

# Gospel

# Herald

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### Men's Day at Edmonton

Among those present were Max Craddock and Marlon Molina who were visiting congregations in western Canada to promote the use of the Key To The Kingdom programme for outreach in their respective areas. See the write-up on page 15.

FROM:

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# Singing Through Our Tears – JAMES 1:2-18

David Dunn

## Introduction

**B**elief in God's providential care has endured a twin assault in recent centuries—science has made God unnecessary, and world wars and disasters have made Him unlikely. How can the Christian face his own struggles and continue to believe? How can we pray if God makes no difference?

C.S. Lewis, on the tragic death of his wife, was compelled to have these thoughts about the relevance of God: *Meanwhile, where is God? This is one of the most disquieting symptoms. When you are happy... so happy that you are tempted to feel His claims upon you are an interruption, if you remember yourself and turn to Him in gratitude and praise, you will be—or so it feels—welcomed with open arms. But go to Him when your need is desperate, when other help is vain, and what do you find? A door slammed in your face, a sound of bolting and double bolting on the inside. After that, silence.... The longer you wait, the more emphatic the silence will become. There are no lights at the windows. It might as well be an empty house. Was it ever inhabited? It seemed so once. And that seeming was as strong as this (silence).... Why is He so present a commander in our time of prosperity and so very absent a help in time of trouble?*

What was life like for the people to whom James wrote this letter? Apparently, they were facing “multi-coloured” trials. At root, they appear to have been economic. Many were probably subsistence farmers or labourers facing hard-

ship and exploitation as the value of their labour fell. And so we have James's admonitions in 2:2-6, 15-18 and 5:1-6. In these circumstances, James calls them to “wait on the Lord” (5:7-8). But that is not easy when His “coming” is delayed—when He is silent to our knocking. In our struggles and prayers with God, silence is anything but golden.

## Faith for Praying (1:2-8)

James calls us to face hardships with a firm belief that God is present in them (vs.2-4). He calls us to persevere—which really means, “keep on trusting.” But perseverance is not the goal—the goal is maturity (v.4). Just as the joiner clamps the wood under pressure until the glue has set, so life's struggles crush us into closer contact with God. Why is hardship (which itself is not good) yet good for us? Because it drives us closer to God. When life isn't worth looking at, we are driven to look beyond it for meaning—and so we are driven to our knees in prayer.

Prayer is asking God to help us make sense of His silence—that's the wisdom in question in James (vs.5-8). Wisdom in the Bible is all about making connections between life and God—between what we believe and how it fits what we are experiencing. And we need help to do that—so we pray. Now, when we pray this prayer, we are not expected to have everything worked out—that's why we're praying in the first place. However, there is one thing we do need to have straight—we need to trust God and His goodness. We may not be able to make sense of it yet—but we

need to trust Him. We can't be like some investors who move their stock around the minute share prices start to fluctuate—we need to keep our stock firmly placed in God

## Wisdom for Living (1:9-18)

We see one of the results of wisdom in verses 9-12—we can now see that God's purposes are good. It's no longer just an article of faith—we make the connection personally and emotionally—God is working something in my life that is tremendous. So Paul can say in Romans 8:18, “I consider that our present sufferings are not to be compared with the glory that will be revealed in us.” So what are we praying for when life presses us down? We are praying to see the connection—to feel it, to experience it. I want to be able to sing about what God is doing, instead of crying because of my pain (or much better—I want to be able to sing right in the middle of my tears!)

Another result of such wisdom is that we come to understand that bad things are not God's fault (vs.13-18). When we are suffering, we may turn on God. After all, doesn't he have the power to make it better? Certainly. Then, if He doesn't, He's to blame. It's tempting to accept such logic. However, James wants us to make the right connection—and the right connection is that even when bad things are happening, God is still good.

The same word for trials in v.2 is translated “temptations” in v.13. Trials become temptations when we fail to see God's hand in life. The

*continued on page 17*

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# David Oliphant, Sr., a Spiritual Trailblazer

*Edwin Broadus*

In the history of the Restoration Movement in Ontario, one of the earliest spiritual pioneers was David Oliphant, Sr., who in 1821 moved from St. Andrews, Scotland, to Dundas, Upper Canada, and later to Eramosa Township east of Guelph. Although he was subsequently overshadowed by his illustrious son, David, Jr., who edited a series of Christian journals during much of his adult life, Oliphant deserves recognition as one of the earliest, if not the first, of those Baptist immigrants from Scotland who accepted the biblical teachings that led them call themselves simply "Disciples of Christ."

David Oliphant, Sr. was born in Fifeshire, Scotland, in 1778, the son of Alexander and Ann (Hay) Oliphant. His baptism in St. Andrews parish is recorded as May 24th of that year. We know little about his youth except that by the time he was a teenager he became a Baptist. There were three strains of Baptists in Scotland by 1808, but when Oliphant was immersed more than a decade earlier, his only option was the Scotch Baptists. They were a restorationist group focused on church order, including a plurality of elders and weekly observance of the Lord's Supper. Oliphant was a member of the Largo church, organized in 1790 with about twenty members. One of its elders, John Goodsir, who was also a physician, did most of the preaching, and in 1809 he personally provided the church with a building holding about fifty people. The town was a few miles from St. Andrews and was made up largely of fishermen, weavers and their families.

Sometime before August 1809 Oliphant met his future wife, Sophia Watt, at a Haldane chapel. The Haldane brothers, Robert and James, were Independents, or Congregationalists, until 1808, when they accepted immersion and became Baptists along with a large number

of fellow Independents. Their beliefs about church order were similar to the Scotch Baptists, but unlike the latter, the Haldaneans gave priority to evangelism and missions. Sophia's family was unhappy with her decision to join the Haldanean movement, and they also objected to her marriage to Oliphant in 1809, since, in their view, "she was of better family than the Oliphants." When Sophia was baptized, there was no Baptist church in St. Andrews, and she joined the Largo church.

By 1820, five children, Alexander, Mary, William, Anne and David, Jr., were born into Sophia and David's family. By then David was thirty-two years old and was suffering from asthma, which was one reason for the Oliphants to consider leaving Scotland. About four years ear-

lier, another Largo Baptist, George Barclay, left for Canada, and this perhaps influenced David to look in that direction. But before uprooting his entire family, he decided to take ten-year-old Alexander and look for an appropriate place to settle.

Father and son set sail for Canada in 1821. After they reached Toronto (or York, as it was then called), they trekked through the forests to Norval, near Georgetown, where several Baptists, including John and Isabella Menzies and Alexander and Janet Stewart, had recently settled. Both couples were from Perthshire, not far from St. Andrews, and, like Oliphant, both knew George Barclay. Oliphant's visit came at a difficult time in the Norval church because its two preachers were not

*continued on page 9*

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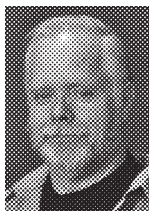
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## What a Fellowship!

Wayne Turner



When is the last time you used the word “fellowship” in a sense other than church? Unless you are a member of a union or possibly a social organization, it isn’t likely. “Fellowship” has become, for many Christians, one of those “church words”—words and expressions we use almost exclusively in the context of church. How likely is it, that, if you have used the word recently at church, it referred to a social gathering, perhaps light refreshment or even a meal? Perhaps we need to re-examine the word and see what we might be missing.

