 to 39% (with a budget average of 9.2%) in 2011.

However, involvement in benevolence is up: program-driven, 58.5% of the congregations (with an average of 6% of budget), compared with 39.9% in 2001; need-driven, 91.7% (with an average of 8.1% expenditure) compared with 56% in 2001.

More congregations are being disbanded: 33 during the past decade compared with 19 in the previous, while 21 were organized in the past decade

compared with 22 in the previous. These changes represent a net loss of 12 in the latest decade compared with a net gain of three in the previous.

Fewer congregations own their places of meeting in 2011 than in 2001: 66% from 77%; more are renting, 27% from 15%; and more are meeting in homes, 17% from 8%.

There is some encouragement in the 2011 survey when compared to that of 2001. This includes an increase in the overall membership (nationally projected), from 6,751 to 6,922; an increase in the average number of members per congregation, from 45.5 to 49.8; but a decrease in average Sunday a.m. attendance, from 62.1 to 54.8.

Nevertheless, one can only sense alarm when the survey figures indicate a shrinking in the number of congregations, an aging of the membership;

and a slowing of activities.

This fellowship had its beginnings in Canada in the early 1800s and has lived through periods of both advance and decline. The question now is: can these trends be reversed, or do they forecast a final collapse?! May these latest findings serve as a wake-up call to every member of Churches of Christ in Canada. Truly, we are a movement that is being challenged!

The rest of this article will seek to develop some perspectives with which to evaluate the circumstances identified in the survey. It is hoped that our readers will respond with further analysis and with solutions for future advancement.

First, it must be acknowledged that a growing church is the expected norm of Christianity. Growth is at the heart of Christ's Great Commission:

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What do these churches and schools have in common?

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“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...” (Matthew 28:19). Growth of faithful churches is normal; lack of growth, indeed any shrinkage, must produce serious examination.

Faithful churches will evangelize, but those who hear the message are free to say “yes” or “no.” Surely, when the cause of Christ does not advance, it may in part be due to the non-receptiveness of those who hear. Both in documentation, cf. the 40-year nation-wide religious studies of Reginald Bibby, and in personal experience, it is clear that Canada in recent years has been experiencing a sharp swing to secularity. The difficulties currently being experienced by Churches of Christ in Canada are certainly not unique to this fellowship. And resistance to the preaching of the Gospel is surely increasing in our land.

Having said that, the “kingdom of light” will always be more powerful than the “dominion of darkness,” and our challenge is to shine forth the light of Christ’s kingdom effectively in our present age.

Churches decline, when as enterprises, they are more human than divine. Arnold L. Cook, in his work, *Historical Drift: Must My Church Die?* (2000) determined that religious movements characteristically experience a 80-year life-span, passing through stages of growth, plateauing, and decline. Significantly, this matches the human life cycle. Left to our own human devices, decline and death are inevitable. But in Christ life can be “new every morning.” Renewal, both for the Christian and the congregation, is possible through accessing the strength of God.

A case can be made that historically Churches of Christ in Canada have passed through two 80-year cycles and has entered upon its third. *The jury is out* as to whether this will be their last, or their third and finest to date.

For over 100 years Churches of Christ in Canada have struggled under a debilitating burden—discouragement. Toward the end of the 19th century, it became very evident that Churches of Christ in Canada were growing much more slowly than those in the USA. Inevitably, the reasons for the Canadian failure were attributed to lack of faith, lack of effort and ineptness in outreach. Approaches in evangelism south of the border worked and should, therefore, work north of the border. They haven’t. Only recently has it been determined that the cultures unique to each region have been highly favorable to the one and unfavorable to the other. In fact, the “churched” popu-

lation of Canada, representing 80% of the population for most of the nation’s history, has stoutly resisted “evangelical” initiatives in this country, the latter accounting for no more than 7% or 8% of the population. It is in this difficult religious context that Churches of Christ in Canada have functioned. Decades of experiencing a non-responsive public have left this movement feeling defeated and with an increased tendency to turn inward. To succeed, our outreach must become more deliberate, directed and culture-savvy.

In a small—in the Canadian context—and now declining fellowship, it is easy to lose confidence in our convictions. Historically, our fellowship was founded on two important principles: discover and practice the truth revealed in Scripture, and encourage religious people everywhere to unite in faith and practice upon that truth. Failure to secure a hearing can result in the

stopping of our mouths in the encouragement of unity. Decline can result in our questioning our beliefs. In truth, a current exodus of our youth may not be so much due to a perceived inaccuracy of our Biblical stance as to a failure to communicate compellingly the essentials of New Testament Christianity to the coming generations. It is important that we (1) live by our convictions, (2) hold our convictions with humility, and (3) constantly hold our convictions before the standards of Scripture as we, with increasing confidence and vigor, plant churches and multiply believers.

