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THIS ISSUE'S THEME:

MARK: The Good News of Jesus Christ, the Son of God!

FROM:

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Telephone: 416-461-7406 • FAX: 416-424-1850

5 Lankin Blvd., Toronto, ON M4J 4W7

www.gospelherald.org

Mark, the Power Gospel

Roy Davison

Powerfully and concisely, Mark tells “the good news of Jesus Christ, the Son of God” (1:1). The testimony of the Roman centurion at the cross expresses the theme of the book, “Truly this Man was the Son of God!” (15:38).

Mark and the Other Gospels

The Gospels are four inspired accounts of the life of Christ. “All Scripture is given by inspiration of God” (2 Timothy 3:16); “for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Peter 1:21).

This explains both the similarities and the differences in the Gospels. The Holy Spirit is the Author of all four Gospels, so of course they are similar! There are differences because the Spirit moved four different men to write, each from his own perspective and with specific goals and primary audiences in mind.

The many Old Testament quotations in Matthew are persuasive for Jews and others familiar with the Old Testament. John’s intention was obviously to record information not found in the other Gospels (John 20:30, 31; 21:25). Luke, a Greek Physician (Colossians 4:14), addresses his narrative to “most excellent Theophilus” (Luke 1:3), a title appropriate for a Greek person of some standing. Mark’s emphasis on the power of Christ would impress the Romans. He gives the Roman coin equivalence of the widow’s two mites in 12:42, a ‘quadrans.’

Combined, the four Evangelists powerfully proclaim Christ to all people of all times!

Writer of the Second Gospel

Although the writer is not specified in any of the Gospels, there is no

reason to doubt the names historically assigned to each.

Numerous historical sources state that the second Gospel was written by John Mark, the son of Mary whose house was a place of prayer when Peter was in prison (Acts 12:12), the cousin of Barnabas (Colossians 4:10), and the fellow worker of Peter (1 Peter 5:13) and Paul (2 Timothy 4:11; Philemon 24).

He is designated as the writer by Eusebius in references from Papias, Irenaeus, Clement of Alexandria and Origen (H.E. 2:15; 3:39; 5:8; 6:14, 25) and in the writings of Irenaeus (Against Heresies 3:10, 5) and Tertullian (Against Marcion 4:5). According to these authors, Mark based his Gospel on the eye-witness accounts of Peter.

Date of Writing

There is no definite knowledge about the date of writing of any of the Gospels. The supplemental nature of John and historical references favor its being written last. Since Luke was written before Acts (Acts 1:1), which ends its narrative abruptly while Paul is at Rome in 62 AD, we surmise that Luke was written before that date. It is usually believed that Matthew and Mark were the first two Gospels written, but it is not known when or which was written first. Mark’s concluding statement, “And they went out and preached everywhere” (16:20) indicates that the gospel had been preached widely by the time he wrote. Historical references favor Matthew as having been written first.

Disputed Ending

The last 12 verses of chapter 16 are missing from the earliest (almost) complete manuscripts of Mark, Codex Vaticanus (est. d. 325–350 AD) and Codex Sinaiticus (est. d. 330–360 AD).

This can be explained, however, by the ease with which the end of an earlier scroll could have been broken off and lost before it was copied, resulting in a chain of incomplete manuscripts.

The above two manuscripts end with a conjunction, and in such an abrupt manner that something is obviously missing. “And they said nothing to anyone, for they were afraid” (Mark 16:8) is hardly how one would expect Mark to end his Gospel! Although Vaticanus lacks 16:9–20, it has a blank column after 16:8 indicating that the copyist left room for an ending he knew was lacking in his source.

Codex Alexandrinus (est. d. 400–440 AD) contains 16:9–20.

Christian writings much older than these manuscripts contain references to these verses, the oldest being by Justin Martyr (160 AD) in the First Apology, Chapter 45, “preached everywhere” from 16:20 and by Irenaeus (180 AD) who quotes all of 16:19—“So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God” (Against Heresies 3:10, 5).

The testimony of the vast majority of NT manuscripts, which contain 16:9–20, cannot be set aside by two manuscripts, which—although old—are obviously defective at this location, as indicated by a blank column in one of the two.

For a detailed scholarly rebuttal of internal arguments presented against the authenticity of verses 9–20 see “The Style Of The Long Ending Of Mark” by brother Bruce Terry at <http://bible.ovc.edu/terry/articles/mkendsty.htm>.

Interesting Details

Although Mark is the shortest Gospel, it contains details not found elsewhere.

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

Although only four parables are included, one is not in the other gospels (4:26–29). Emphasizing the power of Christ, miracles comprise more than 20% of Mark with two of the eighteen not being mentioned elsewhere (7:32–37; 8:22–26).

More details are given than in Luke’s account about the calming of the storm (4:35–41) and than in Matthew’s account about the cursing of the fig tree (11:12–14, 20–24).

Mark mentions a young man who, while Jesus was being arrested, escaped by leaving his clothes behind (14:51, 52). Some wonder if this might have been Mark himself.

Emotions of Christ Are Described in Greater Detail

He “looked around at them with anger, being grieved by the hardness of their hearts” (3:5). “He marveled because of their unbelief” (6:6). “Then looking up to heaven, He sighed” (7:34). “But He sighed deeply in His spirit” (8:12). “When Jesus saw it, He was greatly displeased” (10:14). “Then Jesus, looking at him, loved him” (10:21).

People’s Reactions Are Told in Greater Detail.

“Then they were all amazed, so that they questioned among themselves, saying, ‘What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him’” (1:17).

After Jesus healed the man let down through the roof, “all were amazed and glorified God, saying, ‘We never saw *anything* like this!’” (2:12).

After Jesus walked on the water, “they were greatly amazed in themselves beyond measure, and marveled” (6:51).

“Immediately, when they saw Him, all the people

were greatly amazed, and running to Him, greeted Him” (9:15).

When Jesus told His followers what would happen to him in Jerusalem, “They were amazed. And as they followed they were afraid” (10:32).

After the three women saw an angel in the empty tomb, “They went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid” (16:8).

Such reactions are also in the other Gospels, but more details are given in Mark. In addition to the above, people “marveled” (5:20; 12:17; 15:5, 44) and were “afraid” (5:15; 9:6, 32).

Certain Jewish Customs Are Explained

Ablutions of the Pharisees and Jews are explained (7:1–4). The Roman coin equivalent, a quadrans, is given for two mites (12:42). It is explained that the Preparation Day is the day before the Sabbath (15:42).

Aramaic Words Are Used and Translated

Much more than in the other Gospels, Mark inserts the actual Aramaic words used on several occasions, which adds a warm, personal touch. Translation is included where needed.

Jesus called James and John “Boanerges” [Sons of Thunder] (3:17).

To the dead daughter of the ruler of the synagogue, Jesus said: “Talitha, cumi” [Little girl, I say to you, arise] (5:41).

A selfish son who did not want to help his parents would tell them: “Whatever profit you might have received from me is Corban” [that is, a gift to God] (7:11).

As Jesus healed a deaf man, “He sighed, and said to him, ‘Ephphatha’, that is, ‘Be opened’” (7:34).

Rather than the standard Hebrew ‘Rabbi’ usually used, the Aramaic ‘Rabboni’ is used in dialogue by the man who wanted to be given his sight (10:51). It is also used by Mary in John 20:16.

“Hosanna” (11:9) is also used by Matthew and Luke.

In the garden, Jesus prays, “Abba, Father” (14:36).

On the cross, He prays, “Eloi, Eloi, lama sabachthani?” [*My God, My God, why have You forsaken Me?*] (15:34). This is also found in Matthew.

A Suggestion

Mark’s Gospel can be read aloud in an hour and twenty minutes. Some Lord’s day afternoon, why not gather the family around and take turns reading Mark’s Gospel aloud from beginning to end? It will strengthen your faith.

Alken, Belgium

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The Heart of the Gospel: Our Sacrificial, Serving Saviour

Paul Birston

Mark is truly excited about communicating to his readers, “The beginning of the good news of Jesus Christ, the Son of God” (1:1). John the Baptist prepares the way for Jesus who begins His powerful ministry by preaching, “The time is fulfilled, and the kingdom of God is at hand: repent and believe in the gospel” (1:15). Mark maintains this exciting momentum all the way to Jesus’ resurrection in chapter 16, His urgent commission to preach the gospel to all creation and baptize believers, and His ongoing work with His disciples to fulfill His mission.

Jesus is the dynamic Son of God, a powerful, determined and focused leader and healer with high expectations of His disciples. Jesus leads by example in the most profound way possible, by serving and the sacrifice of Himself: “For even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many” (10:45). His life is the price of ransom to bring people into the kingdom of God. Mark 8:31, is a turning point toward this ultimate sacrifice: “Then Jesus began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests, and experts in the law, and be killed, and after three days rise again.” Early on in 3:1–6, Mark introduces the plot to destroy Jesus. As the Gospel unfolds, His enemies watch Him and scheme behind the scenes not knowing they will ultimately enable Jesus’ sacrifice to make salvation available to all creation.

