

Gospel Herald

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GLCC New Boys' Dormitory



Pictured above is the new boy's dorm at Great Lakes Christian College in Beamsville, which opened on September 1 to welcome the first residents for the 2003/2004 school year. The building is a welcome and much needed addition to the school campus. During Homecoming weekend the official opening was held on October 18. (See page 14 for more details.)

Surprising Teachings About Baptism

T. Pierce Brown

Most members of the Lord's church, along with most members of denominations who have ridiculed the idea of the importance of baptism, would probably be surprised and shocked to read the comments of some of the greatest scholars and theologians in those various religious bodies as those scholars emphasized the importance of baptism. Of course, all the comments of all scholars are worth nothing if they deny the plain teaching of the scriptures, but when they affirm it, as they so often have, it might be an eye opener to any person who would read their comments with care. I confess that I was astounded as I checked through all the writings of religious leaders and of the so called "church fathers" all the way back to Polycarp, who was a student of the Apostle John, and found no one who wrote in any derogatory way against baptism, or denying its importance in the plan of salvation.

It seems apparent that a large part of the eventual opposition to it came as a result of the fact that those

"church fathers" and their followers in the Roman Catholic tradition taught its importance so strongly that they made it a sacramental act which had the power to forgive sins in an almost miraculous way, so that even a dying drunkard who was unconscious, or an infidel who did not even believe in Jesus could receive baptism and be saved by it. The doctrine became so entrenched in the minds of most religious persons that even among Protestants who had presumably rebelled against the Roman Catholic doctrines it was still taught. For example, the Methodist Discipline up to 1891 which was called "The Ritual, the General Rules and Articles of Religion of the Methodist Episcopal Church, South" states on page 708, Section 2 concerning The Ministration of Baptism to Infants, that the minister shall say this as a suitable exhortation, "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that which by nature he cannot have: that he may be baptized with water and the Holy Ghost, and be received into Christ's holy Church, and be made a lively member of the same." Then after a prayer which asked that this little child to be baptized would receive the fullness of his grace, the minister is to address those who brought the child for baptism thus: "In causing this child to be brought by baptism into the Church of Christ, it is your duty to teach him to renounce the devil and his works, etc." Then his instructions are: "And then, he shall sprinkle or pour water upon it, or if desired, immerse it in water, saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Then in section 3, page 711, the ritual for baptizing "such as are of Riper years" the minister is to say, "Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour Christ said, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have: that they may be baptized with water and the Holy Ghost, and be received into Christ's holy Church, and be made a lively member of the same."

One may note with astonishment the following things: First, that both the little child and the adult are thought to be in sin, with the adult being charged with actual transgressions, whereas the child was lost simply because he was born that way (which of course is not taught in scripture). Second, you may note that they understood that being born of water and of the Spirit involved water baptism. Third, it is specifically stated that without this baptism one cannot enter the kingdom of God. Fourth, when they were baptized in the name of the Father, Son and Holy Ghost they would receive a new nature instead of the sinful one, and by that act be made a lively member of the Church of Christ. It was never made clear exactly how they got into the Methodist church.

When one reads the words of Calvin, Luther and other Protestant leaders, it is not hard to see that although they rejected the idea that baptism saves as a sacramental regenerating act that automatically conferred the grace of God on the recipient, they mentioned many

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Humility

Dr. P. J. Alexander

There are various types of minds among human beings in the world. There are those who possess a mind of pride and arrogance. There are those who are puffed up in their minds. There are some who seem to be humble in their minds. There are those who pretend to be humble in their minds. It is always difficult to find men and women having a genuine humble mind in themselves.

The Christians at the Church of Philippi were very proud in their minds and thinking. They had a puffed up and a hearty spirit thinking that they were better than the others. This is why the Apostle Paul in this 5th verse writes and exhorts them to unity and humility. He exhorts them *"Let this mind be in you which was also in Christ Jesus"* (Philippians 2:5). Brethren, what is the mind of Christ Jesus? In verses 6-8, Paul writes: *"Who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death even the death of the Cross."* Brethren, this is an incomparable mind of humility we see in Jesus. When we see the life of our Lord in the world two thousand years ago, we do not find him having a mind of pride or hearty spirit. All the time, He was lowly and meek with the people around him.

In Mathew 11:29 the Lord said, *"Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls."* In John 13:1-15 we find Jesus washing his disciples' feet, and exhorting them to humility. In verses 14 & 15, Jesus told his disciples *"If then I, your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you."* Brethren, this does not mean that we should take water and wash one another's feet. Instead we should show our humility one towards another. During

the 33½ years of his early sojourn, His face was shining with humility! He was humble to every one around him, even to all his enemies even at the crucifixion at Calvary. In Philippians 2:8, Paul writes: *"He humbled Himself and became obedient unto death, even unto the death of the cross."* In all his difficulties: hunger, thirst, temptations, needs, and wants. He was always very humble. Brethren, we must learn this humility from our Lord Jesus.

In verse 6 and 7 we read, *"Who existing in the form of God counted not the being on equality with God a thing to be grasped. But emptied Himself taking the form of a servant and was made in the likeness of men."* John, expressing

***"Let this mind be in you,
which was also in Christ
Jesus"*** – Philippians 2:5

his Divinity writes in John 1:1 *"In the beginning was the Word and the Word was with God. And the Word was God."* John calls Jesus the Word and declares boldly that Jesus is God! So Jesus, being God, emptied Himself and became a man in order to save mankind from their sins. This shows the incomparable humility of our Lord Jesus Christ. He did this for you and me. He humbled Himself and became obedient for you and me! Brethren, how wonderful it is to know that Jesus Christ humbled Himself for you and me? Our Lord Himself has taught so in Mathew 23:12. *"And whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted."*

Brethren, do we follow this teaching of our Lord Jesus? Do we exalt ourselves or do we humble ourselves? The Prophet Micah writes in Micah 6:8 *"He hath showed thee O man, what is good and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."* Therefore we now understand that the Lord requires us to walk humbly with him. This is the walk with Jesus! In other Words, we must live a humble life

with our Lord Jesus.

Christians must not be proud instead they must be humble! This is Christian life! God hates those who are proud. James in James 4:6 writes, *"God resisteth the proud but giveth grace unto the humble."* Can we resist God by being proud? No not indeed! We cannot resist God by having a mind of pride. In Psalm 138:6, David writes: *"Though the Lord be high, yet hath he respect unto the lowly; but the proud He knoweth afar off."* Brethren, is it not amazing to know that our God respects us when we are lowly? He does not like the proud people. The Prophet Isaiah, in Isaiah 57:15, writes: *"For this saith the high and lofty one that inhabiteth eternity, whose name is Holy, 'I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble and to revive the heart of the contrite ones.'" In this verse, God tells us that He dwells in the hearts of humble Christians. Brethren, when we have the mind of humility, we can be sure that God dwells within us. Peter, in I Peter 5:6, exhorts the Christians thus *"Humble yourselves under the mighty hand of GOD that he may exalt you in due time."**

Our Lord Jesus told a parable to his disciples in Luke 18:1-4 about two men who went to pray in the Temple. One was a Pharisee, and the other was a Publican. The Pharisee stood and prayed thus with himself, *"God, I thank thee that I am not as the other men are extortioners, unjust, adulterers or even as this Publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off would not lift up so much as his eyes unto the heaven, but smote upon his breast saying, God be merciful unto me a sinner."* We see two kinds of prayers in the parable. One was a prayer of pride while the other was a prayer of humility. The Pharisee was a proud man, while the publican a humble and a lowly man. In the 14th verse, Jesus said, *"I tell you this man went down to his house justified rather than the other*

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Another Restoration?

Wayne Turner



“God told us how to organize our churches – should we obey Him?” asks the book ad beside the masthead of the October issue of *Christianity Today*. It answers “Absolutely.” It’s a striking, attractive, high contrast two-third-page ad. Like many ads, the cover of the book is pictured. The title of the book and the phone number of the organization which appears below stand out in large white letters against black backgrounds: *ekklesia*. The ad proclaims, “This book by Steve Atkerson gets to the root of Biblical Church Life....” At the bottom of the ad is the logo “NTRF”. The words underneath explain the logo: “New Testament Restoration Foundation.” Coming from a background where terms like “Restoration Movement,” “New Testament Church,” and “ekklesia” have been very important; the ad seems to literally leap from the page. We might ask, “Who is behind this?” “Is this some new campaign from some of our American brethren?”

A visit to the NTRF home page (NTRF.org) finds another picture of the book with the words “The New Testament Restoration Foundation is part of a growing body of believers who have come to see the importance of following New Testament patterns in church practice. We have taken to heart the evangelical belief that the Bible is our final authority, not only in matters of faith, but also in matters of practice. We thus see theological significance in the distinctive traditions of the apostolic church.” Who are the people behind this ad, foundation and book?

Looking further at the website, one discovers that the key concepts being advocated include house churches, weekly Lord’s Supper, participatory assemblies, Biblical patterns of leadership which include the recognition that elder, bishop and pastor-teacher are interchangeable terms of people who must meet “primarily moral qualifications, not primarily academic ones.” Who can these people be?

Steve Atkerson resigned from his role as a Southern Baptist pastor, went into self-employment in electronics, and now serves as a home church elder, president of the NTRF and one of their featured workshop speakers. These are not people who have any history at all with what we know as the “Restoration Movement.” They admit that they seek to maintain what they call historical orthodoxy as they pursue “orthopraxy.” As they express it, “The idea of ‘restoration’ comes from our desire to see New Testament practices (orthopraxy)

restored to today’s church, just as New Testament theology (orthodoxy) was restored during the Reformation.” They are seeking Restoration only in terms of practice, not doctrine. “While we are firmly convinced that God’s best is for all His people to organize their churches according to NT patterns, we are not “against” everyone else. What we are against is divisiveness or the blanket condemnation of our brothers who see things differently than we do. Our desire is not to come across as judgmental or overly critical. Matters of church practice are much in the same category as the issue of believer’s baptism versus infant baptism.”

