

\$1.50

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

ISSN:0829--4666

We acknowledge the financial support of the Government of Canada through the Publication Assistance Program towards our mailing costs. **Canada**

Vol. 72, No. 11

BEAMSVILLE, ONTARIO

November 2007



WAVES founding members present at the Partnership Dinner hosted by Great Lakes Christian College and Great Lakes Bible College on September 29th.

Front row: Doreen Ellis, Aileen Hilchey, Ina Smith, Evelyn Perry and Hope Martin.

Back row: Sharon Osborne, June Tallman, Alice Conn, Eileen Dale and Jean Hannah.

See article on page 15.

Gospel Herald Foundation and Book Store

Telephone and FAX (905) 563-7503

Toll Free Telephone and FAX (866) 722-2264

4904 King Street, Beamsville, ON Canada L0R 1B6

www.gospelherald.org

Church Planting #5 – The Planting Team

by Tim Johnson

Less than ten years ago an Edmonton medical researcher discovered an effective way to treat diabetes. He could only develop the procedure to a certain point before it was necessary to seek other doctors who could help him. He put together a great team that was able to take things to the next level. Now a whole hospital is being designed and built around his discoveries so that practical methods can be developed to help thousands.

Any great idea or invention needs people with all kinds of abilities to build companies and institutions so that the greatest good can be done. Great works need great teams.

Since there's no work greater than preaching the gospel and planting new congregations, team work is eventually needed. The New Testament is full of exciting examples of evangelistic teams. While Peter preached on the day of Pentecost, what were the other 11 apostles doing? It's reasonable to assume they were also working with the people. A team of unnamed Christians first went to preach in Antioch (Acts 11:19-26), soon joined by Barnabas. Enlisting Saul, this two-man team did tremendous good among the new Christians for a year. Later, this same pair were chosen by the Holy Spirit to take the gospel to new areas (Acts 13:1-3). It seems the apostles rarely went places alone; they practiced teamwork. For decades Paul enjoyed a cadre of hard-working evangelists who assisted his work of preaching and church planting. A team can always do much more than an individual. These matters have been discussed in earlier articles in this series, so let's move on.

At this point we'll assume that the sending church has spent time in prayer and research, has prepared its finances, sought out an evangelist and has a general idea of the timing involved. How do we go about forming a team of Christians who will be sent into a new community to begin a new congregation?

First, promote the project. The lead-

ers of the sending church should discuss what size of group the team should be, including a maximum number. Research suggests it's not wise for the team to exceed 15-25% of the current church membership. Beyond that the sending church may become crippled with the talent it needs to continue on. Prayer nights and information meetings can be organized by the evangelist and the elders. "And let us consider how to stimulate one another to love and good deeds" (Heb.10:24).

Second, ask for volunteers. With the

Any great idea or invention needs people with all kinds of abilities...

approval of the elders, the evangelist asks for volunteers. The elders can "tap shoulders" of those whom they feel will be an asset to the team. Organize an initial meeting, with the elders present, to discuss plans, answer questions, allow people to dream and talk. Give out a form for volunteers to sign and indicate their commitment. The elders should review the developing team to make any adjustments or recommendations. The new church shouldn't inherit old troubles that may jeopardize success.

Third, begin regular monthly team meetings. The evangelist can help the team become organized and focused. He can guide members to find a role that suits their interests and talents. Worries and concerns can be dealt with so everyone will feel encouraged and hopeful. These meetings can be combined with a brief devotional or a short encouraging address by one of the elders, and times of prayer. Occasionally have a longer meeting with a meal included or an outdoor session in a park. This creates a bond of unity.

Fourth, needs and tasks should be assigned. The evangelist presents the preparatory work that needs to be handled before the new church can begin. He accepts volunteers with appropriate talents, and works with team members

and small committees to complete their tasks. Here is a list of 10 typical things team members should handle:

1. Where to have Sunday church assemblies.
2. Assembly leaders available on the team and supplies they will need.
3. Financial strategy and budgets to eventually share with the elders.
4. Who will handle weekly contributions, and how will this be done?
5. Legal work: have an early start securing a business number from CCRA as a charity.
6. Mid-week meetings: one assembly? home meetings? etc. What supplies are needed?
7. Bible classes: how many classes, what teachers are available, what supplies needed?
8. Strategies for evangelism, initial and ongoing advertising.
9. Communication with sending/sponsoring church. How will this be done?
10. Who will handle initial secretarial work?

Fifth, train the team. The evangelist needs to teach the team about faithfulness, thoroughness, reliability, unity, how to handle disagreements and disputes, discuss expectations, the need for one agenda, etc. Others can be enlisted to help with certain aspects of training. Eventually, with cooperation from the sending church, a separate Sunday assembly can be organized (a Sunday afternoon or night?) so that the team can work together in "real time." This will reveal weak areas that need to be addressed. Such practice can help the team work together smoothly. When startup day comes, problems will be minimal. What team doesn't need practice?

With a startup date for the congregation well in view, the team can focus on its duties. They need to prepare themselves, accomplish various tasks, receive training and thoroughly practice together. All of this will build confidence in view of the day that has been set: startup day for the new congregation! We'll look into this next time.

Edmonton, AB

Restoration Stirrings Across the Water

Paul Birston

Being a Christian has always involved risks. Loss of relationships, misunderstanding, persecution and even death have attended those who seek to follow Christ. Being a Christian also involves great rewards. Through the centuries, many people took risks to gain the rewards of following “the way of the Lord more accurately” (Acts 18:26b). Several of these people took risks and made changes by faith that impacted the growth of the churches of Christ in Canada and the United States. The goal of this short article is to better understand the lives and work of John Glas, Robert Sandeman, Robert Haldane, James Alexander Haldane, and Greville Ewing. These people sought salvation, unity for the body of Christ and to worship God as the early church did.

John Glas

John Glas (1695-1773) was born in Fife, Scotland, to Thomas Glas, a Church of Scotland minister, and his wife Agnes. After receiving a Master of Arts degree at St. Andrews in 1713 and studies at the University of Edinburgh, John became a Church of Scotland, Presbyterian minister at Dunkeld and then Tealing in 1719. There he began preaching about the differences between Scripture and the Presbyterian Shorter Catechism. In July 1725, John Glas separated from the Tealing church and formed an independent congregation. He wrote *The Testimony of the King of Martyrs Concerning His Kingdom* in 1727, in which he expressed opposition to state churches and civil intervention in church matters.

To Glas, the true church is those who experience Christ's grace and gather together, separating themselves from the world. The kingdom of God is not of this world. Scripture is the authoritative guide for the church on earth. Contrary to much popular opinion, Christ is the head of His church, not the ruling British monarch. Several synods from 1726-1728 called Glas to account for his beliefs and finally

deposed him in 1728. He established a church in Dundee, then in Perth in 1733, against considerable opposition, and in 1734 he established another in Edinburgh.

Though historians call his followers Glasites, he called his congregations Churches of Christ. He stressed a return to primitive church organization with congregational autonomy under elders, weekly Lord's Supper and offerings, agape feast, reading of Scripture, Psalms—only a cappella singing, church discipline, sermons and prayers.

Robert Sandeman

Robert Sandeman (1718-1771) was born in Perth to a linen merchant and magistrate. He became familiar with the teachings of John Glas as a young person and while studying in Edinburgh he attended a Glasite congregation. He met John Glas and married his daughter, Katherine, in 1737. From 1735-1744 he worked in the weaving business but in 1744 he devoted himself to church work fulltime, preaching at Perth, Dundee and Edinburgh.

Sandeman's influence expanded in 1757 when he wrote *Letters on*

Theron and Aspasio, a critique of the Calvinist ideas of James Hervey. This led to the establishment of many congregational churches and teaching opportunities in London where he went with his brother, William, in 1761. His Letters reached the American colonies along with a request from Danbury, Connecticut, to visit them. Sandeman's travels led to the establishment of several churches in New England. He died in Danbury in 1771. The churches of Christ he helped establish closely resembled those that John Glas helped organize.

Robert and James Alexander Haldane

After the death of their father, Robert Haldane (1764-1842) and James Alexander Haldane (1768-1851), were raised by their maternal grandmother, Lady Lundie, in Dundee. While in the navy, Robert met and was influenced by David Bogue, an Independent Church minister and brother-in-law of Greville Ewing. James moved to London where he came under the influence of a minister of the English Independent Church, William Innes. Following the ideas of Glas and Sandeman, the

continued on page 14



Funding Churches... Building Ministry

Providing capital loans to church and parachurch organizations of the Christian Churches and Churches of Christ in Canada since 1957

- Low interest rates
- Complete flexibility and open repayment terms
- Amortization lengths to suit your congregation's needs

Refinance an existing capital loan at 4.5% and release funds for ministry!

Church of Christ Development Company Ltd., 8621-104 Street, Edmonton, AB T6E 4G6
1-780-406-1045 • info@churchdevelopment.ca

Handling the Word

Wayne Turner



Much has been said, over the past several years about interpreting the Bible. Typically, we have tended to think that we don't interpret the Bible. We simply read it. One of the main principals of restoration has been to allow the Bible to speak for itself rather than allowing any human system to "explain away" God's Word.

This is a wonderful ideal which should always continue to be our goal. Our conviction is that the Scriptures are the inspired word of God and speak absolutely with His authority.

At the same time, however, we cannot be so idealistic that we fail to recognize that even in just "reading" there is an interpretive process at work. The questions of how we understand what a passage says, identifying its context and deciding how it applies today are part of this. The term "hermeneutics" is used to describe this process. The Greek word that this comes from is used in Luke 24:27 where it says that Jesus explained (interpreted) all the Old Testament prophecies about himself.

A number of years ago, while travelling, a couple visited a congregation in the southern U.S. The Lord's Supper came near the very end of the worship, followed only by a song. Then, everyone immediately left the auditorium. To the visitors, it was a somewhat surprising and abrupt conclusion. No prayer, nothing else was said. When they asked one of the members, they were told that the congregation was following the New Testament pattern. In Matthew 26:30, after Jesus had instituted the Lord's Supper, they sang a hymn and went out. While "just reading" the account, the leaders of that congregation had interpreted it as revealing a pattern which should be obeyed (despite the fact that it was not possible to "go out to the Mount of Olives.")

This story reminds us that as we read the text, we make many decisions about its meaning. Since we are fallible, it is possible that some of these may be erroneous. As with the congregation just mentioned, trying to discern what is and is not a pattern can be difficult. Some people have reacted to this by rejecting the concept they call "patternism." Doesn't it seem strange, though, to believe that the Apostles were led by the Spirit into "all truth" while rejecting the idea that their actions are not equally important for us as their words? The problem cannot be solved by rejecting New Testament patterns (examples) but rather in understanding how to recognize them. Historically, these have been identified as "approved Apostolic examples" (they essentially imply a command). Thus, we are not bound to meeting in an upper room, lying at a table, taking only "Biblical" modes of transportation, etc.

Another (and related) error is proof texting, where a passage or phrase is taken out of the Bible without regard to its context and used authoritatively to say something not intended by the original passage. Many people erroneously think that as long as the words come from the Bible, they express its teaching. So, they look at a passage more with the question

"What can I justify from this passage?" than what it actually says. Colossians 2:21 has been used, by some, to show that there are things that Christians should have no involvement with. "Do not handle. Do not taste. Do not touch." However, in context, Paul is telling the readers not to allow people to bind them with such rules.