Mark composes his Gospel beautifully and effectively to engage us in the life, ministry, death, burial and resurrection of Jesus. To underscore the sense of immediacy and connection of actions in his narratives Mark begins about 60% of his verses with “and” (a chosen literary device of Mark’s which the NIV unfortunately glosses over and diminishes Mark’s sense of urgency.) Mark describes actions as happening “immediately” forty times, far more than the other longer Gospels.

We are very grateful to our five authors for the insights they share from Mark. Roy Davison provides a helpful introduction in his article, “Mark, the Power Gospel.” Mark’s aim from beginning to end is to show us Jesus is the Son of God (1:1; 15:38). Roy examines the relationship of Mark to the other Gospels, Mark’s attention to detail and emotions, people’s reactions to Jesus, Jewish customs, Aramaic words and the power

of Jesus’ miracles for those He helped and those who opposed Him.

Richard Kruse helps us experience the power and beauty of Mark’s “sandwich stories” in “Sandwiches with Mark.” Mark carefully composed these accounts of Jesus’ miracles and encounters with people by interrupting one account with another and then returning to the original. He uses key connecting words and thoughts that infuse both accounts with meaning and raises his readers’ interest in Jesus and His marvellous work.

In “Loaves and Leaven—Mark 6,” Tim Johnson highlights important principles often overlooked regarding Jesus’ miraculous feeding of the 5,000. He wants His disciples to “work for the food which endures to eternal life,” to feed on the true teaching, the real bread of God, and be careful to avoid the leaven of false teaching.

George Mansfield takes a close look at Jesus’ teaching about the sign and time of the destruction of Jerusalem vs. some popular misinterpretations in “And the Lord Said... What Did He Say?” These are helpful insights in a time when speculations are still common despite Jesus’ clear teaching, “But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone” (13:32).

In “Mark on Money,” Peter Morphy underscores Jesus’ teachings on the dangers of greed and money vs. the true riches that come from our generous God and our response in giving our all to Him. In positive examples that parallel Jesus’ sacrificial giving of Himself, Mark highlights the heartfelt giving and

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Send teaching articles to Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9
(204) 257-7926 E-mail: <editorial@gospelherald.org>

Send advertising and subscription information to
Max Craddock, 5 Lankin Blvd., Toronto, ON M4J 4W7
Phone: 416-461-7406 Fax: 416-424-1850 E-mail: maxc@strathmorecfc.ca

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Sandwiches With Mark

Richard Kruse

Mark began several stories, interrupted them with a second story, which may seem to be unrelated, before concluding the first story. These stories are called “Sandwiches.” Even though the second story interrupts the first story, it often adds meaning to the action of the first story. Sometimes discovering the reason for including the middle story is a challenge. What was Mark telling his readers by placing one story inside another? Whatever the reason for that literary style, it must have been important to his message. It is helpful to read with both eyes open and watch for his literary style. Perhaps you might find others besides the following ones. The literary structure is **A/B/A** (A= First story. B= Second story. A= First story).

Mark 2:1–12.

Which Horn of the Dilemma

A/ Healing of a paralytic man (verses 1–5). **B/** Authority to forgive sin (verses 5–10). **A/** Healing of a paralytic man (verses 10–12). Some connecting words or thoughts include: “paralytic” (v 5, 10), sins forgiven (v 5,7). It was a common belief in New Testament times that sickness was a result of sin. The Jews believed a sick person was either sinning or had sinned. If it was true, then the sick people couldn’t be cured until their sins were forgiven. Some writers suggest that the man was sick because of sin and without the assurance of forgiveness, he would not be able to accept his healing. (Modern medicine agrees that the human mind can and does affect the physical condition of the body.)

Central to the Jewish faith was that only God could forgive sins and offerings had to be made in the temple. For any person to claim otherwise was an insult to God. The Pharisees (teachers of the law) saw Jesus’ challenge to the temple system as blasphemy. Jesus was not a priest,

there was no sign of repentance by the man and no one had offered sacrifice in the temple.

Jesus’ responded by presenting the dilemma: which is easier to say “your sins are forgiven” or “get up and walk”. It, of course, would be easier to say “your sins are forgiven”, because one could not prove or disprove the statement. Because the man was healed, the leaders would have to admit his sins were forgiven. Therefore, Jesus’ claim to forgive sin must also be true and he was not guilty of blasphemy.

Mark 3:20–35.

Theories to Explain Jesus

A/ Family (v 20–21). **B/** Leaders (v 22–23). **A/** Family (v 31–35). Some connecting words or thoughts include: “family” (v 21, 31–34), “He is out of his mind”, “possessed” (v 21, 22). Jesus’ healing ministry created a need for theories about him and his ministry. Mark recorded the theory of the leaders in the middle of his recording the concern of his family. His mother and siblings held the theory that Jesus was “out

of his mind” and it seems came to take him into “protective custody”, which could have been because **(1)** He left his home and occupation in Nazareth to become a wandering preacher without formal training or support. **(2)** His disciples were ordinary fishermen, not leaders from the community or synagogue. They also had no formal education. **(3)** Not only was his teaching unorthodox, he spoke out against the orthodox leaders—the people of influence of his day. **(4)** He was challenging the unseen powers.

The religious leaders’ theory of Jesus was based on the belief that false teachers were sometimes inspired by demons; exorcists often called on a “higher” spirit to get rid of a lower one. Jesus’ reply about a divided house was an obvious defense to the teachers of the law and could be also implying that His family—which included more than his mother and brothers—were or should be, standing with Him even though they didn’t understand Him and his mission.

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Mark 5:21-43.
From Death to Life

A/ Jarius' daughter (v 21-24). **B/** Woman bleeding (v 22-34). **A/** Jairus' daughter (v 35-43). Some connecting words and thoughts: "twelve years (v 25, 42), "daughter" (v 23, 34), "fear" (v 33, 36). Notice the side-by-side contrast "Daughter, your faith has healed you" and "Your daughter is dead" (35-36). The bleeding made the woman socially as well as religiously "dead". By touching Jesus' clothing she made him ceremonially unclean; touching a dead body also made a person unclean. (Leviticus 15:19-23). Jesus' love, mercy and power were such that his touch, instead of making Jesus unclean actually made clean those he touched and those who in faith touched him. The woman had valid reasons to fear, yet reached out in faith. Did Mark record the faith of the woman to show the kind of faith that Jairus needed when he heard that his daughter was dead?

Mark 6:7-31. The Challenge and Danger of Ministry

A/ Ministry of the 12 begins (v 7-13). **B/** Ministry of John the Baptist ends (v 14-29). **A/** Ministry of the Twelve begins (v 30-31). Some connecting words or thoughts: "evil spirits" and powers" (v 7, 14)," rest" (v 29, 31). The disciples needed to reflect on what happened to John, who also had great success when he preached repentance.

Mark 9:36-48.
A Clearer Vision

A/ Children (v 36-37). **B/** Others (v 38-41). **A/** Children (v 42-46). The connecting thought: innocent actions. The disciples saw themselves as better than others and were

critical (perhaps jealous) of others doing good works. They also argued among themselves as to which one of them was greatest. In contrast were children, for whom they didn't have time; children seemed to be insignificant or in the way. Children are trustful, the least self-conscious and self-sufficient and are pictured as innocently involved in their activities. Those who recognize and welcome such, because they see in them the type of character which Jesus himself approved and exhibited, recognize and welcome Jesus himself. Whether you agree or disagree with the activity, you are to love and accept those with a child-like spirit of service; they are to be encouraged, not discouraged to be involved in positive activities.

Mark 11:12-25. Fruitless

A/ The fruitless tree (v 12-14). **B/** The fruitless temple (v 15-19). **A/** The fruitless tree (v 20-25). Connecting thoughts: expectation, lack of good fruit, judgment (v 11, 13, 17). Soon after the leaves begin to appear on the fig tree, the fruit begins to appear. In the Old Testament the fig tree is often used as a metaphor of Israel's relationship with God (Jeremiah 8:13; Hosea 9:10,16; Joel 1:7). The lack of spirituality – the empty rituals, legalism and commercialism in the temple was judged to be fruitless. Jesus inspected the fruit of Jerusalem and found it barren just as he could not find any sign of mature fruit on the tree. Jerusalem was judged, despite its temple and its air of religion, because it was spiritually fruitless. They knew the Scriptures, but they did not know what "I desire mercy, not sacrifice" (Hosea 6:6) meant. There was no fruit, no mercy. Their temple was a "den of robbers" (v

17), a hiding place for sinners rather than a place of prayer and devotion for all nations.

