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*As the rain and the snow come down from heaven...
so is my word that goes out from my mouth:
it will not return unto me empty...*

ISAIAH 55:9-10

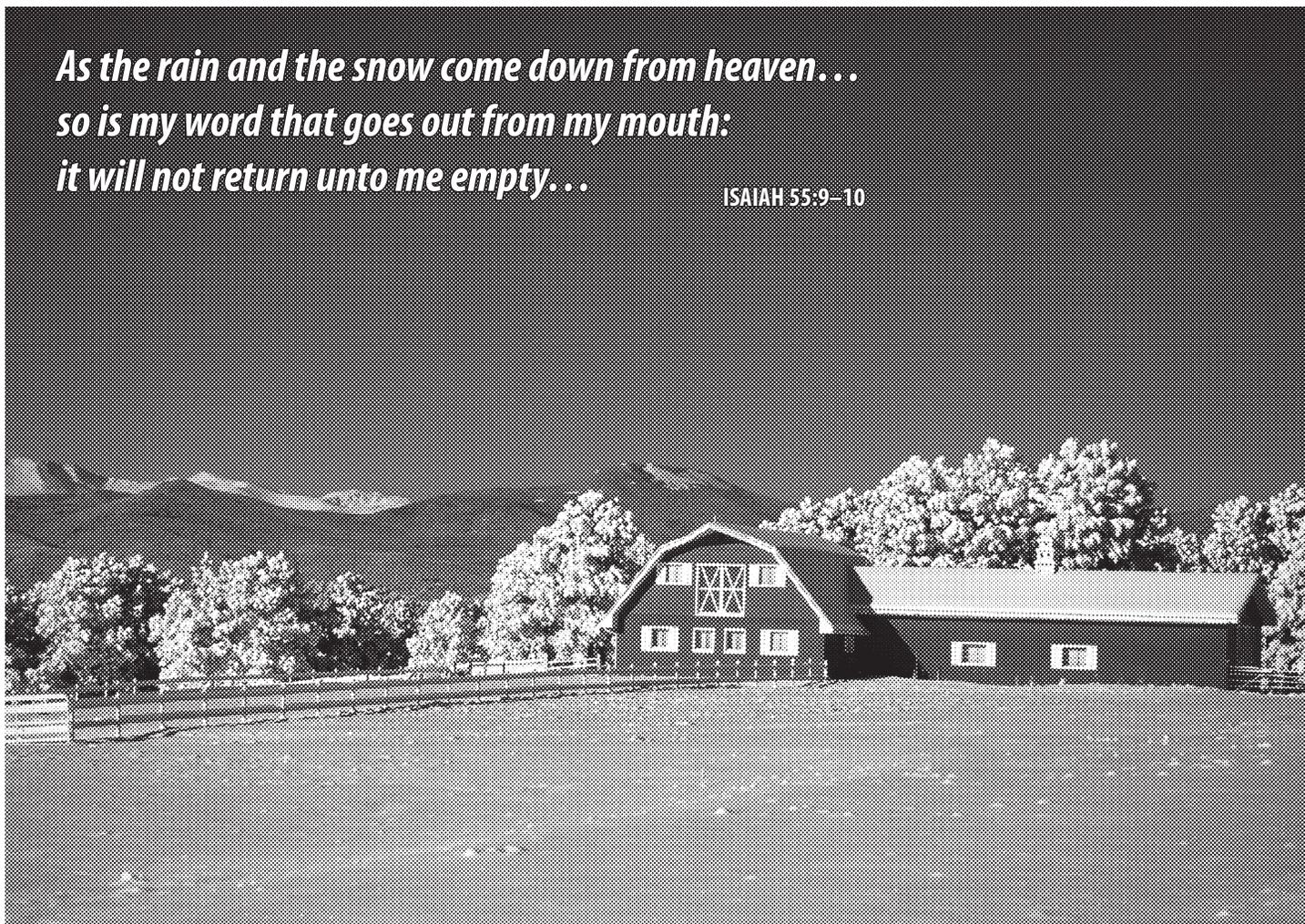


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Beyond Evangelism ACTS 14:19-23

Thayer Salisbury

There is a difference between sowing seed and gardening; there is a difference between reciting facts and teaching; and there is a difference between evangelizing and planting churches. We are often too individualistic in our evangelism. We convert individuals and fail to form them together into functional, biblical churches. There are many things involved in the task of planting churches; Acts 14:19-23 seems to underline three that are all too often underemphasized.

Realistic expectations

Converts must be given realistic expectations. The apostle told them that through many tribulations we must enter the kingdom of God (22). We have a tendency to emphasize the benefits of Christianity in a manner that is unrealistic, and may tend to leave people essentially unconverted. This may come in the form of therapeutic preaching that presents Christ as a problem solver. Or it could also be in the form of hellfire and brimstone preaching that emphasizes that Christ will save us. Both are true. Christ does solve problems and save us, but if either is isolated from the message of the Lordship of Christ, we have left ourselves on the throne of our lives.

Consequently our problems will not be solved and we will not be saved. There is hardness and a complexity in apostolic preaching that we seem to have mislaid some time ago. Despite the urgent desire to convert many, the apostles presented the Christian faith realistically and therefore in all its paradoxical complexity. Verse 22 is an example of this, but only one of many that could be pointed out in the New Testament. We have not struggled as we ought with

the paradox of Jesus saying, "my yoke is easy, and my burden is light" (Matt 11:30); and his also saying, "If anyone would come after me, let him deny himself and take up his cross daily and follow me" (Lk 9:23).

The television generations do not deal well with complex issues like these. There is no way of dealing with an issue like this in a sound bite. It requires careful thought and examination. Sermons might have

We must move beyond individual evangelism to church planting

to be longer, they certainly will have to be more thoughtful, if they are to honestly present all sides of these matters and leave the listeners with realistic expectations. But we must return to such honesty or we will not see the long-term results the early missionaries experienced.

Prepared for leadership

Converts must be prepared for leadership. The apostles were quick to develop leadership within the young congregations. We see in Acts 14 that Barnabas and Paul were quick to appoint elders in each congregation (23). We recall that in Acts 6 the apostles appointed deacons in the church at Jerusalem fairly quickly after that church was established.

Modern evangelists have not been quick to develop leaders. We see that on the mission fields of the world. Forty-two years after the church first entered Swaziland, there are still no elders. In Canada and the States I see many congregations either without elders or with poorly qualified ones. As a result of this lack of leadership, many new converts have their faith destroyed. We ought to realize that Satan is no more opposed to conversions than a wolf is opposed to the birth of lambs. The wolf's ideal world

is not a world where all sheep have been destroyed, but a world where the sheep have incompetent shepherds.

Nearly every church problem is related in some way to a problem of leadership. Either the problem would not have come up at all, or it would not have been so serious, if there had been better leadership in place, and if the congregation had a willingness to be shepherded.

We need men willing to learn to be biblical, Christian leaders AND we need members willing to follow. Some who could be preparing for leadership are too busy with other concerns. Many members are unwilling submit to leaders and work cooperatively. Some preachers seem to have no realistic plan for developing leadership. Most of them wish that it would develop, but they are not taking an active role in

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Revelation Blessings (“Beatitudes”)

Paul Birston

A recent radio series asked “where is God today”? First-century Christians in Asia Minor facing tough times may well have asked the same question. John wrote Revelation in part to answer them. From exile he described the churches’ tough challenges: evil men, false apostles (2:2), tribulation, poverty, blasphemy, imprisonment, death (2:9-10,13), dwelling where Satan’s throne is (2:13), false teachers of Balaam, Barak, the Nicolaitans, Jezebel and Satan’s deep things (2:14,15,20,24), immorality, idolatry (2:20), apathy and materialism (3:16-17). He gave his readers what they needed: guidance, correction and encouragement that God is present, active and victorious.

While Revelation’s visions can seem strange and scary the book opens and ends with promises of blessings amidst difficulties. Jesus opens His first sermon in Matthew and closes Revelation with blessings. Makarios (blessed) appears in Jesus’ Sermon on the Mount nine times and in His Revelation seven times (the most in the New Testament outside the Gospels). It means favoured, blessed, fortunate, happy, privileged (it is a different term than eulogia [cf. eulogy] the praise blessings to God in 5:12, 13 and 7:12). These blessings are often referred to as “beatitudes.” Some Revelation blessings are immediate, some we look forward to. Revelation’s seven “beatitudes” are:

Blessed Are Those Who... Read, Hear and Heed

“Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near” (1:3). We often pray and say “God bless...” without knowing exactly how God will bless people. One way God blesses us is in the reading, hearing and heeding of the Revelation. The prophecy forth-tells how God resolves all things and creates a new heaven and earth.