Most of us know that it is translated from the Greek *koinonia* (from *koinos*—common). Thus fellowship is to have or share something in common. When we share a meal with someone, or even just have coffee together, we have that in common. However, in the Biblical sense, there is so much more to fellowship.

The Apostle John told his readers, “We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ” (1 John 1:3). In this sense, fellowship refers not merely to a momentary sharing of an event, but rather to an eternal relationship. Through the Gospel, we have a relationship with God; therefore, we also have a relationship with those who also have that same relationship, the church. We often refer to this as the vertical and horizontal dimensions of fellowship. To really have fellowship with one another, we must first have fellowship with God. We do not derive our fellowship with God through our association with the church. We don’t have a relationship with God because we “go to church.” We worship together with other Christians because we have fellowship with God. As Kittel’s notes, “*koinonia* is a favorite term in 1 John for the living bond that unites Christians. It begins as fellowship with the Father and the Son (and) issues in the family fellowship of believers.” Generally, we all know and understand this. However, this tends to be theoretical. Fellowship has very practical implications for how Christians are connected with one another.

Jesus said that the world would know we are his disciples by our love. The ancient writer Tertullian referred to this love when he spoke of the reaction of unbelievers to the Christians of his day. “But it is

mainly the deeds of a love so noble that lead many to put a brand upon us. ‘See,’ they say, ‘how they love one another, for themselves are animated by mutual hatred; how they are ready even to die for one another, for they themselves will sooner be put to death.’” Tertullian described a selfless loyalty and commitment to one another. The mine rescue in Chile showed what this looks like. When reporters described the process of determining the order in which the trapped miners would be rescued, they noted two things: the miners were reluctant to be among those who went to safety first and leave their fellows underground and that many volunteered to go last, when the others were safely above ground. Words like “solidarity” and “commitment” were used to describe the attitude of the miners toward each other. If people of the world can be this committed to each other, how much more loyalty should there be between Christians?

In Romans 12:5, Paul wrote, “in Christ we who are many form one body, and each member belongs to all the others” (NIV). The New American Standard says that we are “members one of another.” We are members of Christ, therefore members of one another—the vertical and horizontal dimensions. What we do to the least of the members of the body, we do to or for Him.

The fellowship of the first century church transcended the national, political and social barriers of its day. As Paul wrote, “Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.” (Colossians 3:11) and “There is neither Jew nor Greek, slave nor free,

*continued on page 15*

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## “Grace Unappreciated”

**T**he book of the prophet Malachi is the last book in the Old Testament. Following this there was a long period of time in which we do not see divine inspiration bringing about the writing of a book of instruction from God.

As Malachi views Jerusalem in this post exile period, the spiritual conditions left a great deal to be desired. The time period is about a hundred years after the first of the Jews had returned from Babylon and it would appear that God did not really mean much to them.

Having lost their spiritual perspective the nation has fallen apart as far as their respect for and relationship with God. This failure is seen in the lack of reverence the people have for God. The priests have become negligent in their duties as the spiritual leaders in the nation. This irreverence is seen in the offering of blind, lame and sick animals in sacrifices to God (1:7, 8). The serving of God had become a chore which became wearisome (1:13).

The warning given by God through Malachi fell on deaf ears and the priests did not take it to heart, left the way of God and caused others to do the same (2:8, 9). God was so disturbed by them that He said, “Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you, says the Lord of hosts, and I will not accept an offering from your hand” (1:10)

Their worship was an empty offering to God. They had become mechanized and had come to believe that the mere performance of “religious acts” would be accepted by God. They were robbing God of their tithes and contributions (3:8–12) offering God

their left overs in all aspects of their spiritual life. In the words of Paul these people were, “...having the appearance of godliness, but denying its power...” 2 Timothy 3:5.

They have gone so far that God says to them, “You have said, ‘It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the Lord of hosts?’” (3:14).

Sadly, it would appear that it is possible for one to become so far removed from God that he no longer conceives of who God is or what He wants. Right and wrong become blurred and God’s will is perverted to please the desires of man.

Malachi teaches that they (we) should always remember God in appreciation of what He has done and continues to do for us. The weekly communion service is a powerful reminder of what God did for us through Jesus and continues to do as we walk in the light of His will.

Malachi enforces the close connection of godly living with acceptable worship. Perhaps we can also see in his writings the power of example. Teaching by word of mouth is an important part of the Christian life, however, example is perhaps even more important in the teaching process. Sadly, the spiritual leaders of Malachi’s time were failing to provide the clear teaching of God in example as well as in word.

Without doubt, there is a vital connection between acceptable worship and godly character. Paul wrote the Romans, “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Romans 12:1).

This godliness will be demonstrated by a strong respect for and obedience to the will of God that has provided salvation through grace. A great lesson for us today should be learned in 1 Samuel 15. Saul appears to believe that he had done God’s will while only changing the command of God ‘just a little bit’ and leaving some things alive to bring and sacrifice to God. While his idea of obeying God by making an offering that made him (Saul) happy was not what God found pleasing. “And Samuel said, “Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to listen than the fat of rams. For rebellion is as the sin of divination, and presumption is as iniquity and idolatry. Because you have rejected the word of the Lord, he has also rejected you from being king” (1 Samuel 15:22, 23).

Is this not like many people today who seem to feel that God will be happy with whatever they choose to offer as an act of worship and praise? God was not happy with the acts of Saul. Do you suppose He is any less demanding today?

Perhaps we would say that grace is unappreciated in the denominational world as we have seen so many additions and subtractions to the teaching of God’s Word over the years. Changes in the doctrine of how one becomes a Christian, the government of the local congregation, the work of the church and how we please God in worship have long been understood to be clear expressions of a lack of appreciation for God, His grace and His commands.

However, are not these same things happening in the Lord’s Church today? Are not the certain sounds of sound doctrine and practice becoming drowned out by the sound of what pleases us and by practices we find enjoyable and acceptable to our “free thinking” world? How do we show appreciation for the grace of God? By joyful obedience that honours Him and God.

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## iTechnology

I like to watch people. I enjoy going to the mall and just sitting in the food court or on one of the benches, just watching people walk by. Sometimes I imagine what's going on in their lives by the expressions they wear—smile, frown, smirk. I like to see older couples walking together holding hands, sharing a look of adoration. It's fun to watch people conversing and sharing stories of the day's events or what's happening with the kids and grandkids.

However, during the last few years, I fear that my perusing has brought other things to my attention. We are very fortunate to have modern technology in the form of computers and cell phones. These items make it possible to keep in touch with friends and loved ones who live far away, and in a moment's notice, we can know what's going on in each other's lives. These gadgets have basically closed the gap in time and distance so that we can be in touch with people anywhere in the world at little or no cost. What a wonderful service this is.

I am worried, however, at what this means of communication is doing to our personal contact with others. Lately, whenever I am people watching, I am a bit disturbed at how few people actually talk to each other, even when they are sitting side by side. One day, while eating in a restaurant, I looked around. Of the 10 or so tables at which more than one person was sitting, over half of them were texting or talk-

ing on a cell phone. This continued throughout most of the meal. There was little or no interaction between the people sitting at the tables. One wonders why they chose to eat together.