The coming decades will be an uphill battle for our churches. The gathering worldview questions the “know-ability” of any truth, while we believe that “you shall know the truth and the truth

MINISTER NEEDED

The Ville-Emard Church of Christ in Montreal QC is searching for an anglophone minister to work in co-operation with the congregation's francophone minister of 25 years. Must raise own support. Strong Biblical grounding considered a high priority, as is ability to speak, or willingness to learn French.

Montreal is Canada's 2nd largest city and, besides its beauty, history and festivities, presents a highly unique, mission-oriented ministry opportunity in North America. The Ville-Emard congregation hosts live online broadcast of worship every Sunday morning on our website vecoc.org.

To respond either for information or application please contact: info@vecoc.org or call **514-765-8919**.

will make you free.” Within religious circles there is the “emerging” idea that God is more at work in the community than he is in his church. And we will have to function in a world that ascribes more value in “how you feel” than in “what you think.” However, yesterday’s ideas, e.g. “Modernism,” were not faith-friendly either. Our churches must strengthen their stance before those negative aspects of the contemporary world rather than unconsciously imbibing them.

It remains for those who would be the people of God to be convinced that Biblical truth can be known, that what we believe matters to God, and that the world desperately needs to hear and receive the words of Jesus through our ministries. May we take on the whole armour of God as we march forward under his orders.

“For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary they have divine power to tear down strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ...” (2 Cor. 10:3-5).

Waterloo, ON

Forty-Year Comparison: Age Profile of Members

1 = 1981, 2 = 1991, 3 = 2001, 4 = 2011

	Under 25	25-50	Over 50
British Columbia			
1	35%	44%	21%
2	28	49	23
3	19	47	34
4	26	27	47
Alberta			
1	30%	54%	16%
2	22	61	17
3	20	46	34
4	10	55	35
Saskatchewan			
1	21%	44%	35%
2	19	47	34
3	19	33	48
4	31	28	41
Manitoba			
1	25%	39%	36%
2	16	48	36
3	25	35	40
4	11	38	51

	Under 25	25-50	Over 50
Ontario			
1	22%	48%	30%
2	16	50	34
3	18	44	38
4	14	38	48
Quebec			
1	25%	55%	20%
2	25	57	18
3	30	46	24
4	22	51	27
New Brunswick & Nova Scotia			
1	8%	62%	30%
2	16	59	25
3	12	34	54
4	5	40	55
National Averages			
1	24%	49%	27%
2	20	53	27
3	19	43	38
4	16	38	46

Editorial... continued from page 4

convictions and consciences about what we believe to be the Biblical characteristics of the church and its doctrine, organization and worship. We understand that each congregation has its own responsibility to direct itself in a manner consistent with its understanding of scripture and its conscience.

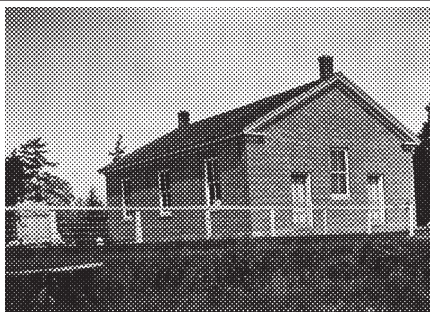
The task of organizing, compiling and reporting on a survey like this is quite challenging. We are indebted to David Dunn, Geoffrey Ellis, Dave Knutson and likely unnamed others who have had a part in this project. This issue of the Gospel Herald is their work. In his article, David Dunn explains the process they followed to take and complete the survey. Dave Knutson puts the survey results together to give us “The Profile”—an

overall summary. Geoffrey Ellis, in “The Survey Considered: A Movement Challenged”, gives us an analysis of the survey results and its implications. He challenges us to “(1) live by our convictions, (2) hold our convictions with humility, and (3) constantly hold our convictions before the standards of Scripture as we, with increasing confidence and vigor, plant churches and multiply believers.”

How will we respond to the survey? It seems unlikely that very many of us will be surprised by the results. Despite the congregations that have closed, the overall picture is that many churches are experiencing at least minimal growth, some more. This suggests that despite the challenges of an increasingly secular nation and the growing disfavor toward the Bible and organized religion,

there is also a need and hunger for what Christ offers. While Canadians may be resistant to approaches that directly preach at them, they may be more open to seeing the gospel at work in the lives of genuine believers and experiencing it through the love and service of open, welcoming faith communities—of seeing God at work in the lives of His people. Ultimately, such an approach should not be seen as a substitute for proclaiming the message, but as a means to gain the opportunity to share it.

Though Canada and its culture have changed, neither the need nor the gospel have. We know and have been entrusted with the words of eternal life. There is nothing more important in all the world. Lord willing, may the survey of 2021 show many more precious souls have come to know Christ.



