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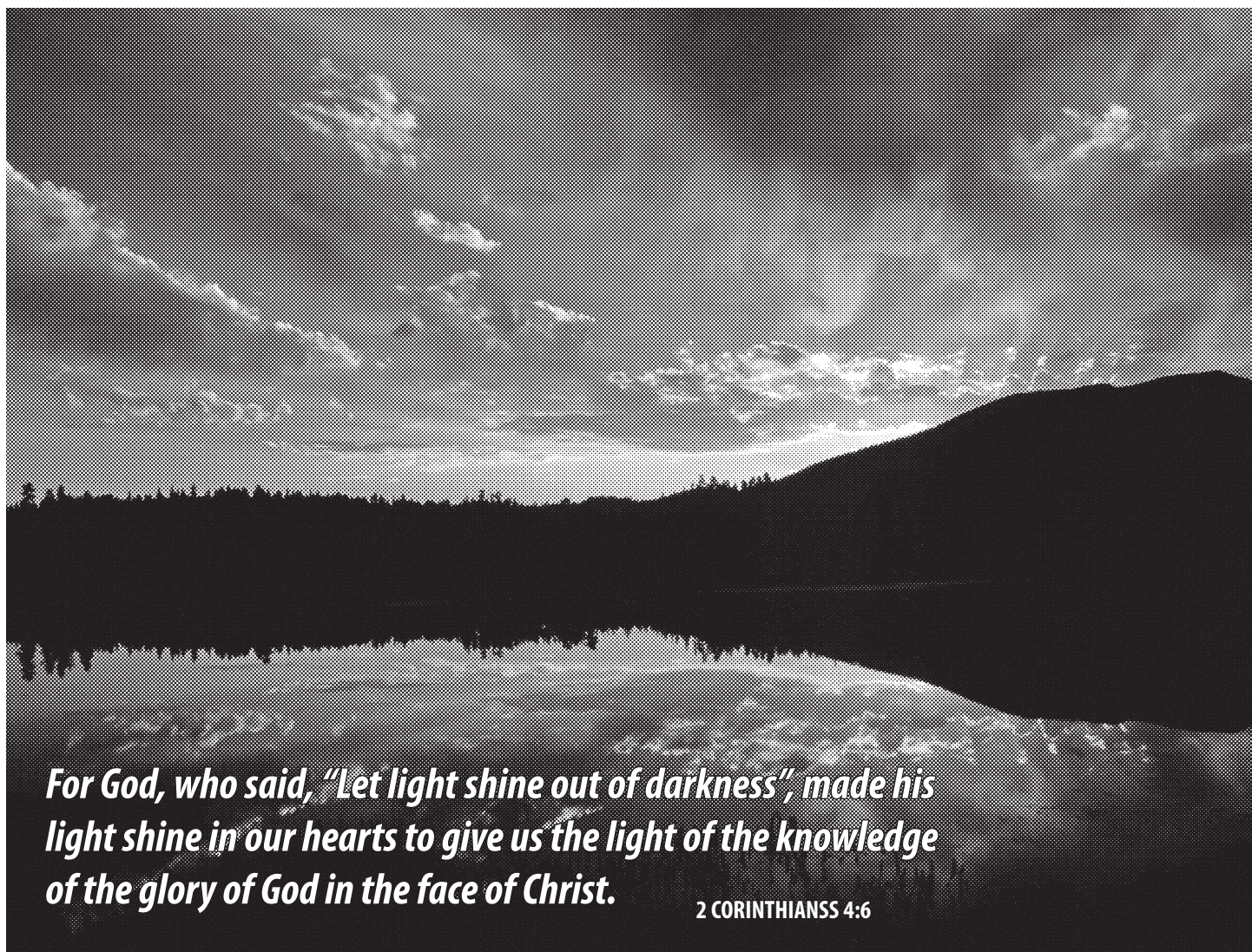
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January 2008



For God, who said, "Let light shine out of darkness", made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

2 CORINTHIANS 4:6

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Thoughts on Our Task

Thayer Salisbury

I like the song “To Love Someone More Dearly Every Day” which is also known as “This Is My Task.” I do not recall any evil things listed among the items that are said to be the task. But I wonder if we do not sometimes make too long of a list. When we consider our task here on earth, would it not be better to make a shorter, more focused list? Would not a simpler statement of our task be more useful?

Instead of giving us three verses of tasks—with three or four tasks in each verse—the Westminster Shorter Catechism summed up our task in one sentence. In answer to the question, “What is the chief end of man?” The children are taught to answer, “Man’s chief end is to glorify God, and to enjoy him for ever.” Well put and, as we shall see, very biblical.

In his exhortation to the Ephesian elders, the apostle Paul put his task in these terms, “However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace” (Acts 20:24).¹

Our task is not to make others notice us. Our task is not to appear deserving of salvation. Our task is to so live and speak as to point people to the Lord, to cause them to glorify him. Our lives should testify to his grace rather than to our own righteousness.

We are not all called to serve as evangelists. None of us is called to the exact ministry that Paul fulfilled, but we are all called to testify in some way to God’s grace. Not every Christian is capable of preaching, but every Christian is capable of a life that brings glory to God. Consider what these passages indicate as the purpose of our lives.

“So, whether you eat or drink, or whatever you do, **do all to the glory of God**” (1 Cor. 10:31).

“In the same way, let your light shine before others, so

that they may see your good works and give glory to your Father who is in heaven” (Matthew 5:16).

“The wild beasts will honor me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, **the people whom I formed for myself that they might declare my praise**” (Isaiah 43:21).

“For as the loincloth clings to the waist of a man, so I made the whole house of Israel and the whole house of Judah cling to me, declares the Lord, **that they might be for me a people, a name, a praise, and a glory**, but they would not listen” (Jeremiah 13:11).

“Be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, **to the glory and praise of God**” (Phil 1:10-11).

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, **that you may proclaim the excellencies of him who called you out of darkness into his marvelous light**” (1 Peter 2:9).

“As each has received a gift, use it to serve one another, as good stewards of God’s varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in **order that in everything God may be glorified through Jesus Christ**. To him belong glory and dominion forever and ever” (1 Peter 4:10-11).

There are many things we should do, but they all have a common purpose, the praise of God. There

are many ways that our purpose is manifest, but we must never lose sight of the purpose. We are here to point people to God, to cause him to be glorified.

I fear that we have often lost sight of that purpose. I fear that we appear to be in the business of saving ourselves, instead of the business of glorifying God. There are enough self-serving enterprises in the world. The church ought to be different. We should not be anthropocentric. We certainly should not be self-focused. The goal is the glory of God. The task is to testify to the good news of his grace.

A comfort

One of the great things about this purpose is that it redeems even our errors.

I did something stupid recently. It was not a big sin, just a little thoughtless word that caused some confusion and made me feel foolish. If my task were to save myself, a mistake like that could plunge me into despair. I might ask myself why, at my age, after 37 years as a Christian, why am I still saying the wrong thing? Is there any hope? Will I ever learn? Of course, the honest answer would be, “No, you probably never will get it completely right.” If the task is to perfect me, if the task has anything to do with me, that realization would bring despair. But not so when I remember my real purpose.

My purpose is to glorify God. That does not mean that I ought to intentionally say the wrong thing, of course not. But it does mean that, even when I have said the wrong thing, my life may still testify to his grace. If the goal is to magnify the grace of God, then obviously even my errors can be used to contribute to the goal—in ways that my perfection could not.

Today, I need to remember that.

Toledo, OH

NOTICE

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Can We Be the Church of the New Testament? – 5

Roy Davison

In this series of articles we have seen that the New Testament itself teaches that we can:

- **if we hold fast the New Testament pattern of sound words.** Paul told Timothy: “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus” (2 Timothy 1:13).

- **if we obey the gospel of the New Testament.** Paul commended the Romans: “You obeyed from the heart that form of doctrine to which you were delivered” (Romans 6:17).

- **if we worship according to the New Testament.** Jesus told the woman at the well that the true worshipers, “worship the Father in spirit and truth” (John 4:23).

- **if church leadership complies with the New Testament.** The Lord gave elders, deacons, evangelists and teachers “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Ephesians 4:11, 12).

- **if we live according to the New Testament.** In addition to following the New Testament pattern as we obey the gospel, worship God and organize congregations, we must also do so in our daily lives.

Can we be the church of the New Testament? Yes, if we live according to the New Testament. Jesus said: “I have come that they may have life and that they may have it more abundantly” (John 10:10). The life of a Christian is the greatest life in the world! By the grace of God we have been cleansed and sanctified to serve God and man.