Many of us can quickly find serious differences between their concept of Restoration and ours. How can one restore New Testament organization without also fully restoring doctrine? How can one exist in the ambiguity that says, “This is what the Bible teaches and we believe this is what should be done, but if you are doing something else, that’s okay too.” How can they argue for the weekly observance of the Lord’s Supper as the primary purpose of the church meeting together while insisting that it be observed at a common meal, according to 1 Corinthians 11:21 and miss verse 22 which tells them to eat and drink at home? Their doctrinal beliefs are deeply rooted in Baptist doctrines of grace, election and salvation. Their “favorite statement of faith is the First London Baptist Confession of 1644” (which begins, “CONFESSION OF FAITH of seven congregations or churches of Christ in London, which are commonly, but unjustly, called Anabaptists...”). It seems reasonable to assume that they would not seek any active fellowship with those who reject Calvinism or who believe that baptism is essential to salvation.

If they are so different, why mention them? What is

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How Do You Measure Success?

It is fair to say that the majority of people in the world desire to be successful. However, how does one define success? What is one willing to pay for success? One can become successful by understanding what REAL success is.

In Luke 12:13-21 Jesus tells of a man who thought he had achieved success. However, as Jesus tells the story, one can see that he did not achieve success at all. The problem arose because one man felt his brother was cheating him in reference to an inheritance. Jesus tells him, *"Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."*

To illustrate his point Jesus tells the parable of a farmer who had a very abundant harvest and decided to build bigger barns to store his bounty. He did not think about others who had need nor did he consider the brevity of life. He would lose everything because he would die. Who then would be the recipient of these things? Jesus ends the parable by stating, *"This is how it will be with anyone who stores things up for himself but is not rich toward God."*

The scripture is about a farmer. Not just any farmer. Not a sharecropper who lived on the edge of poverty. This is about a farmer who has a great yield on his crops and it is all his to do with as he pleases. He can live very well for a long time...build bigger barns to sit back and enjoy...but he will die.

Would you say this fellow is successful? Farmers will tell us that it is not easy to make it big in agriculture. It surely takes more than luck and so the farmer has to work hard for his success.

Who is the truly successful person? The dictionary defines success

as "The favourable or prosperous termination of attempts or endeavour...the attainment of wealth, position, honours, or the like." Likely the last part of this definition comes close to what most view as success. Charles F. Kittering observed, "Success is getting what you want; happiness is wanting what you get." While this distinction may seem superficial there is a gem of truth buried in it. Many people through hard work and skill have reached a level of success in their field of endeavour but are still filled with fear, insecurity, doubt, and absences of meaningful relationships.

It's to this important issue that Jesus speaks in the parable mentioned above. The parable raises above the dispute over inheritance to focus on what is really important. If life does not consist of status and or possessions then what does it consist of? To Jesus there was only one answer. Therefore, Jesus closes the parable of the rich farmer by observing, *"So is he who lays up treasure for himself, and is not rich toward God."*

Does this mean that financial success is all bad? Certainly not! The Bible teaches that our blessings are gifts from God to be received with thanksgiving. Financial success can be a great blessing when seen in its proper perspective.

Passion for getting can absorb a person's time and effort, leading to temptation and the trap of the love of money (1 Timothy 6:9,10). Jesus reminds us that it is difficult for a rich man to enter the kingdom (Mark 10:23) but he did not say that it was impossible. It is a matter of choosing the better part.

In view of this truth one should take inventory periodically to make sure he is not paying too high a

price for success. The question then is, "when is the price too high?" First the price is too high when it causes one to forget the divine qualities of love, compassion, purity of life, and the value of friendship with God and man. Being called into the likeness of God such qualities as love, compassion, purity, etc. are vital to true success.

Secondly one is paying too high a price for success when things become more important than people. People who mistreat neighbours, spouse, children, employers, employees, and anyone who happens to come into their path surround us. The story is told of a visitor who went to the U.S. and saw people with attaché cases pushing wildly against each other at the Times Square subway station. He asked, "Is there a devil after them?" "No," someone replied, "There is a dollar in front of them!" Success that is tarnished by putting things before people is false and ugly.

In summary, to high a price is paid for success when it means that one's life is not centred on Jesus. The life that is centred on physical (short term) success rather than on Jesus (eternity) is giving up the only thing that really lasts. The successful person has the attitude of Paul who said, *"I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus...our citizenship is in heaven. And we eagerly await a Saviour from there, the Lord Jesus Christ"* (Phil. 3:14). Any success that takes one's eyes away from this goal in Christ Jesus costs too much.

How do you measure success? Hopefully the same way God does!

EARLY COPY PLEASE

Because of holiday scheduling at the printer in December the deadline for copy for the January, 2004 issue will be **December 9**. Please have all news, advertisements, and articles to us by that time Your help in meeting this early copy deadline will be appreciated.

The Editors

A Pentecostal Church

Thayer Salisbury

IF we use the word Pentecostal, most people have an image of what we mean. A Pentecostal is one who believes in tongues speaking. In fact they normally claim that speaking in tongues is the proof that one has the Holy Spirit. Speaking in tongues is not only a part of their worship, it is a major part. That is what we think of when we speak of a Pentecostal church. But should it be? What ideas and activities should we associate with the term Pentecost?

This is not an academic question. Our Lord chose the day for the birth of his church. He chose the day on which the gospel message would first be proclaimed. It did not happen to fall on Pentecost by chance. What significance was there to this day that caused him to choose it? What was he saying about the nature of his church in bringing it forth on this day?

The Significance of the Day

Our study of the New Testament is often impoverished by our ignorance of the Old Testament. Our understanding of Acts 2, is an example of this. We do not see what the Lord is saying about his church by beginning it on this day, because we are not aware of the nature of the day. What kind of a day was Pentecost? The answer is to be found in Leviticus 23: 15-23, where the feast of weeks, which was later called Pentecost, was commanded.

A Time of Thanksgiving (16-18)

The heart of this occasion was the offering of new grain. Coming seven weeks after the

Passover, Pentecost would have been near the beginning of the wheat harvest in Palestine. Israel was to thank God for their harvest and present the early crop to him. In this respect they were no different than most of the nations around them. Harvest festivals were common, and are still common in some parts of the world. In Swaziland, even to this day, it is believed that common people should not eat their maize until some of it has been offered to the King and he has eaten.

Many pagan nations developed harvest ceremonies which are morally offensive. False gods were often given credit for the harvest. Ancestors were sometimes given credit for the harvest. In many parts of the world, Christians are rightfully hesitant to participate in a harvest festival, because there are

pagan implications to many of the ceremonies. We must realise the danger of the pagan association, but we must also realise the danger of appearing ungrateful.

By starting his church on a day of thanksgiving, Christ was saying something about the nature of that church. We are to be a people known for giving thanks.

There are about forty passages in the New Testament on the subject of thanks. Let us note two of them.

Romans chapter one is a description of human sin. In describing the depth of sinfulness to which humanity has fallen, Paul says, *"For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened."* (Rom 1:21)

This statement comes near the conclusion of his catalogue of sins. We overlook it at our peril. We may not be guilty of the gross moral offences that he mentions earlier, but an ungrateful attitude toward God was and is a great offence of his majesty. Failure to give thanks is a sign of human arrogance and human rebellion. It leads to a darkening of the understanding, to futile thinking, and therefore to all other forms of evil.

The Gospel is proclaimed to correct this situation. As the grace of God is proclaimed, it should result in thanksgiving. Second Corinthians 4:15 tells us, *"All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God."*

Is this happening in our congregations? Are we known as

GLBC
College Day
Ad

people overflowing with thankfulness? Does our message lead to God's glory, or does it promote our own sense of being right in doctrine and practise? Of course we cannot force people to accept the Gospel. Many will reject it. But if the message we proclaim does not produce an overflowing of thankfulness in those who do accept it, there is something wrong with our message.

The church was begun on a day of thanksgiving. It ought to be known as a thankful body of people.

A Time for Acknowledging Sin (19)

A second major function of the festival was to provide a time of acknowledging sin. Israel was to remember their sinfulness even as they gave thanks for the harvest. A sin offering was always to be part of the Pentecost ceremony. Sorrow and joy, confession and thanksgiving, exist together in the best worship assemblies.

Modern psychology has influenced us more than we realise. We see an awareness of sin as depressing. The Bible presents it as liberating. We see sorrow and joy as polar opposites. Instead we should realise that one leads to the other. We cannot be truly thankful unless we feel undeserving. A deeper awareness of our sinfulness is one of our greatest needs. For it is only when we are aware of our sinfulness that we feel truly thankful for Calvary.

The church's birthday was a day for awareness of sin, and Peter made full use of this fact. He minced no words in confronting the crowd with their guilt. They were cut to the heart by his accusation. Acts chapter two ends with grateful praise, but it reaches that conclusion only because sin has been confronted.

It is only when people acknowledge their guilt that they can be freed to live thankful lives. To be a thankful church we must first be a church that recognises, confesses, and repents of sin (cf Psalm 32:3-5).

A Time for Assembling Together (21)

It is certainly good to give thanks at home. We certainly ought to confess our sins in privacy. But the whole nation was to assemble to face their sins and to give thanks on Pentecost day. Private devotion is critical, but it is not sufficient of itself.