Proof texts are sometimes strung together to give greater emphasis to an unBiblical idea. This has often been parodied in the string of passages: "Judas went out and hanged himself," "go and do likewise" and "do what you must quickly." While all of these are from the Bible, scripture does not tell us that we should all immediately commit suicide.

A common practice is to argue one passage against another. We often encounter this when we try to discuss baptism with people from a "faith-only" background. They will insist that passages on baptism cannot mean what they say because of other passages about grace or faith to which they have chosen to give priority. Instead of an "either/or" approach that listens to some passages and diminishes others, should we not look for how both ideas are reconciled? Psalm 119:160 expresses the thought that the "sum" of God's words are true. Sum means "the entire amount." Or, as the NIV puts it, "All of your words are true." Those from the faith-only background become flustered by Peter's statement that "baptism saves you" and insist that passage doesn't mean what it says and reduce baptism to an empty token. What a dangerous approach to God's word! Yet, if we fail to recognize the passages that stress faith and grace, we end up with a magic sacrament that works in and of itself. This is an equally unbiblical idea.

There are some today who are trying to create a textual conflict between Paul's statement in Galatians 3:28 that our oneness in Christ transcends all lines that make racial, social or gender distinctions and passages that clearly state that there are gender distinctions in leadership roles (especially in worship) in the Church. The implications of this are enormous, in that when one maintains that gender roles should be determined by Gal. 3:28, the implication is that Paul and those

GOSPEL HERALD

Published Monthly by the Gospel Herald Foundation, a non profit corporation, for the Promotion of New Testament Christianity

— FOUNDED BY ROBERT SINCLAIR, 1936 —

CO-EDITORS

Wayne Turner, Max Craddock

ASSOCIATE EDITORS

Edwin L. Broadus, Burlington, ON
Eugene C. Perry, Beamsville, ON
Keith Thompson, Newmarket, ON
Linda Hammett, Kingfisher, OK
Tim Johnson, Edmonton, AB
Peter Morphy, Royal Oak, MI
Marion Waugh, Edmonton, AB

Geoffrey H. Ellis, Waterloo, ON
Walter Hart, Waterloo, ON
Brian Cox, Lansdowne House, ON
Barbara Lewis, Spokane, WA
Paul Birston, Winnipeg, MB
Walter Straker, Bramalea, ON

Layout/Design - Stephen Gill

The inclusion of articles, advertisements and church directory listings does not in every case imply complete endorsement by the Editors of either source or content.

Send teaching articles to Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9

(204) 257-7926 E-mail: <editorial@gospelherald.org>

Send advertising and subscription information to

Max Craddock, 5 Lankin Blvd., Toronto, ON M4J 4W7

Phone: 416-461-7406 Fax: 416-424-1850 E-mail: maxc@strathmorecofc.ca

NOTICE-- All materials for publication must be in the hands of the editors by the third to the last Tuesday of the month preceding the date of issue. Date of issue is the first of each month.

Canadian Subscription \$16; \$28 for 2 years.; Widows & Gifts, \$15

U.S. And Foreign Subscriptions \$23.00 (\$19.00 US) per year to cover higher postage

"Publications Mail Agreement Number 4000 5401" • "PAP Registration No. 09508"

Indexed by Restoration Serials Index

Return Undeliverable Address Blocks to: 4904 King St. Beamsville, ON L0R 1B6

who follow his teaching are necessarily wrong in maintaining these role distinctions.

The concept that underlies our approach to understanding the Bible is that it was inspired by a single source, the Holy Spirit. As a result, it has unity and harmony. We often cite this as an evidence of divine inspiration. A conflict between passages suggests that there is a failure to understand the context or intent of one (or more) of the passages. In the case of passages about grace, faith and baptism, it is that God gave the life of His Son for a sinful world. It is only by trusting Jesus Christ and becoming one with Him that we can benefit. With the seeming

conflict over gender roles in the church, it is in understanding that there is nothing in Galatians 3 about leadership roles. This is about our equal access to God through Christ. The passages about gender roles are clear and direct. They are not wrong. Nor are they limited to a specific church or situation, "as in all the congregations of the saints." (1 Corinthians 14:33,34).

When we see the many ways that scripture can be misused, we need to remember Paul's exhortation "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth." (2 Timothy 2:15)

POINTS BY PERRY



Finding Oneself (Who Am I?)

Eugene C. Perry

(The following is an adaptation of remarks made as a senior member at a recent family reunion. ecp)

Often, when people get involved in deviant behaviour, seem directionless or manifest other symptoms of troubled lives, we hear the remark, "He/she just needs to find himself/herself?" The person is not lost but rather is confused or unsure of his/her place in the family, community, nation, world. Where do I fit in? What do I stand for? It involves being lost in the sense of needing to decide/determine/find one's place among the diverse world-views and value systems of a pluralistic society.

A very real part of who I am has to do with FAMILY. That is to say that family usually has much to do with one's world-view, value system and life-style. WHO ARE WE?

To begin with, in a general sense, all are a part of God's family. We are His children, His creation. We are daily recipients of His loving care. He provides what is needed to sustain our lives as well as the example and direction that enables us to live "full" lives (John 10:10).

Unfortunately, there are those who outrightly disown this relationship. Others just fail to cultivate or recognize it. God is our Father and ideally this defines us—enables us to find ourselves and thus to know who we are and where we stand—our value system and life-style.

In a more particular sense, we are children of _____ whose name many of us bear and who, hopefully, provided us with food, clothing, protection, example and direction. Once again, some might go

so far as to deny or reject the relationship and influence while others tend to ignore or neglect to cultivate it. Most of us, however, acknowledge and even take pride in the relationship and accept it as a real part of who we are.

Ideally our forebears are worthy of recognition and their example and instruction defines who we are and influences our life-style and value system which is thus passed down from generation to generation. In our family many generations have been people of faith, defined by a desire to know and do God's will. Bible study and church attendance have been characteristic along with honesty and a strong work ethic. Many of us, like our forbears, met and married as a result of associations in Bible Schools or churches.

We are a part of this heritage and it will be a part of who we are and what we stand for unless we have either disowned the relationship or are neglecting its significance and influence.

I remember, and was impressed by my parent's dedication to work on the farm. It seemed to take precedence over all else except church. When there were church services or gospel meetings we somehow managed to get some time away from the work. We would sometimes walk seven miles to attend such meetings and walk back home afterwards. Family traits that we learned (inherited) include faithfulness, honesty, dependability, hard work and independence.

We were moulded by our parents and this is an ongoing process. Those of you who are parents must face the fact that you have heavy responsibilities in this

process. What are you "passing on"? Yes, you are expected to provide food, clothing and shelter. That part usually "comes naturally". The greater burden on you is the preparation of your children for life by passing on values. Too often, this part tends to be neglected or poorly done.

When God chose Abraham to be the father of His chosen people, He said, "For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him." (Gen.18:19).

As Moses led Abraham's descendents and passed God's instructions on to them, he wrote, "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up... Write them on the doorframes of your houses and on your gates." (Deut.6:6-9).

Both parents must be involved. Timothy's "sincere faith" "first lived in your grandmother Lois and in your mother Eunice" (II Tim.1:5). Fathers are instructed to bring their children "up in the training and instruction of the Lord" (Eph.6:4). It is most unfortunate when parents do not work together in this task.

This system breaks down when neglect occurs—when parents fail to assume their responsibility and/or when children reject or rebel against parental teaching and influence.

We are sometimes saddened to observe a downward generational process that goes something like the following. Great-grandpa had the Bible in heart and life, grandfather had it in his head, father on his shelf and son in the attic. May this not be the situation in our families.

WHO ARE WE? We are children of God and descendents of godly ancestors.

FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to Linda Hammett, 507 S. Main, Kingfisher, OK 73750.
e-mail: forwomen@gospelherald.org



Am I a Godly Friend?

Editor's Note: If you look back over the GH issues during 2007, you will note that there haven't been very many Women's Pages included this year. I apologize for that. My intention was to write more articles than I have been able to, but somehow the time slipped away and I didn't realize my intentions. I have asked in the past for you ladies out there to send me articles that we can include. If I have articles on hand written by others, then we could have this page full every month. Please help us out by contributing written material for this page. The easiest thing would be to email your articles to me at lhammett@gmail.com. Thanks for considering this request!! —lch

How often have you considered what kind of a friend you are? We all want to have good friends. We have all had good friends, some who have been lifelong and some who have come and gone. We all need to have friends.

Many of us have friends we made while we were in high school or younger. Some of us made friends during our college years; those of us who work outside the home have friends at work; and we all most likely have friends from church.

What do you offer as a friend? Are we ever taught how to be a friend? Like parenting, there's really not a manual that gives instruction on friendship. Friendship comes more naturally to some than others, but we can all learn to be good friends.

Friendship is mentioned 152 times in the Bible. The love that we are to show to our friends is the same kind of love that God shows to us. There are several scriptures and chapters that speak about friendship. In 3 John, friend or beloved is used six or seven times. There's not

a lot of meaty doctrine in this chapter, and it's written to a dear friend. It's a letter about friendship and how to be a friend.

We should, above all, try to be a godly friend. As a godly friend, we should be concerned about our friends' futures (3 John 1-4). John prays for good health for his friend, Gaius—spiritual and physical health. He wishes for Gaius to be surrounded by and centered in the truth, and John is happy to know that his children (those he has led to Christ) are walking in the truth. How many friends do you have outside of the church with whom you spend a good bit of time? Do those friends know that you are a Christian? Do they know how important your walk with God is? Can they see that you have something special? Do you live a different

sort of life at work or school than you do when you're at church?

A true friend is going to want to share her faith in God with her friends. If you're like me, however, it isn't always easy to speak about God to some people. I have some dear friends who are good people, who believe in God and live moral, good lives. However, they worship in a denominational church or not at all and think that they're okay spiritually. It's hard for me to approach them with the possibility that they aren't right with God. We are to be bold in our proclamation about God. How sad, on the judgment day, for our friends to look at us and ask why we never shared the gospel with them here on earth. We will be held accountable!

What about a friend whom you see participating in something that is against God's will or something that is going to harm her. We often don't want to confront her in this sort of situation because we're afraid of rejection. Again, we must stand up and show her the error of her ways. A godly friend will speak up to her friends when she is exposed to bad influences. We can't sit back and watch our friends self-destruct. We must let them know that we wouldn't say anything if we didn't care for her and her well-being.

If we are good friends, we will stay in touch with our friends, no matter how many miles or years separate us. I recently visited with a friend whom I have known for over 30 years. However, we haven't seen each other for about 20 years. It was wonderful to visit with her—it was almost like we had never been apart. I will confess that I haven't kept in as close touch with her as I should have over the years. We need to be diligent in letting our friends know that we love them and that they are important in our lives. We need to make sure our friends know that we are there for them to share joys and sorrows.

We have the ultimate example of love in God and his care and concern for us. We can never reach the level of love that He has for us, but we can certainly make an effort. Only by studying the Bible and learning more about His love can we understand how we can be a good friend.

continued on page 7

FULL TIME MINISTRY POSITION

The **Tintern Church of Christ** is a congregation of 160 + with elders, deacons, well established ministries and a fulltime involvement minister. Built on a rich heritage, the Tintern family consists of a blend of all ages (including 60 children). Tintern is located in the Niagara Peninsula, one hour from Toronto and Buffalo.