God’s covenant governs not only congregational activities but also our personal lives. As we start reading through the New Testament, Jesus tells us to repent, to bear fruit, to be meek, to hunger for righteousness, to be merciful, to be pure in heart, to be peacemakers, to do good, not to call anyone a fool, not to commit adultery, not to look at a woman lustfully, not

to divorce our spouses, not to swear, to turn the other cheek, to go the second mile, to love our enemies, to be perfect like our Father, not to be religious for show, to forgive, not to lay up treasures on earth but in heaven, not to worship money, not to be anxious about physical needs, to seek God’s kingdom and righteousness first, not to judge, to do to others as we want them to do to us, to do what He says, to be wise as serpents and harmless as doves, to endure to the end, to be like Him, to preach the gospel ... just to mention a few items selected from the first ten chapters of Matthew.

To be the church of the New Testament we must live according to the New Testament. God not only tells us how to be saved, how to worship and how to organize our congregations, He also tells us how to live our lives. “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to

this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Romans 12:1,2). In our actions, our bodies must be living sacrifices. In our attitudes, our minds must be renewed, “bringing every thought into captivity to the obedience of Christ” (2 Corinthians 10:5).

We have an awesome calling: “You are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Peter 2:9). We “press toward the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:14). “As He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy’” (1 Peter 1:15, 16).

To be the church of the New Testament we must be holy. We must avoid evil and do good.

To be the church of the New Testament we must avoid evil.

In the New Covenant the way we live is referred to as our walk. We may not walk in darkness. “This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth” (1 John 1:5, 6).

This means that we may not continue in a life of sin. After emphasizing the grace of God, Paul says: “What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in

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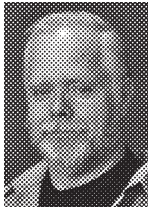
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The Word Unleashed

Wayne Turner



Sometimes, people manage to overcome a poor family background to be great servants of God. Josiah is an example. His grandfather was Manasseh, the evil king who reigned over Judah and Jerusalem for fifty-five years. Manasseh defiled the temple and land with idolatry, built high places and Asherah poles, and led the people astray to commit more sin than the nations around. His son, Amon, Josiah's father, followed in his evil ways and after only two years, was assassinated by his own officials. Josiah thus became king when he was only eight. Likely due to the influence of his mother, Jedidah, Josiah was a faithful and obedient servant of God.

In the eighteenth year of his reign, when repairs were being made to the temple, the Book of the Law, was rediscovered. After hearing it read, Josiah tore his robes in grief. He publicly renewed the covenant, restored the Passover and purged the idolatry that had dominated the land for many years. The summary of his life says, "Neither before nor after Josiah was there a king like him who turned to the LORD as he did—with all his heart and with all his soul and with all his strength, in accordance with all the Law of Moses." What an amazing tribute to his thirty-one years as king—his devotion to God and his commitment to completely follow His word.

We are well familiar with the passages that describe the power of God's word—its role in creation (Genesis 1; 2 Peter 3:5), as the sword of the Spirit (Ephesians 6:17), that it is sharper than a two-edged sword (Hebrews 4:12), and is the seed that brings our new birth (1 Peter 1:23). As God's word so powerfully motivated Josiah's reforms, throughout history it has had the same effect. Whenever people commit themselves to learning and following scripture, significant transformation follows. The leaders of the Protestant Reformation, having lived under the control of tradition, hierarchy and council, saw in scripture the authoritative revelation of God. They proclaimed "sola scriptura" ("by scripture alone") as one of the three great pillars of their beliefs, along with faith and grace. While we might regret that their reforms did not go further, we should acknowledge the great contribution they made to the world, the foundation they laid for the future and the fervency of their belief in scripture.

It was the same conviction that brought about the Restoration Movement. Disenchanted with the religious division of their day, as well as authoritarian human traditions and organizations, men like Barton Stone, Thomas and Alexander Campbell and others, broke away to pursue

a full return to the Bible and, as Thomas Campbell wrote in 1809, "that whole form of doctrine, worship, discipline, and government, expressly revealed and enjoined in the word of God." Then, he added "... from what we know in general of the present state of things in the christian world; we are persuaded that it is high time for us not only to think, but also to act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard; to this alone we feel ourselves divinely bound to be conformed; as by this alone we must be judged." He wanted to see the restoration of unity, peace and purity to the church based on "Christ and his simple word; which is the same yesterday, and today, and for ever... returning to, and holding fast by, the original standard; taking the divine word alone for our rule: The Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the word for our salvation..."

Campbell was convinced that diligently studying the scriptures with open minds and honest hearts would lead believers to God's truth and to unity with one another. This is a noble dream, but a difficult reality to achieve. Each person brings their own understanding and perspective to the process, their own issues and traditions, even their own agenda. Part of our responsibility when we study is to allow the scriptures to reshape all of these to conform to what the Bible is actually saying.

It is especially refreshing to come across people from other religious backgrounds whose study of the Bible causes them to challenge beliefs they once held. William Barclay, well known commentator from the Church of Scotland, wrote *Turning To God: A Study of Conversion in the Book of Acts*, where he concluded that faith, repentance and baptism were the demands of a convert—that baptism

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A Fresh Page

The coming of a New Year is often looked upon as the opportunity and responsibility of writing on a fresh page. As one looks back over the year(s) past there are always things one would like to change. Sometimes these involve things we have said or done that we wish we could change but other times they consist of things we should have said or done but put off. Therefore, the things which influence our actions need to be carefully considered.

Jesus said to his disciples, "Watch and beware of the leaven of the Pharisees and Sadducees." And they began discussing it among themselves, saying, "We brought no bread." But Jesus, aware of this, said, "O you of little faith, why are you discussing among yourselves the fact that you have no bread? Do you not yet perceive? Do you not remember the five loaves for the five thousand, and how many baskets you gathered? Or the seven loaves for the four thousand, and how many baskets you gathered? How is it that you fail to understand that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees." Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees" (Matthew 16:6-12 ESV). Jesus sees this hypocrisy of the Pharisees and Sadducees as an evil and pervasive influence that could affect believers. As Vine says regarding this word, "Being bred of corruption and spreading through the mass of that in which it is mixed, and therefore symbolizing the pervasive character of evil." Since the Pharisees and Sadducees were thought to be the "leaders" of religion, their hypocrisy was particularly dangerous. Consider

the following pitfalls of their destructive example.

"He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector" (Luke 18:9-10 ESV). Trusting in self and thinking one above sin is a formula for failure. In this parable, Jesus points this out by the example of the Pharisee, who in prayer, praises his own perfection while condemning the life of another. Thinking of oneself as being better than others opens the door for sinfulness. When writing on your "Fresh Page", remember that pride goes before destruction and often leads to wrong thoughts and actions.

"Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven" (Matthew 6:1 ESV). Putting too high an importance on the praise of others often leads Christians into difficulty. In a desire to "fit in" and not be seen as "some kind of nut" one may go places or say and do things they would not usually say or do. Therefore, the Christian who is attempting to keep one foot in the world, seeking the praise and friendship of those who do not love and serve God, is sure to "mess up" their page.

The evil nature of the hypocrisy of the Pharisees and Sadducees is further seen in their view of the scriptures. Jesus said the them, "...And why do you break the commandment of God for the sake of your tradition? For God commanded, 'Honour your father and your mother,' and, 'Who ever reviles father or mother must

surely die.' But you say, 'If anyone tells his father or his mother, What you would have gained from me is given to God, he need not honour his father.' So for the sake of your tradition you have made void the word of God" (Matthew 15:3-6 ESV). They twisted the scriptures to suit their own desires while pretending to do God's will. This kind of thinking is still alive today! People want to pick and choose things from the Bible to obey, rather than listening to and making the commitment to the whole council of God. Often people are guilty, just like those of Jesus day, in taking a passage and twisting it to fit what they desire it to say rather than obeying the truth of the passage. One's "Fresh Page" will be quickly messed up by such practices.

Those who want to pick and choose are those who demonstrate another of the evil influences of the leaven of the Pharisees... inconsistent teaching and conduct. Note when Jesus spoke most plainly and strongly about their inconsistent lifestyle in Matthew 23. "The scribes and the Pharisees sit on Moses' seat, so practice and observe whatever they tell you—but not what they do. For they preach, but do not practice. They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger" (Matthew 23:2-4 ESV).