It is disturbing to me to see young people walking through the mall or sitting in church texting on their cell phones. And sadly, while texting, they are using all kinds of abbreviations for words and phrases, short cuts in spelling, all of which is not helping with the literacy of our youth. It's hard for me to imagine why a child in elementary school would need to have a cell phone anyway, except in the case of an emergency need to get in touch with parents. But, it is now the odd teen at least who does not have a cell phone.

I, myself, have an iphone. It is a very handy contraption, although I haven't totally learned all of its functions. It's handy because I can check my email at any time, I have games that I can play, I can check my Facebook account and, of course, make phone calls and send texts. I have, however, found that I probably use it more than I should and, perhaps, inappropriately. I like to play games in the car when we're travelling, but in so doing, I limit my conversation. I have the Bible app on my phone and have found myself using it during Bible class or church rather than my actual Bible. I would imagine that the teacher or preacher might become a little disconcerted if he looked out over

the congregation and saw a lot of phones out, not knowing if they were being used for games, texting or actually reading the Bible.

And what about the computer—email and Facebook? These afford fast messaging and information. But, because of the convenience and speed with which we can be in touch with others, we have lost the art of sending cards and the written letter. I still love to receive a card or letter in the mail but rarely do.

I am definitely not opposed to these modes of communication. My concern is that these modern forms of technology, though beneficial and helpful in many ways, may be making us lazy and taking away some of the personal contact that is so vital to us as humans. People are even meeting each other and “dating” online—scary at the very least. WE all know how some of those situations have turned out.

I would encourage us all, especially those who have young people living in our homes, to monitor this “itechnology” that is overtaking our world. We can even now read a book on a device that doesn't have actual paper pages, a cover and spine. We need to especially make sure that neither we nor our children are using cell phones during worship services and Bible studies when we should be focusing on the spiritual message that is being presented. God has given us intelligence and abilities to be able to enjoy the technology that is around us. Let's use the wisdom that we have to make sure that we don't abuse them and forget that we all need human contact—a real hug and real conversation from real people.

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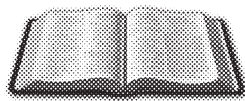


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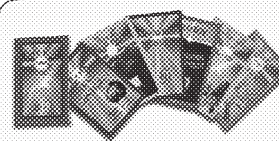
## THE ANVIL OF GOD'S WORD

*"Last eve I paused beside the blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor,  
Old hammers, worn with beating years of time.*

*"How many anvils have you had," said I,  
'To wear and batter all these hammers so?'  
'Just one,' said he, and then with twinkling eye,  
'The anvil wears the hammers out, you know.'*

*"And so, I thought, the Anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The Anvil is unharmed, the hammers gone."*

---Attributed to John Clifford



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# The Value of Study

*Kevin Cleary*

**H**umans are different from many other created things, in that when we are born we receive little by way of natural instinct. We are created to learn. Everything from eating to walking requires effort on our part. I once had this demonstrated to me in my own life. I had to write an open book test on concrete mix design; I failed because I didn't know the book well enough to find the answers. I had the ability to learn but chose not to use it and therefore failed. God has blessed all of mankind with the ability to learn. However with this blessing comes responsibility. We are blessed with the ability to learn, God expects us to use that ability to understand things like: how to have a relationship with him, how to maintain and build that relationship, how to bring others the same kind of relationship. You can't do these things without investing your time and energy in study. Paul pointed out that the Berians were nobler than the Thessalonians' because they examined the scriptures to see if what he was saying was true (Acts 17:11). Consider all that is achieved by studying the word of God:

**Study draws you closer to God.** In Hosea 4:6 God says his people are destroyed for lack of knowledge. It's not that they didn't know about God, the but problem that they didn't know God. I can remember as a child I loved Michael Jordan. I could tell you all kinds of stats about him, however if you asked me, do you know Michael Jordan, I would have to say no. So it is with God. Later in Hosea 6:3 the prophet says let us press on to know God. This knowledge is not head knowledge, it is intimate, it is like the way we know a close friend or even a spouse. We would do well to take His advice, and we do it through study and reflection, not seeking to see facts about God but to see His character.

In Hebrews 1:1-2, the author

explains that God has communicated in various ways to His people but now in these last days He has spoken to us by His Son. If we are to know God, as Christians that knowledge comes through Christ. Jesus said "if you've seen me you've seen the father" (Jn 14:9). This knowing is to be transformational (Rom 12:2; 8:29; Phil 2:5). We are to become like Him. We see Christ through the written record of his life in the gospels and through the writings of the New Testament (Jn 16:12-13; 1Cor 2:6-16; Eph 3:3-5; Jud 3-4). In describing the New Covenant Jeremiah says, "no longer will each one teach his neighbour and each his brother saying, 'Know the Lord,' for they shall all know me from the least of them to the greatest" (Jer 31:31-34). This is true because Christianity is a learned religion. We are not born into a covenant relationship with God like the Israelites were. Christians hear and respond to the gospel so that everyone in the Church knows the Lord. Again this knowledge is like that of a relationship that is to grow and develop as all good relationships do. This relationship is developed through time in the word and through prayer. Study allows us to get to know God, both initially and continually.

**Study allows you to effectively live the Christian life.** Jesus encouraged his disciples to ask, seek and knock, even promising that those who do this will find what they are seeking (Mat 7:7-8). What we need to notice about the three elements mentioned is that they are active. Jesus didn't say just sit and wait and God will reveal what you want to know, He said seek. If we are to effectively serve our Lord we must diligently pursue a knowledge of His will. Paul told Timothy to rightly handle the word of truth (2 Tim 2:15). The word Paul uses here literally means to cut it straight and would often be used to describe cutting fabric.

Paul, being a tent maker, could have influenced his choice of words in this instance. If you think about this it makes sense. A tent maker must accurately cut fabric because of what he intends to do with it after. In the same way, Timothy needs to rightly divide the word because of what he is going to do with it, apply it to real life. If we are going to apply scripture to our lives we must first properly understand it. This kind of understanding takes study. Paul explains the relevance of scripture to the life of the Christian just one chapter later when he tells us that "scripture is breathed out by God and is profitable for teaching for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped (literally complete) for every good work." It is through scripture then that we can have what we need to live our lives in service to God. Study then enables us to know how to have an ongoing relationship with God, living in His service.

As we live our lives we will come across those who don't know God. Scripture equips us to deal with both those who are antagonistic to the gospel and those who are in need of it. First, when our faith is under attack our best defence is the word. When Jesus was accosted by Satan in the wilderness is answered each time with "it is written" (Mat 4:4;7;10). We will not be able to withstand Satan ourselves unless we can do the same.

Notice also that study enables us to reach the lost. Apollos argued powerfully from scripture that Jesus was the Christ (Acts 18:28). Cornelius was told that Peter would declare a message by which he and his whole household would be saved. Christians are born again through the living and abiding word of God (1 Pet 1:23). Without knowledge of scripture there is no way that we can effectively reach the lost. After all what would we be offering them?