Mark 14:1-11. Preparation

A/ Preparation to kill (v 1-2). **B/** Preparation for burial (v 3-9). **A/** Preparation to kill (v 10-11). Common thoughts: the death of Jesus (v 1, 8), money (v 5, 11). The religious leaders were seeking a strategic, opportune, safe time to give Jesus over to the Roman authorities. He was too popular with the people, for the Jewish leaders to hand him over to Rome on the feast of the Passover. Nard is an ointment that came from India. The price for such costly oil was about a labourer's yearly wage. The apostles, as men unaccustomed to luxury, might have naturally resented the apparent waste. Judas protested the waste, not because he was interested in the poor, but because he was a thief (John 12:6). Therefore, it seems that this story provides a motive for Judas' betrayal.

Hopefully, these introductory remarks about the Sandwiches will be beneficial for you.

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***In Christ Alone*
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Keynote speaker: Grady King

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Friday, October 19

7:00 Singing
7:30 Keynote address: In Christ Alone: Hope and Christian Identity
Coffee and snacks (Annex)

Saturday, October 20

10:00 - 10:30 Singing
10:30 - 11:30 Keynote address: Christ in the Church: Formed by Christ/Maturity
(Supervised activity for all children available in annex)
11:30 - 1:00 Lunch
1:00 - 2:00 Classes
2:00 - 2:15 Switch Classes
2:15 - 3:15 Classes
3:15 - 3:45 Break - coffee and snacks (Annex)
4:00 - 4:30 Singing
4:30 - 5:30 Keynote address: Called into the World: Sharing Hope in Word and Deed
(Supervised activity for all children available in annex)
7:00 Leadership seminar for elders, deacons, preachers - Grady King

Sunday, October 21

9:30 - 10:15 Regular children's classes
Keynote address: Seeing God at Work: Discerning God's Life in the World
10:30 Worship assembly
Keynote address: A Reason for our Hope and Christian Identity

Class options for Saturday:

- 1:00 and 2:15 Bringing Hope to the Street: Kevin Vance (Room # 103)
- 1:00 and 2:15 Spiritual Habits for Cultivating Hope: Leslie Williams (Room # 104)
- 1:00 and 2:15 Connecting Christ's Hope in Community Service: Lee Patmore (Room #204)
- 1:00 only How Christ Alone Shapes Healthy Families: Evan Burdan (Balcony)

Teen Class Daryl Steiner (Library)

Children's Classes & Activities: 1:00 - 4:00

Cradle Roll - nursery Age 2 & 3 - Room #204 Age 4, 5 & Kindergarten - Room #205
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Loaves and Leaven – MARK 6

Tim Johnson

John tells us that people were so stunned when Jesus fed over 5,000 of them out in the wilderness that they were about to force Him to become their king (Jn. 6:14–15). No wonder! No one has ever done such a marvellous thing. Other than Christ's resurrection, it's the only miracle recorded by all four Gospel writers. Believers and unbelievers the world over know the story. Like those actually present, we learn from it the power and care of the Lord. He is truly the Son of God. But have we

learned from it the two additional principles Jesus forcefully taught later? Only Mark and John include them; Matthew and Luke were no doubt well aware of them, but said nothing.

Mark's account of the feeding of the 5,000 is linked with the needs of Jesus and His apostles. The Lord was mourning the death of John the Baptist. The apostles had just returned from their initial preaching assignment and were excited, but worn out. All of them needed some rest and Jesus led them to an isolated mountainside where He hoped they could relax. The crowds anticipated this and rushed there first. What was supposed to be a break turned out to be more work, but Jesus accepted it without complaint—motivated by compassion. Do we have compassion for the needs of others when we're tired?

The miracle seems like it was meant to merely challenge the apostles, although all present learned the Lord's majesty. Late in the day the disciples became worried about matters that all modern-day event organizers do: where will food and water come from to keep people in good enough shape so that they don't suffer or cause problems? Jesus already knew what He was going to do (Jn. 6:6), but the disciples didn't know that. He gave the whole problem to them: "You give them something to eat!" (Mk. 6:37). This brought immediate protest: "Where are we going

to come up with food for all these people?!" Ah, don't we wonder the same thing at potluck time. If Jesus smiled at His sputtering disciples, He must smile at us too.

A frantic search produced only five bun-sized loaves and two small fish. The situation was impossible! Hopeless! Trouble would result! While the disciples fretted, Jesus calmly gave instructions to organize the crowd into manageable groups, and then He began to break and multiply the loaves and fish into great quantities. The amazed disciples ran the food from the pile to the people—greatly relieved and happy. All ate until they were full, and 12 large baskets were filled with untouched portions, no doubt to be taken to the needy at home. Utterly remarkable! Having seen the miracle up close, the apostles were stunned. The multitude saw it from a distance and became excited. Yet, other than John's comments about the attempt to make Him king, all the Gospel accounts end quite abruptly. The second feeding-miracle, this time of 4,000 people, drove the point home (Mark 8). But what is the point? John and Mark supply the answers.

John's take on the story came the next day, when the same people searched Jesus out for more signs (Jn. 6:26–40). The Lord challenged them to "work for the food which endures to eternal life," not just follow Him because He had fed them with the loaves. The people related His words to Moses and manna, hoping Jesus would continue to feed them more bread as their ancestors had experienced. But manna and loaves could never give eternal life, they could only fill stomachs. They needed more, and Jesus could provide it: "I am the bread of life" (v35). Every person who accepts

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Christ in faith will never again hunger inside! Truth has a way of filling a person deeply. There's no more longing for answers to the big questions; we don't have to search anymore for things that really make life worthwhile. Jesus provides the bread of God, something they should have suspected when He fed them loaves in the wilderness.

Mark provides the other significance of the miracle. He tells us in Mk. 8:11-21 that shortly after the feeding of the 4,000, Jesus encountered some demanding Pharisees who wanted to argue with Him, asking for more signs. How many did they need?! Refusing to engage them, He left quickly with the apostles in a boat to the other side of the lake. Normally they would bring some food with them, but the disciples had forgotten. Jesus seized the opportunity and said, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod." The disciples misunderstood Him and kept on debating about the lack of bread. Jesus mildly rebuked them for their lack of depth and rattled their memory a bit to see the significance of the previous miracles of feeding the multitudes. "Do you not yet understand?" He chided. They needed to look deeper. And what should they have seen if they did?

They were to learn that Jesus can feed people in many ways, not just with bread and fish. He could look after them and they didn't have to worry. But Christ wasn't the only one trying to feed people. The Pharisees pushed their binding traditions and Herod was devious, compromising everything worthwhile to get along with the Romans. They were like leaven: sly, relentless, infiltrat-

ing everything. None of them could measure up to Christ; all of them were dangerous. The disciples needed to learn that Jesus was well able to feed people abundantly and in many ways. Why let the leaven of the Pharisees feed them?

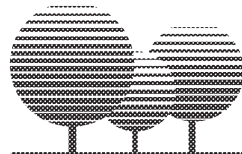
Every century has brought an abundance of religious teachers who appeal to people. They sound good, look exciting and offer smooth answers to current troubles. But Jesus warned us to watch out! If Jews asked for signs and Greeks searched for wisdom, modern Canadians crave exciting religion that not only imparts what they want to hear, but offers a whole array of family activities at the same time. What more do we need when God sent His own Son to reveal Himself and His will to us? Why let these inferior, sometimes devious teachers feed us when we have the greatest Teacher of all? Are you being fed by men who diligently study and search the Scriptures, earnestly and humbly teaching God's word in its fullest form? Do they teach it cover to cover, leaving nothing out? Watch who you listen to; be careful that you are feeding on the real bread of God, not the crumbs of fakes.

Barrie, Ontario

Pictures and Reports

We are always looking for items concerning outreach and service activities of congregations across Canada. Pictures are worth a 1,000 words, they say, and we like to have pictures we can publish on mission outreach and service projects in evangelism, teaching and doing service. These may be of work done in Canada or by Canadian congregational groups who travel and serve outside of Canada. Good quality digital photographs allow us to see, be encouraged by and praise God for these activities of our fellow Christians. We look forward to being able to share these "good news reports" with readers of the Gospel Herald.

- The editors



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“And the Lord Said...” What Did He Say?

A Closer Look at Mark Chapter Thirteen

George Mansfield

Three parallel passages, all from the Gospels, stand out as fair reminders that we can read and understand the Bible but sometimes our strongly held traditional views override what the Bible tells us. This happens to the point that when we do this, we are giving credence to all kinds of denominational inventions that have come on the scene since Jesus spoke the words. Let's be very careful with the text of Mark chapter thirteen so that we can say with confidence that this is what God was trying to communicate to us.