One could suggest that these people were the definitive hypocrites of their day and those who follow in their manners will fill that bill today. Consider these further words of Jesus to them, "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean. "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness" (Matthew 23:25-27 ESV). What a graphic description of

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FOR WOMEN BY WOMEN

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It's Your Choice

Do you know anyone who seems to always be happy, who always looks at the good in life? She never complains when things don't go exactly as she would like. She looks at the glass as half full rather than half empty. When tragedy or misfortune befall her, she manages to come through with her good attitude intact.

Do you think that a person who possesses this quality of positive thinking comes by it naturally? It's possible that some of her attitude can be a result of genes and definitely is affected by those with whom she is associated. But, more than those influences, such a person has made a choice to have a positive attitude and to be happy.

Hard as it is to understand, and perhaps to even believe, we choose how to respond or react to events and circumstances in our lives. If we have grown up in a home where our parents demonstrated positive responses, we have a head start towards becoming a positive thinking person. Unfortunately, if we were not blessed with that kind

of atmosphere in our homes, it will be much harder for us to develop and maintain a positive outlook on life.

Take a minute to examine yourself and specifically your attitude. Think back to the most recent events in your life that might have been stressful or trying. Think about how you reacted. What was your attitude? If you remember responding with anger or hatred or griping and complaining, then you need to change your attitude—you made the wrong choice in your response.

Our frame of mind has a lot to do with our attitude. In this busy life that most of us live, it is very difficult sometimes to find the time to work on ourselves, to become the people we need to be. How often do you go to bed at night with a prayer in your heart that God will help you to become a better person? I do that every night, hoping that when I start the next day, I will be able to work harder at improving myself. We get so busy with everyday events and business that we don't have the time or energy to look into our hearts and see what we need to change.

It often seems that God and spiritual things get pushed to the back burner in our lives. Sure, we go to church on Sunday and Wednesday, and some of us even make it to Ladies' Bible class once a week. But do we spend any time outside of those gatherings studying the Word and learning what God wants us to do? There are people who have diligently, over many years focused time every day in the Word and in prayer. These are the people who have the positive attitude and who are usually happy. That's not to say that they aren't faced with trials and burdens like the rest of us. It just means that they have learned how to respond and they make the choice to have a happy attitude.

The mind is an interesting part of us. We've all heard the term "garbage

in, garbage out". You will probably all agree that this is a true statement. You can think back to time when you've maybe watched a movie that wasn't real wholesome or read a book that was questionable and remember what was in your mind following that. It usually takes a while to rid your memory of words you've heard or scenes you've seen. We all know the problem that pornography has caused in our world today. There are many people who have added inappropriate words to their vocabulary because they have heard them so much.

How do we deal with this? We read in Philippians 4:8, "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things." I once heard it put this way: if we fill our minds with those things listed above, there won't be any room left for immoral, evil and questionable things.

It is very important for us to exhibit a good attitude and live a happy life for our own health and well-being as well as for our children and grandchildren. We sometimes forget how much influence we have on those special people in our lives. I didn't realize that until my children became adults and parents themselves. I now see them sometimes demonstrating attitudes that I realize they picked up from watching me. It has made me very cognizant of how I need to choose the right response and attitude so that my grandchildren will have something good to copy.

Our influence on those around us who are not Christians is also important. If we demonstrate that Christ is living in us by responding with a good attitude to events, it will be noticed and often leads to questions and an opportunity to teach about God.

As this new year begins, let's all make a concerted effort to spend more time with God in study and prayer, work hard on becoming better women (mothers, wives, grandmothers) and make good choices about our attitudes.

Attitude is a choice—what will your choice be?

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Choosing to Forgive

For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins" (Matthew 6:14-15 NIV). "Bear with each other and forgive whatever grievances you have against one another. Forgive as the Lord forgave you" (Colossians 3:13 NIV).

Have you ever lain awake at night rehearsing in your mind a confrontation that you have had with a family member, friend or co-worker? He said this and you said that and then you said this and then he said something that really upset you and on and on it goes. Have you ever chosen not to go to some activity because of someone who you knew would be there? You just couldn't face them knowing what they had said or done to you. Have you noticed that the number of people you seek to avoid grows almost daily as more and more people set you off? Are you finding it more and more difficult to be happy? Perhaps you need to choose to forgive!

Many find it difficult, if not impossible, to forgive because they have believed some very popular myths about forgiveness. I have heard some say that God doesn't really expect us to forgive. The two passages at the top of this page should quickly dispel that myth. God does expect us to forgive. We are to forgive as He has forgiven us. When we refuse to forgive we are forfeiting our own forgiveness. We must freely give to others what God has freely given to us.

Myth #1: We must forget before we can truly forgive. Memories can be very fickle at times. Do you find yourself forgetting all the things that you are working hard at trying to remember while remembering all the things that would be so much

better forgotten? We remember all those embarrassing situations yet forget important appointments that we have made. Choosing to forget something is not possible and if we have to wait until we have forgotten before we can truly forgive we might never be able to forgive. God forgives and forgets, as Isaiah 43:25 says "He remembers our sins no more." Some have translated that passage to read that He no longer thinks of our sins. God forgives sin by choosing to no longer think of our sins.

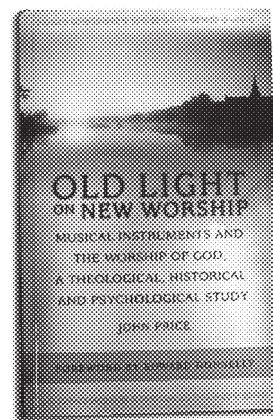
We would do well to follow His example. Forgiveness does not erase history or excuse what has been done. What has happened has happened and nothing can erase the memory or the consequences of those wrong actions. Forgiveness means relinquishment. To relinquish something is to give it up, to give up whatever power it holds over us. If you forgive someone for something they have done to you, that means you have chosen to never again allow that event to determine how you feel or how you act or how you treat that person. You may remember the wrong but by choosing to forgive you have disarmed it. Once disarmed it can no longer control what you think, what you say or what you do. By choosing to no longer think of it you have chosen to forget it, when it comes to mind ask God to help you forgive and focus your attention on something else. You will find that it comes to mind less often if you refuse to dwell on it.

Myth #2: Before we forgive, the individual who has harmed us must ask for our forgiveness. Nothing could be further from the truth! The one who has harmed us does not need to ask for forgiveness before we forgive, neither does he need to deserve it, in fact he may not even

know about it. We must choose to forgive or we forfeit control of our lives to another, when we forgive only if he asks for it and deserves it. Unless we choose to forgive we may find ourselves forced into a sequence of acts, response and revenge. This downward spiral is so destructive that it has destroyed countless lives in its vortex. Forgiveness allows us to let go of the past and to choose a joy filled lifestyle.

Myth #3: If we forgive someone before we really feel it in our heart we are being hypocritical. Many find it difficult if not impossible to forgive because they have allowed their emotions to dictate their decision rather than the other way around. If we were only pretending to forgive and putting on a good act for others

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Old Light on New Worship, Musical Instruments and the Worship of God

by John Price with a Foreword by Edward Donnelly; Simpson Publishing Company, Avinger, Texas; 256 pages; hardcover, \$17:50 (cdn) A theological, historical and psychological study of the place of musical instruments in the worship of God. Mr. Price is a Baptist preacher who did a careful study of instrumental music in worship. His work is a scholarly yet very readable study of the question.

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THE PATH BEATEN HARD

Carolyn McMillan and Shelley Jacobs

PACIFISM IN CANADA, PART III

Western Canadian Churches of Christ and Pacifism

(At the Western Christian College Lectureships in October 2007, the writer presented the following material in a class session. Due to a number of requests for copies of the material, it is being published in article form.)

Canadian churches of Christ were influenced by both the British and American pacifistic tradition. Canadian churches are primarily British in origin, and the British churches have a long history of pacifism that stood firm during both World Wars. The American Churches of Christ also have a long tradition of pacifism. Alexander Campbell and Barton Stone were pacifists. Moses E. Lard, a prominent American preacher and writer, was a draft dodger in Canada during the Civil War. However, the Americans who impacted Canadian pacifism on the most significant level were David Lipscomb and James A. Harding, who founded the Nashville Bible School. James A. Harding was an evangelistic preacher who preached in both Ontario and Manitoba in the late nineteenth century. David Lipscomb was the editor of the *Gospel Advocate*, which circulated in Canada.

Following the Civil War, Lipscomb came to the conclusion that what he had witnessed in the name of Christianity was in fact evil. This prompted him to write a series of articles in the *Gospel Advocate* that touted the evils of a government that promotes war, which is contrary to God's intentions for humankind. Lipscomb's arguments supporting pacifism came from the Sermon on the Mount.