Ezra was a man who achieved much in service to God; he sends for Levites, brings about moral reforms and overall facilitates the restoration of true worship in Israel. If there is a key to Ezra's success it can be found in Ezra 7: 10. Ezra had set his heart to study the Law of the Lord, to do it and to teach his statutes in Israel. This verse perfectly summarizes what we have been saying. Ezra was

determined to learn God's will, to do it, and to teach it to others. What an impact we would have if every Christian would echo that sentiment.

"Teach me, O LORD, the way of your statutes; and I will keep it to the end. Give me understanding, that I may keep your law and observe it with my whole heart. Lead me in the path of your commandments, for I delight in it. Incline my heart

to your testimonies, and not to selfish gain! Turn my eyes from looking at worthless things; and give me life in your ways. Confirm to your servant your promise, that you may be feared. Turn away the reproach that I dread, for your rules are good. Behold, I long for your precepts; in your righteousness give me life!" Ps 119:33-40.

Meaford, ON

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*David Oliphant, Sr.... continued from page 3*

getting along, and he soon left with Alexander for Dundas, which was then one of the three leading settlements in Upper Canada, along with Kingston and York.

In Dundas, David found employment as a shoemaker, and in 1823 Sophia and the younger children joined him there. Soon after his arrival he found opportunity to preach on Sundays. Several Baptists from Scotland lived in Dundas, including at least two prominent merchants from the Lesslie family, who had come from Dundee, Scotland, only twelve miles from St. Andrews. By 1826 Oliphant joined with Edward Lesslie, Sr., and several other members of the community to build a hall where various denominations, including Baptists, Methodists, Presbyterians and Anglicans, could meet for worship. The building, called the Free Church, was opened January 3, 1830. The Baptists were given the choice time each Sunday, and Oliphant preached at the first service there. A few months earlier, in 1829, Oliphant joined with others from various churches to organize a combined Sunday School, called the Dundas Union Sabbath School. Oliphant was vice president of the committee that ran the school.

During his years in Dundas (1821-1832) Oliphant was more liberal and inclusive than Scotch Baptists in his native country. His son, David, Jr., recalled years later that his father was very liberal compared to Baptists in Scotland, and that, among other things, he did not accept Calvinism

and its understanding of predestination. By the end of this period he was also reading the writings of Alexander Campbell, and by 1832 he largely agreed with him.

In 1832, David, Sophia and their children obtained farm land in Wellington County, in Eramosa Township, not far from Guelph. There they found other Baptists, including James and Lois Black, with whom they met for worship at the Blacks' farm. James had come from Argyshire, Scotland, about the same time Oliphant came to Upper Canada. He was an "English-style" Baptist, and one conspicuous way in which they differed from both Scotch and Haldanean Baptists was that their churches were pastor-centered. Black had been ordained in Canada in 1826 after being examined by a committee that included George Barclay and Alexander Stewart. When Black and Oliphant first worshiped together in Eramosa, they did not agree at all about Calvinism or about Campbell's writings. David, Jr. recalled many years later that in the early days at Eramosa questions arose about whether the Lord's Supper could be observed in the "absence of an ordained labourer" and "whether one brother should have charge of the church" or "the church should have the oversight of a number of the wisest and most fatherly teachers."

Oliphant, Black, and others at Eramosa raised such questions because they were serious about reformation. To their credit, they

worked through them, and by 1836 they thought of themselves, not as Baptists, but as Disciples. Black and Oliphant were the church's joint leaders as long as the latter lived, and Black, who was nearly twenty years younger than Oliphant, became the most prominent leader among Canadian Disciples for about half a century.

David lived nine years at Eramosa. Two years after their arrival, David and Sophia's oldest son, Alexander, died. Their second son, William, married Ann Stewart from the Eramosa church and became a leader both in the church and the community. Their youngest, David, Jr., was one of the first students at Bethany College, founded by Alexander Campbell in Virginia, and later, as already noted, David edited a series of religious journals in Canada. Of the daughters, Anne apparently died early and Mary married William Elliott. They eventually moved to Toronto, where they were active Disciples. David, Sr., died in 1841, when he was sixty-three years old. The Eramosa church that he helped build was one of the most influential and fruitful Disciples church in Ontario in the nineteenth century, and in 1880 David, Jr., could list ten other congregations that owed a "direct indebtedness" to Eramosa for their existence. To Oliphant goes much of the credit for leading Black and the Eramosa church on the path of restoration, and for this he deserves to be remembered and celebrated.

Burlington, ON



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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." When reporting an event, please state the specific date (month/day/year) of that event. Also, to make sure that information you wish reported is included, please note that reporters forward to NewsEast only the information received from congregations. They do not check each congregation's website.

#### NEW BRUNSWICK

**Saint John:** The congregation was pleased to have Paul Dale visit on August 15. The congregation plans more mail drops and has ordered another batch of postcards. A new ad was also added to the personal section of the local newspaper. In September Shawn and Fred began studying with a lady who took the World Bible School correspondence course a few years ago. She contacted the church after receiving one of the postcards and then came out for worship once. The Agyare family in Florenceville, northern New Brunswick, took advantage of Thanksgiving weekend and met with the church. The Tarko family from eastern Quebec moved to Rothesay, New Brunswick, temporarily and now worships with the Saint John church.

#### ONTARIO

**Beamsville:** The theme throughout the month of September for evening worship was Romans 12:1-2. The women's discussion group will study the book, "Becoming a Woman of

Influence," by Carol Kent. Rose Cottage Visiting Volunteers held a session on Thursday, September 16, to inform those interested in volunteering about the kind of service the group provides. A "Vision Team" has been formed to generate ideas, brainstorm themes and applications and increase communication among the congregation's members. Members are encouraged to plug into a small group for fellowship, fun and spiritual support.

**Bramalea:** One hundred and two guests registered for the 2010 Filipino Retreat at Camp Omagh on September 24-26, with 116 attending Sunday a.m. services. Salvador Cariaga, of Ft. Worth, Texas, a missionary to the Philippines, was the guest speaker. He says he's known as "the goat roper" for his work among the poor in the Philippines. Salvador spoke at Bramalea on Sunday evening, September 26, 2010.

**Brantford:** The congregation had its annual meeting on September 12, preceded by a pot luck meal. Ladies' class meets Sunday evening at 6:30.

**Cambridge:** The biggest item of celebration for the church this summer was the baptism of a young man, Tyler, who was baptized recently. The congregation hired four "junior missionaries" from Great Lakes Christian High School to assist them over the summer, and Greg Whitfield reported that it was a "most satisfying two months of Cambridge Youth for Christ and of the Cambridge church of Christ." He felt you could just feel that the church was energized and the dozen community youth were enthusiastic (to the point of threatening to not come to the centre if the JMs are not back next year!) The congregation felt that the addition of peer Christians was a definite contribution to the work. If you wish to receive the interesting and uplifting Cambridge report, email cambridge@swoyfc.com.

**Fennell Avenue - Hamilton:** Five of the women in the congregation attended the Owen Sound Ladies' Renewal. Every member was encouraged to be at service on September 26. Although they did not get 100%, attendance was 25% above the aver-

age for the last two months.

**Tintern:** The Beth Moore ladies' Bible study began Tuesday, October 19, and will continue for six weeks.

**Toronto (Scarborough):** The youth group meets every third Saturday at 3:00 p.m. Men's and ladies' class meets every first Sunday after worship.