The Tintern Church of Christ is looking for an individual with good personal and relational skills to join the ministry team. In addition to having a passion for the scriptures, as well as preaching and teaching skills, the applicant will have positive experiences in some of children's, youth, family and senior's ministries. This person should have an evangelistic orientation, the ability to work co-operatively with the established ministry teams and the ability to turn ideas into action plans and programs.

For further information or to apply, contact us at:
tinterncofc@gmail.com

Tintern Church of Christ, 4539 Spring Creek Road
Vineland, ON L0R 2C0
905-563-6311
Attn: Search Committee

Articles for this page or reactions to it should be sent to:
Brian Cox, Lansdowne House, ON
e-mail: youthpage@gospelherald.org



Getting Over Ourselves

We live in a culture of selfishness and I think we grow more self absorbed every day. We constantly put ourselves first and promote ourselves over all others. If we are not appreciated properly we get our feelings hurt. We expect others to ask for our opinion on everything. We believe that our special days (birthdays, anniversaries, etc...) should be acknowledged by all. In short it is all about us!

Families are coming apart at the seams as men and women who feel unappreciated by their spouse and children seek someone who will appreciate them properly. Children don't mature as they should because their parents have never grown up. The parent's example is one of selfishness not selflessness.

The workplace has become a minefield of self-promotion and one-up-man-ship set in a forest of complaints about how hard I work and how little anyone appreciates it.

Churches are literally being destroyed from within by pride and selfishness. In many churches the most dangerous job to take on is that of editing the church bulletin or newsletter. Forget a birthday or anniversary and no amount of apologizing will fix it. Fail to include something about someone's surgery and it is a personal affront. Forget to thank someone for an act of service and they will threaten to leave the church and go where they are more appreciated. Have we forgotten that bulletin editors are human and may make a mistake and that often items are left out of the bulletin because we didn't keep the editor informed? Yes pride and selfishness are destroying our churches.

The tempters words sound so reasonable and they seem to make good sense, but we must remember that Jesus called him a liar (John 8:44). The tempter tells us that we deserve all the toys and status symbols that we have bought for ourselves and we believe him because we want to. He whispers to us that we should be more appreciated and publicly thanked

for all that we do and we get to believing that we have worked hard and deserve the limelight. Satan tells us that people should listen to what we have to say and we get to believing that we are smarter than everyone else. The tempter plants in our mind the idea that admitting fault is weakness and so we never admit a fault even when relationships are destroyed and we ourselves are destroyed.

"When pride comes, then comes disgrace, but with humility comes wisdom" (Proverbs 11:2 NIV). The prideful things that we do in search of honour and the attention of others only produce disgrace. The more we try to be popular with others the more disgrace we bring on ourselves.

"Pride only breeds quarrels, but wisdom is found in those who take advice" (Proverbs 13:10 NIV). People that are full of themselves see it as a weakness to ask for the advice of others. They foolishly try to go it on their own and that is their downfall. Seeking the advice of others is not a weakness but a strength.

"Pride goes before destruction, a haughty spirit before a fall" (Proverbs 16:18 NIV). Pride will produce one thing and only one thing, destruction. A haughty spirit is defined as showing arrogant superiority and disdain toward those we see as being less than ourselves. A haughty spirit makes judgments that we are not qualified to make, judgments that God has told us not to make.

"A man's pride brings him low, but a man of lowly spirit gains honour" (Proverbs 29:23 NIV). By seeking the honour of others we are brought low, but when we bring ourselves low we are given honour.

We get over ourselves by taking on the attitude of Jesus, but how do we do that? Is there a magic formula that will help us to defeat pride once and for all? Is there a prayer that we can offer that will change us and thus defeat pride? Is there a Bible passage that we can read that will make us humble? I don't think it is as simple as offering a prayer or reading one Bible

passage. Becoming like Jesus is not easy, but the goal is worth the effort. The choice however is simple. We may through Jesus defeat pride, or be defeated by our own selfishness.

We must first focus on the example of Jesus. "Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross" (Philippians 2:6-8). Jesus humbled himself, and as a result, God exalted him.

To imitate Jesus humility we must: "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others" (Philippians 2:3-4 NIV).

To get over ourselves we must stop thinking about ourselves. Selfish ambition is promoting what is good for us; vain conceit is having a high opinion of ourselves that is not justified by the facts. We must consider the needs, wants and wishes of others before our own. Paul is not suggesting that we cannot look after our own interests, but that we should also be looking after the interests of others.

Some might ask, "If I consider others as being better than me won't that negatively affect my self-esteem?" Is our self-esteem based on being better than everybody else? It takes a healthy dose of self-esteem to put the needs, wants and wishes of others ahead of ourselves. Through a healthy sense of self we put the needs, wants and wishes of others ahead of our own.

Those so into themselves that they give little thought to others are destroyed by their own pride and selfishness. We get over ourselves by following Jesus example and looking after the needs, wants and wishes of others before we look after our own. God honours those who get over themselves.

.....
Am I a Godly Friend?... continued from page 6

Examine your relationships with your friends and ask yourself if you could be considered as a godly friend. If you see that you're lacking in some way, pray for God's guidance as you make every effort to improve your friendships. Let your light shine as a godly friend!

WORKS FOR ME

Don Hipwell

Rekindling the Fire

Randy Todd is the minister for the Southwestern Church of Christ in Grove City, Ohio. He graduated from David Lipscomb University in 1988. He continued his education earning his Master's Degree in 1990. He began teaching Bible classes for various congregations in Nashville while he was in school. It was at this time he met his wife, Andrea. They have now been married for 15 years and have 4 children between the ages of 4 and 11.

Randy began as a youth minister at the Charlotte Avenue church in Nashville. His first full-time ministerial position was with a small congregation in Winchester, Tennessee. He joined the Southwestern congregation in 1996.

When he and Andrea arrived at Southwestern, it was an older congregation with about 80 members. It has since grown to about 150. They now have four elders and eight deacons. While they do not do anything different from many congregations, they do put some interesting twists on what they do.

Various activities led to an influx of young couples with no church background and poor parenting skills. This led them to institute a children's ministry. Young children, ages 2 to 5, were invited to a class when the sermon began. This freed the parents to be more attentive and to not worry about their children causing a disturbance, which made the families more comfortable in worship and more willing to attend. One couple initiated this and worked well with the children. They explained and role played each part of the worship, even to the point of doing dress up and giving the girls purses. They taught them when and why they needed to be quiet. They taught the children to pray. When the children were re introduced

into worship with the adults they had a better understanding of what was happening and how they should behave. This program is ongoing with different adults being responsible for the class on a rotating basis.

The men are active in the congregation. Randy has found a monthly men's class to be very beneficial. He began it as a leadership class but many non-Christian men attended so the emphasis changed. It consists of a sharing time, Bible class and then the men break into smaller groups, two or three per group, and pray together. Lessons often centre around being a godly husband. In the small groups they would then discuss the lesson, talk about their strengths and weaknesses and pray for each other to be better husbands. This has become a good opportunity for new members to become acquainted with other men in

the congregation and the men have also used it to invite their friends.

The men's group also meets for dinner after work three or four times each year. Following the meal, they go in pairs to members' homes to collect groceries for the church pantry. The congregation is made aware that men may be visiting that week and are asked to have the pantry items ready. The men not only collect the food but spend time visiting. People who do not get a visit bring their groceries to the building on Sunday. They have found this helps build relationships and strengthens the church as a family.

The men have held a retreat each year for the last four years. The first three years they invited a speaker to discuss topics related to being godly men. This past year, Randy led the group. He spoke about rekindling the fire; restoring the passion for Christ and His church.

This last men's retreat has led to a 'zeal group'. They decided they needed to do more than just talk about being zealous. The men returned enthused and invited the whole congregation to share in their zeal. Anyone who wishes to participate may come to the meeting with an idea, with the intent to help or just to listen. They discuss ideas of service, their feasibility, how to put them into action and how they can help each other in reaching the goal. The focus of the meetings are on those present; what they can do, not what the whole congregation ought to be doing. Ideas really are put into action, problems ironed out and help recruited if it is needed.

Randy is hoping to begin a leaders' group similar to the one we have meeting in Milton each month. The question is always, "Who ministers to ministers?" He would like the Grove City meeting to be a support group to discuss problems, share successes, to pray together and to mentor when necessary. Randy will be the guest speaker at the Leaders' Luncheon in Milton on November 12. He will also be speaking at Fenwick each evening, November 11-14.

Sanctuary-Plus

Evangelical Churches National
Group Insurance Program

Church • Home • Automobile (Ontario)

We offer special group insurance coverage at substantial premium savings for your church, home and automobile. Specializing in Evangelical churches, camps, missions and congregation member's insurance needs since 1963. Working with Church of Christ congregations since 2001.

Brokerforce Insurance Inc.

Ask for Karen Wilkinson or Roger Wingfield
Tel. 416-494-2696 1-800-263-9870 Fax. 416-494-7130
E-mail: Wilkinson@brokerforce.ca

CALL FOR A NO OBLIGATION QUOTATION



Build on Your Faith, Not Your Doubts

Edwin Broadus

Years ago, in late youth and early manhood, I went through the inevitable but necessary struggle of replacing an inherited faith with one that was personal. One of the more useful pieces of advice I received then was to “build on my faith and not my doubts.” I soon realized that there were fundamental truths of which I was firmly convinced and that these should be my starting point rather than what I questioned. In my case, there were several things that the church I grew up in taught that I seriously questioned, but there were basic beliefs, such as the existence of God, for which I considered the evidence overwhelming. I discovered that it helped me greatly to honor these beliefs and to build upon them.

Nearly forty years ago Elton Trueblood wrote a small book called *A Place to Stand*. To live meaningful and effective lives we all need a place where we can take our stand, or, to change the metaphor, a solid foundation upon which to build. For Trueblood, who was both a believer and, by training, a philosopher, it was absolutely essential to be both intellectually honest and unrelentingly rigorous in the quest for truth. He rejected the notion that “religion is merely a matter of emotion,” and he contended that “the key to the logic of belief lies in finding a firm place from which to operate.” For him this “firm place” was the trustworthiness of Jesus Christ. Without such a place to stand we risk facing the vicissitudes, sorrows and losses of life without God and without hope.

The task of Christian apologetics is partly to defend the faith against its adversaries, but more importantly it is to overcome the doubts of those who are earnestly seeking a place to stand. The latter goal is accomplished in part by setting forth the strong evidences for the existence of God, the Deity of Jesus Christ and the trustworthiness of scripture. But it is also accomplished by helping honest people keep their doubts in the proper perspective.

To begin with, we need to understand that periods of doubt are often inevitable in the development of an

abiding faith of our own. Honest truth-seekers raise questions. One of the most famous biblical examples is the man we (not scripture) often call “doubting Thomas,” as though he was guilty of some moral or intellectual failure. But Thomas should be commended for not being so gullible as to believe without evidence and for being honest enough to call Jesus “my Lord and my God” when the evidence was presented to him. When he doubted, he dealt with it instead of building on it, and because of his intellectual honesty doubt was part of the faith-building process.