Original building at Jordan, Ontario

Canadian Churches of Christ

HISTORICAL SOCIETY

offers
NEW RELEASES

DVD—“The Disciples of Christ of Bowmanville”, Narrated by Geoffrey Ellis: An account of one of the largest Disciples congregations in Ontario in the 19th century...\$10.00

CD—“Obituaries in the Gospel Herald, 1936-2010”, Edited by Myrna Perry: A wealth of human history, over 2,000 entries, fully indexed.....\$10.00

CD—“The Canadian Helper, 1908-1914”, Editor, S. M. Jones, Beamsville, ON: An early 20th century publication by leaders of the Beamsville Bible School. PDF..... \$10.00

PAPERS—Presented at the 2011 CCCHS annual meeting:

- (1) “The Plea of the Restoration,” by George Mansfield
- (2) “19th Century Disciples History: the Oshawa District and the George Barclay Family” by Edwin Broadus
- (3) “The Disciples of Christ of Bowmanville,” by Geoffrey Ellis (in a single binder).....\$3.50 total

Include \$2.00 S/H for each order:
ccchs1@gmail.com;
1-519-885-3702;

Mail: CCCHS, 120 Moccasin Dr.,
Waterloo, ON N2L 4C3

A Snapshot of Churches of Christ in Canada, 2011

- **Total number of congregations – 139**

59% responded to the survey

Total (nationally projected) number of members – 6922

Average number of members per congregation – 49.8

Males under 25: 8% Females under 25: 8.3%

Males 25-50: 17.3% Females 25-50: 21%

Males over 50: 19.4% Females over 50: 26%

Males Total: 44.7% Females Total: 55.3%

- **Attendance:**

65 Congregations reported on their Sunday A.M. attendance. The average was 54.8

17 Congregations reported on Sunday P.M. attendance. The average was 28.4

33 Congregations reported on midweek attendance. Average per church – 23.8

23 congregations reported having small groups. Average per church – 26.2

Average number of visitors on Sunday AM per congregation was 3.7

Churches reporting Sunday P.M. Services – 20.7%

Churches reporting mid-week services – 40.2%

- **Leadership:**

Congregations served by elders – 28%

Congregations served by deacons – 23.1%

Congregations served by full-time preachers – 52.4%. by part-time – 25.6%

In the absence of an eldership, 72% of congregations provided leadership by

Committees – 24.4% Ministries – 40.2%

Men’s meetings – 40.2% Congregational meetings – 51.2%

- **Education Program:**

63 of 82 congregations reported having a Sunday School/Educational Program.

Age groupings in educational programs:

Infant to grade 8 – 25.9% High school – 10.2%

University age – 6.0%; Adults 25-50 – 26.2%

Over 50 – 31.6%

- **Evangelism:**

Congregations reporting on outreach – 87.8% - in the following forms:

Special meetings – 59.7%

Correspondence courses: domestic – 48.6%; foreign – 33.3%

Personal Bible studies – 73.6% Radio/TV – 13.7%

Phone – 15.2%; Website – 43%

E-mail/social media – 26.4%

- **Missions:**

60% of congregations reported activities in missions:

Domestic – 46.3%; 10.8% of budget – average

Foreign – 39%; 9.2% of budget – average

Church planting 7.3%; 6.5% of budget

Churches engaged in benevolence: 58.5%

Program-driven – 50% 6% of budget – average

Need-driven – 91.7% 8.1% of expenditure – average

- **Growth through baptisms during the past twelve months per church:**
From members' families – average; 1.3
From churched backgrounds – average; 0.7
From un-churched backgrounds – average; 1.2
Baptisms per congregation – average; 3.2

- **Changes in membership during the past twelve months through:**

Transfers-in – 2.7 average
Transfers-out – 2.2 average
Deaths – 0.8 average
Lapsed – 0.9 average
Net growth + 2

- **Places of assembly:** Church building – 66%
Rented facilities – 27%
In homes – 17%

- **Summary of Congregations**

Churches disbanded since 2001: 31 congregations
Churches de-listed since 2001: 2 congregations
Churches organized since 2001: 21 congregations
Net loss of 12 congregations

Forty-Year Comparison: Average Church Membership

	1981	1991	2001	2011
BC	36.6	31.7	35.8	57.4
AB	53.0	73.2	82.0	103.1
SK	47.8	46.3	43.2	63.8
MB	45.1	49.3	43.2	48.6
ON	49.5	46.7	44.7	42.8
PQ	40.0	37.1	52.8	38.6
NB/NS	16.3	19.0	12.9	12.7
Nation	43.5	44.6	45.5	49.8

Forty-Year Comparison: Number of Congregations

	1966	1981	1991	2001	2011
BC	10	22	29	25	22
AB	4	9	12	10	11
SK	22	18	15	18	12
MB	9	10	9	7	8
ON	52	63	69	77	73
PQ	3	4	7	5	6
NB	1	2	1	3	3
NS	2	4	4	3	3
PEI	0	0	0	0	0
Nfld	1	0	0	1	0
NWT	1	1	1	1	1
Totals	104	133	147	151	139

Forty-Year Comparison: Number of Members (Projected)

	1981	1991	2001	2011
BC	779	974	931	1060
AB	371	722	830	1134
SK	861	710	778	766
MB	451	444	497	389
ON	3069	3536	3367	3127
PQ	160	285	264	232
Mar	98	103	90	76
Nation	5789	6550	6757	6784

Note: The 1981 membership totals Included estimates for non-reporting churches. The 1991 memberships totals were revised in 1996. The 2011 survey includes estimates from 14 non-reporting congregations. This chart extrapolates membership by provincial averages and yields a national average of 48.8 members per congregation.

the Cambridge Church of Christ
invites you to our

*5th anniversary
celebration!*

Saturday, November 19, 2011
3:00 p.m. – 6:00 p.m.