Reading is a compound word, to “know again.” Heeding is

keeping and guarding which in turn leads to encouragement and obedient action. First-century Christians often read the Scriptures together (Colossians 4:16). We are blessed as we read and obey them together and individually. Reading through the Scriptures regularly is a constant blessing. “The time is near”:

The book opens and ends with promises of blessings amidst difficulties

a lively expectancy of God’s fulfilment of His promises is a blessing in itself.

Die in the Lord

“And I heard a voice from heaven, saying, ‘Write, “Blessed are the dead who die in the Lord from now on!”’ ‘Yes,’ says the Spirit, ‘so that they may rest from their labours, for their deeds follow with them’” (14:13). In contrast to the unrest and futility of those worshipping the beast instead of God and so harvesting His wrath, Christians live and die with purpose, fruitful labour and the promise of rest. Their deeds take on a life of their own that testifies of their faith and God’s glory (cf. 1 Timothy 5:24-25).

Stay Awake and Keep Their Clothes

“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame” (16:15). Between the sixth and seventh angels’ bowls of wrath and the gathering for Armageddon, Jesus

exhorts us. In difficult times and the fatigue that comes with spiritual battles it’s tempting to give up and seek escape in sleep and other diversions. Jesus promises blessings in staying spiritually alert and clothed in honour vs. selfish shame (cf. 3:17-18).

Are Invited to the Marriage Supper of the Lamb

“Then he said to me, ‘Write, “Blessed are those who are invited to the marriage supper of the Lamb”’” (19:9a). This blessing comes amidst the victorious multitude praising God and the revelation of Jesus as King of Kings and Lord of Lords. As at weddings on earth, a supper celebrates the final union of Christ with His people. Jesus came to purchase His bride, prepare her and a place for her and be with her forever.

Have a Part in the First Resurrection

“Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years” (20:6). This blessing comes between God’s commendation of Christ’s martyrs and spiritual victors and His promise to banish their adversary forever. Christians should draw courage from the spiritual victories of their ancestors and the knowledge that Christ’s rule is supreme. Though we do not see it all today we will in the end.

Heed the Words of the Prophecy

“And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book” (22:7). Following the beautiful visions of God’s new heaven and earth, Revelation draws to a close reinforcing the blessing with which it opens: keep and guard the Word which reveals God’s consummation of all things.

Wash Their Robes

“Blessed are those who wash their robes, so that they may

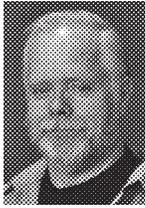
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All materials for publication must be in the hands of the editors by the tenth (10) day of the month preceding the date of issue. Date of issue is the first of each month.

Inconvenient Faith

Wayne Turner



Lord willing, by the time you read this, the violence in Kenya will have settled. At the time of this writing, at least 500 people have lost their lives, and over 250,000 have been displaced, 40% of these from around Eldoret and two other cities in the Rift Valley province in the western part of

the country. Possible irregularities in a disputed national election in December led supporters of Raila Odinga, the losing candidate to commit horrific ethnic violence. One woman, after searching for her husband for days was only able to identify a body missing its head and torso by his pants. Fifty people died when a mob set fire to an Assembly of God building where they had taken refuge.

Kenya is a country of about 37 million living in an area only 40% larger than Newfoundland and Labrador. It has over seven different ethnic groups which, up to the time of the election, had existed in a notable unity and brotherhood. Odinga's followers are Luos (13%) and Kalenjins (12%)—together about 25% of the population. Their violence has been directed toward the Kikuyus (22%) who are associated with the re-elected president, Mwai Kibaki.

It was estimated that in 2004 there were about 2,000 Churches of Christ, with around 40,000 adult members. Those members demonstrated the ethnic diversity and unity of the country. About 100 of these congregations are in the Eldoret area. The violence has touched the lives of our brothers and sisters. Many have been barricaded in their homes. Others have gone into the forests to sleep at night. Some have been faced with shortages of food, water, communication and even access to money. Stacy Karunga, the 22-year old daughter of an elder, was at home when she was hit in the arm by a stray bullet fired by police. "According to the Christian Chronicle, ten members of the church were killed—seven in Narok, one near Mauche and two were killed in Kisumu, where also the 45 children in a church-run orphanage were without food and water." Other church members' homes and lives were threatened for providing help and shelter to those fleeing the violence.

News from missionaries and members has trickled out. The common theme has been the story of the conviction, courage and selfless service of many Christians. Keith Gafner, missionary, wrote, "Be proud of our Christians, they are helping at the risk of their own lives to save the lives of others." Out of this tragedy, he feels that "Glory will be given to the Lord, because these men and their families were doing as our Lord would do, helping those who need help. People will know who the 'real'

believers are now, **THOSE WHO PRACTICE WHAT THEY PREACH!**"

We live in a culture of convenience—of instant food, instant amusement and entertainment. The mantra seems to be that if it isn't easy, fun or momentarily available, "I don't want it." Imagine what the response would be here if we were forced to live in hardship and difficulty with the threat of violence and death, all because of what we believe! How many North Americans claim to believe in God, yet are not even willing to leave the warmth of their bed to worship Him? How many of these want the benefits of "church membership" but won't become involved in anything that requires effort or work, or only go to church if they don't have "something better to do?"

The response of Kenyan Christians to the violence in their country reminds us of how compelling faith really is and how inconvenient it can be. Someone has well suggested that true faith involves risk. Hebrews 11 shows that throughout the Bible, the great people of faith risked everything because they believed. They often suffered as a result. Isn't that what Jesus calls each disciple to do, to take up their cross, an instrument of suffering and death, and follow Him?

The terrible events in Kenya remind us that our hope is not in this world or even in the ability of its governments and peoples. The voices from our brothers and sisters in Kenya are calling us to pray for them—that God's peace might come, that He use them for His glory, that they be given strength to face these difficulties. Lawrence Ngoje wrote, "Pray for us. We need strength, both spiritual and physical... to push us through the struggles... (so) that even if we are to die, then we die in the Lord, to be with the Father."

Perhaps, we should also pray, "Lord, give us such a faith as this!"

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A Strong Church

The Church needs to be strong to carry out the work it has been given to do by the Lord.

“His intent was that now, through the church, the manifold wisdom of God should be made known...” (Ephesians 3:10a). No greater task is given to man than that of making the wisdom of God known. The Church, and only the Church, can do that task.

A big step in accomplishing this is the promotion of peace among the members regardless of their cultural, social, economic, educational, etc backgrounds. Understand that peace can only come in the Church when the will of God is most important and reigns in the hearts of all and is displayed in actions. (see Ephesians 4;2,3).

Paul gives instruction in how to accomplish this peace in Colossians 3:12-14, “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.” Not only do Christians have to get rid of the sins of the flesh that separate and destroy (note verses 5-11), they must “clothe” themselves with the qualities that bring peace.

Compassion, kindness, humility, gentleness and patience are the five things Paul mentions in particular. Compassion, or “bowels of mercies” (KJV), is literally “inward parts” and can mean the whole inner person. Therefore, it is not just something that

one does, but these characteristics must become a part of one’s character as a Christian.

By developing the attitudes of verse 12 the Christian becomes able to fulfill verse 13 that calls for “bearing with and forgiving” the grievances one has for another. This direction echoes the teaching of Jesus in places like Matthew 18:21-35, the parable of the unmerciful servant. The College Press Commentary has an interesting and pointed comment on this thought: “Grievances” suggests the idea of unremitted debts, and may indicate the presence of such feeling in the congregation. The aggrieved person was to take the initiative, as God took the initiative for man’s sake. Did Paul have in mind any attitude toward the heretics, hoping that gracious overtures would lead them to repentance? We cannot say. It is clear here and throughout that forgiving was more than just a command given to Christians. It was woven into the very fabric of God’s action in Christ. To refuse it would be to deny the very nature of Christianity.”

Another necessary trait of a strong church is that it is active. The importance of every member being active can not be overstated. Churches that are really strong are made up of individuals who feel a part of the whole and understand and delight in their role as an active participant in the activities of their congregation.

Paul spoke of this in 1 Corinthians 3:5-9: “What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. So neither

he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God’s fellow workers; you are God’s field, God’s building.” It is easy to get caught up in a discussion of who is the most important in a congregation. However, as Paul shows here each have a part to play. As important as it is that one “plants” the seed of God’s word, for true Christian growth to take place, there must also be the “watering”.

Again, the strong church is one that sees not only itself (home congregation) as important but is willing to reach out to other Christians when there is a need and opportunity like the Macedonian churches did. “And now, brothers, we want you to know about the grace that God has given the Macedonian churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints. And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God’s will. So we urged Titus, since he had earlier made a beginning, to bring also to completion this act of grace on your part. But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving” (2 Corinthians 8:1-7). Was every one of the Macedonians involved in this giving? I don’t know for sure, but what Paul says would indicate, at least to me, that the majority were. It continues to be true today. When a congregation sets its mind to work, great things can be accomplished for the Lord.