The slight variations in the three accounts only serve to clarify what might be fuzzy in one or both of the others. It would do us all well to remember the three chapters: Matthew 24, Mark 13, and Luke 21.

Jesus and his disciples are in the area of the Jerusalem Temple when one of His followers observed out loud, “Teacher, look! What massive stones! What impressive buildings!” The reply that comes from the lips of Jesus sets the tone for the remainder of this chapter. “Do you see the great buildings?” He uttered. “Not one stone will be left here on another that will not be thrown down!”

The conversation is quite easily seen to be about the physical buildings of God's Temple in Jerusalem. Jesus moves but stays in sight of the temple complex when four of his disciples show their curiosity by asking Him two questions related to the topic at hand, that is, the destruction of the temple. They want Jesus to tell them when this destruction will happen and to describe for them the sign so that when it happens they will be able to correctly identify it. This chapter is consumed with the answers Jesus gave to both the *time* question and the *sign* question.

The Lord tackles the “*sign*” question first. He tells them what the sign is not before He gives them the answer they want. The sign is **not**:

(Read this in verses 6–13)

- False Christs
- Wars
- Natural Calamities
- Persecution

While these things are all real and would impact them, none is a sign of the event they were discussing. When the disciples ask Jesus “when will all these things take place?” they were referring to the same “these things” they had asked about—the annihilation of the great temple. Both Jesus and His followers were staying on subject—“not one stone would be left upon another!”

All of us today know about some of the disastrously incorrect predictions that men have advanced from the material found in this chapter. Basing their findings on the very things our Lord told His disciples were not the sign, people have built theories which have grown into doctrines that have become part of the creeds of some denominational identity cards.

More than that, beliefs stored in our subconscious seem to be easily accessed when something unexplainable comes to us. A couple of examples: A man and myself were having a casual conversation recently and he introduced the subject of the terrible state of the world at this time. He cited the sad economic state, particularly in Europe, he brought up the U.S. President, his thoughts moved to the constant state or threat of war in the world, particularly the countries far east of us and his vision of the near future as he saw it. This included us being without jobs in the Niagara Peninsula so in order to survive we would all have to move to the north and live in survival mode. This person was neither a Bible reader nor a churchgoer.

I recall when I was a child my grandmother exclaiming, “Oh, I was terrified yesterday when it got so dark in the daytime. It just seemed like the end of the world had come.”

She was a faithful Christian till she went to heaven.

The Late Great Planet Earth was a book written in 1970 and since the copy I have was the thirty-fifth printing, I reserve the right to believe this was an extremely popular book.

The author makes use of the Bible chapter we are dealing with and fortifies his case with apocalyptic language found in Daniel, Ezekiel, Isaiah and Revelation. The unsuspecting person must be terrified while being intrigued at the seemingly factual information found in this little book.

The point I wish to make here is that the book cited and the personal stories mentioned are to say that the majority of people, believe that the signs of the end of the world are those we have looked into; the things that Jesus said are NOT the signs.

What then is the sign according to Jesus? After clearing away the present and future debris for His followers, Jesus levels with them from His ability to know future events. He identifies the sign as this: according to Mark, “When you see the abomination that causes desolation, standing where it should not.” Matthew's account is nearly the same, reading, “When you see the abomination that causes desolation, spoken of by the prophet Daniel, standing in the holy place.” Luke, writing for the Gentile mind, says simply, “When you see Jerusalem surrounded by armies, then recognize that its desolation is near.”

The city of Jerusalem surrounded by armies we can visualize, but what does the language of the other writers mean?

Keep in mind that the Temple of God was a holy place, sacred ground. Only the High Priest was allowed to enter a certain part, and that rarely, dedicated Jewish people had more options and Gentiles were only allowed in the Temple Courts. The point to note is

continued on page 12



Waterloo Campus: 470 Glenelm Cres., Waterloo, ON N2L 5C8
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www.glbc.ca

Great Lakes Bible College invites applications and nominations for the Position of President.

Great Lakes Bible College is operated by members of the Church of Christ to offer a post secondary education in Biblical studies, theology and ministry. The Bible College is a degree granting institution and has a growing student body with the equivalent of 6 full time students. The Bible College is located in Waterloo, Ontario.

Because of the size of the school and the resources available we need someone who could dedicate 2.5 days per week to the leadership of the college to, with the assistance of the Board of Trustees, accomplish the following:

- Support the mission, vision and values of Great Lakes Bible College
- Maintain effective communication with all stakeholder groups
- Define and execute a funding model that serves the schools' purposes and attains financial viability
- Staff Management
- Liaise with staff members of GLCHS who provide some support services
- Produce an effective plan for recruiting and fundraising for the College
- It is anticipated that some travel will be required.

Qualifications

- A personal commitment to Jesus Christ and the advancement of His Kingdom
- A passion for building faith in young people
- A member of, or able to become a member of, the Corporations of Great Lakes Bible/Christian College
- Experience in creating and executing financial plans
- Fundraising or ministry experience is considered an asset
- Post secondary education in any discipline. Advanced degree is considered an asset

Target start date of January 1, 2013

Application deadline September 30, 2012.

Additional documentation describing the role is available and may be obtained by sending an email to PresidentSearch@glbc.ca

To apply send resume and cover letter to PresidentSearch@glbc.ca

Please allow several weeks to receive response to any communication

that when Jerusalem fell in AD 70, it happened at the hands of Gentiles—the Roman Army. If one of them were to go into the Holy Place, that was "abominable!" One very real scenario is that in their victorious jubilation the Romans went into the place most holy to a Jew anywhere and possibly raised the flag of their country. Imagine that! This would be, in anybody's language, "an abomination."

This is not without precedent, at least in principle. The phrase "the abomination that causes desolation" is found four times in the Old Testament book of Daniel. See 8:13 9:27; 11:31; 12:11. At least one of these references is describing the recorded disgusting practice of a man known as Antiochus Epiphanes.

From Dr. Sam Storms, we read, "In 168 BC Antiochus Epiphanes slaughtered 40,000 Jews and plundered the temple. He sacrificed a pig on the altar of burnt offering, sprinkled broth from the unclean flesh all over the holy grounds as an act of deliberate defilement. He then erected an image of Zeus above the altar. It was a sacrilege of indescribable proportions indelibly imprinted on the minds of the Jews in Jesus' day." – www.enjoyinggodministries.com

The Jewish holy day, Hanakkuh, is a celebration of the supernatural victory of Israel over the Syrian-Greek army led by Antiochus Epiphanes in the second century before Messiah.

"Abomination of Desolation" is literally, the abomination that causes desolation. It means "an object of disgust, hatred, something that causes revulsion; an idolatrous offense or affront to the true worship of God."

We know from Luke's account that it had to do with military personnel and the city of Jerusalem.

So what was the Abomination of Desolation to which Jesus referred? There are four possibilities. We are not specifically told. Much of the information we

have about this, that is not identified in God's Word, comes from Flavius Josephus, a Jewish historian who lived from AD 37 to 100. Here are the suggested answers:

(1) Some point to the Zealots, the so-called "patriotic freedom fighters" who rose up against Roman oppression in defence of Jewish traditions and religion. They first emerged in AD 6 following the death of Herod the Great. At the outbreak of the Jewish War the Zealots stormed the city and occupied the temple area. They committed numerous sacrileges, including

...the majority of people believe that the signs of the end of the world are those we have looked into; the things that Jesus said are NOT the signs.

murder, within the Holy of Holies. In the winter of 67–68 they installed Phanni as high priest. Eventually the Zealots retreated to the mountain fortress Masada. The surviving 960 rebels committed mass suicide in May of AD 73 to prevent capture by the Romans.

(2) The Idumeans have also been considered as potential candidates. They occupied the territory once held by the ancient kingdom of Edom and came to Jerusalem at the request of Zealot leaders to participate in their revolution. After gaining entrance to the city, they killed more than 8,000 Jews in the outer court of the temple, including the chief priest Ananus. The Idumeans later withdrew from the city.

(3) Some argue that the Jewish religious leaders are in view, insofar as their rejection of Jesus as Messiah reduced the Jewish temple sacrifices to an abomination. One is reminded of Ezekiel 5:11—"So as I live," declares the Lord God, "surely, because you have defiled my sanctuary with all your detestable idols and with all your abominations, therefore I will also withdraw, and My eye shall have no pity and I will not spare."