The value of group assemblies is underlined by the fact that the church was begun on a day of national assembly. Thanks given in private is of value, but it cannot replace the public giving of thanks. Sins confessed in private are forgiven, but the community loses a great benefit when public confession is unknown. We should not neglect to meet together (Heb 10:25), for it is in the context of a public gathering that the church was born. It is in the context of public gathering that we have an opportunity to praise God for his goodness and his forgiveness (cf Ps 22:25; 26:12; 35:18; 40:9; 82:1).

A Time to Think of Others (22)

As the Jews gathered to confess sin and to give thanks for the harvest, they were also to remember the poor. The harvest was just beginning. Linked with the command regarding Pentecost is a reminder that, as they reap, they must not reap everything. They must leave something behind for the poor. While the church today is not bound to follow this particular form

of poor relief, we ought to learn something from it.

The church must be known for its care of the needy. No matter how many right opinions we hold, we cannot be right with God if we are not a people who help the needy. The birth of the church on a day when such a reminder was given is one indication of this. The actions of the early church are another, as Acts 2 itself indicates (44f). There are also straightforward New Testament statements of this principle (Eph 4:28; James 1:27).

Are We Listening?

Timing communicates. If we ask a friend about his drinking problem when no one is around, we have indicated a desire to help. If we ask the same question in public, we have indicated a desire to cause embarrassment.

In choosing Pentecost day as the day to begin the proclamation of the Gospel, the Lord was indicating something of what he wanted his church to be. Are we listening? The church should be a people who assemble to confess sin, give thanks to God, and who lovingly help others. This, rather than tongues speaking, is the measure of our understanding of Pentecost.

Manzini, Swaziland

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Amazing Births

Richard Kruse

The Angler Fish

When the male angler fish finds a female, he bites her - and never lets go. His mouth grows into her skin, his body unites with hers and he becomes part of the female. Almost all of his internal organs disappear except for the male reproductive organs which are needed for breeding. The male spends the rest of his life as a shrunken parasite on his mate. He then only exists and acts to provide the sperm to fertilize her eggs in breeding.

I have never personally seen an angler fish. I have only seen a drawing of one. Yet, I believe the angler fish exists and that the report of its unusual breeding practice is true. Why? Because it is written in the book *Ocean Life*, page 73. The author, Steve Parker, received First Class Honours in Zoology. Can I prove it to be true? No, I accept it by faith. I have no reason to doubt this honoured scientist.

The Oyster

The birthing practice of the North American oyster is amazing. The male oyster releases his sperm into the water. The female releases her eggs into the water. As the eggs, purely by chance, float through the field of sperm they become fertilized. Thousands of eggs never make contact with the sperm. If the water is cool, the fertilized eggs will hatch in 10-12 hours. If the water is warm, they will hatch in 5-6 hours.

The male European oyster releases his sperm into the water. When the female senses the sperm, she draws it into her shell. The eggs become fertilized and released into the water.

Amazing. The male and female oysters never touch; the female remains a virgin. The oyster's birth practice is amazing! Yet Jacques Cousteau, a well known and respected oceanographer, recorded this in his book *The Ocean World*.

The Sea Horse

The sea horse is a small, 5-35 cm (2-24 inches), fish. The male, not the female, becomes pregnant and gives

birth to hundreds of babies. They swim vertically by beating their dorsal fin 70 times a second (about the same as the hummingbird beats its wings). About three days before mating, the male develops a pouch on his belly. The female sends several thousand eggs into his pouch in about five seconds. The male then deposits his sperm into the pouch to fertilize the eggs. Two weeks later the male gives birth to more than a thousand baby sea horses.

How amazing. Have you ever heard of a male of any species that can become pregnant as well as giving birth to over a thousand babies? I have never seen this happen. I have never read anything like this. Yet, I believe that this amazing report is accurate. It is recorded in the *Trail of Life*, page 26. The author David Attenborough is an honoured scientist.

The Clown Fish

The clown fish lives among the poisonous tentacles of the anemones. It is one of the fish species that can change their sex. If the female dies, the male partner changes his sex, becomes a female and mates with another male. This reads like a myth, yet this amazing birthing practice is common among the clown fish.

Aphids

The aphids are small insects which reproduce without a male. Not only are babies born to virgin mothers, they are born pregnant. This is amazing and hard to believe. Yet it is recorded as a scientific fact on pages 13,14 in the encyclopedia of *Insects and Arachnids* by Maurice and Robert Button.

Lizards

Some types of lizards can give birth to young without mating with a male. (If the male is not involved, it is a virgin birth.) There are 27 species belonging to seven different types of lizards which exist, mostly, if not entirely as females. None of these individuals can reproduce if alone. Each needs the stimulation of another female, who plays the part of the courting male. Then, she who plays

the male part, will later give birth when another female acts like a male for her. This is amazing.

Sea Hare

The sea hare is a marine snail without a shell. An individual sea hare has the reproductive organs of both sexes. Therefore, when two individuals meet, mating can take place because each individual has both sperms and eggs (Jacques Cousteau, *Ocean World*, page 26).

These seven examples show amazing birth practices in the world of fish and animals. I have never seen these practices. By faith I and thousands of others accept the reports as being true. We accept their information as being factual because these respected and honoured oceanographers, scientists, and zoologists are recording what they have observed. The encyclopedia authors gathered their information from eye witnesses.

Jesus of Nazareth

Two thousand years ago Mary gave birth to Jesus while she was a virgin. Jesus was without a human father. This is an amazing birth. I and millions of others believe this to be true because it is recorded in the Bible by Matthew, one of the Messiah's twelve Apostles and Dr. Luke, a reliable historian (Matthew 1:18-25; Luke 1:26-38). They had opportunities to gather their information from eye witnesses. There is no reason to doubt their records.

Also, it is reasonable to believe that Jesus, an amazing person, would have an amazing entry into the world. God created the first man, Adam, out of the ground. God created Eve from the side of Adam. If people can believe that the first man and woman did not have an earthly father or mother, it shouldn't be too hard to believe that Jesus the Messiah did not have an earthly father. It is reasonable to accept by faith that the record of the amazing birth of Jesus the Messiah as being true.

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NEW BRUNSWICK

Moncton: Sheila LeBlanc, sister of Shawn LeBlanc, was recently baptized after being taught by Shawn and Jureen, their mother. The parking lot project on the new piece of land purchased in March has now been completed. The brethren are very grateful to all who assisted in this project. The congregation planned its second "Friend's Day" for October 19, with Gary McDonald, from Houlton, Maine, as guest speaker. The Saint John congregation joined with the Moncton brethren for a service and potluck lunch on August 17.

ONTARIO

Beamsville: The congregation has decided to send the collection taken up from Sunday morning Bible classes to needy people in Zambia. On September 23 a seminar, "One Step at a Time Through Grief," was held in the Tallman Fireside Room in Vineland. The ladies' discussion group began a new year on October 16. The annual lectureship was planned for November 2-4 on "Be Encouraged: God Turns Trials into Triumphs."

Brantford: On Friday, September 16, the weekly Youth Nights began again. The congregation hosted "The Christian Home" workshop on September 27 and 28 with Walter Hart as guest speaker.

Bramalea: Pete Garnett, his wife, Venus, and their 4 children (3 who just arrived from the Philippines) are new members at Bramalea. Claudio, Debra and Nicole Russo have moved to Buffalo, New York. Andraya Thomson was baptized September 25. She found the church through searching the Scriptures and various religious websites. Thirty-five members of the congregation enjoyed Thanksgiving at Evan and Debbie Whittington's on October 13.

Fenwick: The church booth at the Welland Fair resulted in 9 correspondence course contacts. The

congregation's open house during the village's 150th celebration was well attended, and another correspondence course was begun because of that activity. The 3rd annual street barbeque was well attended with 6 from the community attending for the first time. Larry Hoover spoke about GLBC on September 7; Walt Cromwell and a group of young men from GLCC conducted the morning worship on September 14. A Thanksgiving pie social was held October 11, and New Testaments and information sheets were distributed. Bill Schwarz was scheduled to hold a meeting for Fenwick on November 9-12.

Grimshy: Congratulations to Cody Glover and Jordan Jones who were recently baptized. On September 7, members had the opportunity to rally at the M.P.'s office in Stoney Creek on the issue of same sex marriage and Christians losing their right to speak freely from the scriptures on this subject. In view of the upcoming appointment of elders, Donald Perry and Ed Whittington made a presentation on September 21 on the appointment of elders.

Guelph: S.F. Timmerman from, Searcy, Arkansas, preached and led Bible studies, while visiting the Amys.

Owen Sound: The annual Ladies' Renewal was conducted at Riverview Bible Camp at Chesley, ON, with about 85 ladies registered. The weekend messages were based on the word "Trust."

Sarnia: In the past number of months we have seen the following place membership with the church: Betty LaCarte, sister of Harry Stevens; Harry and Marion Meadows who were baptized many years ago for the remission of sins, but had been attending denominational churches; three teenagers who were recently immersed into Christ at Great Lakes/ Camp Omagh - Morgan and Kevin Tite and Briar Webb. We thank God for their redemption. David and Sally Dunn have settled into their work with the church here. On October 4 we had a Seminar with Russ Bone from the Parkside church in Detroit on Gifts' Assessment. This is part of our preparations in organising new ministries in the church.

St. Catharines (Ontario Street): The benevolence and evangelism committees are collecting used winter clothing to distribute to the needy in the community on November 15. Julie Cromwell was guest speaker at the

monthly ladies' class October 27 on the topic of "Memories." Nelle Merritt will speak in November on "Do You Want to Get Well?" Several of the ladies attended the Owen Sound Ladies' Renewal and led one of the devotionals. On October 13, the congregation enjoyed Thanksgiving dinner at the building. Dave Dunn's mother passed away on August 17.

Toronto (Harding Avenue): A lectureship workshop: "Living by Faith," with guest speaker, Devon Bennett, was conducted October 4. Bill Clint's 80th birthday was celebrated with a surprise party on October 19 following the Sunday a.m. services.