Considering the need for action

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FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to Linda Hammett, 507 S. Main, Kingfisher, OK 73750.
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Forward and Backward

So, now that we're a month into the new year, how is it going? Have your goals been set, and are you being successful in meeting the challenge to reach those goals? We're not going to talk about this every month for the next year, but we would like to just touch on a few points as we begin the new year.

The name of the first month of the year, January, comes from the heathen god "Janus" who was a god of war. He had two faces—one looking forward and one looking backward. As we go through life, and specifically as we begin a new year, we, too, look forward and we look backward. God has told us to do that in several different areas.

First, He asks us to consider the paths of our past and the future. How have we walked in the past? Have we kept Him as the focus and tried to walk according to His teachings? As we look to the future, will we keep His teachings as the map for our journey? In Hebrews 12:12-13 we read that we are to make ourselves strong and make straight paths for our feet.

As we look back on the journey of our life, we need to find the paths that got us where we are and keep following them, trying to recognize the good that we have accomplished in the past. We all know that it's very easy to fall off the path with all the hindrances and road blocks that the devil puts in front of us daily. Once we have fallen, it's not always easy to get back on the path. So, it is extremely important for us to make ourselves aware of where our weaknesses lie, how to strengthen them and how to keep focused on the road to the future.

Next, God asks us to consider His presence in the past and the future. We need to study His word to learn how people in the past looked to God for strength and wisdom and how God used His power in their lives. We need to be aware of the promises God has made to His people throughout history and know that He is there for us now and always. The author of Psalm 77:4-6; 11-20 says that he remembers the wonders of old and looks at the deeds of the Lord. It was part of his life.

We all know that we have no promise of a lengthy future. That is why we need to make the most of every minute that we do have and not wait until it's too late to be the person God wants us to be. We need to live every day of our future here on earth in a way that will help us reach the ultimate goal of a future in a much better place—in a heavenly home with God. This is a daily process; each day provides many opportunities and possibilities for living for God. We must be strong and persevere in our daily Bible study and communing with God.

Finally, God has asked us to consider our works of the past and the future. How have we used our lives to glorify God and spread His word? As we reflect on the past year, are we satisfied that

we used every chance we could to talk to others about God? Can we feel proud of how we have shared the Good News with our neighbors and friends? Have we always been kind to others, shared our many blessings with those less fortunate, worked our hardest on the job, worshipped with the brethren at every opportunity and turned the other cheek? Many people we know have not remained faithful to God for various reasons. Why is that? Do we care enough to try to bring them back? We need to try to get them to remember why they believed in the first place and draw them back.

Colossians 3:23 tells us that we need to do everything from the soul, or heartily, as if we are doing it for the Lord and not for men. We sometimes forget that. When we don't put 100 percent into whatever we do, we are certainly not glorifying God. As we look to the year ahead, we should make that one of our theme scriptures—write it out and place it on the mirror so that it's before you every day as a reminder.

What is your path for 2008? We all want to go on the straight path. Are we looking at the right map for following the straight path? Set a goal to get your family together every day for a few minutes to read the Bible together. We need to meet with the saints on Sunday and Wednesday for worship on a regular basis with our family. But it takes more than church attendance. Look back on what we've been doing and determine whether or not it has been enough. If not, it's time to make some changes.

As we look back on the past year and look forward to the new year, how will our works glorify God in 2008? We can use our monetary blessings to help others through the church and through mission work. We can give of our time to help in the community and with special projects in the church. And we can use every day with which God blesses us to live so that others know that we belong to the God of heaven and earth.

Set your goals, look back at your memories and have a productive, blessed year working for the kingdom of God and focused on the final destination of heaven.

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Generosity?

We can't help but think of generosity at this time of year. You see, we find ourselves at the end of a very large pipeline of generosity. Each month birthday presents arrive from churches in southern Ontario for the children in our community who are celebrating birthdays that month. In December our post office is busy delivering all the Christmas presents that arrive from churches and student groups at Great Lakes Christian College for the children of our community. Gently used clothing as well as new hand made scarves, hats, mitts and sweaters arrive and are distributed to eager parents and children. Shortly

after Christmas a group of 7 of our dear friends from the Tintern church arrived to help us with a Day Camp program for the children. I am moved by those who gave generously to help fund the project. I am also moved by those who volunteered to come, taking a week of their holiday time to travel to an extremely cold and isolated community to help us with a Day Camp, but also to celebrate New Years in a very different culture. Their generosity is truly inspiring and we thank God for them daily.

When we appreciate the generosity of others we are moved to generosity ourselves. Generosity is definitely a

spiral that leads us up toward God.

"Whoever sows generously will also reap generously" (1 Corinthians 9:6 NIV). Read the context of this important passage and you will discover that when you are generous God will give you more, supplying your needs so that you might even be more generous.

"Whoever sows sparingly will also reap sparingly" (1 Corinthians 9:6 NIV). If we were somehow in need would we expect others to help us? If we were stuck in a snow drift would we expect others to help us get out? If we somehow fell on hard times and did not even have money for food would we expect others to provide for our needs? How could we possibly expect others to help us if we aren't willing to help those in need? When we sow generously we will be blessed with a rich harvest.

Generosity must be given cheerfully or not at all. "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (1 Corinthians 9:7 NIV). We give what

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"WHO ARE YOU?"

A weekend dedicated to exploring the identity of a young Christian in today's world.

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The Bible

T. Pierce Brown

We have been reading the Bible for about 75 years, and reading articles about the Bible for almost that long. We do not remember reading any articles in any publication about the Bible recently, so we decided to share some thoughts that came as we were reading Psalm 119.

The world's greatest philosophers have raised questions and nations have probed the universe, spending billions of dollars to find answers to questions that are clearly revealed in the Bible about such things as from where did we come, or how did we get here, why are we here, where are we going and how do we get there.

The Bible is being attacked from many sides and in many ways, both openly and insidiously. It is even being attacked by professed friends, especially by scholars in denominational schools and by some in what we have called "Christian colleges." So we need to study the Bible in depth, learn to appreciate and memorize some especially great verses. We need to study

its principles, absorb its sentiments, cling to its promises, obey its commands and enjoy the life it promises. It is the most wonderful book in the world.

Psalm 119:18 says, "Open thou mine eyes, that I may behold wonderful things out of thy law." Yet many connected to the church never read it through. Many who have read it through do not really know what it actually says. We heard a president of one of our Christian colleges spend several minutes talking about 1 Thessalonians 5:22, saying, "As you know it teaches us to shun the very appearance of evil. When a thing appears to be evil, we are to stay away from it." That is fairly good advice, but that scripture does not teach that. It teaches, "When evil appears in any form abstain from it."

Let us look again at some wonders of the Bible. It is many books, yet one in theme. It has 66 books, written by 40 men over a period of 1600 years, yet with a unity that makes them one. The one theme is the black thread of sin and red

thread of redemption in Christ. Depth of man's sin and the corresponding depth, breadth and width of God's love and willingness to forgive is in almost every book. Whatever is said in any part of the Bible is usually related to the theme of sin and redemption.

There are different personalities, languages, cultures, styles, mental and spiritual capacities, occupations and times, yet still one grand theme. One may compare it to an orchestra which must have one director in order to make the harmonious sounds we hear. One may compare it to the empire state building, which must have had one designer to make each part fit with the other parts. There is no logical explanation for all of this except that there was One Designer behind the production of this book which we call the Word of God!

We say there is one book, but it is composed of many in another way. It is a book of law. Every nation with laws that bless its population has laws based on principles in the Bible. If it has laws

Remember Someone Special

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that rob men of freedom and independence those laws come about because of a denial of the principles in the Bible. Such things as abortion, homosexual practice, drugs and even failure to punish crime properly is a result of denial of the principles taught in the Bible.

It is a book of history. We may read of pre-historical events, but they are all guesses, for no one can have a history of what is pre-historical. Though it is a book of history it is as modern as the morning news paper. The stories of David, the prodigal son, Abraham, Moses or Judas have events that are as real and moving as anything that we see happening today.

It is a book of poetry, with Psalms and the Song of Solomon as outstanding examples. It has romance and love stories like that of Ruth. It has some deep philosophy in such books as Job and the writings of Paul. It has drama, tragedy, intrigue and action all through the entire Bible, more moving than any man-made fiction or real life story. Almost all of those features are in the simple story of the life of Christ, including His arrest and crucifixion. We see sin at its worst; Peter sinning through fear; Judas through greed; the Jews through politics and religion that had lost their way. We see God and men at their best. When we see Jesus on the cross saying, "Father, forgive them," we see that which seems impossible for mankind, yet we find a similar thing in the example of Stephen and Paul as they follow His example, and we realize that we can move in that direction also.