Location:

Waterloo Church of Christ
470 Glenelm Cres.,
Waterloo, ON N2L 5C8

includes: congregational singing,
presentation on the work in Cambridge,
potluck supper

2011 Survey of Canadian Churches of Christ

New Churches (21)	Disbanded Churches/Other (33)
ALBERTA:	
Edmonton South	Fort McMurray
St. Albert	
Rocky Mountain	
BRITISH COLUMBIA:	
South Island	Deep Cove
Spring River	Kamloops
	Kelowna
	Penticton
	Richmond
	Terrace
MANITOBA:	
Moosehorn	Portage La Prairie
Rivers	
Thompson	
NEWFOUNDLAND:	
	St. Mary's
NEW BRUNSWICK:	
	Moncton
NORTHWEST TERRITORIES:	
Yellowknife	
ONTARIO:	
Cambridge	Bracebridge
Haileybury	Cornwall

New Churches (21)	Disbanded Churches/Other (33)
Kingston	Gore Bay
London	Guelph
Mississauga	Heathcote
Ottawa	London East (Rudd)
Rexdale	Ottawa (Spanish)
Scarborough	Sault Ste. Marie
Walkerton	Tecumseh
Sudbury (Rudd)	Timmins (Rudd)
	Toronto Metro-East
	Trenton-Belleville
	Welland
	Whitney (Rudd)
QUEBEC:	
Ville Emard	
SASKATCHEWAN	
Regina	Horse Creek
	North Barrlefield
	Perryville
	Prince Albert
	Saskatoon-Hub
	Whitewood
	Yorkton
OTHER:	
	2 churches removed from the total church listing of 2001

Restoring the Boundaries of Love... continued from page 5
 chaos as in the days of the Judges and the great pagan empires leading up to and surrounding Jesus' arrival on earth. God always provides paths of righteousness.

God is always present within and around us through His Spirit and His Word. By them we discern what leads to peace and unity from what separates. While no "created thing in

all creation will separate us from the love of God in Christ Jesus" (Romans 8:39) our own decisions can. It is our moment by moment responsibility to keep things from coming between us and God.

God's most important commands are based on His nature: love, be holy, give, forgive, honour, glorify, be merciful, "live at peace with one another" (1 Thessalonians 5:13;

"YHWH shalom," the Lord is peace, Judges 6:24).² God commands us to do what He has done and be what He is. Many of God's most important commandments involve relationships with others. Living within the boundaries of His love includes sharing His love with everyone, those inside and outside of fellowship with Him, and those closest to us in our homes. The power to love comes from God. His supply is inexhaustible.

Winnipeg, Manitoba

If your mailing address changes, please inform us so we can make the needed adjustments to our mailing list. Be sure to include apartment or unit numbers if needed in the address as Canada Post returns copies to us – at a significant cost – if the address is not complete. Contact us at: The Gospel Herald, 5 Lankin Blvd, Toronto, ON M4J 4W7; Phone – 416-461-7406; email – maxc@strathmorecofc.ca

1 A balanced study of Genesis 1 and New Testament perspectives can be found in Christopher J. H. Wright's book, *Old Testament Ethics for the People of God*, 103-145, 182-211.

2 My thanks go to Joel Stephen Williams of Florence, Alabama, for his insights into the relationship between God's character and His commands.

by Don Hipwell and Harold Bruggen
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Fenwick, ON L0S 1C0
Email: donhipwell@aol.com
or Harold Bruggen at hbruggen@gmail.com

NEW YORK

Sardinia: Salamanca Church of Christ held their first worship in their newly remodelled building September 25. Glen Mueller preached that first Sunday for them while Larry Mueller filled the pulpit in Sardinia.

ONTARIO

Barrie: We had an excellent gospel meeting October 1 & 2 with David Knutson speaking about various aspects of "The Truth." We were overjoyed to see Amy De la Cruz baptized into Christ on September 10, and Joan Cober on October 9. Several students from nearby Georgian College have attended on Sunday and Wednesday nights.