Toronto (Strathmore Blvd): Jean Volcy is collecting items to take with him when he goes to Haiti to continue some work with the mission outreach he started in his home town last December. He is leaving on December 17. Floyd and Joy Belle have been leading a bi-weekly teen activity that is being enjoyed by the teens. The young adults are also meeting bi-weekly for study, discussion, and fellowship. The congregation welcomed Pearl and Louanne Pospishil to the Strathmore family.

Waterloo: The congregation hosted the 24th annual Ontario Men's Retreat, with the theme, "The Gospel is a multicultural context," September 12-13 with Stephen Johnson, of Newmarket, as guest speaker. From October 27-31 a Great Lakes Bible College short course on "Church Growth" was to be presented by Dr. Philip Slate, of Murfreesboro, Tennessee. Keenagers was to resume October 17 with a devotional, potluck, visiting and games.

Windsor (West Side): On October 9, the Keenagers met at the building to drive out to Dave and Tess Raeside's for their study. Richard Haddad is at home recovering from heart surgery. A talent night was planned for November 11 at Joe and Jenn Karb's. A community clothing giveaway project was planned for November 28 and 29. On November 1 the Men4-Jesus breakfast and Bible study at the church building was planned.

QUEBEC

Montreal: S.F. Timmerman, from Searcy, Arkansas, held a meeting for the French-speaking brethren at Charland Street from September 12-14.



by Marion Waugh
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(The help of Barbara Lewis in gathering news is appreciated.)

ALBERTA

Calgary, AB: Courtney Limb was baptized on August 31. Ashlea Rutherford was baptized on September 13. The Alpha series began on September 14. The teens went on a camping trip September 19-21. Teen nights will be held weekly, while the Young Adult Ministry is held on alternate weeks. A drama workshop will be held on November 1. John Alexander from Drama Share Ministries is coming to share his experience in acting and play productions for the church. The men held a retreat October 3-5. The weekend was a study of the video series –“Wild at Heart” by John Eldredge. A clothing exchange was held on October 25.

BRITISH COLUMBIA

Abbotsford (Central Valley): Some 40 ladies from several different places in B. C. and Washington attended the Ladies' Retreat at a lodge on the outskirts of Abbotsford Oct. 4 & 5. It was a better-than-ever treat for the ladies who participated. A Friday evening devotional was planned by Jen Weir, featuring a history of some of the greatest hymns used by the church, prepared the way for a singing class and lectures by Debbie Faught and Pam Gross of Alabama. “Touching Your Heart...With His Song” was the theme for the event sponsored each year by the Central Valley church. Norm Weir offered the Leaders Certification Program for the “Growing Kids God's Way” course in October. Because of the children's age group that is covered by this particular series, it was felt that those whose own children are grown or in their late teens should take the course.

Burnaby: Long-time missionaries to the Far East, Ken and Estelle Sinclair, were in the Vancouver area in October to visit a number of old friends and people they converted in Hong Kong, Singapore and other places. Among their converts were

Felix and Sherry Yong and Shee Heng and Poh Poh Chia, members of the Burnaby church. Ken and Allen Jacobs were classmates in college, with their foreign work bringing them together from time to time over the many years both served. After giving a brief history of his life at Burnaby's morning service, Ken and his wife, along with the Jacobs and Chia families, visited the City church meeting in the afternoon. The early part of the week was spent on the Island with Ming Paul Lee and other friends. They are considering the possibility of returning to Malaysia permanently, which they have been urged to do by the Malaysian churches. Led by Social Convenor Lorelei Clelland, some 150+ people were efficiently fed a Thanksgiving dinner following the morning assembly on Oct. 12. The same weekend, a number of the Youth Group traveled to Cashmere, Wa., for the yearly Cider Press rally.

City Church (East Vancouver) : Steve Hasbrouck returned from his visit to the States with a transcript of the Life of Christ by Richard Rogers so that our students might help us to put it into Mandarin Chinese. We are praying for a facility where we can permanently put out our sign offering Bible studies to anyone who is interested. We believe we need to stay near the area where we are currently worshipping in order to reach that part of the city. So who might like to study the Bible? Ask! While paying his bill at a Japanese restaurant, Steve asked the young cashier where she was from. When she answered Hong Kong, Steve asked her if she would like to study the Bible in English. She said she would, and took his name and phone number. Those currently enrolled in classes continue to spread the word to their friends, and bring them to services. The Hasbroucks will be driving to Monterey, Ca. for the wedding on November 15th of their daughter, Heather, to Alex Chapman, a Christian from Vancouver. It will be performed by Dean Bixler, missionary to Japan and family friend. Dean is currently the preacher for the Pacific Grove congregation where Steve learned of Japan through the then-preacher, Harry Fox, Sr., missionary to Japan at the time Dean's father, O.D. Bixler, (who was hand-picked by General McArthur to go into Japan after the

Second World War) was there.

Deep Cove: The Keeran's daughter, Phoebe, has gone to Calgary to work on her Masters in Counselling at City University. The church has re-opened their project in Community Christian Services they were forced to drop last year because of a lack of interest from other congregations. Now the ICOC church in Vancouver, which has dropped its hierarchy format and unbiblical rules for membership, is working with the Keerans on a weekly basis, including active participation in the CCS. Their preacher, Bryan Faluchko, has been invited to participate in the monthly gathering of preachers in the Vancouver area, and Henry Kriete, who brought the abuses of the ICOC leadership to the attention of the church, is taking counselling courses at the Keeran's Counsellor Training Institute. He will be visiting various cities in Canada and the U. S. to be available for counselling services to the membership, many of whom are in a state of turmoil over the break-up of the ICOC establishment. In spite of Kip McKean's letter of apology and repentance over his misdeeds and plea for the ICOC to continue as before, Brother Keeran says it has not been well received, and many members are worshipping elsewhere. Henry Kriete's goal will be to keep the membership from turning to unscriptural doctrines.

Maple Ridge: Our annual general meeting to satisfy B.C. government regulations was held in October. Eleven members took part in the Memorial Peace Park rally to show support for the “Sanctity of Marriage” drive in early September.

Surrey: Surrey church members signed a petition which was forwarded to their MLA urging him to vote in favour of Bill C-447 and against the government's same-sex marriage bill when it is proposed. Several members also sent individual letters to their own MP as well as to others who were in the front of the push to pass this bill (and in most cases received replies). Ron Beckett preached two sermons on what we need to do as Christians to fight this becoming law, pointing out the many things that ignore Bible teaching and that will cause further problems for the Christian way of life. He said that the fact is that although one battle is over, the war is not, as some have assumed. It will be an important issue in the election coming in late winter or early spring, and church members are urged to keep up the letters and petitions as candidates state their views.

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MISSION NEWS

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Cambodia: This nation of 13.1 million people has seen their nation bombed, fought over, ravaged since the 1920's. More bombs have been dropped on it than were dropped on all of Europe during WWII. The UN says that there are more live land mines here than in any other nation today. This means more people who have lost their limbs than in any other country. Orphans are the norm, and there are few people over the age of 40. The annual income averages \$250, and the Ministry of Health claims that the Khmer Rouge (Communist Army) killed all but 50 of the country's doctors. Tuberculosis, malaria, cholera, and polio are major problems. Almost half of the children are undernourished and stunted. Partners in Progress sent a 17-member medical team this summer, where they conducted clinics at three locations for six days. The team treated more than 1600 patients, filled 6,000 prescriptions, and provided 1,000 pairs of glasses throughout the region. The Director of Planning for the Ministry of Health expressed appreciation from the government to the men and women from four US states and France for their "very professional delivery of health care to some of the nation's most needy". Many areas of Cambodia have never been evangelized by any church group. They struggle with pagan traditions, but the rapid growth of our churches is proof that many are seeking the truth. Regular meetings with preachers are being planned to share Restoration Christianity with them. Using WBS and WEI materials, P.I.P. is looking for people who can go to study with these people for

a month to a year, as has been done in Romania, Albania, Kosovo, and Georgia, CIS. More short term medical teams are also being assembled. A "Computers for the World Center" is being set up in a rented office. Drip Irrigation and solar cooking are being introduced to rural Christians to help them provide for their families. A clinical boat that has been built this year is expected to be operational by the end of 2003. If you can go to Cambodia to teach the Bible in English, you are asked to contact PIPWEM@aol.com, or call 501 374-5761. Mailing address is PMB 150, Little Rock, Ar. 72203, USA.