Jesus taught that it was not only wrong to murder, it was also wrong to hate your brother. Jesus called us to love our enemies, and killing them is not an act of love. Lipscomb's articles on this subject were later published in a book called *Civil Government*.

The promotion of pacifism in western Canada began before World War II was on the horizon. In 1934, five years before war broke out, J.C. Bailey reported to the *Christian Leader* that "Churches in these parts are presenting to the Government a petition asking to be exempted in the event of war." The Knoxville congregation (a small, rural congregation near Bromhead, Saskatchewan) passed the following resolution in 1934. "Whereas the

Essence of Christianity is Brotherly Love, and warfare is the negative of such Brotherly Love, we the members of the congregation at Knoxville being avowedly Christians hereby resolve that as such Christians we cannot conscientiously wage war by means of arms, against our fellowmen." This was signed by Henry Good, John Fonstad, G. VanderPloeg (Chairman) and Charles L. Johnson (Secretary). Carl Johnson, whose parents belonged to this congregation, stated that the congregation drew up a statement to this effect, and gave it to the teenagers in the congregation. Unfortunately, at this point in time, this statement is not available.

The *Gospel Herald* is the main source of information on pacifism in western Canada. The moral arguments presented reflect the viewpoints that David Lipscomb expressed in the *Gospel Advocate*. Surprisingly, the first article on pacifism was written by Lillian Torkelson and appeared on the front page of the second issue in 1936. She appealed to the Sermon on the Mount and advised Christians to

make a decision about their stance in regard to war, before the heat of emotion was upon them. She also included a list of those who, according to Canadian law, were exempt from service. Her list mirrored the list from the Canadian Militia Act of 1906, which is a point of interest. The list includes members of privy councils of provinces, deputy ministers, clergy, telegraph clerks in actual employment, revenue clerks, wardens of prisons, members of naval militia, members of police and fire brigades, professors and teachers in religious orders, disabled persons, only sons of widows, pilots during the season of navigation, and persons who are adverse to fighting on religious grounds.

J.C. Bailey was a prominent spokesperson on this topic, and prior to the war, he wrote numerous articles urging Christians to stand up for their

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belief as conscientious objectors. His arguments against war ran along two tracks. Bailey believed that war was a money making scam promoted by armament manufacturers. He also believed that war was morally wrong according to Jesus in the Sermon on the Mount. Christians are to love their enemies and they are to be peacemakers.

In 1940, J.C. Bailey assumed editorship of the *Gospel Herald*. From this point forward, Bailey used the paper to keep conscientious objectors abreast of things that affected their status. He made sure that they were aware of their rights and limitations. Bailey urged conscientious objectors to be law abiding citizens and encouraged Christians to follow the proper channels when dealing with the government. He published a sample letter that conscientious objectors could use to plead their case before the government. In 1942, when the Canadian government held a plebiscite vote in regard to conscription for overseas duty, he urged conscientious objectors to refrain from voting, as they risked losing their status if they participated in the vote.

The majority of members of churches of Christ in Saskatchewan were conscientious objectors. When young men were called to report for training, they received a letter from the government, asking them to go for a physical exam. If they passed the physical exam, they were required to report for training. If they failed the physical, they were exempt. They responded in writing to the government, stating that they were conscientious objectors, and a date was set for a court appearance.

On the day of the court appearance, the young men were held in a waiting room, where up to 100 young men of the same persuasion were waiting to appear before the magistrates. They were called, one at a time, to a separate room to appear before a panel of 5 judges, who heckled them and did their best to provoke them. They were questioned in ways that tested the strength of their conviction. For example, they were asked, "If someone were to break into your home, would you defend your wife and family?" If a man said yes, he was not considered a conscientious objector. If the man

showed signs of provocation from the heckling, they were not considered a conscientious objector.

There were three possible judgments that a conscientious objector could receive. First, they could be granted a postponement, meaning that they were granted a six month reprieve, but could be called after that time. Postponements were generally granted to those who provided essential services. However, farmers were often granted indefinite postponements, as they were involved in work that fed the country. Second, they could be assigned a term in a work camp, where they performed hard labour. Twenty-three members of churches of Christ spent time in work camps. When they were released, they were also required to pay \$15 per month to the Red Cross for the duration of the war. Third, they were placed in prison, where they were mistreated and some were tortured. Some conscientious objectors voluntarily enlisted in non-combatant service, mostly in the medical division. Men from churches of Christ spent time in all of these capacities.

The story of Canadian conscientious objectors is an untold story in the history of the Canadian restoration movement. These men were shunned by society, yet they had the strength and courage to stand up for their convictions, knowing that it might result in a jail term or prison camp. Their families suffered hardship on their behalf, yet they chose to be prisoners for Christ.

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www.gospelherald.org

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was for an adult believer, by immersion, for the remission of sins, reception of the Holy Spirit and acceptance into the fellowship of the church. In *Life in the Son* and *Elect in the Son*, Robert Shank, Baptist pastor, challenged two of the classic Calvinistic doctrines, perseverance and election. *Old Light on New Worship*, a recent book by John Price, another Baptist pastor, examines and rejects the use of musical instruments in worship based on "theological, historical and psychological" grounds.

The value of such studies doesn't necessarily lie in that they confirm what we believe. Rather, they should challenge us to further study ourselves. Our conviction lies in the power of God's word to teach and change us. We need to be the "people of the Book." As someone once said, "I have a Bible, and I'm not afraid to use it!"

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evil. Anyone whose life is "leavened" with such hypocrisy will daily mar their "Fresh Page" during 2008 and all years to come.

I want my "Fresh Page" to remain as "mess free" as possible, don't you? I/we must daily overcome the leaven of the Pharisees by putting our trust where it should be. Jeremiah writes in 10:23, "I know, O Lord, that the way of man is not in himself, that it is not in man who walks to direct his steps." We must do more than pay lip service to this truth of Jeremiah and daily seek the guidance of God in every step we take. This will not always be easy and certainly will not be popular with some. However, the issue for us becomes that of Paul when he writes, "For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ" (Galatians 1:10 ESV).

My prayer is that we will each one set our heart on being a true servant of God every day that He grants us life on this earth. Minute by minute, seek His guidance as we write daily on each "Fresh Page" God grants in 2008.



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Reminder: To be published in the following month's Gospel Herald, each congregation's information should be sent to Walter Straker by the **10th of the month** preceding the date of issue, which is the first of each month. Please clearly mark the email or the envelope: "NewsEast."

NOVA SCOTIA

Halifax: On June 30, 2007, Ann Landry was baptized in Antigonish, N.S. and on July 16, 2007, Miriam Trenholm was baptized in Halifax, N.S. A ladies retreat was held on October 12-13. The theme was: "Women of the Bible," and was acted out by various women from Halifax. It was well attended. A series of meetings was held in Halifax from October 21-23 by Max Craddock, entitled: "Live Life to the Full." Ann Landry came from Antigonish to attend as well. Two messages were filmed in Halifax for the Key To The Kingdom while Max and company were in Nova Scotia. Several folks recently joined the congregation, thereby increasing its numbers.

ONTARIO

Beamsville: The congregation encourages members to join in "A Month of Wednesdays" on a study of Psalm 23. The bulletin is available each week on the church website: beamsvillechurchofchrist.ca.

Bramalea: The congregation rejoiced with Maricel Madera, who was baptized on November 18, 2007, and with Kevin Lall, who was baptized on December 9, by his father, Moses, who said: "This fulfills a major goal in my life—to baptize my son." The congregation welcomed new members: Mr. and Mrs. Essel Ato and son Fiifi.

Brantford: The congregation collected items for the "Mitten and Scarf Box" to be taken to Central Public School. A clothing giveaway was held December 1. Recent speakers for the congregation were Wayne Whitfield, Glen Robins, Shawn LeBlanc, Jim Holston, and Ralph Perry.

Cambridge: Jim and Kathy Holston plan to worship with the congregation when Jim is not doing fill-in preaching. A non-Christian single mother from the neighbourhood has decided to meet with the Monday small group. The congregation may have the opportunity to rent a community centre to use for their Sunday a.m. services. Glen Robins was the congregation's first guest speaker.

Hamilton (Fennel Avenue): Chris Gardner began a new 3-month series in December 2007 for the adult class on the Psalms, entitled: "Songs of the Heart." The congregation welcomed Preston Tang as a new member in November. Ruth Zimmerman reported on the Papua New Guinea work on December 19. Art Ford plans to be in Papua New Guinea from January 31-March 8 involved in evangelistic outreach with World Bible School and teaching in the Melanesian Bible College. While there he will also spend a week of holidays with Craig, Jeri, Hannah and Caleb (son, daughter-in-law and grandchildren).