**Toronto (Strathmore Blvd):** The congregation welcomed Mark Benedictson, his wife, Jeannie, and their children Shawn, Veronique and Morgan to the Strathmore family. We further rejoice at the recent baptism of Marissa Mirams. On October 3, Max was the speaker at the Fenwick church of Christ as they celebrated their 115 anniversary with a Homecoming. Max and Cledith served with that congregation 1962-1966. Max and Marlon Molina have finished the Saskatchewan leg of their trip to the three Western Provinces to promote the Key To The Kingdom Ministry.

**Waterloo:** The congregation is encouraging people, ages 13 and up, to commit 1-2 hours per month to go out two by two to visit with a person who is lonely, shut-in, or who just needs a visit. The congregation collects money to support four children in China and provides food, clothing, education and health care, as well as teaching the children the gospel. Milk bags are collected to be recycled into sleep mats for people in Haiti who have no beds. The co-op teaching time for the congregation's preschool children, entitled "Kingdom Tots" has begun.

**Windsor (West Side):** An "Apologetics Club" is held once a month. New deacons, Larry Guitar and Joe Karb, were installed October 3, 2010. A marriage seminar conducted by Jerry and Lynn Jones was held from October 3-6 at the Royal Oak Church of Christ, Royal Oak, Michigan. A new Wednesday evening series has begun on "Samson—Man of Flesh/Spirit of Weakness." A ladies' night out is held once a month to celebrate the monthly birthdays. A "hymn sing and apple social" was held October 24.



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(BC news supplied by Barbara Lewis)

## ALBERTA

**Camrose:** (submitted by Dave Friesen) We have been blessed with several one-on-one Bible studies here in Camrose. It is exciting to find people who are interested in God's word. We have also been blessed with as many as 10 visitors on Sunday mornings, including a number of Filipino people who are here in Camrose on work visas. We are working on turning those into Bible studies as well. We also are having visitors at our midweek Bible studies on Thursday

evenings. We are excited about the potential growth of the kingdom in this area. Please keep us in your prayers. I am also becoming more known and the church is becoming more known in the community. We are excited about our future of the church here.

**Edmonton North:** Shane Burnstad was baptized and added into the Lord's family. Over September a "Back to School Bible School & Adult Bible Study" was held. The theme of the kid's program was "The Jesus Expedition Exploring the Miracle of Jesus." Singspiration was held October 3. The afternoon began with a pot luck. Song leaders were Henri Bouchard, Rob Burnstad, Russell Elford, Luke Fitzsimmons, Phillip Killeen and Mike Taylor. They all led 5 songs each. We are at the last stages of the small group plans. They will be starting on October 13. A lady's Bible study is beginning. The book of Esther will be studied.

## BRITISH COLUMBIA

**Abbotsford (Central Valley):** At the invitation of Rudy and Yvonne de la Rambelje, Norm and Jen Weir had a dreamed-of-trip they had thought impossible. They were able to visit Jen's relatives in The Netherlands from Sept. 20 – Oct. 2. Jen was born in the Netherlands, but Norm is a 5th generation Canadian raised in Northern Ontario. They worshiped with the church in Haarlem, a multi-cultured congregation including some Christians from Russia. When they arrived home, there were already emails from people they had met, giving the names of Christians in the Vancouver area that had been part of their church in Russia. (These will be contacted and introduced to the nearest congregation in their area. Unfortunately, none were living in Abbotsford.) Jen was amazed by two phenomena: She said that one has not seen bikes until he has been in Holland. The number is

*continued on page 13*

**The Salmon Arm congregation** is praying for a full-time minister to teach, preach, continue community outreach and work with God's people in British Columbia. Although not required, it is desirable that the candidate have several years of committed experience as a minister. The successful candidate's wife will also be committed to the work of advancing the Kingdom. We would like a family that is ready to put down roots and "stay awhile." Is this your family?

Average attendance is in the 55+ range and has a good distribution of ages. We are a self supporting congregation that has been in the community for well over 50 years and we have an established Eldership. Salmon Arm is surrounded by outstanding natural beauty, clean waterways, provincial parks and an abundance of green space. There are many people in this area that need to know about Jesus and His church. Will you come and help us tell them about the Saviour?

More information is available by visiting our website: [sa4Christ.com](http://sa4Christ.com)

Please send a resume, cover letter, and references to:

**"Minister Search" P.O. Box 51, Salmon Arm, BC, V1E 4N2**

OR e-mail [sacofc@jetstream.net](mailto:sacofc@jetstream.net)

May God bless you as you seek His will.

# MISSION NEWS

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**UGANDA:** “There are some people who recognize their purpose in life at a very young age. Ochima Edward, the founder and director of Butiki Children’s Home, was such a person. He died last May of complications from injuries in a car accident in 2009, caused when he drove his car off the road to avoid a child on a bicycle. It was typical of his life. He was born in Eastern Uganda and deserted at a very young age when his mother divorced his father. Raised by a seldom-present father and a variety of step-mothers, his childhood was very difficult. But because of his own trials he learned compassion, mercy and grace, plus a desire to pursue an education. He finished college with a teaching degree, and also Bible College, and became a Grade Three teacher. After nine years, as he witnessed the suffering of many of his students left orphans by AIDS or abandoned by their parents, he felt that just feeding their minds was not enough. He had a wife and four children, but decided to look for help to build a place where he could take in the children left without homes. He found it in the Orphan’s Lifeline of Hope International, an organization based in Kalispell, Montana, which has provided funding for orphanages in a number of countries for the last 12 years. A simple building went up on a grassy hill, and opened to 60 orphaned children. Ochima often went himself to invite a child who had suddenly found himself alone to come to live in the home, reassuring them that they would have food and shelter, and be able to resume going to school. He fulfilled his dream of living a life with a higher purpose.

**CAMBODIA:** The first “Back to School” student to enter a university brought joy to those who are working with this project in Cambodia. Needless to say, she was the talk of her village when she started her first semester

last summer. She was a child who had been forced to quit school to work in the fields, but was able to go back when Partners in Progress furnished her with a uniform, notebooks, pens, pencils, a backpack and shoes. Recently, even worse economic times have forced another 12 to be taken out of the 412 children in the program to go back to work in fields or factories. What is worse is that nine others have been sold into slavery by their parents. While the U.S. still struggles to overcome the remnants of slavery, it is rampant all over the world. The Cambodian government seems to lack any desire to stop it, and it has been accepted as part of life by the current culture. By contrast to the fate of these students, 88% of those in the “Back to School” program are doing outstanding work in their studies, and their families are thrilled to see their children learning to read and write, bringing a feeling of self-worth to them all. Having been dropouts themselves, using advanced students to tutor the younger children is working well, as they understand their needs and are able to provide the instruction, encouragement and example to help them succeed.