Donetsk, Ukraine: "September was a very busy month. The Owen Farley's, the Boyd Williams, and Chris Swinford arrived from the US to help teach. Many, from America, who help support the school and students also visited. Jay Don and I met with four families who need help desperately. All of them have children who have been orphaned leaving grandparents to raise them on a pension of \$12.00 a month. The first two were families with twins, the first were 11 years of age. We outfitted them with boots and winter clothes, as well as a pair of boots for the grandmother. The other set were 16, being raised by their 80-year-old grandfather who is also car-

ing for a wife who is bedridden because of strokes. Taking them to buy clothes, the girl liked several things, but said, 'Grandfather would not like this, so I will get something else.' What a beautiful attitude for a 16-year-old! We received eight boxes of clothes and toys from the church in Calgary, which were taken to various orphanages. The toys, plus more that we bought with REACH money, were delivered to a kindergarten where one of our students lives. We went to a hospital where special feeding bottles and nipples for 'clef palate' babies were needed. A big box had been sent by a group in Texas. (Ron and Patti Fox, who taught for us first term, had arranged this.) The doctor was thrilled with the special feeders, as getting them to 'suck' properly is so hard, since part of the nose and mouth are gone. One baby, only 4 months old, will have 8-10 surgeries to try to correct the defect, and on top of it all, she is abandoned. Suffering is a big way of life over here. When we went out to a village 2 hours from Donetsk for their "Harvest Sunday", we thought we were in a different time zone. They had their little building fixed up so pretty with 'bounty' from the fields, but the ladies preparing our lunch were cutting up meat and veggies on pieces of old cardboard. (You try not to think of this when it is time to eat!) Here they still draw water from wells, have out-houses, and the geese, ducks, cats, dogs, cows, and chickens live in the yards. The village street is one long road with an old-type Soviet store. As many have NO money, the barter system is used to get what they need. "The 18-year-old son of one of our students, and another lady, wanted to put the Lord on in baptism. An old tub was filled with cold water, while they tried to heat the room up with a coal-burning stove. The church sang in Russian "Shall We Gather at the River" very softly during the baptisms. It was so touching!" (Excerpts edited from a long report by Mary Lee Rogers)

GLCC
ESL Director Ad

Ethiopia: November 11 will see the “grand opening” of the “World English Institute Training Centre” in Awasa. Learning English while using the Bible as a textbook, students will complete their lessons on computers. It is believed this method of learning will attract government workers, business leaders, and school teachers, as well as university students. Dick Ady, director of WEI, and Art Hitt, a WEI teacher from Portland, OR, will be present at the ceremonies, along with several government officials and media representatives. Training people how to use drip irrigation in their survival gardens continues to be a priority of our preachers in this country. Healing Hands International has provided funds to purchase drip kits for every family that is trained to use them. John Ed Clark and Joe Boe left for Ethiopia on Oct. 14. John Ed has been working with Ethiopian leader Behailu and others in planning for the future development and growth of the churches here, while Joe traveled in the Western Region to teach and strengthen congregations, and conduct seminars for preachers.

Sendai Japan: Jonathan Straker has announced his engagement to Michiko Umehara, with plans to be married in the spring of 2004. Rumiko Suzuki, who was baptized in Sendai last March, visited Ontario and Quebec from October 6 – October 15. She spent 6 months in Vancouver studying English. Ben Berry is currently \$500 short on his monthly income. Joel Osborne recently accompanied Paul Mawatari, Sendai preacher, to Ibaraki to plan next year’s nationwide preachers’ meeting. In September Crimsen Ruhnke began teaching an English Bible class for children, as well as studying with them on Tuesday evenings at the team’s weekly devotional. Pam Keese, the team’s one-year intern, is working with 20 LST readers from this summer’s session. Dwight and Josephine Albright, former Japanese missionaries, recently visited Sendai and other Japanese congregations. At the completion of David Moon’s Teaching English as a Second Language contract the end of October, he planned to return to the U.S. In September the team entered the International Family Music contest at the International Centre and won a silver medal.

Joe and Betty Cannon returned to Tennessee the first of September from their mission trip to the Ukraine. While there, Joe studied the Ukrainian language with a Russian teacher and several of the brethren. They plan to return to the Ukraine probably after the New Year. Joe had the privilege of baptizing three people during the Christian camp sessions.

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Joel Osborne and Jonathan Straker are still in need of support for the mission work in Sendai, Japan. If you would like to find out more about this work and how you can help, you can check out their website at www.sendaimissions.com, or contact the

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Because God is King

David Dunn

God is king! Why does that matter?

Because God is king, I know the world will work the same way today it did yesterday. The sun and rain, wind and clouds will all take their turn helping the earth provide for those who call it home.

Because God is king, I know that anger, hatred, and violence will never make good things happen, and that love, honesty, and compassion rule the world.

Because God is king, I know that there is no such thing as the unknown and that what frightens me has already been defeated by Him.

Because God is king, I know that our children have a future, that the poor and oppressed have a champion, and that all of us who have failed have hope.

Because God is king, I know I don't have to be. Thank you God for being my King!

Sarnia, ON

New Boys' Dormitory

We've come a long way since the Board of Directors approved a capital campaign to fund construction of a new entrance to the campus and a new dormitory, among other projects, at Great Lakes Christian College in Beamsville, ON.

The first machines showed up to begin the digging in July, 2002. Since then the progress has at times seemed so fast that we would be finished next week to so slow that we wondered if we would ever finish!

As a result of that planning and the work of all the trades, 35 of our young men moved into the new dormitory on September 1. The goal was

to have enough rooms ready for the guys by the first of school. A few details were completed once school started, and work has been ongoing to have halls, the remainder of the rooms, and the student centre completed for the opening on October 18.

The building has a capacity of 55 boys, with a potential for internal expansion to 65. On the south end is a two-story student centre with an area for visiting and activities and a games room and snack bar on the lower level. The north wing accommodates the dormitory supervisor and his family.

Beamsville, ON

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the point? Actually, there are several points to be made.

1. This is but one of many such groups and movements that bear watching. They are committed to the fundamental conviction that the Bible is the final authority for believers in matters of faith and practice. It is our conviction that those who earnestly hunger for God's truth will find it. Their journey has already brought them a long way from where they started. There were points in the life of Alexander Campbell when he would have upheld infant baptism and would have called himself a Baptist.

2. In their study of the Bible they have come to believe that there is a pattern for the church in scripture. It is ironic that as some in our fellowship abandon their roots, both Biblically and historically, by rejecting the concept of a New Testament pattern, others from different religious backgrounds are discovering and proclaiming this truth.

3. As some in our fellowship self-destruct and fall away from the concepts and practices of New Testament Christianity and Biblical authority, it is important to remem-

ber that throughout history, God has raised up leaders and people who will return to Him. As He has done in the past, He will continue today.

4. We need to remember that Restoration is not simply about organization or doctrine. It is also about a complete return to Biblical concepts of evangelism, worship, prayer, holiness, compassion, love, sacrifice, discipleship, commitment, attitudes, spirituality, service, fellowship, community, discipline and everything else that characterized the church in the New Testament as the people of God.

5. It is therefore important for us to renew our commitment to Bible study and prayer, to humble ourselves before our holy God and the Lord Jesus Christ. We need to shake off any spiritual lethargy or apathy, and hunger to dig deeply into God's word, to move back from "Bible discussions" to genuine study.

The pages of history tell of the great people of faith who genuinely risked everything to stand with God and His word as His Church. The question before us today is whether we will be among them, or whether God will have to raise up new people to take our place.

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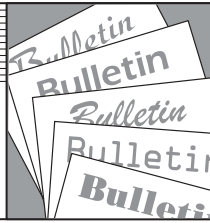
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FROM THE BULLETINS

Getting Along With People

From The Strathmore Searchlight



Sometimes the biggest problem with this world is people! This expresses the way some people feel about life. Perhaps you have felt that way many times as you try to walk the Christian pathway of righteous living. Of course, it is easy to see faults in others and to feel they are so wrong! thoughtless! and weak! Not like me at all...!!!

John, the apostle of love, reminds us that none are perfect, *"If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives"* (1 John 1:8-10). When dealing with people it is helpful to realize that all of us 'mess up' at times and do not act or speak as we should. Bearing this in mind, consider some things we can do to help us in getting along with others and have a more meaningful relationship with those with whom we share this planet.

The first step is to realize the truth of what John wrote. While we do need to confront people sometimes about wrongdoing, it must be done with a view to ourselves since we also are tempted to sin. (Note Galatians 6:1) It would appear that some people, while overlooking their own personal failures, are always looking for and expecting to find fault in others. This kind of spirit is anti true Christianity.

Another suggestion for getting along with people would be that we not be overly sensitive. Some people seem to always be expecting others to sin against them. They go into

each day with a 'chip on their shoulder' looking for reasons to be upset and angry. The truth of the matter is that most people do not desire or seek to hurt others. Slightings and offenses are very often accidental and a result of the busy life most live today. We often go through our days in such a mad rush to get this or that done, that we often do not even "notice" those around us.

A third suggestion is that we should take responsibility for our own actions. Many people are like our first parents, wanting to 'pass the buck' when it comes to admitting personal failures. It is true that some people do not work at maintaining good relationships and are guilty of offenses. However, we cannot always blame someone else when problems arise. The apostle Paul reminds us of our responsibility to make an effort to live at peace with others. *"If it is possible, as far as it depends on you, live at peace with everyone"* (Romans 12:18).

A willingness to make an honest effort to live at peace and not always be ready to blame others can often cause the offending person to realize when they are at fault. Proper Christian conduct can melt the coldest heart. *"A gentle answer turns away wrath, but a harsh word stirs up anger. The tongue of the wise commends knowledge, but the mouth of the fool gushes folly...the tongue that brings healing is a tree of life..."* (Proverbs 15:1,2,4a).

Without doubt, dealing with people daily can be a source of great frustration. However, acknowledging that we all sin and by making a genuine effort to get along will most times make the way easier.

WAVES
Winter Wonderland
Ad

continued from page 2

times that it was for the remission of sins. Calvin, for example says, "For he commands all who believe, to be baptized for the remission of their sins. Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men – have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized shall be saved.' Mark 16:16." At another place he denies that it is necessary for salvation, so we do not know which position was his final one. It would startle many to read the following in the Larger Catechism of Luther, Page 110: "Baptism is no human trifle, but instituted by God Himself, moreover, that it is most solemnly and strictly commanded that we must be baptized or we cannot be saved, lest any one regard it as a trifling matter, like putting on a new red coat. For it is of the greatest importance that we esteem Baptism excellent, glorious, and exalted, for which we contend and fight chiefly, because the world is now so full of sects clamoring that Baptism is an external thing, and that external things are of no benefit."