(4) The most popular identification is Titus and the armies of Rome. While the city of Jerusalem was still burning (in AD 70) the soldiers brought their legionary standards into the temple precincts and offered sacrifices there, declaring Titus to be victor. The idolatrous representations of Caesar and the Roman eagle on the standards would have constituted the worst imaginable blasphemy to the Jewish people. Identifying Titus and his armies with the Abomination of Desolation is most popular because it seems to parallel the actions of Antiochus Epiphanes in the 2nd century BC. It is important to note that in Luke 21:20 the surrounding of Jerusalem by armies was the signal that her desolation had drawn near. We read in Josephus: "the Romans upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings lying round about it, brought their ensigns to the temple, and set them over against its eastern gate; and there did they offer sacrifices to them, and there did they make Titus emperor, with the greatest acclamations of joy" (Book 6, Ch. 6:1). Thus, although the Abomination of Desolation "involves the destruction of Jerusalem (beginning with its several encirclings by Cestius, Vespasian, Simon, and Titus), it culminates in this final abominable act within the temple itself." I find this view the most likely one.

Remember: Jesus is answering the question of the disciples concerning "these things", "this temple," and

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continued on page 14

Mark On Money

Peter Morphy

One of the world's measures of success is the abundance of possessions and the size of the bank account. The ultimate goal in the system we live in is to attain the greatest place of power, position and possessions. Rich and poor alike can fall into the trap of greed (Luke 12:15) which is idolatry (Colossians 3:5). Jesus said the way we view and value the world and its stuff is really a heart issue (Matthew 6:21). Sadly, if you're like me it doesn't take much to fall into this ploy of judging and comparing others and my own value with a fool's scale.

I've been challenged lately with the position that Jesus took when He walked the earth. We all know that He humbled and emptied Himself when came to live on earth (Philippians 2:5-9). No one would have accused Him of wrong-doing if He chose to live among the wealthy or even a middle class life-style. Instead He had nowhere to lay His head (Matthew 8:20), was supported in His ministry by women (Luke 8:3), paid His taxes with money from a fish (Matthew 17:27) and rode a borrowed donkey into Jerusalem (Matthew 21:2). Yes, Judas carried the money bag, but it didn't seem to be full.

Jesus gave us a clear warning about the control of money and being owned by our possessions. Jesus explained in the parable of the sower that the seed that grows among the thorns are those who allow the worries of this life, the deceitfulness of wealth and the desires for other things choke out the word, making it unfruitful (Mark 4:18). As the weeds don't kill the plant nor does wealth or possessions cause the Christian to fall away. However, it does make Christians unfruitful and unable to fulfill its primary purpose... bearing fruit.

The religious leaders of the first century were obsessed with personal cleanliness and observance of the Law and the traditions of the elders. Jesus, more concerned about a pure and

clean heart, said that what comes out of a man makes him unclean, not what goes into his mouth. On the list of evil deeds and thoughts that make a man unclean, the sin of greed was included (Mark 7:20-23). Since I struggle with greed I am not only surprised that it made the list, but also that it comes right after sexual immorality, theft, murder, adultery. It makes me think that greed is not only a common problem but it is also subtle and has great consequences. Paul reminded Timothy, "People who want to get rich fall into temptation and a trap and into

Jesus gave us a clear warning about the control of money and being owned by our possessions.

many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs" (1 Timothy 6:9-10).

This must have been surprising to those who heard it 2,000 years ago and everyone since. Greed is both selfish and sinful. When a rich young businessman asked Jesus about eternal life he was told, "One thing you lack," He said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow Me." (Mark 10:21). He walked away sad because he trusted, depended, admired, loved and worshipped his wealth more than God. He would not be free because he was enslaved to the passing pleasures of this world (Hebrews 11:24-26). Jesus said that it would take a miracle for the rich to enter the kingdom of heaven (Mark 10:25), but with God all things are possible.

All the apostles had left everything to follow Jesus (Mark 10:28). Peter, Andrew, James and John left their family fishing business (Mark 1:16-19); Matthew left his tax-collection

office (Mark 2:14) and his large home where he could entertain many guests. From the worldly viewpoint, denying self, taking up a cross and following Jesus is foolishness, but from an eternal perspective it is a wise investment that has great benefits both in this life and in the next. Jesus asked the question "What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul?" (Mark 8:36-37).

Two women teach us about giving that is sacrificial, honoring and extravagant. A poor widow gave such a small amount in the temple collection compared to the wealthy people who gave out of their abundance (Mark 12:41-44). Jesus said, "I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on." It's not too difficult to give God our leftovers or a percentage. But it takes great faith and deep love to give God our first, our best, our all. The poor church in Macedonia gave above and beyond; even out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity (2 Corinthians 8:2).

Another woman, Mary, came with an alabaster jar of very expensive perfume, made of pure nard, worth more than a year's earnings. She broke the jar and poured the perfume on His head (Mark 14:3) and on His feet and the fragrance filled the house (John 12:3). Judas, along with the other disciples complained that it was a waste. However, Jesus accepted it as a sincere gift, an act of honor and worship, and a preparation for His death. Her sacrifice of love would be remembered whenever the gospel was preached (Mark 14:9). It is that kind of extravagant giving that our Father has for us. He gave His best, He gave His all, He gave because He loves us.

Royal Oak, Michigan

"these stones that you see." Now, in addition all of "these things" were to take place in the lifetime of "this generation" (v. 30).

Other concerns naturally arises when we read the text of Mark 13. One of these is what to make of the language of Mark 13:24-31. If you are using a Bible that has references in the text (small letter [n] or number [4]) then I would suggest that you simply follow the references which will be found in the Old Testament Prophets for the most part. Here is a sampling of the type of Scripture you will find: Ezekiel 32:2,7,19; Joel 2:10; Amos 5:20; Joel 3:15.

The verses from Mark 13 cited above fall into a category called "Day

of the Lord" language. The Day of the Lord was a time when God came calling on His covenant people or their enemies, and the writers used words and phrases that described utter upheaval in the sky, the land, on the ocean, etc. While it seems to the reader to be literal, causing him or her to ask "When did God come in judgment on that nation?", he soon realizes that this "coming" of God is just another way to say God is judging disobedient people.

While the phrase "Day of the Lord" is used liberally in the Old Testament, allow me to direct your attention to just one chapter: Isaiah chapter 13. Verse 1 identifies the recipient-Babylon. Verses 9-13 tell, in Day of

the Lord language, what is going to happen to the world of Babylon. This sounds very much like our verses in Mark 13. But now, turn to verse 17. God is simply stirring up the Medes to go against Babylon! The result, to the human senses, would be what we call a war. This is the message, but the language can confuse. If you wish to study Day of the Lord subject further, feel free to contract me at george4now@gmail.com.


One more suggestion: perhaps you would like to look at Zephaniah chapter one and be educated by what is found there.

In Mark 13:26 we read that "the Son of Man" is seen "coming in the clouds." Isn't this the second coming? No, for two reasons: 1) We have not left the subject of the utter downfall of Jerusalem, and 2). This is one of the events that would happen in that generation (v.30). This is simply God telling us, "I am coming in judgment on a disobedient Jerusalem represented by a people I have chosen (Rome) and will make an end of Judaism."

Officially Judaism was over on the Pentecost of Acts 2. Practically Judaism lingered until AD 70 when God removed all birth records, tribe identity and brought about a situation that made it impossible for any Jewish person, future of that day, to know where he belonged, due to lack of records, no temple, no priests, no sacrificial system and the new presence of a Jesus-led path back to the Father.

May we bow in awe at a great God who is always in charge and may we tremble at the thought of being cavalier in His presence. Times change but God doesn't. Circumstances are different but God still gives love and demands obedience.

Grimshy, Ontario



Niagara Area Wide Worship
 During the month of October
 (at 6:00 p.m.)

October 7th - Thanksgiving Weekend

October 14th - Beamsville Church of Christ
 4900 John St., Beamsville

October 21st - Fenwick Church of Christ
 765 Welland Ave., Fenwick

October 28th - Tintern Church of Christ
 4359 Spring Creek Road, Tintern

NEWS

- EAST -

by Don Hipwell and Harold Bruggen
Church of Christ, Box 416
Fenwick, ON L0S 1C0
Email: donhipwell@aol.com
or Harold Bruggen at hbruggen@gmail.com

NEW YORK

Sardinia: Jerrod and Shelby Doss arrived safely from Austin, Texas on Wednesday, July 18, just prior to Bible Study. They will be working with the congregation for part of the summer. Sardinia Neighbourhood Gospel Meeting was held Monday through Wednesday, August 6, 7. The lessons were: The Bible Only; Lord, Mold Me; I'm Different Now. Jerrod did the speaking and there were visitors each evening.

NEW BRUNSWICK

Saint John: Walter and Elaine Hart visited the Leblancs from June 28 to July 3. Walter presented a lesson titled "It Is Finished." On July 8, we had a visit from Fred and Suzanne Knutson from the Bramalea congregation. On July 22, Saint John was blessed with a surprise visit from Jim and Paula Dawson from the Westside (Windsor) congregation. It is exciting and wonderful to have visits from brothers and sisters in Christ! On August 5, Fred Nelson delivered the sermon, Kamal Subba taught Bible study class and Linda Nelson taught the kids' class. This allowed Shawn and Chieh to visit the Moncton congregation. Shawn shared a lesson titled "What Did You Do?" and taught a Bible Study lesson on the Holy Spirit. It was a good visit and they left Moncton feeling refreshed and encouraged.