When we have doubts, we need to

Doubts are real

be honest (and humble) enough to recognize that these doubts may spring from ignorance. Some people think that intellectual honesty demands that they succumb almost immediately to their doubts, for it is an all too common human conceit to think that if we don't know the answer that there is no answer. We are not suggesting that anyone should try to believe what he cannot honestly believe at the time. But we are affirming that sometimes we need to be humble enough to hold our unanswered questions in abeyance until we receive the answer. In this life we “know in part,” and it is only in eternity that we will “know fully” (1 Corinthians 13:12).

We also need to recognize that faith does not require absolute certainty. There is an unwarranted notion that doubt equates with anything less than one hundred percent certainty. Some do not believe in God because they haven't found the kind of proof that they believe provides this kind of certainty. Atheists are able to make some weighty arguments against the existence of God, but I am a believer because the arguments for God's existence are far weightier than those against it. All of us make important life decisions on the basis of the preponderance of evidence. No one can choose a career with one hundred percent certainty that his choice is the right and best one. But if we are serious

about important choices like these, we need to make them on the basis of the preponderance of evidence.

This does not mean that the way to deal with doubts is to ignore them and believe what we want to believe, whether the evidence supports it or not. Post-modern thought unfortunately abets such an approach, for it contends that we can't really know anything. But this is hardly a way to build a meaningful life. We should confront our doubts, and we need to know that some things are true. Because the apostle Paul had staked his life on the reality of Christ's resurrection and his own future resurrection, he realized that “if only for this life we have hope in Christ, we are to be pitied more than all men” (1 Corinthians 15:19). No one wants to reach the end of his days only to realize that he has built his life on a lie.

Doubts are real and, as we indicated, are often contribute to the development of deeper convictions. They cannot safely be denied or ignored, but they should not be given a larger place in our lives than those truths about which we are firmly convinced. Not only can we build on the latter, but as we do we will find that our doubts are replaced by truth. Jesus made a wonderful promise that we can know the truth. But he predicated this promise on the condition that we continue in his teaching, and then we will know the truth (John 8:31-32). Putting into practice what we already know and believe will lead us into deeper truth.

Burlington, ON

The Gospel Herald Website provides...

- An online bookstore catalogue (order by phone, fax, or e-mail)
- Canadian Church Directory
- Articles and Past Issues of the Herald

www.gospelherald.org



by Walter R. Straker
750 Clark Blvd.

Bramalea, ON L6T 3Y2
Fax: 905 792-8623

E-mail: bramaleacofc@bellnet.ca

Reminder: To be published in the following month's Gospel Herald, each congregation's information should be sent to Walter Straker before the third last Tuesday of the month. Please clearly mark the email or the envelope: "NewsEast."

ONTARIO

Barrie: A ladies' day was held October 13 with the theme: "Working in God's Garden—Blooming Where You Are Planted." Speakers were Marilyn dela Cruz, Darlene Lee and Marg Sandiford.

Beamsville: Great Lakes Christian College alumni homecoming was held October 19-21. Joel Osborne and Jon Straker were honoured as alumni of the year. The 2007 Great Lakes Christian College/Great Lakes Bible College lecture-series, entitled: "Renewing the Christian Family," was held November 2-4. Craig and Jeri Ford have now returned to Papua New Guinea to continue their mission work there. Josh Hunter has been hired as praise minister for the congregation. At present five members volunteered as FriendSpeak workers/instructors with GLCC's international students.

Bramalea: Philip Thomas asked for prayers to take advantage of his opportunities with the contacts he meets in his new job. The congregation welcomes Matilda Ducreay (Dominican Republic) and Robin, Linda and Lauren Mattadeen (Trinidad) who placed membership in October. Guido DeCiccio put on Christ in baptism, October 8, Thanksgiving morning. On Sunday, October 14, Joel Osborne and Ben Berry presented a report on the Sendai, Japan, work and their plans for future preparation to serve Japan. Guest speaker October 11 was George Funk, with Gospel Chariot Missions, Capetown, South Africa.

Fenwick: Wayford Smith spoke on September 23. The booth at the Niagara Regional Exhibition was very successful: the congregation distributed more than 100 New Testaments, invitations to "Kids for Christ" and pens, as well as other items. One family registered for "Kids for Christ" and more are expected. Randy Todd of Grove City, Ohio, will speak on November 11-14. Joel Osborne will give a Sendai, Japan, report on the evening of November 18.

Niagara Falls: One hundred eighteen young people registered for the youth rally—and 146 (counting chaperones and workers) enjoyed the youth rally. Guest speaker was David Blaine; song leaders were the Boland brothers.

Owen Sound: About 100 ladies from all over southern Ontario attended the Ladies' Renewal weekend. The ladies attending this event raised \$1,200 by going on a 5-km walk with donations going toward the work of Great Lakes Bible College.

Tintern: One hundred seventy people gathered for "Church in the Park" at Ball's Falls Conservation Area on Sunday, September 2, and celebrated the end of summer. Twenty-seven young people joined us for our first Friday Night Youth Activity on Friday, September 21 (including

GOSPEL HERALD ADDRESSES

Webpage:

<http://www.gospelherald.org>

email:

bookstore@gospelherald.org
advertising@gospelherald.org
subscriptions@gospelherald.org
articles@gospelherald.org
editorial@gospelherald.org
obituaries@gospelherald.org
missionreports@gospelherald.org

eight guests.) Over 30 children returned on October 12 for the second event. Jim Whitfield continues the congregation's FriendSpeak programme on Wednesday evenings; 10 international students from GLCC have joined for Bible studies. The congregation also began its first FriendSpeak Bible study in the community in September. They look forward to hosting children ages 4-11 during the GLCC lecture series. The children will participate in a programme called, "Veggie town: Values for the Family."

Waterloo: The annual men's retreat, which was hosted by this congregation, in September, had 55 men in attendance covering the province from Windsor to Ottawa. Four excellent lessons were led by Jerry Tallman. On September 30, a fellowship meal was held at which the congregation celebrated and thanked God that their building is now completely paid for. They welcome Eric, Sarah, Emma and Ada Knutson to the congregation.

Windsor: The congregation held a "100% day" (or "Friend and Family Day") on October 14.

QUEBEC

Montreal (Ville-Émard): The congregation is moving ahead with renovations on its new church building. Check out its website for a short video tour of the place and to see what is going on: <http://www.villeemard-churchofchrist.org/videos/34>. Mike and Lise Mazzalongo thank those who continue to pray and support the Montreal work.

STONEY CREEK

CHURCH OF CHRIST
Hamilton, Ontario

The Stoney Creek Church of Christ is prayerfully searching for a full-time minister. The congregation of 50 members is self-supporting, progressive and eager to further the will of God. Our minister must possess in-depth Biblical knowledge and life application skills, be an excellent communicator, and relate well to people of all ages and backgrounds.

Prospective candidates should submit (1) a resume, (2) three references including phone and email contact information. (Please indicate when the references can be contacted.)

Preferably to: SCCOCMinisterSearch@gmail.com
Or to: Minister Search Committee
Stoney Creek Church of Christ
105 King Street
Stoney Creek, Ontario, Canada L8G 1L1

MISSION NEWS

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



ZAMBIA: Ed. Note: In August, Thayer and Chery Salisbury and their son, Mark, made a return trip to Africa, spending two weeks in Zambia, and a week in Swaziland, where they had left behind a number of belongings upon their return to Canada in 2003.)

(Note from Thayer Salisbury: "In order for readers who do not know me personally to understand this newsletter, they might need a little background. Chery and I lived in Africa eight years. Most of that time was spent in Nigeria (1993-1997) and Swaziland (2000-2003). We had also done short term work in Zambia on three previous occasions. Our work has always been related to training native leaders, either through teaching in schools or through a project intended to develop textbooks for the schools over there.")

"The main task of the trip was to teach a course at Mapape Bible College. Mapape is located just south of the capital city, Lusaka. The school serves those who intend to earn their living by some secular means, but who desire greater Bible knowledge so that they can also be of service to the church. In Zambia, as in most of Africa, very few churches are in a position to support a full-time preacher. There is a tremendous need for those who can preach and teach without becoming a financial burden on the church. The Mapape Bible College exists to help meet this need. In addition to Bible teaching, Mapape also trains each student in small scale agriculture methods, such as raised bed gardening and drip irrigation. If they can raise their own food, they are assured of being better able to care for themselves.

Teaching at Mapape was a real challenge. It was difficult to get the point across without boring some, as about 50 students were college graduates—teachers who will be employed by the government. Others were poor farmers with only a grade seven education. We studied the Minor Prophets, a highly

relevant portion of scripture in that setting. The Minor Prophets deal with the tendency of the Israelites to try to maintain two loyalties—the Lord and Baal. Many Africans involved in the worship of the Lord maintain some degree of loyalty to their ancestral religion. Lessons from the Minor Prophets speak very directly to the situation in Zambia today.

While I was teaching, Chery and Mark were not idle. Chery helped sew graduation gowns for the students and act as an encouragement to the Frenches, David and Lorie, who are the only missionaries at Mapape. They really have their hands full between the teaching load, the agriculture work and even just the task of living and working in a country like Zambia. David had been advised that he needed more exercise to reduce his stress level and improve his cardiovascular health. Some good exercise equipment had been donated to help him accomplish this, but he had not found time to unpack and assemble it. Mark took on the job and had it ready for use by the time we left.

We visited two churches in the area:
continued on page 12

Key to the Kingdom

On the Vision Network

Friday at 8:30 AM (ET)

(Check local listing for channel #)

Star Choice – 394

Bell ExpressVu – 65 (new #)

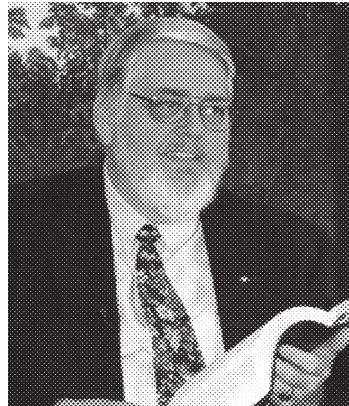
The Christian Channel

Thursday at 7:30 AM (ET)

Rogers Digital Channel – 396

Star Choice – 399, Telus 158 & MTS TV 21

website: keytothekingdom.ca



Max Craddock, Speaker
(Questions and/or support can be sent to

Elders
Strathmore Blvd Church of Christ,
346 Strathmore Blvd.,
Toronto, ON M4C 1N3
phone: 416-461-7406
e-mail: maxc@strathmorecofc.ca

Your support is needed and appreciated.

I would like to support Key to the Kingdom with \$ _____ / Mo/ Yr

beginning _____ / _____ / _____

Name: _____

Address: _____

City: _____

Province _____

Postal Code: _____

Phone: () _____

Email: _____

Please send donations to:

Strathmore Blvd. Church of Christ, 346 Strathmore Blvd., Toronto, ON M4C 1N3

Because of bank requirements, please make cheques payable to

Strathmore Church of Christ and Key To The Kingdom on the memo line.

Mission News... continued from page 11

the Mapape congregation and the Chilenje congregation in Lusaka. The visit to Chilenje was particularly encouraging. We had visited them once before, in 2003. Since that time one of my former students from Manzini Bible School has been working with the church. It was evident that considerable progress has been made. The church has grown in strength and number, and construction is underway that will more than double the size of the building.