When one reads what looks like contradictory statements from some of them indicating that they believed in salvation by faith only, we need to realize that many of those older and greater scholars did not mean by the expression "saved by faith" that a person was saved either by faith alone, or at the point of faith. They distinguished between "salvation only by faith," which meant that it was gained only as one had acted upon his faith (Hebrews 11:6), and "salvation by faith only," which meant that a person could be saved simply by having faith. Many of their followers assumed that they believed a person was saved by faith alone when what they really taught was that it was only by faith that one could accept the salvation offered by the blood of Christ, and not by works

of merit. Remember that they were very close to the Roman Catholic doctrine that salvation could come by doing penance, doing good works which would gain merit for a person, even dropping money in the box for a donation to build St. Peter's cathedral would release a soul from purgatory. They opposed this. Then some of them, while teaching the importance of being baptized, for all of them knew it was a command of Christ, tried to reconcile the idea of being saved by faith and yet having to be baptized for the remission of sins by trying to split theological hairs. They said, "We were really pardoned when we believed, yet had no pledge of it, or formal acquittal until we were baptized." As they continued to study, many of the more honest and thoughtful ones discovered that they could find no scriptural basis for that theology, and it created more problems than it solved, so they eventually came to the Bible doctrine that God did not promise to grant remission of sins until a person acted on his faith and demonstrated it by being baptized.

But my primary point in this article is to show that we can find statements all the way from the early "church fathers" who lived directly after the death of the Apostles, all the way through the Protestant Reformation that shows that they taught at various times that baptism was necessary for us to receive the promise of salvation. We have already given an example of it from the Methodist Discipline, and could give similar quotations from Timothy Dwight, President of Yale who said, "It is to be observed that he who understands the authority of this institution and refuses to obey it, will never enter into either the visible or invisible kingdom." One can find the same kind of sentiments in the Episcopalian Church Catechism, the Westminster Catechism and Confession of Faith, Doctrinal Tracts by John Wesley, published by order of the Methodist General Conference and practically all of the "church

fathers" who mentioned the subject.

It might be of value to read the specific remarks of Wesley on page 248, 249 of "Doctrinal Tracts." "By baptism, we who were by nature children of wrath are made the children of God; and this regeneration which our church in so many places ascribes to baptism is more than barely being admitted into the church, though commonly connected therewith; being grafted into the body of Christ's church, we are made the children of God by adoption and grace. This is grounded on the plain words of our Lord, 'Except a man be born of water and of the Spirit, he can not enter into the kingdom of God' John 3:5. By water, then, as a means, the water of baptism, we are regenerated or born again; whence it is also called by the apostle 'the washing of regeneration.'"

We have not quoted these men to prove that baptism is indeed for the remission of sins, for the Bible itself makes that plain enough, but to indicate that most of the greatest religious leaders whose primary concern was to expound on the meaning of scripture and to glorify God did not customarily make the kind of slurring remarks about the design, purpose and importance of baptism as their modern followers do, who seem more concerned with following some denominational tradition than they are with what God actually taught.

A final quote from Irenaeus is typical of all of the so-called "church fathers" as they talked about baptism, "It was not for nothing that Naaman of old, when suffering from leprosy, was purified upon his being baptized, but [it served] as an indication to us. For as we are lepers in sin, we are made clean, by means of the sacred water and the invocation of the Lord, from our old transgressions; being spiritually regenerated as new-born babes, even as the Lord has declared: "Except a man be born again through water and the Spirit, he shall not enter into the kingdom of heaven."

Cookeville, TN

BOOK REVIEWS

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



This Present Chaos
by **Steven Clark Goad**,
21st Century Christian,
Nashville, Tn. 331 pages,
\$9.99 (U.S.)

This outstanding book is highly recommended by brotherhood leaders such as Charles Hodge, Jim McGuigan, the late F. Furman Kearly and Joe Barnett. The author has preached in many places in the United States and is now with the church in Blythe, California.

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Goad deals with a large number of relevant issues: "Assurance of Salvation", "The Greatest Blessings in John 3:16", "Benny Hinn", "Papers and Issues", "Focusing on Truth", "Hurt Feelings in the Church", "Squabbling over Words", "Divorce is Worse than Death", plus dozens of other vital topics. Every Christian needs to read and reread this terrific book! (It is also a great bargain when you consider its size and cost."

Contemporary Concerns of Christians
by **Jack Wilhelm, Ph.D.**
Cox Creek Bookhouse,
Florence, Alabama,
289 pages, \$10.95 (U.S.)

The very capable author of this book has been fielding questions for many years. He does a terrific job in answering them.

There are questions and answers on a great variety of subjects. They include God, Christ, the Holy Spirit, sin and salvation, worship, leadership, marriage and the family, moral purity, Christian living, judgment, the end of the world, etc.

A very useful book which can be used by the whole family.

continued from page 3

for every one that exalteth himself shall be abased and he that humbleth himself shall be exalted." Brethren, what do we learn from this parable? Our prayers must not be like the Pharisee. Instead it must be like the one prayed by the publican. There are some who pray to God commanding Him to do this and that. There are those who pray to God trying to remind him of his words in the scriptures. There are some who pray trying to teach God! Brethren, all these kinds of prayers must be avoided. We must pray with all humility and lowliness.

Now, let us see some of the rewards of humility. In Proverbs 15:33 it is written, "The fear of the Lord is the instruction of wisdom and before honour is humility." In Proverbs 22:4 "By the reward of humility and the fear of the Lord are Riches, and Honour, and life."

Conclusion:

Brethren, we have seen that we must have humility. "Have this mind in you which was also in Christ Jesus" was Paul's exhortation to the Philippian Christians. He showed them Christ as an example and exhorted them to unity and humility. Paul writes: "Wherefore, God also hath highly exalted him and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in Earth and things under the Earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:9-11). Paul says that because Jesus humbled Himself during his earthly life, God exalted him and blessed him with honor and glory. Therefore, as the followers of Christ, let us also humble ourselves in our Christian life so that God, our Father could exalt us in due time. Brethren, let us put on humility and live a humble life. Let this mind be in you, which was also in Christ Jesus.

Tambaram, Chennai, India

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DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$8.00 per year and changes are \$4.00 each. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

PROVINCE OF ALBERTA

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

CALGARY: 4030 Maryvale Dr. NE, T2A 2S8; (June – August) Sun. service 10 am, (Sept – May) Children's Bible Classes 9:30 & 11:15, Worship 9 & 10:45, Wed. 6:45 p.m. Small Groups (Fri – Mon, eve.) Phone (403) 272-2111; E-mail: info@calgarycfc.com

CAMROSE: 4901-42 St., T4V 1A2; Sun. 9:30, 10:45; Wed. 7; Ted Archbold, ev., (780) 672-1220 (off).

EDMONTON: 13015-116 Ave., T5M 3C9. (780) 455-1049; FAX 454-9545; Sun. 9:30, 11:00; Wed. 7:00 class at the building & CARE groups in homes. Kevin Carson, ev 454-9097; Dave Friesen, ev 460-4258. Elders: Herb Anderson, Henri Bouchard, Vern Hibbard, David Hotchkiss, Walter Hreczuch, C.Eric Limb, Peter Ross. www.edmontonchurchofchrist.org, email: church5@telus.net.

FORT MCMURRAY: Centre Boreal School, 312 Abasand Drive.; Sun. 10-noon; Box 5094, T9H 3G2; Billy McMillan, ev, (780) 790-0109.

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

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

RED DEER: 68 Donlevy Ave., T4R 2V8; Sun. 11:30, 10, (evening—call for information); Wed. 7; John Smith, ev. (403) 347-3986 email: <davenportc@aol.com>

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): #5 – 2580 Cedar Park Place; Sun. 10,11; Tues. 7:30 at address above, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052; email: normjen@rapidnet.net; website: http://www.members.shaw.ca/allanjin/cvcc/

BURNABY (Greater Vancouver): 7485 Salisbury Ave., V5E 3A5; Sun. 10:45, 9:30; Midweek (groups meet in homes. Call for times & locations); Kirk Ruch, ev., 951-4102; (604) 522-7721 (off).

CAMPBELL RIVER: 226 Hileych Road, V9W 1P4; (250) 923-5233.

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; Sun. 10, 11; Wed. 7 at 9687 Windsor St; Mail P.O. Box 327, V2P 6J4; Al McCutcheon, sec. (604) 792-0046

CRESTON: Corner of 5th Ave. and Cook St.; Sun. 10, 11; 130 5th Ave. N. V0B 1G3; 250-428-7411 (off) or 428-5937.

CROFTON: 1288 Smith Rd. Box 45, V0R 1R0; Phone for time; (250) 246-3659.

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner; Sun. 10; Midweek; Call for times; PO Box 18623, V4K 4V7; Darren Williamson, ev., (604) 943-0515 (off)

KAMLOOPS: 1295 Monashee Court; Sun. 10:00; Tues. 7:00; PO Box 2129, V2B 7K5; Dane Bengard, ev. (250) 377-3386

KELOWNA: 1317 Ethel St. V1Y 2X1; Building 250-861-9486, Sunday 10:45 a.m. Worship, 9:30 a.m. Bible Study (excl. July – Aug). Evangelist: Barrie Forman, 250-764-4313, sonlover@shaw.ca, cell 212-0080; Elders: Wayne Muirhead, 250-861-4008, marwayn@hotmail.com; Ted Windmill, 250-763-8445, edward_windmill@telus.net

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. 7:00 meeting in homes, please phone for time and place; Grant Hannan, min. 758-9412 (off.); Les Beamish, sec. 758-6929; cell phone 729-1833.

NORTH BEND: North Bend Community Hall; Sun. 10; SS 1, Boston Bar, BC V0K 1C0; 867-9420.

PRINCE GEORGE: 4337 Ewen Dr.; Mailing Address: PO Box 2437, V2N 2S6; Sun. 10; For more information contact Grahame Somerville 562-6708, Leo Selzer 964-9102 or Office (250) 562-0502.