The Book is a mingling of human and divine in a most remarkable way. 2 Peter 1:21 says, "Holy men of God spake as they were moved by the Holy Spirit." Hebrews 1:1 says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets..." 2 Corinthians 4:7 says, "But we have this treasure in earthen vessels." So we can see that God is speaking, but using men as vessels through whom he spoke. Yet we can see the characters of the men who speak, such as the scholarly Paul, the loving John, the work of Luke as a physician, yet it is still true that as Jesus put it in Matthew 10:20, "For it is not you that speak, but the Spirit of your Father which speaketh in you."

The Book is wonderful in simplicity

and depth. There is no other book like it. It is like a well of water (John 4:14) that is so deep that one cannot plumb its depths, yet so easy to reach that a little child can dip enough to satisfy its thirst. For example, the story of Joseph with his coat of many colors, being thrown into a pit and put in prison has an appeal to little children, yet provides for the most advanced student some of the deepest thought on providence of God.

Again, the birth of Christ is stated in simple terms, yet defies explanation by the greatest minds. We can accept it by faith in those who gave us the historical record, just as we accept by faith the record of Napoleon or Washington, or any other historical figure or we can reject it for no good reason. Romans 11:33-34 puts it this way: "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out. For who hath known the mind of the Lord? Or who hath been his counsellor?"

Again its simplicity and depth are revealed in such passages as the 23rd Psalm. A little child can memorize and understand it, yet an aged saint can find comfort and hope in the midst of difficulty, danger, disaster or death. Almost any version that tries to re-write it seems to lose power by stating the words differently than they are in the original.

Again the simplicity and depth are found in what we call the model (Lord's) Prayer. Pharisees and we often have long, involved, sometimes repetitious, meaningless prayers. In that prayer, Jesus considered the needs of multiplied millions of Christians in 65 words and covered all of them. There was no vain repetitions, but nothing left out. We do not imply that we should not be more specific. We are not suggesting that we should say something like, "Thank you for everything; give every blessing to everybody."

The way of salvation is so simple that the first time it was preached 3000 heard, believed and obeyed although they had heard only one sermon. The same is true for the Ethiopian eunuch, Lydia and the jailer in Philippi. Yet Paul, great intellectual scholar that he was, wrote the Roman Christians about the meaning of baptism and the need for us to die to sin, in a very profound statement.

The Book is wonderful in universality and individuality. The only book adapted to every person in every nation, regardless of background or culture. Matthew 28:18-19 and Mark 16:16 indicate that it is for "Every creature."

Perhaps we could continue for pages giving different aspects of the wonders we find in the Book of books, but if this has helped you to see more clearly the grace of God as He gave us this book and to accept and live by the precepts and principles contained therein, we are grateful.

Cookeville, TN

.....
Revelation Blessings ("Beatitudes")...
continued from page 3

.....
have the right to the tree of life, and may enter by the gates into the city" (22:14). A right is a powerful thing, here an authority (exousia) on the basis of Jesus' blood. It authorizes Christians access to the tree of life which right was lost in the Garden of Eden. It provides free entry to the eternal city of God. Our robes are put on clean at baptism and kept clean by the Word and sanctification by Jesus' blood.

Conclusion: Revelation Blessings Now and to Come

Where is God today? Right here. His Revelation blessings are available now through reading, hearing and guarding His words in a lively expectation of His ultimate victory. Though world affairs overwhelm us, God wins in the end! Read His Revelation once a year or more. It will bless you.

Revelation promises rich blessings in doing the Word, in good deeds. Though often unappreciated now, they bring eternal rewards. Your labour is not in vain (1 Corinthians 15:58). Being faithful until death in the Lord brings rich rewards and rest.

Looking forward to the marriage supper of the Lamb is a blessing. Blessings come in staying alert and living in honour of God and those who gave their lives for Jesus. As we wait to join them there are blessings in washing and keeping our spiritual clothes of love and holiness on and sparkling. Then we too may have the right to the tree of life and enter by the gates into the eternal city where we may praise God for His blessings forever!

Winnipeg, MB



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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."

NEW YORK

Newark: The congregation celebrated its 50th anniversary from January 19-20, 2008.

ONTARIO

Beamsville: Ruth Zimmerman returned to Papua New Guinea in early January. She can be contacted at ruthzimm@gmail.com. The youth group met on December 31 for a New Year's Eve party. Great Lakes Christian College held an open house on January 15 for young people.

Bramalea: The congregation welcomed new members, Christian Kpodjie, wife Janet Mensah and son Nathaniel. Christmas baskets were distributed to the senior members and others in the congregation.

Cambridge: The congregation is currently meeting on Sunday mornings in the Youth Center which is run by Youth for Christ. Their dream is to have a facility that could be used more than just Sunday mornings – a "hangout" where ministry happens – to reach young and old alike. Paul Moore delivered sermons for the month of December and inspired the congregation to read the Word in a manner to penetrate hearts and change lives.

Fennel Avenue: In December 2007 the ladies' group made up gift baskets and helped those who were in a shelter for abused women and children. A New Year's Eve party was held. On Wednesday evenings in January the congregation will be looking at "Eight Characteristics of Healthy and Growing Congregations."

Stratford: Shawn LeBlanc and his wife, Chieh, will move to Stratford in 2008 to intern with the congregation for one year.

His time with the congregation will finish off his final semester at Great Lakes Bible College. He will then work full time with the church until December 31, 2008, at which time he and Chieh plan to move to Atlantic Canada. Larry Hoover will work with Shawn as a mentor. Larry and his wife, Marjorie, continue to do personal work in the Stratford area with various non-church friends and relatives. The congregation's desire is to reach out to the community and they are currently investigating ways to do this effectively. Sunday morning worship lessons during February will be on "Benevolence."

Sundridge: The women met on December 14 for a pot luck supper and to fill food/gift boxes which were delivered in the community. The following Sunday the congregation met for an inspiring time of singing and fellowship. The congregation is thrilled to host John Clayton and his "Does God Exist?" programme for four days in April.

Toronto (Scarborough): The ladies of the congregation delivered five large boxes of mixed and assorted goodies to the Juliet's Place (the women's shelter) in Scarborough on Sunday, December 23, 2007. The women's class is studying "Far Above Rubies." They ask for prayers to secure adequate accommodation for worship services.

Toronto (Strathmore Blvd): In December Oswald Byfield, who was baptized in Jamaica years ago, returned to fellowship. The ladies sewing circle have been busy preparing 100 children's gift bags to be included in barrels of goods going to Haiti to be distributed by brother Jean Volcy when he goes to work with the congregation he helped establish in his home town there. The theme for 2008 is "Sowing to reap Generously" based on 2 Corinthians 9:6 – 11. Viewers of Key To The Kingdom will notice a change in the opening and closing song for the programme. A group of singers from Strathmore will be providing singing to be used, not only for the beginning and ending of the programme, but also within the content of the programme's lesson.

Waterloo: Phil Vance recently placed membership with the congregation. Chuck and Jessie Robinson celebrated their 65th wedding anniversary on December 26, 2007. The congregation held a New Year's Day gathering with a pot luck meal and fellowship. "Acappella Live in Concert" is scheduled to perform on February 16, 2008, at Humanities Theatre, University of Waterloo.

Windsor: On December 30, a "come

and go tea" was held in honour of Bob Underwood's 90th birthday. The congregation held a "New Beginner's Celebration" on January 27 to rejoice with those who had undergone a new beginning in Christ in 2007. A new series was begun in the adult Sunday morning class on discipleship. Wednesday evening the class will study the book of Acts, specifically noting how the church moved from a little "bunch" of Jesus' followers to "the sect everywhere spoken against," (Acts 28:22).

QUEBEC

Montreal: Twenty-five souls were added to the church in 2007: nine through baptism, 13 placed membership, and three were restored. The big news in 2007 was the purchase and renovation of our new building. Dedication day was December 9. Several professionals who helped with the building, plus members from Choctaw, Oklahoma, the congregation's sponsoring congregation, attended. In December the congregation also honoured Roger and Diane Saumur, co-workers with the Mazzalongos, on their 20th anniversary of ministry. Plans for 2008 include concentration on building up the church and training leaders through retreats, seminars and workshops.

Max's Musings... continued from page 5

within a congregation we are reminded of the comments of Paul to (about) the church at Thessalonica. "We always thank God for all of you, mentioning you in our prayers. We continually remember before our God and Father your work produced by faith, your labour prompted by love, and your endurance inspired by hope in our Lord Jesus Christ" (1 Thessalonians 1:2,3). These brethren are praised because of their "work produced by faith," their "labour prompted by love," and their "endurance inspired by hope" stood as a testimony to their devotion to God. All of these accolades reflect on activity within the body of Christ there. This was the kind of congregation for which Paul could "always thank God."

Finally, we need to understand the need to keep ourselves, and thereby the church, pure. It is the requirement of God that His church remain pure. Jesus died to make the church

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by Marion Waugh
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(BC news supplied by Barbara Lewis)

Abbotsford (Central Valley): Described as an oasis in the middle of the week, the ladies' class resumed meeting in mid-January. They are studying Ephesians with the help of a workbook.