Fenwick: Randy Todd, of Grove City, Ohio, presented an excellent series of lessons from November 11-14 on Ephesians 5:15-17. Joel Osborne reported to the congregation, on November 18, regarding the work in Sendai, Japan, and his future plans. Key To The Kingdom was filmed at Fenwick on December 1. A special contribution was collected in November and December for the printing of New Testaments in support of George Funk's work in Africa. On December 8, several members helped distribute invitations to Kids for Christ in the local Christmas parade. Kids for Christ is beginning its second set of lessons for this year entitled: "The Armour of God."

Owen Sound: Rejoice with us as Lillian Pepin was baptized into Christ by her son-in-law, Dan Russell, on October 23, 2007 – Brian Thompson

Stratford: Shawn Leblanc and his wife Chieh will be moving to Stratford in 2008 to intern with the congregation for one year. From the outset of Shawn's moving to Ontario and attending Great Lakes Bible College, his intention is to return to Atlantic Canada to work for the Lord. His time with Stratford will be to finish off his final semester at GLBC and then to work full time with the church until December 31, 2008, at which time he and Chieh plan on moving to Atlantic Canada. Larry Hoover will be working with Shawn as a mentor. Larry has worked in several congregations full time and part time

and he and wife Marjorie continue to do personal work in the Stratford area with various non-church friends and relations. – Paul Dale

Sarnia: On August 1, Joe Woodford began as our new minister. Cassie Fournier was baptised into Christ in August. The Living Life group meets each month at different homes for fellowship. Our teen youth group continues to enjoy planned activities. The GLCC Chorus performed here on Nov. 18.

Toronto (Bayview): A number of ladies from the ladies class went out to sing and visit Mark Trusler at West Park Hospital, and dropped off a gift basket with chocolates to the nurses who take such good care of him. Mark was in good spirits! David Knutson continues to travel to Bayview from Waterloo most Sunday and delivers wonderful sermons. Currently, David is teaching from the book of Acts in the adult Bible class. Geoff Ellis is preaching at Bayview every fifth Sunday. Michael Toby was the congregation's song leader on December 9. Seven Christmas baskets were contributed to poor families at Chester Public School. This has been an ongoing yearly tradition.

Toronto (Strathmore Blvd.): The Ladies Mission Sewing Club has been busy this year sewing, knitting and crocheting items for three particular needs. Four boxes of children's clothing were recently sent to Brian and Bonnie Cox in Lansdowne House, ON, for their work with the native people there. Fourteen Afghans and quilts were sent to the China Mission through Ron Brown and the Agapa Foundation. The Ladies Class provide support for an orphan in an orphanage through the China Mission. They are now preparing 100 gift bags with needed personal hygiene items, educational items and small gift items, for children aged 6 – 12 that will be included in barrels of clothing and food being shipped to Haiti early in February. Jean Volcy, an elder at Strathmore, will be going for his annual mission effort in April in his home town, Fond-Parisien, and will distribute these items while there.

Waterloo: David Dunn, minister, began a new Sunday a.m. series in December entitled: "Living Words from the Torah." The singing group, Acappella, is scheduled to perform in Waterloo on February 16.

Windsor: The congregation was pleased with the success of its 6th Annual Clothing Giveaway in December. Many families were assisted through this effort.

NEWS

- WEST -



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(BC news supplied by Barbara Lewis)

Abbotsford (Central Valley): The Weirs and Wedlers were unable to make a winter trip to the First Nations villages because their mobile home cannot navigate the snow drifts at this time of year. Also, Norm will be unable to travel for awhile since he had a hip replacement early this month.

City Church (Vancouver): In our two week intensive (every day of the week) class, nine students enrolled. After their overview of the Bible, a Taiwanese lady told teacher Steve Hasbrouck, "I think I finally understand the whole Bible now" (meaning the main points). The course concentrated on how God planned to send His Son to save the world and how the entire Bible points to that one fact. Stephen Jr assisted two days a week. The Hasbroucks also alternated in teaching an in-home Bible class on Saturday evenings with a family from Urumuchi, in far western China who had worked in

a house church of 250 members before immigrating to Vancouver. They found that the people have a fundamental belief in the Bible and in Christ, though some teachings were in error. For example, they had never taken the Lord's Supper because a traveling Korean preacher, who came to their home town, had taught them they shouldn't. That topic, the new birth, Acts and the gospel of John have been thoroughly covered. In November, the wife asked, "May we worship with your group and perhaps have a potluck together?" Our congregation was elated and made plans to invite these families to join us for a combined worship. It is hoped this may be a move to merge them with the City church into one congregation. It has taken almost two years of teaching, but God moves and we need to wait upon Him to bring His work together.

Oakridge: We made use of our new projector to have a "Congregational Movie Night" on Dec. 8. With the movie, big screen, surround sound and coffee provided, those attending were happy to furnish popcorn and pop. The men privileged to serve during our worship services each week now meet together a few minutes early for prayer and last-minute reminders.

Salmon Arm: Because of the need to move to N. Dakota to be near her aging parents, Scott and Cindy Roberts feel they must leave the work here. We are searching for a full-time preacher to come to take his place.

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we might be hypocritical. However choosing to forgive and seeking to live that forgiveness as best we can is not hypocritical.

Myth #4: Forgiveness means that you have excused the offender's hurtful act. Many find it difficult to forgive because they believe that their forgiveness means that the hurtful act has been excused, or it is like it never happened. Forgiveness doesn't erase history, but it does relinquish history's control over our lives. By forgiving we leave the past where it is and move on.

Myth #5: Forgiveness means the offender will face no consequences. We may forgive, but the law will still punish one who has broken that law. We may forgive one who has broken God's Law but they will still need to answer to God for breaking that law. When we choose to forgive we choose not to be controlled by these past sad events but to look to the future with joy and hope.

Myth #6: When your offender is punished you will feel better. If a drunk driver has killed your loved one there is no punishment that will help you feel better. Don't wait for the courts to deal with the situation before you seek to forgive. The longer you hold onto it the harder it will be to forgive and the more destruction it can cause in your life.

We must forgive ourselves! We store up all the mistakes that we have made, every slip of the tongue, every lie we have told, every evil deed. God has already forgiven us but through sleepless nights we examine each of our sins over and over again bringing new condemnation on ourselves. We may be finding it difficult to forgive others because we haven't yet learned to forgive ourselves. If we believe in God we must trust in His power to forgive those who believe in Him, have repented of their sins, been baptized and seek to live every day for Him. Once forgiven by God we share this same forgiveness with anyone who may have wronged us. This is the way to true joy in life there is no joy in a vengeful spirit.



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MISSION NEWS

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Burma: Bill McDonough, International Director of "Partners in Progress", has issued an appeal to churches and Bible study groups to PRAY FOR BURMA. Although for 10 years "Partners in Progress" has been working in this country, because of the oppressive regime in power, the work has not been written about until now. Our Burmese contacts are saying "Now is the Time". As well as prayers to continue the providing of humanitarian work, study with correspondence course students and teachers to follow up, currently full-page advertisements for Bible courses are being run in a leading student magazine in Yangon. More than 3000 had enrolled by mid-September, with the numbers increasing daily. With the hope that the current demonstrations will work to soften the government's stand on religious freedom, a team to go to Burma early next year to personally study with the hundreds of Bible correspondence course students is also being organized. A priority is prayer that "Partners in Progress" will be allowed to openly emerge, and have the religious freedom and peace to enable the millions of truth seekers in Burma to find the Living God.

China: The Fujian Language School is looking for English teachers to work in Fujian. The director says that the school needs at least two foreign teachers. An airline ticket and apartment will be provided, as well as \$4000 to \$5000 RMB (\$800 to \$1000 U.S. dollars) per month. She advises coming on a travel visa first and exchanging it for a working visa once at the school. Simon Hui, who lived in B.C. for a number of years while he earned his degree, suggests that this is a wonderful opportunity for anyone who wants to explore China, as well as giving them the chance to share the Word of God with Chinese students. He asks that anyone knowing of any Christian organization trying to recruit Christians to work in China, to give them his website or email information to him: <http://shui2005.blogspot.com/> or sscathan@yahoo.com.

USA: Erick Tryggstad, international editor for the Christian Chronicle, has been writing a series of articles about the distribution of Christians around the world. He has been informed that both the Asian and African

continents now exceed the number of New Testament Christians in North America. Even though the population figures are also much greater, the ratio gap is rapidly closing because the people in India and several of the African countries are so eager to learn about God and His church that they convert their friends and relatives. Missionaries who have seen the growth in foreign countries feel that the hub of churches of Christ will shift from Dallas and Nashville to large cities there, and in time they will be sending people to our continent to spread the Gospel. Reaching out to people who are in neighbouring countries is already happening in India, Ethiopia and other places. Growth of the church in the U. S. has not started to keep up with the growth of the population, which is now 20 times greater than the number of people who have become members of the churches of Christ.