PRINCE RUPERT: 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sun. 4-5 pm, 3-4 pm; Thurs. 7; Dick Brant, ev. (250) 624-4449 (off), 624-5834 (res)

RICHMOND: 5800 Kartner Rd. V6V 1R9; Call Gary Marrs, ev. (604) 271-6197 or Carlos Castillo (604) 273-0506.

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings; (250) 832-3828 or 804-4833; Box 51, V1E 4N2; Doug Kendig, John Murrey, Gordon Parmenter and Blair Robers, elders.

SURREY: (Greater Vancouver):15042 92nd Ave., V3R 5V8; Sun. 10, 11, 6; Ron Beckett, ev., 594-1796.

Vancouver (City Church): Trout Lake Community Centre, 3350 Victoria Drive, Worship 4:30 to 6:15 p.m., Bible Study 6:30 p.m. (mailing address, 483 East 51st Ave, Vancouver, V5X 1C8), Stephen C. Hasbrouck, Sr. ev., (604) 263-3470

VANCOUVER (Oakridge): 6970 Oak St., V6P 3Z6; English services: Sun. 10, 10:40, 5 (Spanish Bible Class 10 and Fri. 6:30); Wed. 7:30; Spanish services: Sun. 5; Fri. 6:30; Milton Diaz, ev., 432-1749 (res.).

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Verwerda, ev., (250) 545-5256 (res); 545-6892 (off).

VICTORIA: 3460 Shelbourne St., V8P 4G5; Sun. 9, 10:15; midweek in homes; (250) 592-4914 (off); website: www.churchadmin.ssscoc.bc.ca

PROVINCE OF MANITOBA

BRANDON: 943 7th St., R7A 3V1; Sun. 10:30; Midweek; call for location (204) 728-0957; Charles Muller, sec. 726-4723.

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7:30; Box 955, R0G 0J0; contact Ray Winkler (elder), 745-3226; Bob Norris, ev., 745-6969.

DAUPHIN: 378 River Ave. E. (Corner of River & Bond) R7N 0H8; Sun. worship 9:00 & 10:00; Sun. & Wed. nights call for details; Darin Ashby, min. (204) 638-6321 (off), 638-6025 (res.), Fax: 638-0872; email: <ddashby@mts.net>

MANSON: Bldg. in Manson Village; Sun. 10, 11; Box 2, R0M 1J0; Wilf Rogers (204) 722-2293 or Lloyd Jacobs, (204) 722-2278, elders; Ken Starnes, sec. (204) 722-2085.

PORTAGE LA PRAIRIE: Contact Gerald McCutcheon, 239-1817.

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:15 Bible School, Wed. 7; Office: (204) 475-6462 Fax: (413) 677-6165 web site: http://www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261- 9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca Chad Celaire, youth min. (204) 284-6280 chad@winnipegchurch.ca

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; (506) 852-0919; Royal Maillet (506) 532-2956, Tim Johnson, ev., (506) 386-1682, elders. <preacher-tim@rogers.com>

SAINT JOHN: Meeting in the home of FRED NELSON, 3 Charleston Court, Quispamsis, E2E 4W9; Sunday meetings flexible; Phone (506) 847-2802 or Tom Goud, 847-2199.

PROVINCE OF NEWFOUNDLAND

ST. MARYS: Meeting in the home of Robert D. Ryan, Main Rd. Time flexible. Call (709) 525-2680 or address Robert at Box 198, St. Marys, NF A0B 3B0

GANDER: Meeting in the home of Chad Parsons. Write ahead of time to 181 Elizabeth Drive, A1V 1H6 or chadparsons77@hotmail.com

NEW YORK STATE

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

NIAGARA FALLS: 359 14th St., Niagara Falls, NY, 14303. Off (716)285-6534, Home (716) 886-2871. Sunday Bible study 10 am, worship 11 am, evening 6 pm, Wed. 7 pm. Minister Eddie J. Cornelius. e-mail BROCNFCC@juno.com

NORTH BUFFALO: 350 Kenmore Ave., 14223; Sun. 10,11,7; Wed. 7:30.

NORTHWEST TERRITORIES

YELLOWKNIFE: 516 Range Lake Rd., X1A 3A7; Sun. 9, 11; (867) 873-3875. Elders: Doug Ashby, Craig Robinson, Randy Straker; Steve McMillan, min.

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoey Ave., B3N 2P8; Sun. 10, 11; Wed. 7; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402

DARTMOUTH: 19 Killikee Gate, Dartmouth, NS, B3B 1A7; Neil Prokop (902) 463-3629/430-9543cell, neilisaprokop@hotmail.com. Please call for Sunday worship times and midweek information

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Box 26, B4N 3V9; (902) 678-8881 or Ray Fisher, ev; 582-3457; Toll free 1-866-236-7891

SHUBENACADIE: Mill Village Church, 3613 Indian Rd. 2 miles w. of Shubenacadie; Sun. 10:15, 11; Wed. 7:30; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, sec., (902) 758-2633; 758-3215 (off.).

PROVINCE OF ONTARIO

AJAX (Serving Durham Region): 1 Cedar St.; Sun. 9:45, 11, 7; Call for mid-week information; Box 162, L1S 3C3; Ph. (905) 683-2477(off); Malcolm Porter, (905) 688 3346 res,

AURORA: 15216 Yonge St. S.; (entrance beside Mac Flemming Paints); Sun. 9:30, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <r.sharvey@sympatico.ca> or Clare Preston, (905) 841-2272

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11; Wed. 7:00; (705) 722-7155 (off.); Claude Cox, ev. (705) 737-2272.

BEAMSVILLE: 4900 John St., LOR 1B6; Sun. 9:30, 10:30, 6; Wed. 7:00; Don Smith, ev. (905) 563-7655 (off); e-mail: <don093@sympatico.ca>

BRACEBRIDGE: 14-4 Manitoba St., P1L 1R9; (705) 645-3356; We worship at home each Sunday.

BRAMALEA: 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, ev. (905) 789-1632 (res.); 792-2297 (off).

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Ray Knight (519) 754-0401; office (519) 759-6630; Jamie Azzoparde, ev. (519) 770-4814 (res)

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

BURKS FALLS: Seniors Building above library on Young St.; Sun. 6-7:15 p.m.; c/o Hubert Lawrence, R.R. #2, POA 1C0; (705) 382-2026.

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11, 7; Wed. 7; C/O Peter Dale, 75 Peel Street, L9Y 3V5; (705) 444-0010 (office)

CORNWALL: 1702 Dover Road, K6J 1W1; Sun. 10,11; Wed 7; Allen Bojarski, ev. Phone (613) 933-1825; Fax: (613) 933-2464; Emails: churchofchrist@cogeco.ca or abojarski@cogeco.ca; Website: http://home.cogeco.ca/~abojarski/abojarski

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

GORE BAY: W. Manitoulin church; (Gore Bay waterfront, past docks); Sun. 10:30; B14, POP 1H0; Contact John Robertson (705) 282-3499; Bill Baker (705) 282-2095.

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. SS 11:05; Worship 9:45, 6; Wed. 7; Box 181, L3M 4G3; (905) 945-3058; Jeff Cobb, ev. (905) 309-1979

GUELPH: The Evergreen Senior Center, 683 Woolwich St.; Sun. 10, 11; Wed. 7:30 (phone for location); c/o 428 Cole Rd., N1G 3J8; David Azzoparde, sec. (519) 821-9179.

HAILEYBURY/NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 10:30; Wed. 7:30; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON POJ 1P0 (705)647-5488 or Mike Tinney PO Box 702, Haileybury ON POJ 1K0 (705)672-9241

HAMILTON: 321 East 27th Street, L8V 3G8 (at Fennell) (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:30; (905) 385- 5775; Chris Gardner, sec., (905) 388-9174.

HAMILTON (North): YMCA building, 79 James St. S.; Sun.10, 11 Wed. 7; Joe Sandassie, (905) 389-0714, 286 East 26th Street, Hamilton ON L8V 3E1

HAMILTON (West): Mohawk College, Fennell Ave./West 5th St.; Sun. 10, 11. (Please phone for Sun. p.m. and midweek information); P.O. Box 78041 Westcliffe PO, L9C 7N5; Wayne Page (905) 648-5100.

HEATHCOTE: Sun. 11; Larry Eford, R.R. 1, Kimberley, ON N0C 1G0.

HUNTSVILLE: Huntsville Public Library, 7 Minerva St. E., Sun. 10:30, c/o Dave Preston, (705) 789-7697, 491 Fowlers Rd., R.R.#5, Huntsville, Ont., P1H 2N5. Other contacts: Ken Smith, (705) 789-8292, Steve Watson, (705) 788-2332.

HUNTSVILLE: 36 Hilltop Dr. P1H 1C5 (off Hwy. 11BN); Sun. 9:45, 11, 7; Wed. 8; Contact John H. Preston, sec., (705) 767-3237.

ICE LAKE (Manitoulin Island): 11/4 mi. S. of Hwy. 540; 9:45, 11 a.m. Sun. & 7:30 p.m. Wed.; Les Cramp, ev. (705) 282-0974; Peter Tallman, sec., R.R. #1, Mindemoya, POP 1S0, 377-4555. email <lcramp@manitoulin.net>

KENORA: 101 Norman Dr.; Sun. 10, 11; Wed. 7; P.O. Box 2905, P9N 3X8; Earl Rattai, ev., 548-2245.

KINGSTON: 446 College St., K7L 4M7; Sun. 10, 11; Wed. 7; David Galloway, ev.; (613) 546-5409 (off.).

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Hugh Pitcher, 171 Broken Oak Cres., Kitchener, N2N 1N8, Ph: (519) 745-2713. Other contact: Julian Smith, (519) 742-8626.