Burnaby: John, Tabrina & Sharlie Clelland along with several others from Alberta, Vancouver, WA, and Saskatchewan, traveled to Zorrillo, Mexico, during the first week of January to build a kindergarten class room on the school site where three other rooms and a playground were constructed last summer. Those meeting for the Swahili assembly <<mailto:tchakak@hotmail.com>>

Max's Musings... continued from page 10

pure and holy (Ephesians 5:25-27) by the washing away of sin. For us to be the unwrinkled, unstained and unblemished bride of Christ, we must understand the importance of being pure in all aspects of our daily life.

One of the dangers we face today is the kind of attitude shown in the Corinthian church. 1 Corinthians 5:1, 2, tells us a man was living with his father's wife. The church did not call the man back to purity. Rather they appear to have had a live and let live attitude. One of the real dangers facing the church today is the "live and let live attitude." However, when there is "sin in the camp" destruction is assured. By helping our brother or sister to live a pure life, we help our self as well.

Strong churches do not just happen. Peace, action and purity are requirements that take godly commitment. If the church where you worship is strong, peace, action and purity will be a priority.

on Sunday afternoons have been trying to obtain a van in order to pick up people who need transportation.

City Church (Vancouver): On December 23, we had a combined worship with the Chinese house church members whom the Hasbroucks have been teaching for more than two years. A total of 32 people were present, exactly half of which were either visitors or from the house church. Of that number, seven were not believers. Lucy, in whose home we have the Saturday night Bible study, called three times the following week, to remark how wonderful the worship was and express the desire to have more fellowship with the members of City Church. While the bulk of the service was in English, Lucy's husband, John, opened the worship with prayer in Chinese, which was followed by John Sproul's petition in English. Stephen Hasbrouck, Jr. gave a welcome to the Chinese in Mandarin Chinese and the house church group sang two hymns from Chinese song books they had brought along. An added blessing was that the lady who opens the room for us each week gave us the largest room as there was no one else in the building. This gave us ample space for our worship and the fellowship meal that followed. We were thrilled at the enthusiasm of both members and visitors. One visitor was a classmate of Stephen's from high school, a person he hadn't seen in 13 years. He had been disappointed in denominational-style worship, and remarked that this was how worship was supposed to be, referring to the emphasis on Jesus and warmth of the fellowship. Please pray that we may continue working with the house church, possibly growing into one single congregation with outreach in Chinese as well as English. Starting the first week of January, the time for our service was changed from 4:30 p.m. to 12:30 p.m. The congregation had discussed the possibility of a time-change in the past, but it was left unchanged to accommodate members who work on Sundays. However, since these are often working even at that time, they agreed to try to get Sundays off or work a later shift. As rent for the room is half the price at the earlier time, the financial reason, as well as accommodating families with little children and those who travel across the border, the time change should prove to be beneficial.

Oakridge: Kirk Pankey opened a session of appreciation for Milton Diaz and his family the first Sunday in January. Milton was presented with a "Plaque of Dedication" to the Lord. The Diaz family will have been worshipping with Oakridge for 20 years on July 1. "Amazing Grace" was the movie we were able to watch with our new projector. The motion picture explores the life, faith, and vision of the great 19th-century British reformer, William Wilberforce. Wilberforce believed that he and his circle of friends were called by God to pursue two great objects: the abolition of the slave trade, and the reformation of society. The slave trade was the economic and political strength of 19th-century Britain - most dared not try to stop it. After decades of defeats, Wilberforce's legislation to abolish the slave trade throughout the British Empire became law on March 25, 1807. Along the way, he and his friends launched more than 65 social reforms, including the first animal welfare society, the first Bible society, free education, and laws to protect children and reform prisons. An inscription of William Wilberforce in Westminster Abbey reads: "IN AN AGE AND COUNTRY FERTILE IN GREAT AND GOOD MEN, HE WAS AMONG THE FOREMOST OF THOSE WHO FIXED THE CHARACTER OF THEIR TIMES...."

Magic Valley Christian College 50 Year Reunion: Starting in September of 1958 Magic Valley Christian College operated in Albion, Idaho, until May, 1969. During that time nearly 1000 students passed through her doors. About 100 of them have kept in contact through e-mail and a reunion in Albion every other year. The year 2008 will be the school's 50th anniversary. Though the college closed almost 40 years ago the "magic" of Magic Valley Christian College still lives on. The "magic" is in the relationships formed so long ago. The "magic" is in renewing those relationships at our reunions. We hope many former students, faculty, staff and friends of Magic Valley Christian College will join us in Albion from Thursday evening, July 31 through Sunday afternoon August 3. Most of our gatherings will be at the Albion Church of Christ and the city park across from the church building. We plan excursions to the campus though many of the buildings are now boarded up. For further information please contact: Joel Coppinger—jpcoppngr@aol.com; Phone: 559-732-0767.

MISSION NEWS

Barbara Lewis
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Burma: At the end of the year, the Myanmar embassy announced that they were again issuing visitors' visas. After several months of political unrest and martial law the military government is relaxing many of their restraints. In December, they released thousands of prisoners, and started talking to the opposition party, as well as the UN and many foreign governments who have been trying to help negotiate peaceful settlements to the political problems. As there are thousands of World English Institute correspondence course students who have responded to advertisements and are anxiously waiting to study with a personal teacher, we are making plans now to take a team of experienced teachers in February to meet them and give them aid in their quest for Bible knowledge.— Notice from William E. ("Bill") McDonough in Phnom Penh, Cambodia

Thailand: Monthly reports from Subin and Kim Pamboon and the staff at Friendship church of Christ in Bangkok, showed that the total enrolled in the Bible correspondence course from January through November was 37,890. Of the 60 million people in Thailand, the population is about 95% Buddhist. However, we not only are reaching the younger generation, but occasionally even those above 50 are being saved through the blood of Jesus. Two ladies in their 60's left the Presbyterian church to be baptized at one of the fall seminars. They had been listening daily to Brother Panboon's 30 minute radio program. They then enrolled in the BCC and were ready to obey the gospel during the meeting. Information like this is received all the time. The number of completion certificates sent to correspondents was 2,585 for the year or 235 per month, average. The number of conversions that are known is 35, an average of 3 each month. How many actually were led to Christ because of first being introduced to the Lord via the BCC and radio can not possibly be known. (Report from Richard Taylor)

Cambodia: Children from nine villages who were fed three highly fortified meals

per week were evaluated in May, and the recommendation made that it be increased to five days a week in order to overcome the many nutritional problems caused by a lack of food over the years. Another truck was purchased and two young Christians trained to work in the program so that the 500 fed last year could be increased to 1,000. It takes only \$7.00 a month to give a child the kind of nutritional food that he needs to be healthy in this country where four million are estimated to be malnourished. One means of raising money is by recycling old printer cartridges. Partners In Progress is requesting that people ask friends, businesses, schools and hospitals to save their cartridges, which can be dropped into a postage-paid mailer and sent in to raise money for the feeding project. More information may be had by calling 501-753-2559, or email: PIPChesser@aol.com.

Sendai, Japan: Ben Berry and Jonathan, Michiko and Hijiri Straker are now in Abilene, Texas. Ben and Jon are studying at Abilene Christian University on masters' degrees in missions to be better prepared when they return to Japan. Debi Hobelman is currently teaching in Sendai. Joel Osborne visited Sendai for a month before leaving for Singapore on January 24.

Please continue to pray for:

1. LST readers – that they will continue to grow closer to obeying the gospel;
2. Sasha Ingle, one-year intern from the US;
3. Mawatari family and other Sendai Christians as they carry on the work there;
4. Sendai's young Christians;
5. Sendai team – Ben Berry; Jon, Michiko & Hijiri in the US; Joel Osborne in Asia; and Crimsen Ruhnke, as she cares for her mother, Shelley Wheeler, who has ovarian cancer.

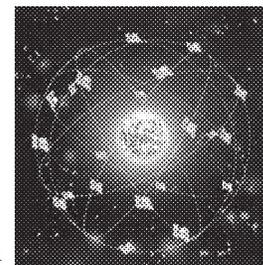
For further information or to receive reports, contact:

- Joel Osborne at joelosborne4@yahoo.com;
- Jon and Michiko Straker at jstrake@yahoo.com;
- Ben Berry at benberr19@yahoo.com;
- Crimsen Ruhnke at crimsenr@yahoo.com;
- Bramalea Church of Christ, 750 Clark Boulevard, Brampton, ON L6T 3Y2, bramaleacofc@bellnet.ca.

FOREIGN NEWS

God's Global Positioning System

Can you imagine what it would be like if World Bible Translation Center's Scriptures were produced with built-in Global Positioning System receivers? What would we find out about our Bibles? Some of our Bibles would be distributed and stay in one place, but some of them would take incredible journeys.