Cyprus: The Limassol church of Christ in Cyprus is a congregation of nine members that is in need of a worker who either speaks Greek or is willing to learn the language. Contact Art Ford, Fennel Avenue church of Christ, for details.

Sendai, Japan: As of fall 2007, the Sendai team's 5-year commitment was completed. But please continue to pray for everyone involved in that work. Specifically, please pray for: – **LST readers**, many of whom still study with **Debi Hobelman** (last year's intern who remained in Sendai to teach school and to assist in LST follow-up work); **Sasha Ingle**, new intern from the US who works with Debi in studying with LST readers; the **Mawataris, Sendai's young Christians**; – **the Sendai team**, as they prepare for future work in Japan: **Ben Berry, Jon and Michiko Straker**, who are studying toward mission degrees at Abilene Christian University; for **Joel Osborne**, who plans to be in Singapore and Thailand for the next nine months learning about church planting and mission work in Asia from seasoned missionaries/Japanese ministers; and – **Crimsen Ruhnke**, whose future plans for the Japanese work hinge around the health of her mother, Shelley Wheeler, who is very ill with ovarian cancer.

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 ;
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Can We Be the Church of the New Testament?...
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newness of life" (Romans 6:1-4). When we become Christians, we rise from baptism to walk in newness of life, not to stumble on in darkness.

"But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: 'Awake, you who sleep, Arise from the dead, And Christ will give you light.' See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil" (Ephesians 5:3-16).

The days are still evil. We live in a heathen, hedonistic society. Moral values have been jettisoned. Sexual relationships outside of marriage and same-sex relationships are viewed as 'normal'. It is politically incorrect—even an alleged violation of human rights—to expose these works of darkness. This 'anything-goes' mentality can infiltrate the church. Like a boat in water, the church can safely sail in a sea of immorality. God designed it to thrive in a hostile world. But if we bore a hole in the boat and allow immorality to flood into the church, it will not be the church of the New Testament.

Paul reprimanded the church at Corinth for tolerating immorality: "It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's

wife! And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you" (1 Corinthians 5:1,2).

The church must be pure: "Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened" (1 Corinthians 5:6,7). To be the church of the New Testament we must do good.

Jesus tells us: "Love your enemies, do good to those who hate you" (Luke 6:27). "Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith" (Galatians 6:10).

We must walk in the light. "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:7-10).

Notice that we have fellowship only if we walk in the light. Light and darkness cannot coexist. Someone walking in darkness cannot have fellowship with someone walking in light, nor with God.

Notice also that we receive forgiveness of sins only if we walk in the light: "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7).

Therefore, walking in the light does not mean that we are completely without sin. Although we "hunger and thirst for righteousness" (Matthew 5:6), although we "desire to live godly in Christ Jesus" (2 Timothy 3:12) we still sin "for all have sinned and fall short of the glory of God" (Romans 3:23).

We need God's mercy: "For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for

Himself His own special people, zealous for good works" (Titus 2:11-14).

John goes on to explain: "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. Now by this we know that we know Him, if we keep His commandments. He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked" (1 John 2:1-6).

Although we sin and need God's grace, this does not mean that gross sin may be tolerated in the church. People who continue in sin are not walking in the light. To be the church of the New Testament we must uphold the moral standards of the New Testament.

To be the church of the New Testament we must walk as Christ walked. "Then Jesus spoke to them again, saying, 'I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life'" (John 8:12). "As you therefore have received Christ Jesus the Lord, so walk in Him" (Colossians 2:6).

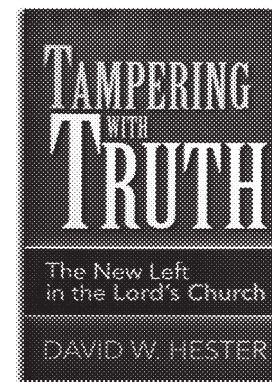
Our walk must be in truth, in love and according to God's commandments. In his second letter John wrote: "I rejoiced greatly that I have found some of your children walking in truth, as we received commandment from the Father. And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another. This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it" (2 John 4-6).

We must walk according to the Spirit, not according to the flesh: "For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but

according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit" (Romans 8:3-5).

To be the church of the New Testament we must bear the fruit of the Spirit. "Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you

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***Tampering with Truth,
The New Left in the Lord's Church***

by David W. Hester; Publishing Designs, Inc., Huntsville, Alabama; 143 pages; paperback, \$11.00 (cdn) This book deals with some of the doctrinal issues being struggled with in churches of Christ which have brought division like that of one hundred years ago. In this book the author deals with some of the hermeneutical differences that have created a divided brotherhood over issues like: instrumental music in worship, contemporary Christian rock, feminism and the work of the Holy Spirit. This book will both inform and challenge the reader.

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He is Risen – 1

Kevin Cleary

(Editor's note: This is the first part of an excellent article by Kevin on Jesus' resurrection. His discussion of historical evidence is interesting and useful. The completion of the article will be carried next month.)

The resurrection of Jesus is the central tenant on which the Christian faith stands or falls, which is why Paul when writing to the Corinthian brethren says, "If Christ has not been raised our preaching is vain and your faith is vain". Paul accurately sums up the importance of the resurrection to the Christian faith. If Jesus has not been raised, there is no resurrection for Christians. Further, there is no reason to give attention to the rest of Jesus' life and teaching since his claims were not validated. There is no reason to evangelize since there is no good news. Indeed preaching and faith become vain.

In light of these ramifications, it is worth the effort to examine the factualness of the resurrection. In order to determine this there are a number of important factors that must be considered. Since, if he didn't exist he certainly didn't die. The question must be asked: was there ever such a man as Jesus of Nazareth? Then, was he crucified? If he lived and died there should be a body, was there one? Did anyone see Jesus after the resurrection? If so, who was it, and are they trustworthy? After considering all of this, it will become clear that there is more than sufficient evidence for the resurrection of Jesus. Finally, there is the question of relevancy. What does the resurrection of Jesus mean for you and me?

If there was really a man named Jesus who lived in Palestine and gathered a large following, then was crucified by the Romans under Pontius Pilot in about 33 AD there should be some historical record of this. There is a great deal of historical evidence. Jesus life is so well documented that there is no doubt that he was an historical figure.

If a typical person were asked who Darius the third, or Philip of Macedon or Lucius Annaeus Seneca were they would likely answer, "I have no idea" even though these men all achieved great

things in their lives. However, almost any person you pass on the street would be able to tell you something about who Jesus was. He has gained quite a name for a person who some say did not exist. The reason for this is that he did indeed exist and there is evidence of his existence. The Romans, as many advanced civilizations do, kept records of correspondence between important officials and had historians who would record significant events. These people were not followers of Jesus and had no vested interest in promoting him. In fact, many Romans were antagonistic to Jesus and Christianity especially before Constantine. Looking at Roman correspondence and History, we find mention of Jesus. The following is a little of what these people recorded about Him:

Cornelius Tacitus (Roman Historian AD 55-120) commenting on Nero's blaming Christians for the burning of Rome says "Christus the founder of the name was put to death by Pontius Pilot, procurator of Judea in the reign of Tiberius; but the pernicious superstition, repressed for a time broke out again". In this quote, we find not only that Jesus lived but also that he was indeed killed under the authority of Pontius Pilot. (Strobel, 84)

Suetonius (Roman Historian) Life of Claudius 25.4 "As the Jews were making constant disturbance at the instigation of Chrestus he expelled them from Rome" this expulsion is mentioned in Acts 18:2, it took place in AD 49. Pliny the Younger (AD 112) wrote to Emperor Trajan to inquire about how he should deal with people accused of being Christians. He says of the people being tried "They affirmed, however, that the whole of their guilt, or their error, was that they were in the habit of meeting on a certain fixed day, before it was light, when they sang in alternate verse a hymn to Christ as to God, and bound themselves to a solemn oath not to do any wicked deeds and never to commit any fraud, theft, adultery, never to falsify their word not to deny a trust when they should be called upon to deliver it up" (Epistles X, 96) (Strobel, 84) Here, Pliny the Younger affirms that there was a group who followed Christ and worshiped him as God. Later in the same letter, Pliny

explains that he has killed many Christians indicating that they were so committed to their belief in Jesus that they would die for it. It is worth noticing that Pliny never questions the existence of Jesus.