Bramalea: David Hallett, former missionary to India, has been moved to Hospice Niagara, 403 Ontario Street, St. Catharines, Ontario, L2N 1L5, 905-984-8766, room 2. Sally Thorne placed membership on September 18. She has been a member of the Ajax and Strathmore congregations before moving to Brampton. On Sunday, October 9, 2011, David Heffington, of "Healing Hands" organization in Nashville, Tennessee, gave an inspiring report of their work around the world, including Japan. David emphasized how much it helps a teenager to see the wonder of the Christian life by going on a summer mission trip. Congratulations were extended to Fred and Thora Whittington and Dennis and Wilma MacKay, who celebrated their 60th anniversary on September 15, 2011. A Thanksgiving pot luck meal was held on Sunday, October 9, 2011.

Brantford (North Park): Kevin Cleary was guest speaker on August 7. The Change Box For Food program continues. Spare change is collected and used to help families in need.

Fenwick: A special contribution was held September 18 for famine relief in East Africa, raising \$1,690 for this cause. Harold and Joyce Smith have placed membership at Fenwick. We were well received at the Wainfleet Fall Fair. Ten requests for Bible study were received and follow-up is being done. A clothing give-away was held October 14 & 15.

Hamilton (Fennell Ave): The Fennell Avenue Church of Christ hosted a seminar entitled, "A Closer Look at Christ" at the beginning of October. The congregation will celebrate its 60th anniversary on October 30.

Jordan: A Gospel Meeting was held October 14-16 with Ken Craig.

Owen Sound: Bernard Hartung, Calvin Russell and Doug Metherel were appointed elders on October 2, 2011. Andrew and Cheryl Toohey and Ray Whitfield placed their membership

with the church. Great lessons and fellowship were enjoyed by over one hundred ladies who attended the Owen Sound Ladies Renewal this year.

Selkirk: The congregation hosted a hymn sing and fellowship time on October 16.

St. Catharines: On October 20 through 23, the congregation hosted a special meeting with Robert Cox of Wentzville, MO. The theme for the series was "Characteristics of an Evangelistic Church".

Stoney Creek: Stoney Creek is one of about a half dozen churches in Ontario and Michigan participating together in Partnership for a Missional Church. The Stoney Creek church will host the next meeting of representatives of all the partnering churches.

Toronto (Strathmore): The Filipino brethren held their annual retreat September 16-18 at Camp Omagh. The theme was "Instrument of Peace". Filipino brethren from Bramalea, Mississauga and Strathmore attended the weekend. Im Velasco was the keynote speaker for the weekend and gave excellent and practical lessons on the theme. It is encouraging to see Im and other young people take on leadership roles in preparation for their leadership in the Lord's Church. The congregation hosted a "Living Benefits" educational session on October 1. Questions were answered regarding benefits and options available concerning savings. Claire Joan Compton was welcomed to the Strathmore family from the St. Croix congregation on the US Virgin Islands.

Waterloo: The Waterloo church of Christ hosted a series of Bible Lectures from October 6 to 9. The theme was 'Facing Difficult Times' and revolved around the need to get Christian encouragement in those areas of our lives mostly stressed by the reality of our present times.

Great Lakes Christian High School Presents...

CHEAPER BY THE DOZEN

by: Frank B. Gilbreth Jr. and Ernestine Gilbreth Carey

"Twelve kids living together in one home with a father who is an efficiency expert believes his family should run exactly like a factory, and the "boss" (mother) who doesn't care much about punishment. In this play you will get a hilarious tale of growing up that the whole family will love".

Tickets for Cheaper by the Dozen will be available in November. Dates of the show and prices:

- Friday December 9, 2011 7:00pm \$10.00/ ticket
- Saturday December 10, 2011 7:00pm \$10.00/ ticket
- Sunday December 11 2:30pm \$8.00/ticket.
- Children under 12 years- Free.



by Marion Waugh
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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton northside: The annual men's retreat theme was "The Fear Factor". Bill Schwarz of Western Christian College was guest speaker. What are we truly afraid of? The Fusion of the Pharisees, Alone and Together, Apprehending the Gospel and More or Less were lesson titles. Garth Howe and Chris Winkler recently identified with the congregation. Ford Luo, Stephanie Johnston and Amanda Florres were recently baptized and added to the Lord's family.

BRITISH COLUMBIA

Abbotsford (Central Valley): Velma Forman finished off her four-month furlough from her job in Papua New Guinea with visits to Tennessee, Ohio, South Carolina and Saskatchewan in October. She planned to travel to Prince George and the Cariboo in BC late in October and early November, saving the last few weeks to be at home with her parents and sisters in Chilliwack. Velma's trip to Vincent, OH, was to spend time with former long-term missionaries (in the '80's) to PNG, Fred and Sandy Burrows, who returned in 1999 for two more years on the Island. Since then, they have visited three times annually to teach a course of part-time studies called "Training Towards Maturity". Fred, Sandy, or at times, other teachers, have brought the program to two or more centres in PNG. Their last visit may have been in August when the series was finished. Velma, who is sponsored by our congregation,

hosts all teachers when they visit, and they continue to support the medical clinic when they return home.