A brother at Chilenje was a real blessing to us. David Kalaba had attended a marriage seminar that I held in Lusaka in 2003. As we talked after worship on Sunday, he recalled (very accurately) the main theme of that seminar and the scriptures used to support it. It is one thing to have someone tell you 'good sermon' right after a service. It is something else to have a young man recall your teaching on marriage more than four years later. (Do you understand why I like to work in Africa?)

After our two weeks in Zambia we traveled to Swaziland for a weekend. We spent Friday evening and much of Saturday sorting our belongings that we had left behind in 2003. Most of it had to be given away, but we were able to return with two suitcases of school materials that will be useful for Mark over the next four years. These are items that our other son, Preston, used for his high school work between 2000 and 2003.

The rest of Saturday and all day Sunday was spent visiting with fellow Christians. We were delighted to see the progress at the Fairview congregation, but perhaps the most encouraging aspect of the whole trip was to greet the Timbutini congregation. In 2002 I held a marriage seminar at the Fairview congregation. Elijah Malaza attended it. Later he brought his wife, Kate. Elijah lived in Timbutini, a remote village about 25 miles southwest of Manzini. He would load his family, and any of his neighbors willing to come, into his tiny pickup and drive into Manzini each Sunday.

On Tuesday evenings I would drive to Timbutini (with a spare car battery for lighting) and hold a Bible class in the Malaza's home. Today Timbutini has a congregation of its own, with an attendance of 30. They meet in the Malaza's garage, but are trying to get land on which to erect a building.

That is the way it goes. I thought that the most important part of my work in Swaziland was the development of textbooks. Today I wonder if the marriage seminars at Manzini and Lusaka, and things that have resulted from them, were not the most important."

JAPAN (Sendai):

• **Akiko Kawamuara**, who was baptized in August 2005, recently graduated from Tohoku University with a master's in Teaching Japanese to Foreigners. She is currently preparing and fund-raising for a one-year mission apprenticeship in Chiang-Mai, Thailand, beginning November 2007.

• **Crimsen Ruhnke** will remain in the US for the time being to care for her mother, Shelley Wheeler, who is undergoing 6 months of intensive chemotherapy.

• **Debi Hobelman**, one-year intern,

remained in Sendai and is teaching in an English kindergarten. She will also continue cell group Bible studies and LST follow-up. See her blog site: debi-hobelman1413.blogspot.com.

• **Sasha Ingle**, of Cheyenne, Wyoming, and York College, Nebraska, will live with Debi and serve as a one-year missionary intern for the congregation, doing primarily LST follow-up.

• **Erica Towell** has now returned to the US to work and perhaps attend university. She will be moving to Abilene, Texas, in December.

• **Ben Berry and Joel Osborne** are now in North America reporting on the Sendai work and their future plans. After this, Ben will head for the US to work on a master's degree in missions. Joel attended the Great Lakes Christian College Homecoming (to receive an "Alumnus of the Year" award), and will return to Asia (Singapore and Thailand) in 2008 for mentoring and training in church planting before returning to Japan next fall.

• **Jon, Michiko and Hijiri Straker** were scheduled to receive Michiko's US visa in mid-October. They will move to Abilene in November so Jon can attend Abilene Christian University to work on a master's degree in missions. Jon also received an "Alumnus of the Year" award at Great Lakes Christian College's 2007 Homecoming.

Please pray for Sendai's young Christians; LST readers; and the Sendai congregation.

We appreciate your continued encouragement—through prayers and continued financial support—as the team continues to prepare to spread the gospel in Japan.

For further information or to receive reports, contact: Joel Osborne at joelosborne4@yahoo.com; Jon and Michiko Straker at jstrake@yahoo.com; Ben Berry at benberr19@yahoo.com; Crimsen Ruhnke at crimsenr@yahoo.com; Bramalea Church of Christ, 750 Clark Boulevard, Brampton ON L6T 3Y2, bramaleacofc@bellnet.ca.

Ministry Opportunity

Do you enjoy conducting and arranging one-on-one bible studies? Then we need you in **Prince Rupert BC**. The city is growing again after a few years of decline and now is a great time for outreach. We are seeking a preacher/teacher to help us. Some support will be needed. Contact the church by email at: prchofch@citytel.net

Saul's Proclamation of Christ

Thayer Salisbury

There is something wonderful about the conversion of Saul. That God would choose a persecutor and make him an apostle gives us a wonderful insight into the nature of our God. It also gives us hope. It is no surprise that Luke finds space to include three accounts of the conversion of Saul in Acts (chapters 9; 22; & 26).

One aspect of the record that is especially interesting is the brief account given in Acts 9 of his early preaching. Let us focus briefly on this.

Began immediately

The first thing we notice about Saul's proclamation is that it began immediately. Acts 9:20 tells us, "And immediately he proclaimed Jesus in the synagogues..."

Saul was an unusual person, of course. It might not be advisable to start every new convert off with public proclamation to a hostile audience. That made some sense in Saul's case—he was unusually well equipped for this. But, although public proclamation might not be advisable for most new converts, some form of Christian service should be begun immediately.

Often it will make sense for the new convert to begin with some attempt to present their newfound faith to others. The new convert has contacts that no one else has. As time goes by the convert will make more friends in the church, and thus have fewer contacts in the world. This is as one would expect. I am not criticizing the tendency to seek Christian friends, but this process means that it is important for new Christians to make an effort to present the faith to others while they still have contact with non-Christians. It might not make sense to expect every new Christian to preach in the synagogues, as Saul did,

but it makes perfect sense for them to make some kind of evangelistic effort immediately.

Christ-centered

When Saul began to proclaim in the synagogue, his proclamation was Christ-centered. "And immediately he proclaimed Jesus in the synagogues, saying, 'He is the Son of God'" (Acts 9:20).

The new convert has contacts that no one else has.

Too much preaching today, too many evangelistic efforts, are human-centered. We focus too much on what people want, what we feel, what we have experienced. Saul's preaching began focused on Christ, and it continued with that focus throughout his ministry. As he told the Corinthians, "For Jews demand signs and Greeks

seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor 1:22-24).

Salesmen must speak to people's felt needs and desires. Proclaimers of God's will must not do so. Our task is not to give people what they want and may think they need but to proclaim what they really need. If none of them are laughing at our message, then we are not proclaiming the message the Apostles proclaimed. Their message was unacceptable to the people of their day. Yet they did not adapt it, they did not sugar coat it. They did not proclaim Jesus the wise teacher, but Jesus the crucified Son of God.

Saul learned to preach nothing but Jesus, and him crucified (1 Cor 2:2). Can this be said of many today? This is a challenge not only to those who preach, but to every Christian.

How much of our conversation focuses on Christ? How often do we point to Jesus as the motive and goal of our actions? Our lives are not what they ought to be, and, even when we do the right thing, are we not often guilty of giving worldly reasons rather than pointing people to the glory of Christ?

Courageous

There are things that ought to be spoken softly. There are matters about which we ought not to be bold. Some things just do not matter enough to demand boldness. Unfortunately we seem to be bold about the unimportant and shy about what really matters. People speak passionately about their sports teams and softly, if at all, about their God.

When Saul spoke for Christ he did so passionately, boldly, courageously. Both at

continued on page 14

Gospel Herald Opportunity

The Gospel Herald is seeking a person with management and promotional ability, who would take over the operation of the book selling and management of the web site and online activities of the Gospel Herald and provide leadership for an expanding readership of the publication.

Duties would include:

- Coordination of the elements of the overall operation
- Hiring workers
- Recruiting volunteers
- Advancing readership of the Herald
- Increasing the utilization of the book selling service
- Stimulating donated support for the Herald's ministries

Underlying these abilities, it is desirable that the manager have an intimate knowledge of the community we serve, a strong sense of mission with regard to supporting the life and work of churches of Christ in Canada, and a confidence that the combined services of the Gospel Herald do render a significant benefit to this community.

The concept of the placement of a "manager director" of the Gospel Herald services responds to the desire to expand and improve these services that is linked to a confidence that a growing brotherhood will be benefited by these services.

Interested individuals should contact: Max Craddock, 5 Lankin Blvd. Toronto, ON, M4J 4W7, 416-461-7406, maxc@strathmorecofc.ca

Damascus (27) and at Jerusalem (28), he spoke boldly in the name of Jesus.

We need such courage today. When we speak but fail to speak boldly for Christ, the impression is left that what we say of Him is of little importance. Such speech is almost worse than silence. We need to regain the courage with which Saul spoke.

Costly

Before we commit ourselves to proclaiming boldly, as Saul did, perhaps we ought to count the cost. It was costly to proclaim in this manner. Three times this chapter reminds us the price Saul paid. In verse 16 the Lord tells Ananias, "For I will show him how much he must suffer for the sake of my name." The suffering begins at Damascus, as verse 23 tell us, "When many days had passed, the Jews plotted to kill him." The same treatment awaits him in Jerusalem, as verse 29 tells us, "And he spoke and disputed

against the Hellenists. But they were seeking to kill him."

Late in life he would tell Timothy, "You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived." (2 Tim 3:10-13)

If our faith has not been costly, perhaps it is because it is not a genuine faith. It is not all who claim to be Christians who will be persecuted, but "all who desire to live a godly life in Christ."

When we really believe that he has died in our place, such faith compels us to speak, and to speak in a way that

many in the world will not accept. As he told the Corinthians, "For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised" (2 Cor. 5:13-15).

We need to be proclaiming Christ. Even new Christians need to be doing so, in some form or fashion, as soon as they come to know him. Our proclamation must really be a proclamation of Christ, not of ourselves, not of what the world wants to hear, but a proclamation of Jesus Christ crucified. It must be proclaimed courageously, for it will be a costly proclamation.

Such was the proclamation of Saul, and such ought to be the nature of our proclamation.

Toledo, OH

Haldanes, Innes and Ewing began a congregational church in Edinburgh in 1799, known as the Tabernacle church which the Irish-American restoration thinker, Alexander Campbell visited in 1847. They began other "tabernacle" churches emphasizing the authority of the New Testament as the guide for

Christian worship and life through all times. They taught "restoration," local autonomy, the leadership of elders, separation from state, weekly Lord's Supper and immersion (as of 1808).

Greville Ewing

Greville Ewing (1767-1841) was the son of Alexander, a math teacher. Greville studied at the University of Edinburgh and preached at Lady Glenorchy's Chapel which was an "independent chapel of the Church of Scotland." He wrote on missions for Evangelical Magazine and became associated with David Bogue and William Innes. After leaving the Church of Scotland in 1798, Ewing was a founding member of the Edinburgh Tabernacle Church with Innes and the Haldanes where he became head of Robert Haldane's seminary.

Between his 1808 shipwreck and his journey to America in 1809, Alexander Campbell became a friend of Ewing in Glasgow. Ewing helped Campbell get established in his studies and influenced Campbell on church governance and weekly Lord's Supper. Ewing

parted company with the Haldane's on immersion of believers.

Conclusion

Glas, Sandeman, the Haldanes and Ewing made significant inroads to restoring New Testament Christianity in the British Isles which also impacted the colonies. Michael Faraday, a Sandemanian elder, brought the Sandeman influence to New England. They worked through opposition and the winds of doctrine of their time to get closer to the primitive and refreshing faith and practice of early New Testament Christianity. The Haldanes and Ewing made an impression on the thinking of Alexander Campbell, notably with respect to faith, congregational organization and immersion. The restoration stirrings of these courageous Christians carried across the ocean to influence the churches of Christ in North America.