ONTARIO

Bramalea: Lorraine Mercer, wife of Derek, was baptized into Christ on Friday, July 13, by Kevin Hunter. Lorraine has been visiting the Sunday a.m. services for the past few months. Joel Osborne was very involved in the 51st Asia Mission Forum, August 2-5, which was held on Borneo Island, Kuching, East Malaysia. Special prayers were made for each Missionary in Asia this year. Keenan Gates was leaving Centennial, Denver, Colorado, to work with his Uncle, Jonathan Straker in Ishinomaki, Japan, doing relief work for three months.

Brantford (North Park): A congregational picnic was held on June 24 at

Mohawk Park. We continue to collect spare change in order to help families who are in need.

Fenwick: Due to damp and chilly weather, only 30 (6 from community) attended the neighbourhood barbeque on August 11. Guest speakers have been Harold Bruggen, Cody Glover and David Stuart.

Stoney Creek: Mariane Golini and Jonathan Groves, son of Fran Groves, were married Saturday, August 4. The Stoney Creek congregation is looking forward to celebrating 30 years in its present building, Saturday and Sunday, September 22 and 23. Invitations have been sent to as many of the nearly 300 former members as can be located. The church is happy that Blake and Marion Gieg are moving back into the area.

Tintern: Jordan Jones and Jenna Williams were married on Saturday August 18, at the Tintern church building. They will be moving to Windsor so that Jenna may continue her studies. A pancake breakfast fundraiser for the TRUTH Mission Trip to Detroit was held on Sunday July 22. All proceeds go to the TRUTH Mission Trip August 5-11. A total of \$400 was raised. This was an extensive mission trip working with Grace Centers of Hope, Awakenings Church in downtown Detroit, Michigan, The Green Room (a missional outreach in Ann Arbor), 7x70 ministries, Elevate church in Detroit, Central Detroit Christian Community Development Corporation, Detroit Rescue Mission and Brightmoore Community Gardening from August 5-12. July 22 was a 90th birthday open house for Eugene Perry. It was great to see so many family members in attendance. Bible Day Camp was another successful event at Tintern. We had 102 families with 178 children who were there one day or more. Our biggest day was 155 kids. Many thanks to all our wonderful volunteers and special thanks go to our friends at Pleasant Valley Church of Christ (Little Rock, Arkansas) for sending a great bunch of teens to help with our program. Tintern is participating in a Summer Challenge. We have a goal of reading the book of Psalms over the summer. EPIC X began on Friday July 13. It will run Friday evenings during the summer. This is our pre-teen youth group. TRUTH began a Teens and Parents class, "Building Covenant Families". It is a chance to learn to talk with your teens about spiritual formation and growth. A group of four adults (Eartha Zila, Wayne Whitfield, Beth Whitehead and Lynette Meecham) travelled to British Columbia to join Norm and Jen Weir (Christian Ministry

at Large) on a mission trip to Fort Ware and Tsay Keh, British Columbia from July 26 to August 6. Phyllis Stanley delivered the graduation address at this year's GLCHS Graduation Service on June 15. Four teens from Tintern graduated this year. On Wednesday, May 30, the GLCHS Chorus sang their final performance for the school year. Thanks to Josh Hunter and Don Rose for their work with the Chorus.

Toronto [Bayview]: At Bayview there is a longstanding commitment to support of missions. Under Pavel Hant's leadership of the Missions Ministry Team, the congregation has contributed to the support of the orphanage to be built in Fond-Parisien in Haiti. Jean Volcy has initiated this project, and Strathmore Boulevard Church of Christ is directing it. Bayview has also contributed to Great Lakes Bible College, Key to the Kingdom and Yvon Beaudoin's work in Quebec. We are thankful that we have been able to assist with these good works. Also we rejoice with the Bynoe family at the recent baptism of Jaisen and welcome him into the family of God.

Waterloo: We as a congregation will be working with Cedarbrae Elementary School this fall with several projects, such as coordinating a Meet the Teacher evening and helping them organize a soccer league for the school. Ron Brown is forming an internet school which will use the Bible to teach English to Mandarin speakers in mainland China. Every child in China begins to study English in the fifth grade. There are thirty-two million Chinese enrolled in China's hundreds of universities. All of these students are prospects for this course. The course will prepare them for a better education and a hope of eternal life. We will need hundreds of on-line English teachers to handle the thousands of students anticipated to enrol in the courses. The teachers' work will be very similar to the World Bible School courses. Teachers will be receiving test papers, grading the tests and returning the results to the students. All answers will be provided to the teachers. If you would like to volunteer to be a part of this work as a teacher, please contact Ron Brown at the following email address. - ronbrown20@gmail.com

Windsor (West Side): "Back to Church Sunday" this year will be September 30. This is an opportunity for us to contact those who have attended our congregation in the past and re-invite them to a service of the church. We will also take this opportunity to invite friends or acquaintances.



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

Edmonton northside: The renovation on the auditorium continues on time. We meet in Woodcroft Hall (13915-115 avenue) until renovations are finished. We rejoice with Silmara Guimavaes who was baptized recently. Silmara's husband, Emerson placed membership.

BRITISH COLUMBIA

Oakridge (Vancouver): It has been 50+ years since the Oakridge building was completed and introduced to the community around it by means of personal invitations delivered, not only by the local members, but also a group traveling with Personal Evangelism specialist Ivan Stewart, bringing an additional 30 people to help cover the area. In August our congregation attempted to remind our neighbors they are welcome here by again bringing personal invitations to the doors of those around us. The Lord's work is never finished. They were invited to our church services with special printed invitations. We wanted to let our neighbours know that we believe in God, love Jesus, His son, who has changed our lives, and that there is a place here in the community where they are welcome to come and join us for worship. After setting this day aside as "Holy", we were exhorted to pray for its success several weeks in advance.

Salmon Arm: We celebrated warm weather in August by inviting friends to enjoy an "ice Cream Social" on a Sunday evening. A special task for our members

was the opportunity to pick up and deliver donated pastries from Starbucks three days a week. We were also given an invitation to pick raspberries at the home of one of our couples who had received an abundant crop this year—a blessing not only for them, but any of us who appreciate the abundance of God's blessings. Our Small Group program is important to the future of our congregation. Not only do we strengthen our relationships with one another, but help each other mature spiritually. They are also opportunities to invite friends and neighbors to hear the gospel story in a comfortable setting. Our Small Group program starts again on Sept. 12 with a kick-off pot luck. To make it more convenient for some to participate, one of the groups will be meeting on a weekday, while the other two will continue meeting at night.

Surrey: The editor of our weekly bulletin brings us an interesting and timely article almost every week. A recent one was named: "SUNDAY IS MADE OR RUINED ON SATURDAY NIGHT", and written by Charles Hodge in Salem, VA. He wrote: "The Jews were smarter than we give them credit for. Their Sabbath began at 6 p.m. on Friday night. What is wrong with us on Sunday? It is Saturday! We so abuse Saturday that we are drugged on Sunday. Sunday actually begins Saturday night. Remember the good ole days? Come Saturday night we got out our Sunday clothes, shined our shoes, and prepared our Bible class lesson. Sunday was the big event of the week! There was something dynamic on Sunday. We had expectancy about Sunday. It was revered! "You cannot be carnal on Saturday night and be spiritual on Sunday morning! Airplane pilots cannot socialize Saturday night if they fly on Sunday. Baseball pitchers cannot socialize on Saturday night if they pitch on Sunday. A Christian ought to be the most rested man in town when he wakes on Sunday morning. I wonder how many football coaches in America will allow their players to stay up all hours of the night on the night before the game the next day. They know the value of rest

if they are to be alert and functional the next day. We need to study 1 Corinthians 14, not simply to debate the Charismatics. We are participants in worship. We bring psalms and hymns. Our hidden agenda ruins us. We are here to participate, not spectate. Tragically, we have come to make the song leader, the preacher and even God perform. Do something for me, God! We have a receiving mentality in worship which is wrong! We come to give our praise and worship unto God and the by product is receiving the blessings that come from worship. The congregation is not the audience but the giver. Performers must come prepared. Anything spontaneous takes years of skilled practice. It all starts on Saturday night."

MANITOBA

Dauphin: Congratulations to Dan & Dorothy Wieb on their 65 wedding anniversary July 19.