A New Day For India's Children

With almost 400 million under the age of 18, India's young people exceed the entire population of the United States. A massive population of children requires a massive effort by World Bible Translation Center-India. Across the country they minister the Word of God in languages and formats that India's children can understand.



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He Is Risen – 2

Kevin Cleary

It is not hard to accept that Jesus was a historical figure who lived in Palestine in the first century. However, accepting that this person rose from the dead is something all together different. This is exactly what the Bible asserts. It is this that makes Jesus truly unique, and therefore it is the most significant question about Jesus that must be answered. The question is prompted by the missing body so this is the first thing for which we will try to find an explanation. Of course, the most obvious explanation is that Jesus' followers moved the body.

There is a problem with this. It is the guards that were placed at the tomb. The fact that the guards were actually there could be proven very easily. When Jesus body was not in the tomb, the Jews accused the Christians of stealing the body. The Christians replied there were guards at the tomb making that impossible. The response of the Jews at this point was not that there were no guards but that they fell asleep. Therefore, the Jews admitted that the guards were there. I would add to this that the Jews assertion that the guards were asleep was ridiculous since a Roman guard was not just one or two guards but sixteen. Obviously, this would be a force large enough that not all of them would be asleep. Add to this the discipline of the Roman army and the idea that the guards were sleeping becomes foolish. The number and discipline of the guards makes theft impossible. The other problem with the early Christians stealing the body is that they had no idea that Jesus was going to rise as the New Testament indicates clearly. When Jesus was arrested his apostles dispersed, the women who first saw the empty tomb were going to anoint the body, and the disciples on the road to Emmaus had to be convinced, as did Thomas, that Jesus had risen. Jesus early followers had no expectation of his resurrection and therefore no motivation to steal the body. All of this indicates that his followers did not take Jesus out of the Tomb.

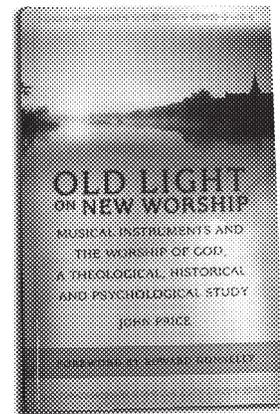
In addition to the empty tomb, there is another good reason to believe that

Jesus rose from the dead and that is that people saw him. In a court of law, convictions can often be made based on the testimony of one or two key witnesses. There were over five hundred witnesses to the resurrected Christ. This is claimed by Paul in 1 Corinthians 15:6. The significance of this claim is that Paul was writing to a group of people who would have access to the witnesses. If I were to claim that the last president of the United States was Michael Jordan, everyone would immediately know I was wrong. They would know because most people alive today were around during the administration of Bill Clinton. The same is true of Paul's claim in 1 Corinthians. He cannot claim witnesses who do not exist since the people he is writing to would be able to check his facts. Add to this some things that we already know, like the fact that Jesus followers regrouped and became stronger after the crucifixion, which Tacitus recorded for us, and Josephus, saying, "the tribe of Christians is still around to this day". I would also add that the Bible records many people seeing Jesus at different times. Many of these are found in I Corinthians 15 while the rest can be found in Acts and the gospels. There can be no doubt that the writers of these books believed whole-heartedly that Jesus was alive. In fact, they were willing to suffer and die for what they believed as many of them did. This is attested in the letter from Pliny the younger to Trajan that was cited above. Pliny said his reason for writing was that he was killing so many people for being Christians that he wondered if he should continue killing them. No one will die for something they know is a hoax or even for something they are not sure of, but thousands of Christians died for what they believed, testifying to the truth behind it.

To further test the historicity of the resurrection, we can compare it to the six criteria that are given by historian C.B. McCullagh to determine the factualness of a historical event. Jesus resurrection passes all of these tests. They are: **1)** It has great explanatory power. Jesus resurrection explains why

the tomb was found empty as well as the post resurrection appearances of Jesus and why Christians were so committed. **2)** It has great explanatory power. It explains why the body of Jesus was gone and could not be produced; it also explains why people repeatedly saw him alive after his public execution. **3)** It is plausible. Based on Jesus unparalleled life and claims, the resurrection serves as validation from God that he was who he claimed. **4)** It is not ad hoc or contrived. Jesus resurrection requires only one additional hypothesis which is that God exists. Even this may not be an additional hypothesis if you already believe in God. **5)** It is in accord with accepted beliefs. The idea

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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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that God raised Jesus from the dead does not in any way conflict with the accepted belief that people do not generally come back from the dead. This is considered a special and unique case. **6)** It outstrips any of its' rival theories in meeting conditions 1 through 5 (Copan Paul 37). As mentioned above alternate theories have been proposed to explain the missing body and resurrection. None of these comes close to meeting the above criteria in the way an actual resurrection does. We have noticed that there are reasons outside of the gospel accounts to believe in the resurrection, however none of these provide full validation of the event. In order to know for sure whether Jesus rose from the dead it must be determined whether the gospel records themselves are trustworthy.

There are ways that this can be done. These things include determining the date of the writings to see if they were written when witnesses would still be around to verify what happened. Dating will also let us know if there was time for a mythology to develop about Jesus. The next thing that can be done is to see how accurate the gospels are when describing things that we know from secular history. Lastly, we can look at the style of writing itself and ask if it sounds derived or exaggerated. After

considering this, it will become evident whether or not we can trust what is written for us in the New Testament.

The first question about dating is fairly simple to answer. The best way to know is to look for when these books were quoted since we know for a book to be quoted it must already be in existence. When we come to the New Testament, there are a massive number of quotations. Some of these will follow. Polycarp who lived from AD 70-156 within 40 years of Jesus death quoted extensively from the New Testament. Clement of Alexandria who lived from 150-212 within 110 years of Christ's life has 2400 quotes from the New Testament in his writing. Irenaeus who lived from 130-200 AD quoted from Matthew, Mark, Luke, Acts, 1 Corinthians, Titus, Hebrews, and first Peter. Ignatius who lived from 70-110 AD quotes from Matthew, John, Acts, 1 Corinthians and others. For these books to be quoted by the end of the first century they would already have to have been both written and copied as well as recognized as authoritative. Even the most liberal dating for the gospels places all of them before the end of the first century (McDowell, 52). What this means is that we have books which were written while there were still witnesses alive. Luke says in the beginning of his gospel that much of

his record came from eyewitness testimony. The reason this is important is that there would not be sufficient time for myths and exaggerations to develop and lies could not be told since there were people around who would know if what was written was true.

In addition to the early dates that the gospels were written, their accurateness can be tested by comparing them with what is known from secular history. We have already done this to some extent with the historical evidence for Jesus' life and death and seen that historians record things that validate the gospel record, like Pilot being procurator of Judea. There are other things that can be considered, especially in Luke's gospel, since he gives details about who was ruling a place or what form of government a city had. A few examples of this are Luke's identifying Quirinius as governor of Syria, which he was in 7 BC (Roper). Luke also mentions Lysanias Tetrarch of Abilene, an inscription found in Abila near Damascus confirms this. Again, Luke accurately records that Philippi was ruled by praetors that historians used to say was an inaccuracy until this was later proven to be accurate. Luke's calling Gallio a proconsul was also questioned at one time but then proven to be accurate. The accuracy of Luke in every historical event and political leader is a validation of the truthfulness of the book as a whole. Historian A.N. Sherwin-White says, "for Acts the confirmation of historicity is overwhelming" he goes on to say that "any attempt to reject its basic historicity must now appear absurd". Similar quotes can be found for the whole of the New Testament. In virtually every place that the New Testament can be tested, it has been proven to be accurate.

Another thing that attests to the truthfulness of the New Testament, is its' portrayal of the main characters. In a book written by man the flaws of important characters are left out while good things about them are embellished. This is not true of the Bible, it is truly a "tell all" book. Judas' betrayal is unapologetically recorded, as is Peter's denial. The unpopularity of Jesus is also recorded. This is not consistent with the way a human author would portray



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their main character. The Bible, then, is so honest that it does not even leave out things that make the characters look like weak humans.

After considering the historicity of Jesus life and his death, the undeniability of Jesus death and missing body and the trustworthiness of the gospel records there is no way that a reasonable person could conclude that Jesus did not rise from the dead. The answer to the question did Jesus rise is a resounding yes and thoughtful investigation bears that out.