Oakridge (Vancouver): The congregation rejoiced as Gerson Diaz, son of Sixto and Reina, realized a new birth upon his baptism on September 19, a day before his physical birthday. The congregation has been praying for Canadian Immigration to allow Geovanny Morales to stay in Canada for several months as he was threatened with deportation. Unfortunately, on September 26, he was denied the privilege, and told to leave by October 10. It was with much sadness that we said good-bye to this inspirational young man who has been with us for over four years and served at times as our song leader. His home is in Honduras, but he had to part with a brother here, as well as our spiritual family. A new program was introduced in September to collect a number of household items for filling "WELCOME BASKETS" to present to new families. An example of the items included laundry detergents, household cleaning supplies, food items (cans, rice, sugar, coffee, tea), family toothpaste/brushes, paper

towels, toilet tissue, family bath soap, shampoo/conditioner for children and adults and any denomination of Gift Cards for Wal-Mart, Zellers, Sears or \$5-\$10-\$20 Grocery Cards. The first basket was delivered on October 2 to a new family with two children.

South Island (Victoria): Visitors are finding us at our new location at the Glen Lake Inn in Langford, a suburb of Victoria. We were pleased to have Ray and Barbara Lewis from Spokane, WA, their daughter, Linna Morgan, from Calgary and others with us the last Lord's Day in September, when George Stewart spoke on how we can go to Christ's Mercy Seat for refuge, as criminals once were able to go to the "Cities of Refuge" in Old Testament days. His wife is the former Gloria Bryant, youngest daughter of Ed Bryant, long time preacher at both Oakridge and Surrey in the Vancouver area. Ed was a writer for the Gospel Herald and an article of his was in the March, 2011, issue, as the Herald celebrates its 75th year of publication.

Vernon: Following a potluck dinner and visitation on Oct. 2, Velma Forman gave a picture presentation and talk about her work in the medical clinic she operates in Papua New Guinea.

MANITOBA

Winnipeg: The annual youth rally theme was "Apart". Rob Duncan, youth minister of Lakewood church of Christ, Lakewood, CO, was guest speaker. Lesson titles were: Radical, Life to the Fullest, Dyslexic Faith and Prove It. Fun activities included a volleyball tournament, roller skating and duck tape making contest. A clothing give away day was held on October 1. The annual Family and Friends Thanksgiving Dinner was held Thanksgiving Day. October 15 a men's breakfast and work bee was held at the building.

SASKATCHEWAN

Weyburn: A warm welcome was extended to Maria and Alex Betke who have recently moved to Weyburn.

Preaching Position opening 2012

The members of the Church of Christ in Fenwick are actively involved in benevolence, educating children, missions, and outreach. Please send resume by January 1, 2012 to the Elders at:

CHURCH of CHRIST, Fenwick
 Serving God & Community



P.O. Box 416, 765 Welland Road, Fenwick, ON L0S 1C0 PH:905-892-5661
 email: cofcfenwick@gmail.com

MISSION NEWS

Barbara Lewis

4920 N. Penn Ave.

Spokane, WA 99206-4475

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UKRAINE: Jay Don and Mary Lee Rogers were delighted to get a ride to the Crimean Seminar this year rather than having to take the long train ride from Donetsk. Jay Don gave two lectures, also serving as the speaker for the Sunday morning worship service. Mary Lee was happy to find that the place where they stay had hot water this year (she had taken along a tea kettle, just in case). "Baptisms in the Black Sea are beautiful to watch, and 12 people were added to the church on October 2. About 300 people gathered around in the sand or on the promenade while the baptisms took place, singing and clapping for each believer as they arose out of the deep blue water. With the beach full of swimmers, this activity always gets attention, so that by the time it is over, a big crowd is watching and wondering what is going on," Mary Lee writes. The Seminar also caught the attention of people in the States. This year Richard Baggett, for Eastern European Missions, was present, along with Erik Tryggestad, a journalist having interviews and taking pictures for the Christian Chronicle, an International newspaper for churches of Christ which marked its 30th anniversary this year with the October issue. Richard was on hand to give out Bibles, a new song book and various other literature to those at the seminar. EEM takes advantage of these opportunities to present all of this material free of charge to encourage people and give them the means of being able to study the Bible and/or grow in their faith. They do wonderful things all over Eastern Europe and have been a tremendous blessing to the Rogers' work in Donetsk, they say.

PAPUA NEW GUINEA: The Fenwick church in Ontario has sent out a letter to determine how many people or congregations will be able to continue their support of PNG missionary Ruth Zimmerman for the coming year. As her sponsor, the elders have explained the unscheduled return home that Ruth made this summer upon learning of the death of her father. In addition to thanks to all of her supporters, they included a list of the things that

she has accomplished during the 11 years she has been in Lae and rural areas of PNG establishing support and outreach programs. Her work in PNG includes:

- Starting church-operated nursery schools
- Support programs for the Elementary-Nursery school operated by Boundary Road church of Christ (library development, school administration, etc) in Lae
- Teacher training
- Literacy classes

Currently, Ruth is focused on providing services that benefit and edify the church as a whole in PNG, not just any single congregation. These services include:

- Translation of English materials (World Bible School and other materials) into Melanesian Pidgin
- Creation of a second Melanesian Pidgin song/hymn book for use throughout the country
- Giving assistance to visiting short-term mission teams that includes planning, program execution and follow-up
- Classes that encourage and train women to be stronger Christians and leaders
- Curriculum development for nursery-aged children; designed to be useful for rural congregations to improve education in the village and assist in outreach efforts in the community
- Communication between National workers and Australian sponsors
- Assisting former missionaries and overseas congregations with on-going projects within PNG, such as mosquito net or Bible distribution
- Assistance with communications and the operation of World Bible School within PNG

ANGOLA: "The African nation of Angola experienced untold suffering during 41 years of wars. Our son, Danny, was born in South Africa, growing up there during its part in the Angolan war. As an adult, he asked me how to target a new place for evangelism. I replied, in effect, to "look for a country that has been through war. After it is ended, people are ready for Good News." Danny's friend, Nathan Holland, was thinking along similar lines. When Angola's devastating civil war ended in 2002, Danny and Nathan started to assemble a mission team. On July 9 of this year, the first American team for

churches of Christ arrived in Luanda, the capital of Angola, on their way to their new homes in Huambo. A decade of arduous preparations has required determination and teamwork. Many congregations and individuals have participated in backing the team. There was also invitations and assistance from the government in Angola. The team, which now includes eight adults and six children, learned Portuguese in Lisbon while waiting out the 10-month process to obtain visas at the Angolan consulate in Houston, TX. They will be assisted in their work by WBS courses in Portuguese from Brazil and Texas."—Report from John Reese for the "Action" September Newsletter.

WORLD BIBLE SCHOOL: For the first time, a National WBS workshop took place during the Global Missions Conference held in Fort Worth, TX, Oct. 19-21. The GMC agenda devoted time to involvement ministries, giving WBS two tracks on Oct. 22 to present a "Think Tank to Improve WBS Interactive Evangelism Studies", and "WBS in-Service Training for Cutting Edge Evangelism". WBS coordinators, teachers and friends were encouraged to take advantage of this opportunity to learn more about all involvement ministries of the church during the four-day conference titled "Into the Heart of God".

Japan Relief: Updates of the East Japan Relief committee's activities in Mito, Japan (the committee set up in Japan to plan how relief donations would be dispensed) can be found on the blog: <http://eastjapanrelief.wordpress.com>. Canadian Christians are strongly requested to continue to pray and continue giving to help restore order in Japan and to glorify God by showing our concern.

JAPAN: Joel Osborne: "It is a busy time here. We completed our church retreat this weekend—40 participants—and 28 of whom were in their 20s and 30s... pretty atypical of most churches here. Next week we head to Ishinomaki again, and then we'll have three counsellors arrive from America for a week of counselling and a seminar. After that, we have a group from Park Avenue church in Memphis and three from Singapore coming to volunteer with us in Ishinomaki, followed by a nationwide presentation and youth camp that we're responsible for planning and leading. Not too long after, I head to Cambodia again and then to do some arrangements in Kuching for next year's AMF, and rush back here." (October 12, 2011); joelosborne4@yahoo.ca.

OBITUARIES

Cramp, Gwendolyn Viola

Gwen was born in Meaford, ON on January 16, 1930, a daughter of the late George L.Y. and Mabel Elizabeth (née Washford) Austin of Meaford. She passed away at the Meaford Hospital on Wednesday, September 21, 2011, at the age of 81.

She leaves to mourn her passing, her beloved husband of nearly 60 years, Gordon Cramp. Gwen will be remembered as the much-loved mother of Paul and his wife Suzanne of Meaford, ON; David and his wife Peggy also of Meaford; Marcia Cramp and her friend Linda Smith of Beamsville, ON; Michael of Bradford; and Lorilie and her husband Réal Martel of Whitby,

ON. She is a most sorely missed Grandma and Great Grandma of Holly and Jason McCullough of Clarkston, MI, and their children Claire, Helen and Charles; Beckilyn and A.J. Shortt of Meaford and their children Onnolee and Brinley; Amy and Stuart Cruickshank of Cornwall, ON; Evan and Lindsay Cramp of Beamsville, ON and their daughter Evalyn; Caley and Craig Horsman of Hamilton, ON; Randell Cramp and her friend Kyle Marshall of Waterloo, ON; Marnie Cramp and her friend Steve Cousins of Meaford, ON; and Natalie and Stefan Martel of Whitby, ON.

The dear sister of George Austin and his wife Hazel of Toronto, ON; Bill Austin of Meaford; Roy Austin and his wife Ethel of Hamilton; Frances Sommers and friend Leonard Hill of Calgary, AB; Don Austin and his wife Fran of Meaford; Harold Austin and

his wife Winnifred of Collingwood, ON; June and her husband Gord White of Meaford; Gladys and her husband Howard Dobson of Meaford; and Shirley Austin and friend Dave Nelson of British Columbia. Gwen was predeceased by a sister Agnes (late Max) Fletcher and by a brother Les Austin both of Meaford. She will be a fondly remembered aunt of her many nieces and nephews and their families.