Winnipeg: Daniel and Julie Tignor, who are missionaries to Southeast Asia and Bible translators, told about their mission work and Daniel gave a sermon, July 29. A group went to Weyburn to help with the VBS August 7-10. On August 18-19, we held our annual "Kenora Outreach" with the church in Kenora. Community service, worship and fellowship made for a busy time. Our VBS was August 20-24.

SASKATCHEWAN

Clearview Christian Camp: Family camp weekend was June 29 - July 2. A grade 2-5 week was July 8-13. Boy's week (grade 2-12) was July 15-20. A grade 6-8 week was July 22-27. Girls week (grade 2-12) was July 29 - August 3. A grade 9-12 week was August 5-10.

Moose Mountain Church: Area wide singing was held July 22. A potluck supper followed the singing.

Weyburn: Plans are being made to replace the concrete in front of the building. Camden Wade and Deanna Cook went on "Young Friends' Mission Trip" to Estonia. Roland and Lois Olson were in Mexico to help with a Helping Hands project. VBS was held August 7-10.

Editorial... continued from page 4

monetary sacrifice of a humble widow's offering and Mary's anointing of Jesus.

Mark shows, in the clearest way possible, that Jesus' sacrifice on the cross and His resurrection are the heart of the good news. Jesus' commission is equally clear and concise: "Go into all the world and preach the gospel to all creation. He who has believed and has been

baptized (lit. immersed) shall be saved; but he who has disbelieved shall be condemned" (16:15-16). Jesus' call to repentance and obedient discipleship in the kingdom of God are valid for all time until He returns. When He does return at the hour of His Father's choosing, everyone will know the truth of the centurion's words, "Truly this man was the Son of God!"

MISSION NEWS

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



USA (Mission Printing, Arlington, TX): A container loaded and sent to Ghana in April arrived there in June. It contained 1,168 boxes carrying 700,000 tracts. It was only one of several already shipped to different countries in Africa and India so far this year. It is a blessing to be able to get materials overseas in this way. Grateful letters from natives who receive and disperse the contents to various areas are received regularly. Below is a sample from Kenya which arrived in August: "Dear Brethren, Mission Printing materials have kept our gospel ministry in the highest speed of progress. Non-members in Nigeria have also used the materials to commend the efforts of the church of Christ in the gospel work. None have ever read or seen materials and messages of such good quality before. Good results of baptisms and Bible study prospects have been received from different congregations who got these materials for Evangelism. Those left with us from the last shipment are considerably small compared with the demands, especially those that are mainly for Evangelism. I know that efforts are being made for the next shipment to Nigeria this year ending or early next year. This report is to encourage you brethren who are involved in the work of Mission Printing Inc. Your reward in the transformation of lives in African countries—especially Nigeria and other parts of the world cannot be measured. Be happy that you are involved. I am glad I am involved in the distribution and coordination of the materials in this part of the world. Nigerians, especially the Evangelists/Ministers of the churches of Christ are glad with the great work you do and continue to do. Bro. Makinde and the brethren from Ibadan have arranged to come at the end of the month to get their special materials. Others are yet to be carried out by the owners. I will start to distribute the materials to the congregations that are in dire need. We love you and promise to play our part in the noble work of the Mission Printing. Remain strong and immovable in the work. God loves you so much for your contributions in His Kingdom. —Reuben Uche Gwgu, in His Service"

PAPUA NEW GUINEA (Lae): "One of the highlights of July was visiting with Larry McKenzie from Highland church of Christ in Memphis, TN. Up until now, Larry's visits have coincided with my leave time, so we visited for the first time since 1994! He was with us for three weeks before traveling to Singapore and then Malaysia to attend the Asian Mission Forum. While here, he took part in a dormitory opening at the Melanesian Bible College and preached each Sunday, including at the Lae City combined worship service on July 15, with 691 people from 12 congregations in attendance. He also held special classes on prayer and the history of the church in Papua New Guinea. Larry left for Singapore on July 19, the day I celebrated the 20-year anniversary of my first visit to PNG! At the invitation of Art Ford, I came for five weeks in the summer of 1992—just before starting 'college, round one'—and it changed my life! Larry's history lessons were especially significant to me as I had been thinking a lot of that time, and how different life is here now from what it was then. When I eventually returned to PNG in 1994–95 and 1996–98, I looked forward to a monthly (expensive!) telephone call from home, and I usually had to run from one house to another to receive it. Now I just grab a pre-paid card, enter it into my touch-screen, Internet accessible cell phone, and call home for a fraction of the cost. One of the local banks introduced an ATM in the late 1990's, and we used to stand in line for 45+ minutes to use it. Now I carry my bank card around with me, as it is accepted in most of the larger stores, and there are more ATMs, although they don't always work. Incidentally, it is still possible to stand in line at one that long, so not everything has changed! All of my initial nursery school set-up work was done with a pencil and ruler. Now I have two printers—one of which has a scanner and copier—and it is a minor crisis if the computer malfunctions! I don't know what I ever did without email, and recently I found myself using facebook to contact Papua New Guinea Christians regarding the upcoming church camp! Does anyone else feel like they may implode with how fast things are changing?! Sometimes I yearn for the 'simplicity' of the 90's, but mostly I am just thankful for the tools that we now have which allow us to serve Him

more effectively here." —August Report from Ruth Zimmerman

KENYA (Prison Ministry): The Shimo la Tewa Prison, a male-only facility, has 2,400 inmates in the city of Mombasa. It is stipulated in Kenya's Prisons Act that prisoners must get vegetables in their diet at least once per day, but suppliers don't always meet the demand. As a result, a team from Healing Hands International was warmly received by the officer in charge of prisons when they arrived in March. For three days, 30 prison officials and 10 inmates were trained how to grow their own vegetables. A four-meter square compost heap was constructed, along with six raised beds with drip irrigation kits attached to bucket stands in each bed, and seedlings transplanted into them. The prisoners, especially, were overjoyed to learn the simple skills of drip irrigation gardening, as they looked forward to their



Felix, inmate in Mombasa all-male prison, learns new skills in HHI workshop

successful rehabilitation. One explained that he had made his living by selling drugs, but now he could sell vegetables without being continually afraid of being arrested. Incorporated into the training program was a time for refreshments, which was also used to tell the group about the people who had sent them and their Creator who loved them as well, and gave them a choice in how to live. Each graduate was presented with a certificate of attendance, with the prisoners also receiving toothpaste and soap. Along with an invitation from them to come again, the teachers were given a letter of appreciation. As well as the prisoners who looked forward to release, some of the officials felt this was a way to make their own living after retirement.

OBITUARIES

Jeal, Margaret (Brown)

Early on Thursday July 5, 2012, Margaret Jeal Brown passed from this life to the next at her residence in Grove Park Home, Barrie, ON. She was 91 years old. She was born Margaret Isabel Adolphson and raised in Kenora, ON, where she lived until she married Roger Jeal in 1943.

They lived in British Columbia from 1946 to 1964. It was there (Richmond) that a Church of Christ worker going door to door asked if their young daughter (Linda) could come to Sunday School. Permission was granted. Soon after, the Minister from that Church of Christ came calling and invited the family to services. Roger and Margaret accepted the invitation which began, for Margaret, 60 years of Church work.

Her husband, Roger, who passed away in 1987, became a full time Minister of the Gospel and together Roger and Margaret established congregations in British Columbia, Saskatchewan and finally in Kenora, ON. All because a faithful worker within the Church invited a little girl to Sunday School!

Roger and Margaret received their formal education in Ministry through the Preacher Training School at White's Ferry Road. Roger spent time in the East Indian mission field with J.C. Bailey and Dr. Alexander. Margaret taught countless Ladies classes, retreats and Sunday Schools. They were faithful pioneers within the Canadian Church.

I personally met Roger and Margaret on September 6, 1986, when they watched over our 3 month old son while my wife and I were baptized in Alcock Lake in Kenora. We didn't know at the time, but Roger was in the last year of his life as a consequence of surgery and illness. The love and admiration they showed for one another was inspiring to a young couple. Margaret, who was only 65 at the time, was the sweetest soft spoken elderly lady I had met to that point. Being a novice in the faith and to the Bible, I was quite surprized at the deep

level of knowledge and understanding she had. When it came to Spiritual principles like love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance; she just seemed "to get it".

She and Roger established the Church in Kenora and remained here until Roger passed away in 1987. Margaret was married a second time to Arthur Brown in 1998 and together they very rarely missed assembling with the Saints whenever the Church met. Margaret told us over and over again that the last thing she wanted to do was leave Kenora and the Church she nurtured and cared for in those 37 years. The goodbyes in 2006 when she and Arthur moved to Grove Park Home in Barrie were long and sad for everyone. Her second husband Arthur passed away there in 2008.