**ETHIOPIA:** A National Preachers Conference is to be held from November 3-7 in the city of Awasa. The first since the one at the Santariera School of Preaching held in October of 2002. This year’s is expected to draw at least 700 gospel preachers, along with hundreds of church leaders and members. Several from the Woodward Park church in Fresno, CA, which has been a major sponsor of this outreach for many years, are also planning to be present. “National evangelists” are those who have been through the Preacher Training Schools and are now serving full time in their own home areas. In the eyes of the people, the nationalists don’t represent a foreign country or strange religion. They understand their language, culture and customs, dress and eat the same. History bears out that this system of bringing the gospel to foreign countries through their own people works more effectively than sending in missionaries from other countries. It is a huge task to reach the more than 76 million Ethiopians, and they also lead the way to taking the Lord’s church to

Eastern Sudan by training Sudanese men to become gospel preachers and returning them to their homeland. A Bible Training School is conducted each July, and over 100 men have returned to Sudan. Others have been resettled in Western countries, including Canada, the U. S. and Australia.

**MEXICO:** The winter trip to Mexico by True North Helping Hands participants will see the early group arriving before 1:30 p.m. at the San Diego airport on Sunday, Dec. 26. The major crew will be arriving at the same time the following day to make the return trip to El Salitral, where they will be constructing another classroom and putting a fence between a playground and concrete game pad. The organization found three children’s classes in El Salitral when first arriving in December of 2006: two meeting in a modular home, and one under an overhang. The three classrooms they have built since that time now house 136 children, with fewer and fewer being taken away from the school by their families.

**NICARAGUA:** Jackson Sanchez, missionary in Diriamba, reports that the church currently has 50 members. There were five baptisms, 4 reconciliations, and 30 Bible studies in the first quarter of the year.

**JAPAN:** Sasha Ingle, intern to Japan, was asked by the Mito congregation to continue working with them till 2012. In her blog, Adventures of the New Self, she reports that the new English Bible class ministry had its first meeting on September 5. Currently there are over 40 students in 15 classes, plus a children’s class. A highlight of this year’s program was an outing to Hitachi Seaside Park. It was an excellent opportunity for members and EBC participants to mingle, build friendships and enjoy the great weather in the beautiful park. Sasha plans to travel to the US to share about the work in Mito and to seek new supporters. If you wish more information about the Japan mission work, contact Joel Osborne at joelosborne4@yahoo.com; Jon and Michiko Straker at jonathan@strakerhouse.com; Sasha Ingle at sashainsendai@yahoo.com; Ben and Erica Berry at bencherry@gmail.com; or the Bramalea church of Christ at mail@bramaleacofc.ca.

unbelievable! It was so very special to hug and touch my elderly aunt (93 years) and all the cousins with whom I never had the privilege of growing up—or even knowing until my first trip back in 1968. They all went out of their way to have numerous ‘meet and greet’ get-togethers, and to show us the highlights of the villages and cities that are a part of my roots.” They found that, although somewhat brokenly, many in The Netherlands speak some English. In almost every store, an English-speaking clerk can be found. However, as the Dutch language has a different sentence structure than English, Jen sometimes had to explain to Norm what was meant, as well as translating. She attributes their safe arrival home to the fact that Norm did not drive a car or ride a bike while there!

**Burnaby:** We lost one of our long-time members on October 6 when Terry Sillman was spared further complications of pancreatic cancer to go to be with his Lord. Terry became a Christian as the result of door-knocking in the area of the Burnaby church when he was a young man. After studying with Brother E. P. Lake at the building the same evening, he was baptized. His prompt obedience eventually led to the baptism of his wife, Alvina, his father and mother, and his two sisters, Simone Sullivan and Leilani Sillman, who survive him. At the invitation of Jay Don Rogers, Kirk and Lori Ruch left for Ukraine on Oct. 20 to spend three weeks teaching classes in the Ukrainian Bible Institute in Donetsk. Kirk will be teaching students for two hours a day on the books of Jeremiah and Ezekiel, and Lori will be conducting an hour-long ladies’ class.

**City Church (Vancouver):** In Japan, Steve Hasbrouck, Sr., was surprised when a man started a Bible study

with him by confiding that he had been praying for some time that God would give him a friend who would teach him the Bible. More than that, he said he wanted to be trained to be a Bible teacher who could then teach others! He was invited to join the Hasbroucks on Sunday morning for worship and said he would like that very much. Steve wrote that Mr. Chiba’s sister is also interested in Christianity, but when they had gone to other churches, the sermons were either too academic or on subjects that she could not understand, so they stopped going. In his report Steve noted that Marcia had a copy of a devotional book called “Night Wrestling” by Leslie Williams, which he recommends for reading alongside the Bible if you are in need of being encouraged. The biggest gift that can be given to younger generations at this time is encouragement, he believes, and they have sent copies to some of their children and friends. Interesting side note: Steve has noticed that two

different soloists now say “Amen” after he prays at wedding ceremonies, and believes that this is one more of God’s windows to be opened.

**Delta:** Individually owned books that people are willing for others to read have been placed on a table along with a “Sign-out” book for those who would like to borrow them. “This Upside Down World” is the title of a new series of sermons started in October by Jim Hawkins. An email from Carolyn Anderson written on Sept. 24, Lynn’s birthday, brought the good news that he had been pronounced cancer free that day, although he is still recovering from radiation pneumonia, and has a shortness of breath and low energy level.

**MANITOBA**

**Winnipeg (Central):** Eunice Brown was baptized recently. Adopt-a-Highway family service day was held September 11. A Friend Speak information evening was held on September 22. September 29 flyers were put up at bus depots and key intersections in our area. They advertised the clothing giveaway. Our annual clothing give away was held on October 2. The kid’s club began their monthly events with a Family Games Night. The seniors held a fellowship and games afternoon on the 15th of October. The men held a “men’s breakfast” on October 16. A great breakfast and fellowship! Later in the day the International Group and Friends met for food, singing and fellowship. The young adults and college age are resuming their study of the book of Revelation. One adult class is a video/discussion series “If You Want to Walk on Water, You’ve Got to Get Out of the Boat” This is a series by John Ortberg. The other adult study is looking at “Sermon on the Mount”.

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# Miracles or Myths

Flavil Miller

One cannot reject the Bible miracles and at the same time, accept Christ as God's Son. Education is a good thing when we don't allow its assumptions in the area of science to negate faith in God and the Bible.

Too many of highly educated people have bought the false assumption that science is absolute, objective and truth, and all reality is tested by its measure. But it is the strong conviction of this writer that this has led to chaos and spiritual uncertainty and the victims of this false thesis has caused the empty pews once filled with our young people. A great number of our promising youth will never darken the doors of our church buildings due to their faith being jettisoned.

Some of our science educators try to fit the billions of years of naturalism into the simple six day creation of an all-powerful God of whom Jesus said, "With God all things are possible" (Matthew 1 9:26b). Therefore, to accept Christ we must also accept his teachings for He came from God to reveal to man what God is like and what His will for man is.

In view of these facts, let us notice that Christ has placed His stamp of approval, as being historical, upon things in scripture that men have discounted as mythical. The question then is, "did Jesus tell us the truth?" The Christian certainly believes He did tell the truth. So let us notice a few things that prove our thesis.

**1. First of all, Christ placed His stamp of approval on the six day creation account found in the book of Genesis**

Remember that Jesus came from eternity into time that God had purposely

created (Genesis 1:1), because of the curse of sin upon all things and death of all things created. (Science now calls this law "entropy"). But God created time for man's welfare, time to repent and to find the right time to send His Son into our world to die as payment for Adam's sin.