Mara Bar-Serapion (Syrian Philosopher AD 70) although not a Christian did believe in the reality of Jesus and compared him to Socrates and Pythagoras; "What advantage did the Athenians gain from putting Socrates to death? Famine and plague came upon them as a judgment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment, their land was covered with sand. What advantage did the Jews gain from executing their wise King? It was just after that that their kingdom was abolished" (referring to the destruction of Jerusalem in AD 70). (McDowell Pg 123) Again, Mara Bar-Serapion has no doubt that there was a historical figure named Jesus who was unjustly killed.

In addition to the Romans and secular sources, there are also Jewish references to Jesus as a real person. The Babylonian Talmud records "In the eve of Passover they hanged Yeshu the Nazarene... because he practiced sorcery and led Israel astray". Yeshu is the Hebrew equivalent of the Greek Jesus.

Of course, no discussion of the Historicity of Jesus would be complete without talking about the Jewish Historian Flavius Josephus (38-100AD). He records a description of Jesus; some of which is contested. He says "Now there was about this time Jesus, a wise man *if it be lawful to call him a man*, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure he drew over to him both many of the Jews and many of the Gentiles. *He was the Christ*, and when Pilate, at the suggestion of the principal men among us had condemned him to the cross, those that loved him at the first did not forsake him; *for he appeared to them alive again after the third day; as the divine prophets had foretold these and the ten thousand other wonderful things concerning him*. And the tribe of Christians so named from him are not extinct at this day. (antiquities, XVIII, 33, italics added). The italicized portions of this passage indicate parts that are

questioned by some scholars. It should be noted that there are an equal number of scholars who do not doubt the authenticity of the italicized sections (McDowell, 125). Even when read without the italics there is still a strong affirmation of the reality of Jesus of Nazareth.

There can be no doubt that the existence of Jesus is attested by history and that is without giving any consideration of the Biblical record or even to contemporary Christian writers. These will be discussed later concerning the trustworthiness of the eyewitnesses. The numerous references to Jesus in secular history answer the question of Jesus historicity with a resounding yes.

The fact that Jesus lived is important but proof of his existence is not proof that he was the son of God or that he rose from the dead. Having established that he

lived, the next question is: did he die at the hands of the Romans by crucifixion. Since we have already seen from Cornelius Tacitus, Mara Bar-Serapion, and Flavius Josephus that Jesus was indeed crucified, our question is not: did this happen but was Jesus actually killed? The reason for this question is that it has been claimed by people who could not explain Jesus appearances after the crucifixion that he was only unconscious or was sedated when placed in the tomb. To determine if Jesus really died two things will be considered. First, how would a crucifixion be performed? This way we can determine if a person could have lived through the experience? The other thing to consider is, would the Romans have the knowledge to determine whether a person was alive or dead. In the gospel accounts, the crucifixion itself is not described in great detail. In Mark's account we simply have "and they crucified him." The original readers of the book would know exactly what was involved in this, many of them having seen people crucified. Today people have not witnessed a crucifixion and so may not understand exactly what that means. If they did, they probably would not make the accusation that he could have lived through it. To find a description of this process we can again look to history. Following is a description of a typical crucifixion.

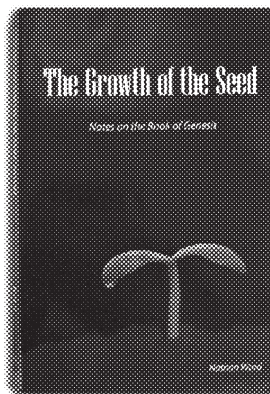
Crucifixion was a common form of execution for the Romans but because of the pain and humiliation associated with it, Roman citizens were exempt from this form of capital punishment. Before the actual crucifixion, the condemned would be subjected to flogging. This would be done by Roman soldiers who were practiced at their job so they would not kill the condemned prematurely. The condemned would be tied to a post with his back exposed then beaten with a flagrum, which would consist of a number of leather straps ending in pieces of lead or glass or bone. The blows from the flagrum would initially produce bruising then would begin to tear the softened flesh open exposing muscle and eventually bone. The condemned would be turned and moved to allow for extended beating without inflicting enough damage to cause death. After this initial beating the cross beam of the cross would be tied to the condemned's back and he

would have to carry it to the crucifixion site where the stake would already be planted in the ground. At this point the arms of the person to be crucified would be stretched out on the cross beam and heavy wrought iron nails would be driven through the wrists of the victim who after being attached to the cross beam would be pulled up onto the stake with ropes. There would be a titulus nailed to the cross beam displaying the crimes of the condemned. Once the victim is in place, the feet are nailed or tied to the stake, which allows the victim to raise himself for a breath but only be suffering the pain of holding the weight of the body on the nails. Death was caused by asphyxiation or exhaustion that came about because of the great difficulty involved in taking a breath (Dr. C. Truaman Davis, Kaufmann Kohler). If the victim was not dead after a set time his legs would be broken to speed asphyxiation. John's gospel records only two differences from this description and that is that Jesus was already dead before his legs were broken, and that when the Roman soldier pierced his side water and blood came out indicating that death was caused by heart failure not asphyxiation.

After reading about the process of crucifixion, it is impossible to question whether a person could live through it. Add to this description the fact that the Romans killed thousands of people this way, so could tell the difference between the living and dead, there can be no doubt that Jesus was dead. This means that for him to be around after his crucifixion he would have to rise from the dead not just wake up.

After the crucifixion, the body of Jesus is said to have been taken and placed in a tomb belonging to Joseph of Arimathea. It is after this that a problem arises. That problem is that when two women came the day after the Sabbath to anoint the body of their beloved teacher no body could be found. Here is where the story gets interesting. Matthew's gospel gives the explanation for the empty tomb, "Do not be afraid; for I know that you are looking for Jesus who has been crucified. "He is not here, for He has risen, just as He said. Come; see the place where He was lying." (Matt 28:5-6).

Knoxville TN



***The Growth of the Seed,
Notes on the Book of Genesis***

by Nathan Ward; DeWard Publishing Company, Chillicothe, Ohio; 537 pages; paperback, \$21.99 (cdn) (Available from the Gospel Herald) This book emphasizes two primary themes of the book of Genesis: the development of the Messianic line and the growing enmity between the righteous and the wicked. With good detailed comments on the text and the bonus of a number of special essays that grow from comments on the text, it is a useful and readable addition to ones library.

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BOOK REVIEWS

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



Common Religious Mistakes
by William Worthey, Published by the
author at Chester, Virginia,
153 pages, \$10.00 (U.S.)

This is the second book by William Worthey sent to us by Enid Cornwall of Bramalea. Just like the first book it is an excellent discussion of many vital topics. There are a great many quotations of Scripture in the book. The author is not interested in setting forth his own opinions but in giving the reader just what the Bible itself says.

For example, he shows that in Christianity, the heart is what counts. The following Scriptures make this clear: 1 Peter 1:3, 4; 2 Corinthians 10:7; Ephesians 3:17; Romans 2:28.

Too many are like the people of Jesus' day who "Strained at gnats and swallowed camels." We tend to value insignificant things over the more important. Some argue that we cannot support widows and orphans out of the church treasury. Others think that as long as they get baptism right that other things equally important are not as important. One preacher said "Baptism R Us". We have a bad case of stressing our pet subjects and ignoring other things that are plainly taught.

Many other vital matters are brought out in this excellent book. Order your copy today!

The Growth of the Seed,
Notes on the Book of Genesis
by Nathan Ward; DeWard
Publishing Company,
Chillicothe, Ohio;
537 pages; paperback,
\$21.99 (cdn)

Many readers from Ontario will remember Daniel DeGarmo who ministered with the church in Jordon, ON. He moved to

minister in Chillicothe, Ohio, and, along with Nathan Ward, has established the DeWard Publishing Company. The Growth of the Seed is their first publication. You can obtain more information concerning their company and their plans on their web site, www.dewardpublishing.com.

The Growth of the Seed is an interesting study of the book of Genesis written by Nathan Ward. The commentary emphasizes two themes the author sees as central in Genesis. The first of these themes is the development of the Messianic line to bring about the promise of redemption that is spoken of first in Genesis 3:15. This first promise of good over evil is an important part of what develops in the book of Genesis as the promise is further clarified in the promise to Abraham and his descendants. It seems natural that

the second theme which is developed in the book is the growing enmity between those who believe in and obey God and those who live according to the influence of Satan. Both of these themes are well presented in the book.