Gwen was a devoted Mom, Grandma and Great Grandma and she and her husband Gordon ensured that their family enjoyed the privileges of their Christianity. As a devout member of the Church of Christ, Gwen will be a sadly missed by her church family at Meaford and the extended church family who knew and loved her. Gwen thoroughly enjoyed music, especially 'old time' favourite hymns which she

Administrator (CEO) Position

In 1968, the Barrie Ontario Church of Christ opened what is now a not-for-profit, long-term care continuum which includes a 143 bed nursing home, a 14 unit retirement area and a senior's day program. Led by an independent Board of Directors, the Home operates on the Biblical principles espoused by the Church of Christ. The Board is therefore looking for an active member of the Church of Christ to become the Home's next Administrator in 2014.

Ontario's Ministry of Health & Long-Term Care legislation demands certain qualifications for new Administrators, which include:

1. **A post-secondary degree preferably in health or social services;**
2. **Three years of management experience in the health or social service sector;**
3. **Demonstrated leadership and communications skills;**
4. **Completion of a specific 100 hour long-term care administration program.**

The Board wants to talk to you if you are interested in the Administrator position and:

1. **Already have the above qualifications, or**
2. **Are willing to put in the work required to gain those qualifications.**

To express interest or for further information, please contact:

Terry Codling, Administrator: (705) 792-7393
tcodling@grovesparkhome.on.ca
www.grovesparkhome.on.ca



would hum and sing at will around the home and garden. She will be remembered for her hospitality and her expertise in the kitchen whether it be fixing 'harvest style dinners' or baking pies and treats for the grandchildren and their families to enjoy whenever they might visit.

A celebration of Gwen's life and a committal service were conducted at the church building in Meaford on Friday, September 23, 2011. The writer, along with Kevin Cleary and Peter McDonald lead in the service. Special tributes to Grandma were offered by granddaughters Caley Horsman and Holly McCullough and remembrances of a loved Mom were provided by daughter Marcia on behalf of all the children. The entire Cramp family led the congregation in the singing of a special hymn, "There's a Stirring", in conclusion of the service celebrating Gwen's life of unconditional love and laughter.

- Max Craddock

Knutson, Joan

Joan Knutson was born Johanna Roemer on May 22, 1921, on a farm in Wolseley, SK, and passed away on September 10, 2011. She became a teacher and taught school for several years before she met Magnar Knutson at the Radville Bible School.

Magnar and Joan were married in 1946 and began their long life in shared ministry at the Burnell Street Church of Christ in Winnipeg. They also travelled 120 miles west and began helping teach people in the small town of Neepawa, MB. After 3 years they moved and began fulltime work with a new church in Neepawa. During this time in Manitoba, their children, Sonja, Fred, David and Betty were born.

They lived and worked in this area till the fall of 1957 when it was decided to go into the mission field. Since Magnar came from a Norwegian background the Knutson family moved to Oslo, Norway. Magnar and Joan began the church in Oslo and worked with them for 5 years from 1957-1962 during which time they made 3 mission trips to north Norway to hold meetings and get to know his extended family. After five years they moved back to Ontario and worked with the Bayview congregation in Toronto.

In the fall of 1964, Magnar and Joan moved to work with the congregation in Newmarket, ON. During their 12 years ministry here the congregation grew and a new building was built in 1967. Joan spent many evenings out teaching with her husband and she also taught weekly ladies classes. (She continued to teach ladies classes wherever she went.)

In 1977, Joan and Magnar left

Newmarket and moved to Regina, SK, to work with the church there and to be close to Joan's mother. After seven years there, they moved to work in the Collingwood, ON, congregation until the summer of 1987, when they moved to Welland, ON, closer to their family. They worked with the Welland congregation until Magnar's death in May of 1999, then Joan continued there until the doors were closed in December, 2005. She then became a member at the Fenwick congregation.

When Magnar passed away in 1999 after almost 53 years of marriage, she was quite grieved. They had been a ministry team for many years, and now the team was separated. She never did fully regain her buoyancy; however, she did find ways to serve. Her daughter, Betty, had begun the Kids for Christ program, and drafted her mother to serve as the receptionist and as a leader at one of the centres. She continued to do this for some 20 years, up until the spring of this year, when she became too weak to participate.

Joan always took an interest in people. Be they strangers, travelers, children, grandchildren, new Christians, neighbours or old folk, they were all special. They were given time, attention, food (and maybe a song on the piano), along with a good helping of encouragement. People were what counted.

In celebrating her life, we know that she influenced many lives and made the world a better place as she passed along. In the words of Solomon, "Charm is deceitful and beauty is vain, but a woman who fears the Lord is to be praised" (Proverbs 31:30).

-Information supplied by Harold Bruggen

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