Jesus resurrection as a historical event is very different from other events in history. The signing of the declaration of independence was an important event in history and it had a profound effect on many people. However, it pales in comparison to Jesus death, burial and resurrection. The reason, is that the declaration of independence only has an effect on people's physical life. Jesus resurrection means that he really was who he claimed to be which is the Son of God and saviour of mankind. Paul said in Romans 1:4 that Jesus "was

declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord," There is no other religious leader that has made the claims that Jesus made. No one else could back up those claims. Jesus is the only one to rise from the dead never to die again. That makes him the only one qualified to tell others how to do the same thing. Neither Buddha or Mohamed or Joseph Smith nor any other religious leader can say that they have died for the sins of their followers and none have risen from the dead. This means that when Jesus says, "unless you believe that I am he," or "I am the way, the truth and the life no one comes to the father but by me," He has the right to say it. He earned that right through His death and resurrection which makes him and Him only worthy of the faith, trust and dedication of mankind as well as their only source of salvation. Let's remember that we are on solid ground when we look to Jesus as our redeemer Lord and hope and make Him the center of our lives.

Knoxville, TN

Beyond Evangelism... continued from page 2

making it come about. Paul took steps to make sure that the churches he planted had elders. We ought to be doing the same.

Commended to the Lord

Lastly, converts must be commended to the Lord. The church will never, on its own, develop the leaders it needs. The church will never, on its own, learn to follow its leaders and submit as it ought to submit. The evangelist or missionary that waits until everything is just right before moving on, will wait forever.

Ultimately, the matter comes down to entrusting the congregation and the leaders to the Lord. The same verse that tells us that Paul and Barnabas appointed elders goes on to say, "they committed them to the Lord in whom they had believed" (23). We dare not rush unqualified people into positions they are not authorized to hold. But if we wait for perfection we will wait in vain. We must have enough faith to trust the Lord.

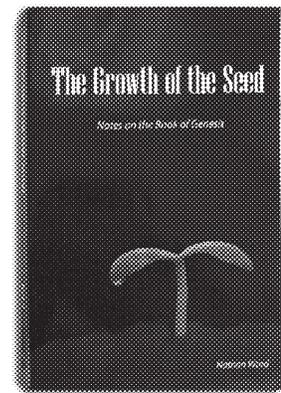
Conclusion

We must move beyond individual evangelism to church planting. It is not just a matter of converting people. Biblically speaking, Christians were always formed into functional bodies, and it was always expected that every Christian would be active in the church. The progress of the church is dependent on regaining that expectation of constructive activity. There is a difference between a once a week pew warmer and a Christian. Christians have realistic expectations; they know that this Christianity business is not about fun but about "entering the kingdom through many tribulations." Christians have a desire to lead others to Christ and to be led themselves into a deeper, fuller relationship with him. So they move toward leadership in their congregations. Christians know that while they cannot accomplish any of this themselves, they can rely on the Lord.

Toledo, OH

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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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we have decided within our own hearts to give, no one can compel us to give. Others may encourage or challenge us in our giving. They may make us aware of needs and ask for our help in supplying those needs. However in the end we decide within our own hearts what to give and we alone bear the responsibility for our level of generosity.

In your generosity you will never be able to out-give God. When you are generous God will give you more so that you can be even more generous. When we supply the needs of others God supplies our needs.

We don't need to have a lot in order for us to be generous. Have you ever heard people talk about how much they would give if they had a million dollars? While it may be nice to dream of how generous we could be with that kind of money God doesn't want to know about what we could do if we had more money. He wants to know what we are doing with what He has already given us. The churches described in 2 Corinthians 8 and 9 did not give out of their great abundance but they gave out of what Paul describes as extreme

poverty. They gave more than they could afford and God supplied their needs.

We must challenge ourselves to be more generous. We cannot wait for the good feelings to hit us and then be generous. We must give generously trusting in God to provide our needs.

Sometimes our generosity is hindered because we don't trust the legitimacy of the need and too often we are right to be sceptical. It seems at times that there are only too many people ready, willing and able to rip off those who are honestly trying to help them.

Sometimes our generosity gets stalled because we don't have the resources to do big things and feel as if we can't do anything. I wish that I had the resources so that with a stroke of pen I could end child hunger in Canada and around the world. I wish I had a bank account big enough that I could supply the needs of all good programs so as to make fundraising obsolete. I don't have that kind of bank account and am not likely to see that kind of windfall anytime soon. Thinking about what I would do if I had more is not helpful, in fact it will stall me into inactivity. I

may not have the resources to feed all the hungry children in the world but I have the resources to help some and I must be generous with what I have, not what I would like to have.

When we recognize and appreciate God's generosity toward us we will be moved to generosity ourselves. However when we think that we have earned and deserved all that we have and if the truth be told we have earned and deserve far better than what we have, we will not be generous.

When we recognize and appreciate the generosity of those with whom we share our communities we too will be encouraged to be generous. However when we think that all those around us should really be treating us better than they presently are and that we really should have better friends we will not be encouraged to be generous. We will find both those who are generous and those who are stingy in our communities; examine the outcome of their lives and discover who you want to be like.

Generous people are happy people! Their lives are filled with joy; their cup is filled and overflowing.



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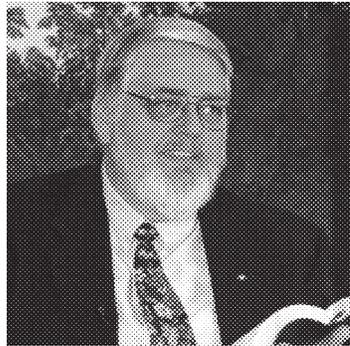
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OBITUARIES

Husband, Charles Lloyd George

Charles Lloyd George Husband passed away on November 13, 2007. He was born in Carman, Manitoba, July 1, 1924. Dad was the youngest of three children born to Walter and Verna Husband. Renting the farm to Charles Rushby, who came from England, the family moved to Carman so that Lynn and Pearl, half siblings to Verna, could attend Carman Bible School. Uncle Bert shared this story of Dad's earliest days. The Garret twins lived next door to the family. Bert asked if they would like to see the new baby and one of them said "Where did him get his red hair?" The family moved back to Wawota, Saskatchewan in 1925. Bertram Husband, dad's oldest brother is still living in California while his older sister Lavina Perkins has passed on.

Dad did not share many stories of his younger years. However over the years friends and family have shared stories of his childhood. One day when dad was two years old, he disappeared when playing around the yard. His mother, Verna and Pearl Perry (later Orr) hunted for him and found him on top of the windmill. He could not get down so Pearl climbed up to fetch him. She climbed down with him in one hand and holding on with the other.

In the fall of 1942, my grandfather, Walter Husband, was digging a dugout on the farm. His foot slipped off the clutch of the tractor, upending the tractor killing him. So, at the age of 18 years, Dad had to take on a lot of the responsibility of the farm and also took over his dad's job of shipping stock to Winnipeg, riding there with the stock one day and back the next.

The Church was always an important part of my Dad's life. Dad put his faith in Jesus Christ and was baptized at Vacation Bible School when he was 13 or 14 years of age. In our home we almost always had daily Bible reading, singing and prayer. He was involved in the building of the Wawota church of Christ where he served as an elder for several years and later Moose Mountain church of Christ where my mom still attends.

One of my dad's favorite pastimes was singing. Uncle Bert recalled that before Dad could even talk in sentences, he could carry a tune. He loved to lead the singing at church services and our family still loves to sing together.

My dad was on the board of directors of Western Christian College for many years. My brothers, sisters and I all attended Western.

Dad helped start Clearview Christian Camp located at Kenosee Lake.

My Dad met my mother, Doris Lewis, at Radville Christian College. Mom was teaching typing while my Dad was a student at the school. They were married on June 30, 1951, in Fairview, Montana. He is survived by his wife, Doris and their children, Don and Loreen, Cameron & Margaret, Miriam & Kenneth Kerr, Ruth & Gordon Goldsmith, Mark & Christina. His grandchildren: Heidi & Ryan Fowler, Maria & Konrad Neumann, Benjamin Husband, James & Natasha Husband, Rachel & Bethann Husband, Serena Kerr, Bana & Thessalie Goldsmith, Davin, Ryan & Aaron Husband. His great grandchildren: Aaden & Aurora Husband. His brother: Dr. Bertrum and Ruth Husband. His Sisters-in-law: Juanita Haven, Valee Lewis, Bonnie & Don Buckallew, Dorothy Long, and brother-in-law, Don & Carole Lewis as well as nieces, nephews, and cousins. A service was held at the Moose Mountain Church of Christ lead by Ray McMillan and Brent Olson.

— Cameron Husband

Jacobs, Gilbert Oliver

Gilbert Oliver Jacobs was born July 17, 1915, at Colgate, Saskatchewan, and passed away in Moosomin Hospital on December 18, 2007. He was the son of Lewis and Allie Jacobs. In his earlier years, Gilbert spent time in the Radville and Brooking area. He lived and worked in the Perryville area from 1936 to 1939, at which time he moved to Manson, Manitoba, where he worked on the farm of Alonzo Rogers for about three years.

On November 6, 1940, he married Jessie O'Neal at Harptree, Saskatchewan. They settled on the farm near Manson in the fall of 1941 where they resided for 58 years. When Jessie's health began to fail in October of 1999, they moved to Elkhorn, Manitoba, where he resided in Elkview Lodge to be near Jessie who had moved into the Elkwood Manor Personal Care Home.