(For further information: The Encyclopedia of the Stone-Campbell Movement, www.therestorationmovement.com or birston@ilos.net.)

Winnipeg, MB

Communion Supplies

"Passover Matsos".....\$4.65/pkg
Disposable Communion Cups.....\$22.50 Cdn/M

(Postage and taxes extra)

Order from: Gospel Herald
4904 King Street, Beamsville, ON L0R 1B6
Phone/Fax 1-866-722-2264

GOSPEL HERALD BOOKSTORE

4904 King St., Beamsville, ON L0R 1B6
Phone/Fax – 905-563-7503

Toll Free for orders
Phone/Fax – 1-866-722-2264

E-mail – bookstore@gospelherald.org

Your source for Bibles, religious books, church supplies, Sunday school curriculum, communion bread & cups, boxed cards, stickers, etc.

GLCC/GLBC Annual Partnership Dinner

Don Rose, President

On September 29, 2007, Great Lakes Bible College and Great Lakes Christian College co-hosted their annual fundraiser, the Partnership Dinner, in Beamsville,

were congregations who have directly supported GLBC since its relocation to Waterloo in 1996. Forty-five congregations, broadly identified by regions, were honoured for their incredible

Without congregational commitments, the Bible College could not have grown from 1 full-time student and a handful of others to 8 full-time, 7 part-time and 3 auditing students in the Fall of 2007, or from a handful of volunteer teachers to two full-time teachers, Dave Knutson and Jim Holston. Furthermore, graduates and part-time students of GLBC lead and serve in congregations across Ontario, some of who are involved in the current church plant in Cambridge and others who are preparing themselves for ministries in eastern Canada.

These groups who have supported the schools embody what Paul calls all Christians to embody in Galatians 6:9-10: "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers." Viewing ourselves as partners with fellow believers, we commit ourselves to reciprocate the financial and spiritual support offered to us in



WAVES members at the Partnership Dinner

Ontario. About 185 individuals attended, most to honour two very special groups: the Women's Association for Vital Educational Support (WAVES) and congregational supporters of GLBC.

The WAVES are a women's auxiliary group formed in 1961 to expressly raise funds in support of GLCC. As of April 2007, the group has officially donated \$1 million to the school. Unofficially, they passed this mark years ago, particularly if man-hours, donated materials and cash gifts to residential student programs (not to mention inflation!) over the years are considered. WAVES chapters exist throughout Ontario with support also coming from New York State. Whether in crisis or when it was easy to take them for granted, the WAVES have served GLCC consistently for 36 years. When asked how many attendees in the audience were WAVES, a sea of hands went up into the air. To our delight, eight of those hands belonged to charter members who have witnessed the fruits of their initial, humble beginnings. A highlight was a brief anecdotal witness account of WAVES activities over the years delivered by Doug Tallman, husband of charter member, June Tallman.

Also honoured during the evening

financial and spiritual support of the Bible College. Together, all 45 congregations have donated nearly \$500 000 over 11 years, most in support of the



The other group that was honoured at the Partnership Dinner was the congregations who support the Bible College.

Back Row: Michael Mazzalongo (Ville-Émard), Jean Volcy (Strathmore), David Azzoparde (Guelph), Dave Carruthers (St. Catharines), Marvin Johnson (Strathmore). **Front two rows:** Lori & Patrick Halls (Sarnia), Lois and Randy Morritt (Collingwood), Bob Hunter and Walter Straker (Bramalea), Linde Zila (Pine Orchard), Sheila & Albert Hotte (Thessalon), Roy Cox (Brantford), Melanie and Elgin Whitfield (Pine Orchard)

Bible Teacher Fund. Stepping down from the Board of Trustees after serving 11 years, the last 3 as chairman, Bob Sandiford recalled for us the successes and challenges of the last 11 years.

the transformation of individuals to serve Christ and his Church in Canada and beyond. Please pray for us as we continue in this endeavour.

Beamsville, ON

Can we be the church of the New Testament? – 3

Roy Davison

Yes, if we worship according to the New Testament.

First, we must understand that the forms of worship in the New Testament are completely different from those in the Old Testament.

When the Samaritan women asked Jesus whether one should worship at Jerusalem or Samaria, He replied: "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth" (John 4:21-24).

Many false forms of worship result from the introduction of Old Testament practices in a Christian context. Even heathen forms of worship are found in some denominations, such as the worship of images.

Christians come together to break bread on the first day of the week. "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them" (Acts 20:7). 'Breaking bread' refers to the Lord's supper. The church at Jerusalem "continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42).

Paul describes the Lord's supper as follows: "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.' For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes"

(1 Corinthians 11:23-26).

Christians also give of their money on the first day of the week: "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come" (1 Corinthians 16:1, 2).

The first day of the week (Sunday) is a special day for Christians. On that day Jesus rose from the grave (Mark 16:9). That same day, He revealed Himself to two disciples when "He took bread, blessed and broke it, and gave it to them" (Luke 24:30, 31). "Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, 'Peace be with you'" (John 20:19). A week later He appeared to them again, while they were assembled (John 20:26).

Although the first day of the week has

special meaning for Christians, and they assemble to break bread on that day, it is not a 'holy day' or a 'Sabbath' (Romans 14:5, 6; Colossians 2:16, 17). Christians serve God every day.

When the church comes together, all activities should be up-building. Paul told the Corinthians, "Let all things be done for edification" (1 Corinthians 14:26).

Christians pray and sing in their worship. Paul said: "I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will sing with the understanding" (1 Corinthians 14:15).

Although musical instruments were used in Old Testament worship, they are contrary to the spiritual nature of the worship of the new covenant. Paul calls them "lifeless things" (1 Corinthians 14:7). A mechanical instrument cannot worship in spirit and truth. It cannot sing with spirit and understanding. It cannot teach and admonish.

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

"Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ" (Ephesians 5:19, 20).

Worship [προσκυνεω] is a specific, conscious glorification of God flowing from an inner attitude of lowly submission to His authority and awe at His majesty. Worship is expressed through actions such as praying, singing or fasting. But it is also possible to pray, sing or fast without worshipping, if the inner worshipful attitude is lacking.

Christian worship is not limited to the assemblies. Prayer can be in private (Matthew 6:6) or in the assembly (Matthew 18:19, 20). Songs of praise can be in private (James 5:13) or in the assembly (1 Corinthians 14:15). Fasting can be in private (Matthew 6:16) or in the assembly (Acts 13:2, 3; 14:23).

CAREER OPPORTUNITY

Director of Development

Great Lakes Bible College in Waterloo is seeking to fill the position of Director of Development. The primary function of this position is to serve as the lead fund-raiser and student recruiter for the Bible College. This is a full-time position that requires someone who is willing to travel and who is an effective speaker, both in a public setting as well as one-on-one. A background in fundraising or recruitment is also an asset. If you would like more information about this position or want to submit your resume, please contact:

Brad Cook
Great Lakes Bible College
Business Office Administrator
905-563-5374 ext. 236
careers@glbc.on.ca



www.glbc.on.ca

We may not go beyond what is written (1 Corinthians 4:6). To worship according to the New Testament, we may not use forms of worship that are not prescribed by the New Testament. God's instructions are prescriptive. When a pharmacist fills a prescription he may not add or omit any ingredients. Neither may we change the forms of worship prescribed by God under the new covenant.

Although Old Testament forms of worship were different, the Old Testament teaches us important principles about worship.

The death penalty of Nadab and Abihu shows that we are not free to worship God any way we please. "Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. So fire went out from the LORD and devoured them, and they died before the LORD" (Leviticus 10:1, 2). The literal meaning of the Hebrew word translated 'profane' is 'strange'. It was strange because it was not a part of the worship God had prescribed. Notice the words: "which He had not commanded them." Anything foreign to the worship that God has commanded, is 'profane'. It is unholy.

We worship God when we read and listen to God's word. We are reverent and bow our heads when we talk to God in prayer. Should we be any less reverent when we listen to God talking to us through His word? In Revelation 1:3 a blessing is pronounced on Bible readers: "Blessed is he who reads and those who hear the words of this prophecy."

A beautiful example of this is found in the Old Testament after the Babylonian captivity, when they read the law to the people. "Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they told Ezra the scribe to bring the Book of the Law of Moses, which the Lord had commanded Israel. So Ezra the priest brought the Law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month." "Then he read from it in the open square that was in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people were attentive to the Book of the Law. So Ezra the scribe stood on a platform of wood which they had made for

the purpose." "And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. And Ezra blessed the Lord, the great God. Then all the people answered, 'Amen, Amen!' while lifting up their hands. And they bowed their heads and worshipped the Lord with their faces to the ground." "So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading... And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them" (Nehemiah 8:1-4a, 5, 6, 8, 12).

They worshipped when they listened to the word of God. Let us also be worshipful when we listen to the word. "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water" (Revelation 14:7).

Can we be the church of the New Testament? Yes, if we worship according to the New Testament. Christians come

together on the first day of the week to eat the Lord's supper and to give of their money. They sing and pray. They listen reverently to the word of God.

We can be the church of the New Testament!

Alken, Belgium.

OBITUARIES

Bailey, Cecil Thomas

Cecil Bailey, a long time servant in the kingdom, passed away on April 3, 2007, at the Mainprize Manor in Midale, SK, at the age of 94. Funeral services were conducted on Monday, April 9, 2007, at the church of Christ building in Estevan, SK, with Tim Pippus officiating. Interment was at Blooming Cemetery, Lake Alma, SK. Donations may be made in memory of Cecil to Western Christian College or to the Lets Start Talking Foundation. (For a report in the Regina Leader-Post on 4/5/2007.)

FROM THE BULLETINS

When I'm Gone

Max Craddock

At a Funeral Home I picked up a leaflet containing information about the person who had passed away. I was impressed by the verse on this particular one. It read, "When I come to end of my journey, and I travel my last weary mile, just forget, if you can, that I ever frowned and remember only the smile. Forget unkind words I have spoken; Remember some good I have done. Forget that I ever had heartache and remember I've had loads of fun. Forget that I've stumbled and blundered, and sometimes fell by the way. Remember I have fought some hard battles, and won, ere the close of the day. Then forget to grieve for my going, I would not have you sad for a day, but in summer just gather some flowers, and remember the place where I lay, and come in the shade of the evening, when the sun paints the sky in the west, stand for a few moments beside

me. And remember only my best."

While this verse suggests the idea of a person being present at their burial place, we know the soul has left the physical body behind and gone to the long home. However, I was impressed by the idea that we should look past the failures and sufferings one goes through in life to the good experiences and joyful times enjoyed by the Lord's people daily. No one will go through this life without some sadness, but for the Christian, the emphasis should be on the joys and successes of a life lived in the service of God.

This caused me some personal reflection. When I am gone, what will people remember about me when the time comes for a "leaflet" at the funeral home? Will it be for the stumbles, blunders and falls? Will it be for a negative and complaining spirit? Or, will it be of a positive Christian attitude in the face of difficulties and stresses? The decision is mine.

What about when your leaflet is printed?