Now taking the approach that the days of creation are as the text suggests, ordinary 24 hour days, Jesus alludes to created time in: Matthew 19:4, "Have you not read, that He which made them at the beginning made them male and female." He is not referring to an ape or other animal here, but Adam and Eve. God did not endow an ape with a soul as has been suggested by some skeptics.

**2. Jesus placed His stamp of approval on the historical destruction of all living beings, except for those in the ark, by a global flood**

**in Noah's day, Genesis 6, 7**

In Luke 17:27 Jesus taught, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Even Evolutionists agree that strata's of the earth were water laid!

**3. Jesus placed His stamp of approval on the giving of manna in the wilderness, Exodus 16**

Jesus spoke of this event when He said, "Your fathers did eat manna in the wilderness, and are dead. (John 6:49).

**4. Jesus placed His stamp of approval on the account of Jonah and the Great Fish, Jonah 1:17**

"For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

**5. He also affirmed the crystallization of Lot's wife, Genesis 19**

"Remember Lot's wife" (Luke 17:32).

**6. Jesus placed His stamp of approval on the miracles of Elijah for the widow at Zarephath and Elisha healing Naaman the leper (I Kings 17 and 2 Kings 5: with the widow of Zarephath in Sidon, and Naaman, commander of the Syrian army).**

"But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was great famine throughout all the land. But to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha



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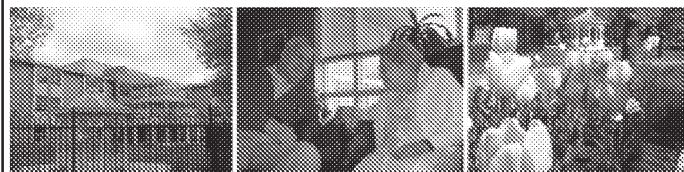
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the prophet, and none of them was cleansed except Naaman the Syrian” (Luke 4:25–27).

**7. He expressed His approval on the healing of some in Israel from the bite of the serpent, Numbers 21:1–9**

In comparing the work and sacrifice of Jesus to this Old Testament event, Jesus said, “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14).

**8. He placed His stamp of approval on Moses and the burning bush, Exodus 3**

“But even Moses showed in the burning bush passage that the dead are raised, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For He is not

the God of the dead, but of the living” (Luke 20:37).

**9. He even affirmed that Sodom, the capitol of homosexuality, was destroyed by a fire from heaven, Genesis 19**

“But the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all” (Luke 17:29).

**CONCLUSION**

It is clear from these statements by Jesus that the facts recorded in the Old Testament are historical accounts of God, miraculously working in the affairs of His people: never once does Jesus imply these were myth. To subscribe myth to these Old Testament happenings is to reflect upon the integrity of Jesus, and would be equal to blaspheme.

Knowledge of God was kept alive by those that continued to walk with Him. Adam walked with God in the Garden. Adam lived 930 years, and overlapped the life of Methusalah; certainly Adam would have taught his children of the living God that he walked with. Methusalah lived 969 years and overlapped the life of Noah, the same could rightfully be said of him. Noah took that knowledge with him into the ark. If nothing had ever been written these people of God would have kept knowledge of the living God alive, for Noah lived until the beginning life of Abraham. No wonder Abraham had such faith to be “the father of the faithful.”

Old Washington, OH

(Flavil Miller is a minister and founder of Creation-Research Science Education Foundation of Columbus, Ohio)

*Editorial... continued from page 4*

male nor female, for you are all one in Christ Jesus” (Galatians 3:28). With something this wonderful, we can understand why the church in Jerusalem in Acts 2 was devoted to fellowship.

Fellowship is more than a meal together. It is the rich relationship that connects us with one another regardless of age, gender, national origin, language, economic status, education or any other human distinction. It is a community characterized by our common faith, love, commitment and loyalty for one another, our willingness to sacrifice ourselves for each other.

As we look for ways to be more effective at reaching out to those around us, we need to keep in mind that many of these people feel disconnected and displaced. They need, and are looking for, a place where they can belong. They want an authentic faith and also a real community and family. They want both the vertical and horizontal dimensions of fellowship.

## Edmonton Men's Day

**P**ictured on the front page of this issue of the Herald are most of those from Edmonton and Camrose who attended a Men's Day, October 16, 2010, at Edmonton North. (Also in attendance were Marlon Molina and myself from Toronto.) There were several young men there for the classes as well as some who are relatively new Christians.

It was a very enjoyable, and I believe, profitable day of study and fellowship on the theme of “Teaching On Presiding and Prayer.” The stated purpose of the day was “Training Men, Young and Old, on Presiding at the Lord's Table and Leading Prayers.”

The format for the program was a presentation by me on each of these subjects followed by a lesson on DVD by Rudy Cain, Buda, Texas. He was one of the founders of the World Video Bible School and serves as the General Manager of that work. His lessons, from the WVBS Men's Training Class videos, emphasized some practical considerations in reference to an orderly serving of

the communion and some practical thoughts on leading public prayer.

Each of these presentations was followed by some discussion of the material and answering of any questions raised. Then, those who had never publically helped with the passing of emblems, went through a practice round by serving communion to the group by passing the empty trays in the way they would do on Sunday morning at a regular worship service. This allowed them to put into use some of the suggestions given in the lessons. Two of the young men, who had never served the congregation before, did so on Sunday morning.

After the study of prayer we broke into small groups to discuss public prayer with some attention given to an opening prayer, main prayer, prayers of thanks and closing prayer. After this time of discussion several of the men led a public prayer for the first time.

A very excellent use of a Saturday. The teaching followed by practical application was profitable.

– Max Craddock

# OBITUARIES

## **Trusler, Mark Ellis**

Mark Trusler was born November 14, 1952 in Toronto, ON. He passed from this life of sorrow and suffering on July 14, 2010. He was the youngest of three children born to Alfred (Fred) and Dorothy (Wesley) Trusler. He was little brother to Tom and Nancy Jane (Trusler) Flanakin (Brent).

Mark attended Great Lakes Christian College for grade 12 and 13, 1969 and 1970. In his grade 13 year he was honoured with the Joan Tallman Jones award (Mr. Great Lakes) and was Male Favourite. He attended Abilene Christian where he received his Masters of Theology. In Abilene he served as Youth Minister for the Hillcrest Church of Christ. He returned to Canada, living in Ottawa, and attended Carlton University where he received his B.A. in English. While in Ottawa he served as associate minister with the Ottawa congregation.

Mark was convicted at an early age by a message delivered by missionary Ira Rice, and decided he would preach and serve God as a missionary. This dream was partly realized when in 1973 he traveled with Landon Saunders to South America, Europe and Africa on a mission trip.

In 1978, Mark was diagnosed with MS and he was not able to continue in his chosen path. He decided, because of his interest in youth, to dedicate the rest of his working days as a teacher of English at Great Lakes, teaching from 1981–1984.

As Mark fought his illness, he was a wonderful example of steadfastness, faith and dedication to the Lord. He spent the last 20+ years of his life in the West Park Health Centre in Toronto and attend ser-

vices at the Bayview congregation as long as he was able. The church family there visited him faithfully during those years and did everything they could to make his life more enjoyable. He was an inspiration to all who knew him and his memory will be a source of strength.