The book is divided into eight major divisions: Creation; Man in the Garden; Enmity Between the Seeds; The Flood; From the Flood to Abraham; Abraham; Isaac and Jacob; Judah and Joseph. One interesting feature of the book is the "Special Studies" that are included throughout. These studies go into deeper consideration of issues that have an affect on what is happening in the text. Some of these special studies are: God's Designation, The Sons of God and the Nephilim, The Priesthood of Melchizedek, The Role of Egypt in the Life of Abraham, Rachel and Leah and The Sons of Jacob.

In the Preface, the author says that he is not making a claim that he is a scholar. He says, "Sure, I know the Bible and can think for myself, but I'm no scholar." He goes on to say, "And so, I have replaced my lack of scholarship with the scholar-

ship of others. I have assembled the comments of some of the best conservative Old Testament scholars concerning Genesis. And I've purposefully gathered a quantity of material from varying viewpoints, so it would be virtually impossible for me to be led down the path of another thinker without weighing three or four other viewpoints—not to mention my own conclusions—first... Finally, where they provided helpful information, I've offered quotes from various journal authors, encyclopaedia articles, and other useful books including theologies and introductions... Don't get me wrong, you will find my thoughts as well—that is, indeed, the backbone on which everything else is built."

I believe you will find this to be an interesting study and well worth the price. This publication is available from the Gospel Herald Bookstore.

(Reviewed by Max Craddock)

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

OBITUARIES

Culp, Robert Leslie

On October 26, 2007, Robert Culp, affectionately known as Bob, passed from this life after a lengthy illness. Once again the Ontario St. Church (St. Catharines, ON) mourns the loss of a life long member.

Bob was predeceased by his wife, Marian, and a son Allan. He leaves to mourn his remaining children, Neil, Larry, Lynn, Susan, Brenda, and Geoffrey and a sister-in-law Lillian Culp. He is survived by grandchildren and a large number of nieces and nephews, neighbours and friends.

Bob was right at home in the Port Dalhousie area where he and Marian made their home. He had worked at Thompson Products for many years. Bob was a veteran of the Second World War. He served in the Italy campaign and later in Europe. It was during the war that he met Marian and they were married. Later they came to Canada and made their home here. Marian was truly the love of Bob's life. He loved to talk of his war adventures and how he and Marian met. Together they attended the Ontario St. church where he served in various ways. He especially worked diligently in caring for the grounds.

He and Marian attended regularly until Marian's health became so poor that she was pretty well confined to their home. After her death, Bob's health also deteriorated to a point that he was also unable to attend, but continued to hold communion and read and study the Bible.

We are sorry he is gone, but we rejoice that he now rests from his labours and with the redeemed.

—Murray Smith

Varney, Wesley Lionel

(October 29, 1920 –
November 12, 2007)

Born on October 29, 1920 in Glen Falls, NY, Wesley Lionel Varney moved to Buffalo as a young man and then to the town of Wheatfield. He served

in the U.S. Army during WWII in the 15th Calvary in Normandy receiving the Purple Heart for combat wounds in France. He returned to France for the 59th D-Day reunion in 1994. In civilian life he was owner and operator of Airko Heating for 50 years.

Wesley married Margaret L. Ballantyne sixty five years ago. They celebrated their anniversary on September 9th with friends and family gathered in a room in the hospital where he was being treated for a stroke suffered only a few days prior. Although he was later released from hospital and was recovering slowly, he succumbed to a second stroke on Tuesday, November 13 at age 87.

An active and involved member of the LaSalle church of Christ for over 60 years, and an elder for many of them, he often led singing and sometimes taught classes and preached. When Great Lakes Christian College started operations in 1952, Wesley was one of seven Board members involved. He and Oliver Tallman, long time chairman of the Board, were the last two living members of that Board and their funerals occurred during the same week. Both served the College well for many years.

Besides Margaret, he leaves to mourn his departure two sons, Wesley L. (Carol) Varney of Hagerstown, MD and Mark L. (Debbie) Varney of Gray Lake, IL; a daughter, Cynthia Hayes of Hamilton, OH; seven grandchildren and three great grandchildren. He was a friendly, stable person known for his frequent use of humour.

Funeral services were held in the Lane Funeral Home on Saturday, November 17 at 11 AM, with Jack Openshaw of the LaSalle Church of Christ officiating. There were testimonies from family and friends.

In lieu of flowers, those wishing to do so were and are encouraged to make memorial donations to Great Lakes Christian College, 4875 King St., Beamsville, ON L0R 1B0 or to the Zambia Baby Fund, c/o LaSalle Church of Christ, 1121 N. Military Rd., Niagara Falls, NY, 14304.

Submitted by Eugene C. Perry

Can We Be the Church of the New Testament?...
continued from page 13

beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:16-25).

Can we be the church of the New Testament? Yes, if we live according to the New Testament, if we avoid evil and do good, if we walk in the light, in newness of life. Although we are not without sin, we set our minds on things of the Spirit. We live soberly, righteously and godly in the present age. Walking in the light, we have fellowship with one another and the blood of Christ cleanses us from sin. To be the church of the New Testament we must live according to the New Testament.

Yes, if our leadership complies with the New Testament: if we are guided by Christ through the Scriptures, if our congregations are led and served by qualified elders and deacons and if our preachers and teachers faithfully proclaim and teach the New Testament of Christ.

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 means. They sing and pray. They listen reverently to the word of God.

Yes, if we obey the gospel of the New Testament.

Yes, certainly. If we follow the pattern of the New Testament, if we comply with the conditions and provisions of the new covenant, if we abide in the word of Christ, if we continue steadfastly in the apostles' doctrine, if we hold fast the pattern of sound words, if we use the Scriptures for doctrine, reproof, correction and instruction, if we obey from the heart that form of doctrine to which we have been delivered, if we do not go beyond what is written, if we hold fast the faithful word, if we have the same faith and obey the same gospel, if we abide in the doctrine of Christ... we can be the church of the New Testament.

Alken, Belgium

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@calgarycfc.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 12:30 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: wvyes@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 Cellaire, 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 Bearden; (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@strathmorecfc.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. sdrredding89@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) 792-2297; bramaleacfc@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.bramaleacfc.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: Church of Christ, c/o Eunice Johnston, 205 East Avenue; RR# 1, Burks Falls, Ontario P0A 1C0; 705-783-6476 (off); Evangelist: Hubert Lawrence 705-382-1414; e-mail: hubertlawrence@xplornet.com; web site: www.churchesofchrist.ca.

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11; Wed. 7; C/O Peter Dale, 75 Peel Street, L9V 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 1L0; (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

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

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 Maddeux, 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@brucetelecom.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: davidrlock@accanada.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, LOP 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 Maddeux, 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@sccoc.ca; website: www.sccoc.ca

STRATFORD: 478 Brunswick St.,N5A 3N6; Sunday Worship 10:00, Wed. Bible Study 7:30; voice mail (519) 273-5280; Larry Hoover (519) 271-9545;

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, P0R 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, call: 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 <maxc@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 Cr., Windsor, N8W 5T8; (519) 250-4407; email: wsidecoc@wincom.net; www.geocities.com/wsidecoc.

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 Amanatey, ev; email: churchofchristmontreal@hotmail.com; website: www.greatermontrealchurchofchrist.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 Vertheuil, 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.

ESTEVAN: 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.

KENOSE 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: lloydccoc@telus.net

MOOSE JAW: 901 James Street, Moose Jaw SK. S6H 3H5; (306) 693-4064 (off); mjccoc@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 577-5727; 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 Krogsgaard 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 Parkview Rd., S3N 2L7; Sun. 11:00; contact Garth Ennis (306) 728-3369.

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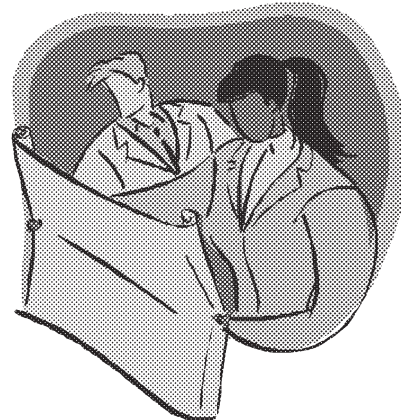
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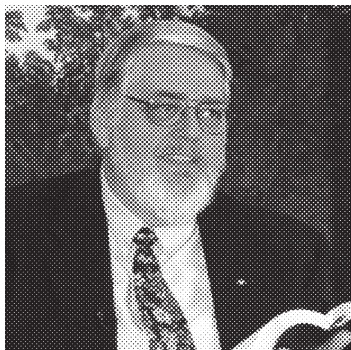
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