The Virgin Birth

T. Pierce Brown

Many years ago when we were doing graduate work at Northwestern University, we met regularly with preachers in the Chicago area. In our naïve and ignorant state, we assumed that preachers in the church of Christ believed in the Bible. We do not remember that we were even aware of the meaning of modernism or fundamentalism. As we met and discussed various matters, one of the preachers made the comment, "If I ever have to decide between the letter and spirit of the word, I will stand with the apostle Paul, for he said 'the letter killeth, but the Spirit giveth life.'" We discovered that he meant, "If I want to decide between doing what the Bible actually says, and what I feel is important, I will do what I want to do." Another made the profound statement about the virgin birth, "Since I do not find any emphasis on the virgin birth of Christ in the Bible, I am not concerned with it, for the Bible is concerned with his virgin life." It took a little longer to find out what he meant, but ultimately I discovered that he did not believe in the virgin birth. If we remember correctly, both of those preachers left the Lord's church and began preaching for some denomination.

We want to raise some questions and make some observations about the virgin birth of Christ that may be of some value. First, is a belief in the virgin birth essential to salvation? Our first tendency is to answer that it is, but that statement probably needs some clarification. If we are teaching a person about Christ and raise the question, "Do you believe that Jesus is the Christ, the Son of the living God?" and the person answers in the affirmative, he may never have thought about the virgin birth, as such. However, if one understands what it means to be

the unique Son of God, he must know that the Bible teaches that Jesus was conceived in the womb of Mary by the power of the Holy Spirit and not by Joseph and that she remained a virgin until Jesus was born. It seems apparent, therefore, that if he does not know that story and believe it, he may give assent to the words about his belief, but he cannot have the proper belief in Jesus as the Son of God. It reminds us of the case of W. Robertson Smith, a Scottish theologian who was tried for heresy. When he was accused of denying the divinity of Christ, he replied, "How can they accuse me of that? I have never denied the divinity of any man, let alone Jesus!" It seems apparent that a person may claim to believe in Jesus as the Son of God, for every person in the world is a descendent of Adam who was a son of God, so every person is a son of God, but deny the virgin birth and any other miracle. If we affirm that John 3:16 means that Jesus is the unique Son of God, which it does, such a person may say, "Every person is unique," and of course this is true in a sense. However, not every person is unique in the nature of his birth, as was Jesus. So when we teach a person about Jesus, we need to teach the basic truths the Bible affirms, and if a person does not believe that, he cannot be saved.

It may help us to know such things as that Paul Tillich said that God is not a being, and that God does not exist, he did not mean that there is no God. He meant that God is not merely a being, as all the rest of us are beings, for He is being itself, or the source of all being. He meant that God does not merely exist, as the rest of us exist, but he is the source of all existence. That is, God is present within everything, but is not to be equated with every-

thing. So, Tillich, in common with most other theologians, uses his own special terminology to describe his concept of Biblical truth, and one may never know for sure whether he agrees with the theologian or does not.

In our opinion, there may be an advantage of studying the theological concepts, for it may help us to understand more deeply what the Bible actually says, in contrast with the varied opinion of the theologians about what they think it should have said. It may help us if we are a study with some person and he says that he believes in the divinity of Christ, or the inspiration of the Bible to question a little more deeply what he believes about the divinity of Christ or what he believes about inspiration. We were talking to a Baptist preacher many years ago who said he believed in the inspiration of the Bible, when we discovered that he also believed in the inspiration of Shakespeare, Milton and other such men. Until that time we had assumed that he believed what we believed about the Bible being God-breathed. So, although there may be an advantage of studying the theological concepts, there is also a great danger in it. The danger is that one may get so enthralled with the great brilliance and deep thinking of some theologian that he may accept his concept as a Biblical truth, or as a truth, even if the idea is contrary to what the Bible plainly teaches.

Most of us, when we speak of the virgin birth, are probably talking of the virgin conception, or that Mary was a virgin when the Holy Spirit caused her to conceive. It may be of value for us to know that many Roman Catholic theologians are not talking of that, but of the idea that Jesus was not born in the normal fashion. He simply passed through the wall of Mary's uterus instead of coming through the normal birth canal, and she remained a virgin all of her life with her hymen intact. In any case, we need to know what the Bible actually teaches, in contrast with what theologians and denominational scholars think about the subject.

Cookeville, TN

Order your supplies from the Gospel Herald Bookstore.

Local: 905-563-7503

TOLL FREE: 1-866-722-2264

DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

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

CALGARY: 4030 Maryvale Dr. NE, T2A 2S8; Sunday 9:45 AM Classes for Children/Teens/Adults; 10:45 AM Assembly; 11:15 AM Youth Assembly; Care Groups - throughout the week; Phone (403) 272-2111; Email: info@calgarycofc.com

CAMROSE: 4901-42 St. T4V 1A2 Sunday morning Bible Study 10:15; Sunday morning services 10:45; Wednesday Evening Bible Study 7:00 pm; 780-672-1220 (off) or Dennis Lindstrand (780)672-4978

EDMONTON NORTH: 13015 - 116 Avenue, T5M 3C9; Office (780) 455-1049; Fax 454-9545; Sun. 9:30am Bible classes; 10:30am Worship; Wed. 7:00pm Bible Study CARE Groups at the building and in various homes (phone for locations); Elders: Henri Bouchard, Walter Hreczuch; Evangelists: Garth Johnson, Nate Seecharan Web: edmontonchurchofchrist.org E-mail: church5@telus.net

EDMONTON SOUTH: Southwood Community Centre, 1880 - 37 St in Millwoods area; (Mailing address: 6320 - 12 Ave, Edmonton AB T6L 2G2). Sunday classes 10:00 AM; assembly 11:00 AM. Wed. 7:00; PM CARE groups in homes; phone for locations; Tim Johnson, ev. (780) 461-0323; Peter Ross, contact (780) 468-9272; E-mail: timoutwest2004@yahoo.ca

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

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

RED DEER: 68 Donlevy Ave., T4R 2Y8; Sun. 10, 11, (evening - call for information); John Smith, ev. (403) 347-3986

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): #5 - 2580 Cedar Park Place V2S 6B2; Sun. 10,11; Tues. 7:30 at address above, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052; email: normjen@shaw.ca; website: http://allann.dyndns.org/cvcc

BURNABY (Greater Vancouver): 7485 Salisbury Ave. V5E 3A5; 9:45 & 11:15; Sunday School 10:30 (Midweek groups meet in homes. Call for times & locations.) Kirk Ruch, ev.: Kirk@SBChurch.ca; Mike Parker, youth: FishFreaks@SBChurch.ca; office: welcome@SBChurch.ca (604-522-7721) Website: www.SBChurch.ca.

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

CHILLIWACK: Senior Citizens Bldg, Br 24, corner of Cook and Victoria St.; Sun. 10, 11; 7:00 p.m. at #102-8075 Mary Street at John Forman's house. Phone # 604-792-7806; Al McCutcheon, sec. 604-824-6703

CRESTON: Box 866, Creston, BC, V0B 1G0. Phone: 250-428-5937 or 250-428-4376.

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

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner; 9:45, 10:45; Midweek: Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; (604) 943-0515 (off)

KELOWNA: 1317 Ethel St., Kelowna BC, V1Y 2X1; Building 250-861-9486, Sunday 10:30 a.m. Worship, Evangelist: Barrie Forman, 250-860-4354 and cell: 250-469-2161, 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., Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjpeckett@shaw.ca

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

PRINCE GEORGE: 9465 Old Summit Lake Road, V2K 5S8, 250-962-6978

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)

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings; (250) 832-3828 or (250) 804-2672; Box 51, V1E 4N2; Doug Kendig, John Murray, Gordon Parmenter and Dave Myers, elders; Scott Roberts, ev.

SURREY: (Greater Vancouver):15042 92nd Ave., V3R 5V7; Sun. 10, 11, 6; Ron Beckett, ev., 604-594-1796.

VANCOUVER (City Church): Trout Lake Community Centre, 3350 Victoria Drive; Worship service 5:00 p.m. to 7:00 p.m.; (Mailing address: 6669 Granville Street, Vancouver, BC V6P 4X1) Stephen C. Hasbrouck, Sr., ev.; Ph: 604-263-3470

VANCOUVER (Oakridge): 6970 Oak St., V6P 3Z6; English services: Sun. 10, 11, 6 Spanish Bible study Friday 6:30; Milton Diaz, ev., 604-432-1749 (res.). website: www.churchofchristoakridge.com

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

VICTORIA (South Island Church of Christ): Mail: South Island Church of Christ, c/o 1600 Charlton Rd., V9E 2C8 Phone for place and time. K. Hannan, 250-474-6149 or D. Morton, 250-479-8480; e-mail SICOC@shaw.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; Dale Elford, ev. 745 6969 (office)

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

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) 866-1458; Royal Maillet (506) 532-2956; other contact: Kenny Woodman (506) 382-9409

SAINT JOHN: Meeting in the home of FRED NELSON, 5 Devonayer Court, Rothesay E2E 6E2; Sunday meetings flexible; Phone (506) 847-2802.

NEW YORK STATE

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

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

SARDINIA: Rt. 39, (1 mile west of Rt. 16), Sun. 10 & 11, Wed. 7 PM, mailing address: PO Box 186, Sardinia, NY, 14134, Glen Mueller, ev., (716)-496-5143, Cell (716)-560-6304, gemsar@adelphia.net

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoey Ave., B3N 2P8; Sun. 10, 11; Midweek, check for day and place; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Box 26, B4N 3V9; Elders: Kevin Irvine, Jack Beard; (902) 678-8881 or Ray Fisher, ev; (902) 582-3457; email: rcfisherofmen@yahoo.com

SHUBENACADIE: Mill Village Church, 3613 Indian Rd.; Sun. 10:15, 11; Wed. 6:30; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, (902) 758-2633.

PROVINCE OF ONTARIO

AJAX (Serving Durham Region): Ajax Community Centre, 75 Centennial Rd., Ajax, ON, 905-683-2477 (off); (mailing address: 290 Harwood Ave. S., PO Box 21018, Ajax, ON, L1S 2J1); Sun. 9:30, 10:30, 7; call for mid-week information; Marlon Molina, ev., marlonm@strathmorecofc.ca; Malcolm Porter, (905)-668-3346 (res).

AURORA: 15216 Yonge St. S.; (entrance beside Benjamin Moore Paints); Sun. 9:30, 11:00, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail: <churchofchrist.aurora@rogers.com> or Clare Preston, (905) 841-2272

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; (705) 722-7155 (off.); Shawn Redding, ev. (705) 792-5024 Home; (705) 718-6876 Cell. sdredding89@rogers.com

BEAMSVILLE: 4900 John St., L0R 1B6; Sun. 9:30, 10:30 am, 6:00 pm small groups in various places (small group in library at building, Visitors welcome); Wed. 7:00; Don Smith, ev. 905-563-7655 (off); e-mail: beamsvillechurchofchrist@bellnet.ca website: www.beamsvillechurchofchrist.ca

BRAMALEA: 750 Clark Blvd., (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; (905) 729-2297; bramaleacofc@bellnet.ca. Sun. 9:45, 11, 6; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleacofc.ca.