Margaret continued to be an inspiration and example of Godliness until her passing. The myriad fellowship times, worship times, Bible Classes and mutual ministry we all shared with Margaret in Kenora will always have a very special place in the hearts of those left behind. She always seemed to make it clear that her spiritual family and fellowship with Jesus were a pedestal priority. What a great lady!

– Earle Rattai, for His Church

Porter, Malcolm Isaac (Mac)

Mac passed away, with family at his side, on Sunday, February 26, 2012, in his 79th year. He leaves to mourn his passing his loving wife of over 59 years, Grace (nee Cramp). Also, his children, Laurel and her husband Gary Barclay of Claremont, Bonnie Porter of Ajax, Shelley Ferguson Clark of Cannington and Paul Porter of Whitby. Dear and loving Grandpa of Jenna, Sara, Mike, Dave (Carrie) Kara, Aaron, (Danielle), Kim and Brent. Great Grandfather of Madison and Megan. Predeceased by his parents Herb and Nellie (nee Sinclair), his brother Don Porter and sister Marion Hill. Fondly remembered by nieces and nephews and their families.

Malcolm was born on August 14, 1933, in Meaford, ON, and lived there on the family farm, first settled in the

1860s. He and Grace were married on January 17, 1953, after which they moved to Whitby, ON, and he began to work for the Masterfeeds branch office in Oshawa and, later, the head office in downtown Toronto. Not happy behind a desk, when an older gentleman who did trucking for Masterfeeds decided to retire, Mac bought his truck. With that, M. I. Porter Transport began operations in October 1957. It was very much a family business with brother, wife and children working in the business over the years. He continued to run the business until the last year of his life when his health failed.

Shortly after Grace and Mac married, he became a member of the Lord's Church. After moving to Whitby, they worshipped first with the Strathmore Blvd. congregation. Then, in 1955 the Porters along with Ardath and John Sanna began meeting in their homes and shortly after that established the Cedar Park congregation in Ajax. Malcolm and Grace continued with that congregation which is now located in Oshawa. He served as an elder for several years and as a trustee of the congregation until his death.

Mac was a committed student of the Word and was an excellent song leader. He believed in the value of Christian education, supporting the work at Great Lakes and serving on the Board of Directors for many years.

Mac will be missed by his Christian family and by those who respected him as an honest and hard-working businessman.

A service of thanksgiving for his life was held on March 1, 2012, at the Barnes Memorial Funeral Home in Whitby, ON. Singing was led by Peter McDonald of Meaford, a eulogy was given by his daughter, Laurel, scripture reading and prayer by Marlon Molina of Toronto, funeral address by the writer and a closing prayer was led by Don Smith of Beamsville. In lieu of flowers memorial donations to Key to the Kingdom or Great Lakes Bible College would be appreciated.

– Max Craddock

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Eugene Perry Honoured at Grand Opening

Geoffrey Ellis

The 13th annual meeting of the Canadian Churches of Christ Historical Society (CCCHS) was held at Meaford on Saturday, August 18, 2012. The meeting itself was an historic event, celebrating the placement of the society's archival collection in its new permanent home, in the landmark Meaford Fire Hall.



Pictured are Eileen Dale, George Mansfield and Eugene Perry at the ribbon cutting ceremony for the new Archival Collection Room

Dr. Eugene Perry was the featured presenter on the occasion, delivering a powerful paper, "Reminiscences, Observations and Concerns." And Dr. Perry was awarded the society's "Historian of the Year" recognition. Chairman for the meeting, and chairman of the CCCHS's board of directors, George Mansfield noted, in making the award, that this honour was due for two major reasons. Eugene's 1971 Pepperdine University Master's thesis on the history of periodicals in the Restoration Movement in Canada has become a stimulus for a growing number of studies of the Canadian experience. As well, the preserving of Eugene's extensive collection of periodicals and other papers pertaining to Churches of Christ in Canada in the 19th and 20th centuries contributed to the formation of the CCCHS and is the core portion of the society's current collection.

The meeting acknowledged the appropriateness of Meaford as the home for the society's permanent

home. The Meaford Church of Christ was one of the earliest congregations to be established in Ontario—1848. And over its 165 years, it has been one of the leading congregations in the province. Eugene Perry, in his presentation, dubbed it "the Jerusalem of Canada."

In recognition of Meaford's central importance and of the significance of the society's 2012 activities in its meeting in Meaford, Geoffrey Ellis prepared a paper, "The Disciples of Meaford, 1848–1914: Reports from the Periodicals." Drawing together the various reports of people and activities in Meaford that appeared in some fourteen periodicals that were published during that period, the sixty-page paper gives a compelling first hand account of the ongoing activities of this vigorous community. Ellis was invited by the board to introduce this paper during the meeting. In his description, "The Disciples of Meaford' Considered," he focused on evangelism and soul winning that is the major emphasis of the periodicals. Of particular interest are the details of the efforts prominent American evangelists who began to arrive after the 1872 coming of the railway to Meaford. Over a period of some thirty-five years, sixteen well-known American evangelists are listed in the periodicals as effective workers in Meaford. Twenty-two meetings by these men are recorded with a harvest of 296 won to the gospel. It is Ellis's hope that this gathering of reports will be a welcome supplement to the Meaford congregation's excellent 150th year anniversary history, *The Meaford Journals, 1848–1998*. Ellis followed with a power point presentation in which the archival collection was described.

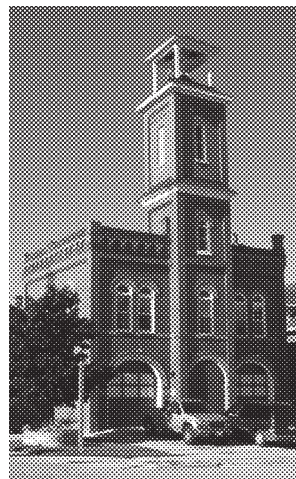
Founded in 1999, the society proceeded with the assurance that its

archival collection would be welcomed into the religious archives of a Hamilton university. In 2004 the option was removed as administrative redirection ruled out this possibility. For the past eight years, as the society's collection was steadily growing, a search for a suitable location for its permanent home was ongoing. Then an offer was received from Ron Knight, former CCCHS board member, that the collection might be placed in the setting that Ron and his family were preparing for their ancestor, Stanley Knight's extensive and eclectic lifetime collection. With that object in mind the iconic Meaford Fire Hall had been purchased. Designed and built in 1887 by architect, James A. Ellis, the fire hall had more recently been enlarged with the addition of a large bay. A room has been constructed in this setting for the society's collection. Ron Knight gave to the meeting the history of the fire hall as well as an overview of the early years of the Meaford church.

The activities of the society's meeting concluded with the ribbon cutting ceremony and the formal opening of the new home for the society's collection. Called upon to cut the ribbon were Eileen Dale, who has diligently worked during the years that the collection was in Waterloo in processing the growing collection—which is now approaching 2,000 items, and Eugene Perry.

The activities of the meeting prior to the opening took place in the nicely appointed meeting room in the new addition to the Meaford Town Hall—on the site where gospel meetings had taken place as well as the significant Harding-Wilkinson Debate on Baptism (1884). In the business meeting that began the day, Marg Hibbard, of Iron Bridge, Ontario, was elected to the board by the society's members.

Waterloo, Ontario



Meaford Fire Hall, new home of the CCCHS's Archival Collection



60

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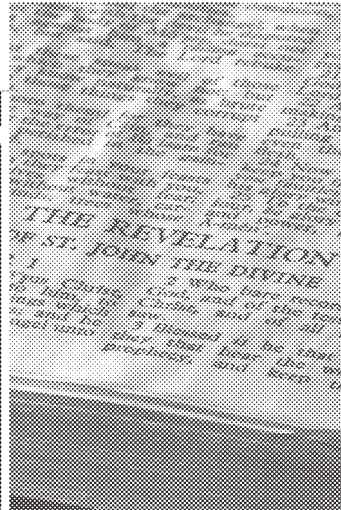
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KEYNOTE LECTURES



STAFFORD NORTH
Ph.D.
Distinguished Professor of Bible
Oklahoma Christian University

- Pictures of Jesus in Revelation:
Christ Incarnate and Christ Glorified
- The City of God and The City of Man
- God's Sovereignty Revealed



IAN FAIR
Ph.D.
Former Dean
College of Biblical Studies at
Abilene Christian University

- Christ in the Midst of His Churches
(What if Your Congregation got a Letter?)
- Spiritual Warfare (How to Survive in an Unfriendly World)
- The Theme of Victory in Revelation

The program will commence at 7:30 p.m. on Thursday and conclude on Saturday at 4:00 p.m. To view a detailed schedule for the weekend, please visit our website at www.glbc.ca. If you have any questions about the Lectureship or would like more information, please email lectureship@glbc.ca or call 519-342-3040.



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GREAT LAKES
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08

NOVEMBER

09

2012

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