LONDON: 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. 9:30, 11; Call for mid-week opportunities. Harold Byne, ev., 645-0575; FAX 645-8088

LONDON (East): 380 Adelaide North, Tolpuddle Building Common Rm., entrance off of Adelaide at King St. S. Parking in Marshall Street Lot behind building. Sun: 9:45 a.m. Exhortation; 10:05 a.m. Bible Study; 11:00 Worship; Tuesday Afternoon at 1 p.m. in Board Room. Brian V. Sullivan, evangelist 905 892-6247 or bvsprchr@computan.on.ca Web site: <http://www.computan.on.ca/~bvsprchr/>

MEAFORD: 113 Nelson St.W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Randy Morrill and Scott Mansfield, evs; (519) 538-1750; e-mail: meafordcfc@bmts.com..

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11:00, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Clayton McLeod, sec. (905) 473-9447 895-6502 (off); Stephen Johnson, ev. 905-841-1812, (res) e-mail - Johnson@bible.acu.edu

MISSISSAUGA: Living Waters Christian Fellowship. Rody and Nancy Ostli; 2305 S Millway, Unit 108, Mississauga ON L5L 3P8; Bible study and prayer every Thursday 7:30pm.; Lord's supper offered on Sundays - call for time; 905-608-2508; cell - 647-887-7794.

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

NORTH BAY: 73 Gertrude St. E.; Sun. 10:30; Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); David Lock, ev. 78-345 (Mulligan St. P1A 3S3; (705) 475-0911, e-mail: davidrlock@acncanada.net; WebSite: www.northbaycoc.com.

OMAGH: 1412 Britannia Road W. at 4th line, Milton, L9T 2X8; Sun. 10, 11; Thurs. 7:30 in homes; c/o Harold Ellis, Sec., R.R. #3, Campbellville, L0P 1B0; (905) 878-7565; Bryan Meneer, ev. (905) 383-5259; 875-2939 (off).

OTTAWA: 1515 Chomley Cres., K1G 0V9; Sun. 10, 11, 6; Wed. 7; Robert MacRury, ev., 733-2580 (off); 737-0701 (res.).

OWEN SOUND: 835 10th Ave. E., Sun. 9:45, 11, 6; Thurs. 7; Brian Thompson, ev., (519)376-6702 (off.), 372-2155 (res.); email: <oscoc@bmts.com>

PETERBOROUGH: Chapel, Rubidge Retirement Residence (Sherbrooke & Rubidge); Sun. 10 and 10:45; Tue. 7:00 at 220 Gallagher St.; Peter McPherson, ev phone 705-742-5349 or 876-7104; <petermc@peterboro.net>

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

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

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; Steve Cordle, ev.; (905) 934-3862 (res); 935-9581 (off.); Email: churchofchrist@on.aibn.com; WebSite: www.churchofchrist.n3.net

ST. CATHARINES (Garden City): UNF Hall, 77 Facer St.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, ev. 1231/2 Keefer Rd., Thorold ON L2V 4N1, ev. 227-8336.

ST. THOMAS: 60 S. Edgeware Rd. N5P 2H6; Sun. 10, 11; Wed. 7

ST. THOMAS (Southside): 15 Hepburn Avenue, N5R 4J4, (519) 633-4180 Contact: David Langeman. Please call for times. email: langeman@bellnet.ca

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; David H. Dunn, ev.; (519)-339-1161 (off), (519) 542-4108 (res).

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

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4; Sun. 9:30, 10:50; call for Sun. pm time; Wed. 7; Roger Lansdell, ev., (705) 256-1977 (off/res), <r.s.lansdell@sympatico.ca>; Rob Whitfield, sec., (705) 949-7612, <rwhitfield@sympatico.ca>.

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

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

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

STONEY CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Wkdy evenings call for time and place; Darrell Buchanan, ev., (905) 643-7853 (res); Robert Priestnall, sec. email: email@sccoc.ca; website: www.sccoc.ca

STRATFORD: 478 Brunswick St., N5A 3N6; Sunday Worship 10:00, Wed. Bible Study 7:30; voice mail (519) 273-5280; Larry Hoover (519) 271-9545; Paul Dale (519) 273-9063 email: pauldeb.dale@sympatico.ca

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; 566-2898; Wes Bailey, sec. 523-0933..

SUNDRIDGE: Hwy. 11 N.; Sun. 10, 11; Wed. 7; P.O. Box 927, POA 1Z0; (705) 384-5214, Steve May, ev. 384-0597.

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Eric White, RR 2, POR 1L0 (705) 842-6533.

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. call for information; Eric Bailey, ev. (807) 473-5353(res.), (807) 577-2213 (off.); email <ebailey@baynet.net>

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

TIMMINS: 15 Cedar Street N.; Sun. 10, 11; Wed. 7:30; Box 1396, P4N 7N2; for more information call Larry Frost, sec./treas., (705) 268-4526.

TINTERN: R.R. #1, 4359 Spring Creek Rd., Vineland, ON L0R 2C0; Sun. 11:15, 9:45, 6 (call to confirm); Wed. 7:00; Jim Holston, ev. (905)-563-6348 (res), 563-6311 (off).

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

TORONTO (Scarborough): Scarborough Y.M.C.A., 230 Town Centre Court; Sun. 9 a.m., 10 a.m.; (Mailing Address: PO Box 47011, 300 Borough Dr., Scarborough, ON M1P 4Z7); Devon Bennett, ev., 905-686-2486, cell: 416-522-6237, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca; Steve Chubry, 416-783-6122, cell:416-801-2158

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; Dick Forsyth, ev., Beamsville, 563-7874; Aikins Wiredu, sec., 242-8731

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

TRENTON-BELLEVILLE: Sun. 9:45; 10:45; p.m.; Canterbury Hall, Trenton; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741; Ron Moore (613) 392-1530

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, N0C 1H0; (519) 986-2143. Gordon Dennis, 240 Elgin St. N., Box 274, Mount Forest, N0G 2L0; (519) 323-2424

WATERLOO: 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday); Wed. 7:30; Javier Cuarezma, ev. (519) 743-2587 (res); Bill Schwarz, ev. (519) 571-1047 (res).

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

WELLAND: 72 Summit Ave., L3C 4G6; 11, 10, Wed 6:30 pm, cell 905-732-2465 for alternate locations; David Steward, 834-5652; Harold Bruggen, ev. 732-2465

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev., 3713 Shinglecreek Cr., Windsor, N8W 5T8; (519) 250-4407; email: wsidcecoc@wincom.net; www.geocities.com/wsidcecoc.

PROVINCE OF QUEBEC

Laval (French): 670, J.-J. Joubert, Laval, Quebec, H7G 4J1; Sun. 10:00, 11:00; Wed. 7:30 (French class); Sylvain Arseneault, ev. (450) 668-3133 eglise.laval@bellnet.ca

MONTREAL (French): 2500 Charland, H1Z 1C5; Sun. 10:15, 11:00; Wed. 7:00 (Fr. class); 1st Sat. 6:30 p.m. "Phoebe" women's class; last Sat. 6:00 youth meeting; Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.); email: scaddeo@sympatico.ca.

MONTREAL (English/French/Ashante/Ghanian): 2401 St. Jacques; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 Westmount Station, H3Z 2T1; James Bell, ev. (514) 683-1638 (res), (514) 934-0400 (work).

MONTREAL (Verdun - English/French): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; English: Sun 10, 11; Wed. 7; Michael Mazzalongo, ev. (514) 694-0994; email: Mazzalongo@videotron.ca French: Sun 11, 10; Wed. 7; Roger Saumur, ev. (450) 635-5105; email: rogersaumur@sympatico.ca

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

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

PROVINCE OF SASKATCHEWAN

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

ESTEVA: 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; Wed. 7; Tim Pippus, ev., 634-8195, res.

GRAVELBOURG: 300-2nd Ave. E.; Sun. 10:30, Box 507, S0H 1X0; Wendell Bailey, ev (306) 648-3435; Marvin Bandura, Sec. 648-3629

HORSE CREEK: Sun. 10:30 (May-Nov.); 11 (Dec.-Apr.); Lonnie Goodwin, Box 58, McCord, S0H 2T0; (306) 478-2516.

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 9:30, 10:30; Rolland Bouchard, ev.; (780) 875-4056; email: lloydccoc@telus.net

MOOSE JAW: 901 James St. S6H 3H5; Sun. 10, 11, 2; Wed. 7:30 (CST); (306) 693-4064 (off.).

NORTH BATTLEFORD: 1462-110 St., S9A 2J2; Sun. 10, 11; Box 804, Wilkie, S0K 4W0; Contact: Owen Davies, (306) 843-2210

PERRYVILLE: Meetings in the home of Sheldon Perry; Phone (306) 835-2681; Mail to Box 496, Wynyard, S.

PRINCE ALBERT: 264-23rd St. W., S6V 4L6; Sun. 10, 11; 763-3057 (off.); Dean Hotchkiss, ev. (306) 763-2218. Contact Bob Jenkins, 764-6187

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

REGINA: 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Please call for times; Ray McMillan, senior min., 949-0969

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

SWIFT CURRENT: 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 306-773-9043.

WAWOTA: Hwy. 48 W. of town; Sun. 10; Mid-week call; Box 454, S0G 5A0; (306) 739-2103 (off); Brent Olson, minister, 306-739-2546 or contact Cam Husband, 306-538-4585 or G. McMillan, (306) 538-4654.

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

WHITEWOOD: Legion Hall, 738 Lalonda St.; Sun. 11; Midweek call; Box 1798 Esterhazy, S0A 0X0; Contact Merle Nelson for more information; (306) 745-2311.

YORKTON: 550 Parkview Rd., S3N 2L7; Sun. 11:00; contact Garth Ennis (306) 728-3369.

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