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Ray Knight (519) 754-0401; Roy Cox, 519-449-3239 office (519) 759-6630

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

BURKS FALLS: 51B, Ontario Street, Sun. 9:15 am to 12:00 includes 2 children Classes, Tues 6:30; Mailing Address: c/o Hubert Lawrence, ev, RR# 2 1036 North Pickering Lake Road, Burks Falls, Ontario, POA 1C0; 705-382-9775 (off); 705-382-1414 (res) E-mail: Hubert@churchesofchrist.ca; web site: www.churchesofchrist.ca.

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11; Wed. 7; C/O Peter Dale, 75 Peel Street, L9Y 3V5; (705) 444-0010 (office); Randy Morrirt, ev (h) 705-445-0924.

CORNWALL: Gladstone Public School, 825 McConnell Ave; Sun 10,11; Wed 7:30; Allen Bojarski, ev. Phone (613) 933-1825; Fax (613) 933-2464; Emails: abojarski@cogeco.ca or churchofchrist@cogeco.ca; Jeremy Bojarski, youth minister. Phone (613) 933-8445; Mark Duperron, treas. Phone: (613) 932-3701; Church mailing address: 1702 Dover Road, Cornwall, K6J 1W1; website: http://home.cogeco.ca/~abojarski/index.html

FENWICK: 765 Welland Ave.; Sun. 9:45, 11, 6:30; Wed. 7:30; P.O. Box 416, L0S 1C0; (905) 892-5661; email <DonHipwell@AOL.com>

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. Worship 9:45, Sun evening - 1 small group at building, 6 pm, during week - small groups; Box 181, L3M 4G3; (905) 945-3058 (off); other contact (905) 945-8668

GUELPH: The Evergreen Senior Center, 683 Woolwich St.; Sun. 10:30 a.m. to 12 noon; Wed. 7:30 (phone for location); c/o 25 Keys Crescent, N1G 5J7; 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 P0J 1P0 (705)647-5488 or Mike Tinney PO Box 702, Haileybury ON P0J 1K0 (705)672-9241

HAMILTON: 321 East 27th Street (at Fennell) L8V 3G8 (Mt. Hamilton) Sun. 10, 11, 7; Wed. 7:00 p.m. (905) 385-5775 (off); Art Ford, ev., (905) 296-1560 (h), artf@hurchofchristhamilton.com; Chris Gardner, sec., (905) 388-9174; www.churchofchristhamilton.com

HAMILTON (North): YMCA building, 79 James St. S.; Sun. 9:30, 10:30; Wed. 7; Joe Sandassie, (905) 389-0714, 286 East 26th Street, Hamilton ON L8V 3E1

HAMILTON (West): Mohawk College, Fennell Ave./ West 5th St., Sun. 9:30 and 10:30 (Please phone for Sun. p.m. and midweek information); P.O. Box 78041 Westcliffe PO, L9C 7N5; Wayne Page (905) 648-5100.

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; Ken Skinner 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

ICE LAKE (Manitoulin Island): 1-1/4 mile S. of Hwy 540; classes 9:45, worship 11:00, Sun; contact, Joel Lock (705) 282-8531 R.R. #1, Site 2, Box 3, Gore Bay, ON POP 1H0.

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

KINGSTON: 446 College St., K7L 4M7; Sun. 10, 11, 7:30; Wed. 7; (613) 546-5409 (off.); e-mail: church02@bellnet.ca; Richard Maddeaux, ev., Gordon Gibson, ev.

KITCHENER SOUTH: Kitchener City Hall (Learning Room) 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Mailing address: Kitchener Church of Christ, P.O. Box 25040, SDM Hiway Centre Postal Outlet, Kitchener, ON, N2A 4A5; Hugh Pitcher 519-699-5263 or 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; contact Gordon Worrall (519)434-1981

MEAFORD: 113 Nelson St.W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Les Cramp; (519) 538-1750; e-mail: meaford-cofc@bruce telecom.com

NEWMARKET: 230 Davis Dr.; Sun. 11, 10, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Nathan Pickard, ev.; 905-895-6502(off); e-mail-pickardnathan@hotmail.com

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: davidlock@acncanada.net; WebSite: www.northbaycoc.com.

OMAGH: 1412 Britannia Road West, Milton,L9T 2X8; 10, 11, Thur. 7; Steve Corbett,(416)999-1006, website: http://omaghchurch.n3.net, Harold Ellis, Sec., RR # 3, Campbellville, L0P 1B0.

OTTAWA: 1515 Chomley Cres., K1G 0V9; Sun. 9:30, 10:30, 6; Wed. 7; Robert MacRury, ev., 733-2580 (off); 737-0701 (res.); www.churchofchrist.ca

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11:00, 6; Thurs. 7; Brian Thompson, ev. (519) 376-6702 (off.), 372-2155 (res.); email: oscoc@bmts.com

PETERBOROUGH: 323 Lindan Ave., K9L 1K9; The Board Room., Parkway Place Mall Landsdowne St.W.; Sunday: 10 & 10:45 Mid-Week Study contact Peter McPherson at 705-742-5349.

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).

REXDALE: Meets Sunday for SS 9:30, worship 10:30 at 1485 Albion Road, Etobicoke, corner of Albion and Kipling. mail goes to Derrick Grant, 29 Revelstoke Place, brampton ON L6R 3G3, phone 416-628-9620 (D. Grant) or 416-656-9309 (Rupert Comrie)

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; 935-9581 (off.); Jeremiah Cisco, ev.; Email: churchofchrist@bellnet.ca; WebSite: www.stcatharinescofc.ca

ST. THOMAS: 60 S. Edgeware Rd, N5P 2H6; 519-633-2210 Sun 10,11 Call for midweek date and place; Wil Maddeaux, 519-637-0741.

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; Joe Woodford, ev.; (519)-339-1161 (off); www.sarniachurchofchrist.ca

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 (705)949-4988 Sun 9:40A, 10:40A, call for PM time, Wed 7PM Elders: C. Whitfield (705)253-6153 L. Hotchkiss (705)759-0649

SELKIRK: 1/2 km. N. of village; Sun. 10, 11; Wed. 7:30 in homes; Box 13, N0A 1P0.

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

SOUTH RIVER: Jasper St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, P0A 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: emailus@scoc.ca; website: www.scoc.ca

STRATFORD: 478 Brunswick St.,N5A 3M6; Sunday Worship 10:00, Wed. Bible Study 7:30; voice mail (519) 273-5280; Larry Hoover (519) 271-9545;

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Edward Klym (ev), 705-560-3964, Wes Bailey, sec. 523-0933,

SUNDRIDGE: Hwy. 11 N.; Sun. 10, 11; Wed. 7; P.O. Box 927, P0A 1Z0; (705) 384-5214, Steve May, ev. 384-0597.

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Guy Stopard, ev. 705-842-3340; 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; (807) 577-2213 (off.).

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

TINTERN: 4359 Spring Creek Rd. Vineland ON LOR 2C0; Worship at 9: 45a.m. with classes to follow; Sunday pm call for times and locations; Wed. 7:00 pm; Noel Walker ev. (905) 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): Madison Academy Building, 700 Progress Drive.; Sun. 9:45a.m.; 11:00a.m. (Mailing Address: PO Box 47011, 300 Borough Dr., Scarborough, ON M1P 4Z7) Church Phone: 416-970-3835; Devon Bennett ev. 905-686-2486, cell: 416-209-2529, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca. Phillip Brown ev. 905-231-9304, cell 905-409-9160; e-mail: phillkare@gmail.com. website: www.Scarborough.churchofchrist.com

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; Dick Forsyth, ev., Beamsville, 563-7874; Aikins Wiredu, sec., 905-791-0694; contact, Kaso Ramcharitar, 416-652-7266; Twi service available.

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

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., PO Box 1196, 450 Countess Street S, Durham ON N0G 1R0. Phone 519-369-1731. 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; Jamie Azzoparde, 519-578-8553 (res), e-mail: azzoparde@gmail.com

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@gregorycnsmith.com

WEST MANITOULIN: Meets in homes, call ahead; Sun. 10:30. Mailing address: 10787 Hwy 540, R.R.1, Gore Bay, POP 1H0. Contact Bill Baker 705-282-2095 or Dieter Nollert 705-282-2908

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 Crk., Windsor, N8W 5T8; (519) 250-4407; email: wsidcoc@wincom.net; www.geocities.com/wsidcoc.

PROVINCE OF QUEBEC

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; 387-6163 (off.); Fredeick Feruzi, ev. e-mail: feruzikj@hotmail.com

MONTREAL (English/French/Ashante/Ghanian): 598-5 th Avenue, Lachine; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 Westmount Station, H3Z 2T1; (514)-637-7604; Leonard Amanatay, ev; email <churchofchristmontreal@hotmail.com>; website: www.churchofchristmontreal.com.

MONTREAL (South-Central - English/French/ Spanish): 6259 Monk Blvd. Ville-Émard, Montreal, QC H4E 3H8 (2 streets east of the Monk Subway Station) (514) 765-8919; Simultaneous Translation: Sun.10, 11, Wed. 7; website: www.villeemardchurchofchrist.org Michael Mazzalongo, ev. 514-766-4911 email: mazzalongo@videotron.ca Roger Saumur, ev. (450) 635-5105 email: rogersaumur@sympatico.ca

MONTREAL (Spanish): 7378 rue Lajeunesse, Rm.#101, Montreal, QC H2R 2H8; Sunday 10, 11; Héctor Méndez info (514)948-0917; e-mail: 303012@gosympatico.ca; Roberto Herrera info (514)328-1467; e-mail: robertoro38@hotmail.com

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-Noël); 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, SOC 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; Edna Johnson, sec.; Gerry Bell and Stan Bell, elders.

KENOSEE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, SOC 2S0, Sun. 10; Mid-week call: Brent Olson, ev., 306-577-2477 or contact Cam Husband, 306-739-2882

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

MOOSE JAW: 901 James Street, Moose Jaw SK. S6H 3H5; (306) 693-4064 (off); mjccc@sasktel.net; http://mjchurchofchrist.blogspot.com; Sept - May Sundays 10, 11; Wednesday Kids Classes 7:15; Adult Class 7:30; June - Aug Sunday 10:30 Worship; Wed - 7:30 Adult Class; Darin Ashby, ev

PRINCE ALBERT: Church of Christ, c/o Box 721, Station Main, Prince Albert, SK, S6V 5S2. For meeting times and location phone: (306) 764-6187 - Bob Jenkins, (306) 763-6205 - R. Hugo

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

REGINA: Glen Elm, 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Please call for times

SASKATOON: Sunday, coffee & fellowship 9:30, Worship 10, Wed. 7; Phone for summer schedule; 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: stooncofcoffice@sasktel.net

SWIFT CURRENT: Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 306-773-9043; (call for location of meetings).

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).

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

Advertising Rates

Back Page	\$80.00
Inside page	\$64.00
Two Columns	\$50.00
Half Page	\$40.00
One Column	\$28.50
Quarter Page	\$25.00
Per Column Inch	\$4.95
Directory Listing per Year	\$9.00

It is best to reserve space well ahead of publication time. Copy must be in our hands early in the month previous to date of issue.

Contact: Gospel Herald, 5 Lankin Blvd., Toronto, ON, M4J 4W7, Ph: 416-461-7406, Fax: 416-424-1850, E-mail: advertising@gospelherald.org