Throughout his life he was active in the work of the church of Christ. He took his turn at preaching and all the other activities and served as an elder for 25 years. He also was a supporter of Western Christian College.

He served on the board of the Manitoba Wheat Pool, was a 4-H Leader for several years, and always helped out with various other activities in the Manson Community.

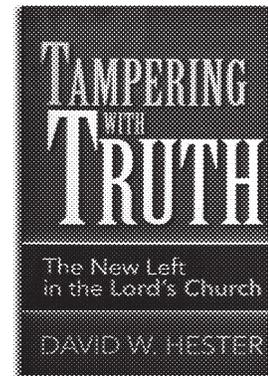
During his years in Elkhorn he enjoyed the activities at the Leisure Centre. He was very happy living in Elkhorn and had many friends there.

He is survived by his children, Evelyn

and Bill Muller of Elkhorn; Edith and Ed VanAlstine of Hamilton, ON; Lorna of Victoria, BC; Gerry and Irene of Winnipeg; Ernie and Bernette of Ladysmith, BC; son-in-law George Overton of Albuquerque, NM; two brothers, Floyd of Dauphin, MB, and Allen of Burnaby, BC; one sister Evelyn Bowdren who lives in Florida; twenty-four grandchildren, Susan Nielsen, Angela Perry, Dwight, Michael, and Dean Muller; Barry, Brian and Michael VanAlstine, Nancy Cleary; John and Sharon Overton; Derek and Francis Holmes; Rob, David, Douglas, Paul, Amanda, Stephen and Kris Jacobs; Coreena Wood, Elaine Emery, Lynette Arntsen and Tamara Jacobs; and twenty-one great grandchildren.

He was predeceased by his parents, Lewis and Allie Jacobs, five brothers, three sisters, his daughter, Elnora Overton, an infant daughter, Linda, and an infant grandson, Bradley.

— Bill & Evelyn Muller



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

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

PROVINCE OF ALBERTA

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

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

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

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

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

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

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

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

PROVINCE OF BRITISH COLUMBIA

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

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

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

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

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

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

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

KELOWNA: 1317 Ethel St., Kelowna BC, V1Y 2X1; Building 250-861-9486, Sunday 10:30 a.m. Worship, Evangelist: Barrie Forman, 250-860-4354 and cell: 250-469-2161, sonlover@shaw.ca, cell 212-0080; Elders: Wayne Muirhead, 250-861-4008, marwayne@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 Murrey, 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 Eford, ev. 745 6969 (office)

DAUPHIN: 220 Whitmore Ave. W; mailing address: Box 70, Dauphin, R7N 2T9; Sun. worship 10:00; Sun. & Wed. nights call for details;

(204) 638-6321 (off), Fax: 638-0872; Randy Foss, ev., email: wwyes@hotmail.com

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

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:15 Bible School, Wed. 7; Office: (204) 475-6462 Fax: (413) 677-6165 web site: http://www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261- 9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca Chad Delaire, 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) 297-6563; Sunday Bible study 10 am, worship 11 am, evening 6 pm, Wed. 7 pm. Minister Eddie J. Cornelius; e-mail: niafallscoc@aol.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; (902) 758-4252 D. Hallett (902) 758-2133; J. Mackey, (902) 758-2633.

PROVINCE OF ONTARIO

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

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

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; (705) 722-7155 (off.); Shawn Redding, ev. (705) 792-5024 Home; (705) 718-6876 Cell. 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; bramaleacocf@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.bramaleacocf.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; (705) 444-0010 (office); Randy Morrilt, ev (h) 705-445-0924.

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

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

GRIMSBY: 63 Casablanca Blvd., south of O.E. exit; Sun. Worship 9:45, Bible classes 11 am Sun evening 5, Wed. 7 pm; Box 181, L3M 4G3; (905) 945-3058 (off); George Mansfield, ev (h) 289-235-9411 website: www.grimsbycofc.org; 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 POJ 1P0 (705)647-5488 or Mike Tinney PO Box 702, Haileybury ON POJ 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), art@churchofchristhamilton.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. 118N); 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 1HO.

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

KINGSTON: 446 College St., K7L 4M7; worship Sun 11:00 a.m.; evening 4 to 6 Friday "introduction to church" 1 to 3 p.m.; Gordon Gibson ev. – (res) 613-536-7008, (off) 613-546-5409 gordonregibson@hotmail.com; website <http://know-your-bible-too.com>

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

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

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

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

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

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

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

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

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:00; 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 Maddeau, 519-637-0741.

SARNIA: 796 Errol Road E., N7V 2G7; Sunday 9:30, 10:45, 6:30; Wednesday 7; Joseph Woodford, ev., (519) 339-1161 (off.), (519) 542-6071 (res.); E-mail: fjosephwoodford@gmail.com

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, POA 1X0; Jim Nicholson, ev. (705) 384-5215, church bldg. (705) 386-2551.

STONEY CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun., Wkdy evenings call for time and place; Darrell Buchanan, ev., (905) 643-7853 (res); Robert Priestnall, sec. email: emailus@scococ.ca; website: www.scococ.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. Bible classes & worship – 10:30–12:00; Wed. 7; P.O. Box 927, POA 1Z0; (705) 384-5214; Steve May, ev. 384-0597.

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Guy Stopard, ev. 705-842-3340; Eric White, RR 2, POR 1L0 (705) 842-6533.

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. call for information; (807) 577-2213 (off.).

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

TINTERN: 4359 Spring Creek Rd. Vineland ON L0R 2C0; Worship at 9: 45a.m. with classes to follow; Sunday pm call for times and locations; Wed. 7:00 pm; Noel Walker ev. (905) 563 6311 (off.).

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

TORONTO (Scarborough): Madison Academy Building, 700 Progress Drive.; Sun. 9:45a.m.; 11:00a.m. (Mailing Address: PO Box 47011, 300 Borough Dr., Scarborough, ON M1P 4Z7) Church Phone: 416-970-3835; Devon Bennett ev. 905-686-2486, cell: 416-209-2529, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca. Phillip Brown ev. 905-231-9304, cell 905-409-9160; e-mail: phillkare@gmail.com. website: www.Scarborough.churchofchrist.com

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; Dick Forsyth, ev., Beamsville, 563-7874; Aikins Wreida, 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 Dwornoh (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, NOG 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@gregorycsmith.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: wsdecoc@wincom.net; www.geocities.com/wsdecoc.

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

PROVINCE OF SASKATCHEWAN

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

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, S0C 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, S0C 2G0; (306) 869-3103 (res.).

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

SASKATOON: Sunday, coffee & fellowship 9:30, Worship 10, Wed. 7; Phone for summer schedule; Office: 343-7922; Bob Parker, ev. 343-7884; Outreach: Bernard Krosggaard 373-3651; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stoocofcoffice@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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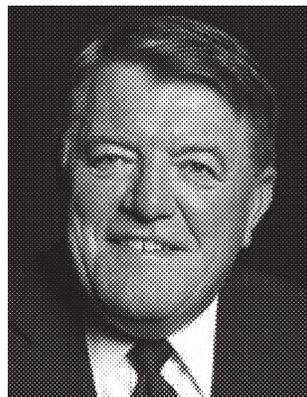
Jerry Tallman, Traveling Evangelist (Adults)
Greg Whitfield, Cambridge Minister (Youth)

TOPICS

**God's Plan for
Your Church**

**Everybody has a
Part—What's Yours?**

**Who's Going to Tell Your
World the Good News?**



Jerry Tallman

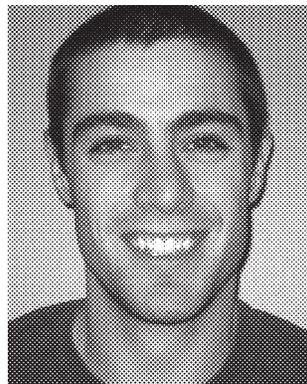
Jerry has spent the last 29 years preaching Christ and sharing the Gospel message in thousands of personal Bible studies. He has developed the effective method found in this book for those who are searching for the truth about Christianity.

Jerry retired from full-time congregational preaching in Rochester, Michigan, sold his home and has hit the road with his wife, Connie, in his 40ft motor home, bringing "His Eternal Plan" to everyone across North America by conducting evangelism workshops.

TEEN TOPICS

**God's story
including you**

**Your story
including God**



Greg Whitfield

Greg Whitfield is a minister for the recently planted Cambridge Church of Christ. Greg completed his theology degree at GLBC, and since then Greg has ministered in the city of Cambridge. His recent focus has been on youth. Greg also was married this past October to Heather Cleary.

Cawthra Park Secondary School
1230 Cawthra Road, Mississauga, Ontario (south of the QEW)