The writer was joined in conducting a service of thanksgiving for his life with comments from three brethren from Bayview; Roy Williams, Bob Baylis and Michael Hilborn; sister; Nancy (Trusler) Flanakin brother-in-law, Brent Flanakin with singing led by friend, Paul Cramp. The service was on September 12, 2010, at the Trusler homestead in Meaford. May God bless all who were touched by Mark's life.

– Max Craddock

## **Thompson, Hilda May**

Hilda Thompson passed away peacefully at her residence at Georgian Heights Long Term Care Facility in Owen Sound on October 5, 2010. She was in her 92nd year.

Hilda was born in Meaford, ON, on March 15, 1919, and lived there most of her life. She was the beloved wife of the late Stanley Thompson and the late Norman McCartney. She was predeceased by five sisters and two brothers. Hilda is survived by a daughter Rhonda and also by several nieces and nephews. She will be sadly missed by her church family in Meaford and Owen Sound and by her many friends.

On April 27, 1939, she married Norm McCartney in Meaford. She had met Norm through some of her friends. Norm and Hilda moved to Toronto in 1942 and lived there for seven years before returning to Meaford. Norm passed away in 1979. Hilda loved Norm very much

and spoke highly of him often.

In 1990 Hilda married Stan Thompson, a good friend of Norm's. In 1993 the Thompsons moved to Owen Sound to the Marlan Towers. Unfortunately in early 2002 Stan passed away. Three years later Hilda moved to Regency Towers and lived there until failing health necessitated that she move to the Georgian Heights nursing home early this year.

Some of Hilda's hobbies were knitting and crochet and she often made clothes for herself and Rhonda (dresses and coats to match). While living in Meaford she worked with the Meaford Auxiliary and the IODE (Imperial Order Daughters of the Empire).

She loved hummingbirds, red and pink flowers, fancy clocks and figurines. She was an excellent crib player even at ninety one.

Hilda was an active member of the church's senior group, "Young at Heart" and attended regularly since it began a number of years ago.

Hilda loved the Lord and the Bible. It was always opened when I dropped by for a visit. She was baptized into Christ in 1960 by Clyde Lansdell and has been an active member of the church here in Owen Sound since 1993. She gave Gospel DVDS to her loved ones with the hope that would become Christians.

Near the end of her life Hilda expressed a genuine faith and trust in God as passages such as Psalms 46, Psalms 139 and II Cor.5:1-10 were read to her.

The funeral was conducted by the writer and the Internment took place at Lakeview Cemetery in Meaford with Tom Riley leading the closing prayer.

As expressions of sympathy, memorial donations may be made to Great Lakes Christian High School or to the Canadian Cancer Society.

– Brian Thompson



## Vail, Freda Elva

Freda Vail passed away in Meaford, ON, on Monday, August 23, 2010, following a long battle with cancer. The former Freda Cornfield, Freda was born on June 16, 1934.

Freda was the beloved wife of the late Leighton Vail. Dear mother of Bill and his wife Phyllis and Lynn and her husband Tom Carbert all of Meaford. She will be sadly missed by four grandchildren, Bradie (Tennile), and Evan Carbert, Lyndon and Brandon Vail. She was the sister of Gerald ( Audrey ) Cornfield of Meaford, Fern ( Ivan ) Park, and Harold (Wilma ) Cornfield of Thornbury. Predeceased by an infant sister Faye.

Freda's faith and confidence in God was a blessing to all who knew her. She fought a long battle with cancer that finally took her life. She approached the time of her death with peace as she looked forward to leaving the pain behind.

She was a faithful member of the Meaford congregation and will be greatly missed by her church family. Being in the apple business for many years, Freda was a common sight at the fruit stand that was at her home. She was busy making wonderful jams and jellies, and did so as long as she was able. She loved people and, even when she could not look after the stand herself, loved to watch from her window the people who stopped at the stand.

Kevin Cleary, the Meaford evangelist, Peter McDonald, song leader and the writer led a service of praise and thanksgiving at the Meaford church building on Thursday, August 26. We thank God for Freda's wonderful example and pray God's comfort on all who mourn.

— Max Craddock

*Singing Through Our Tears... continued from page 2*

positive process in vs.3-4 (trial—perseverance—maturity) has become the negative process of vs.14-15 (temptation—desire—sin—death). And it all depends on being able to make the connection between God and life, and on keeping faith. Even when we are surrounded by “multi-coloured” struggles, James wants us to buy into the truth that God only does good things (vs.17-18)

### Conclusion

We should certainly read James 5:13-20 in this light. Regardless of what the man's sickness is in this passage, it seems blatantly obvious that the passage deals with our response to suffering and the place prayer plays in that response. Among other things, the passage says that prayer makes a difference—that is, the prayers of ordinary people like Elijah—people full of self-doubt, courageous at times, but self-pitying, angered at the silence of God—people unable to make the right connections. Such prayers can sustain us as we struggle; such prayers can restore those who have sinned against their brothers; such prayers can save our souls from death.

Today we know better—science has raised more questions than it has answered. If it seemed for a time to make God irrelevant, we now know it has no answers for our deepest questions. And all the uncertainty—the terrorism, the terrible wars and atrocities, fight down to my own personal battles—they don't make God less likely, they make Him a necessity. As Peter once said to Jesus, “Where else can we go—only you have the answers to life!” And so, in the midst of our pain, we go to God in prayer, and we learn to sing through our tears!

Waterloo, ON

## EVANGELIST WANTED

The congregation in  
**Prince Rupert BC**

is seeking a full-time evangelist.  
Must be a capable preacher, teacher  
and personal worker.

The congregation is stable with no real problems. We have a new building in a prime location (that is paid for) and are seeking a family that is willing to make a long term commitment. Our current evangelist has been with us for 20 years.

Please reply by e-mail at  
**prchofch@citytel.net**

## LISTINGS OF INTEREST

### Great Lakes Christian High School Alumni Association

4875 King Street  
Beamsville, ON L0R 1B6  
School: 905-563-5374  
Alumni contact:  
Jodie (Codling) Cook '90—  
905-563-9433  
Email: [alumni@glchs.on.ca](mailto:alumni@glchs.on.ca)

### For getting materials some sources are:

**Gospel Advocate**, Nashville, TN  
[www.gospeladvocate.com](http://www.gospeladvocate.com)

**21st Century Christian**,  
Nashville, TN  
[www.21stcc.com](http://www.21stcc.com)

**Lambert Book House**,  
Florence, AL  
[www.lambertbookhouse.com](http://www.lambertbookhouse.com)

**The Bible House**, Inc., Searcy, AR  
[www.biblehousesupply.com](http://www.biblehousesupply.com)

**Foundation Distributing, Inc.**  
Orono, ON  
Bibles, books, Standard Publishing  
Sunday School materials, communion  
cups, etc.  
Call Sarah at 1-877-368-3600-ext 255  
(To open an account a credit card is  
needed for first order)  
Website: [www.fdi.ca](http://www.fdi.ca)

# DIRECTORY OF CHURCHES

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

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

## PROVINCE OF ALBERTA

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

**CALGARY:** 4030 Maryvale Dr. NE, T2A 2S8; Sunday 9:45 AM Classes for Children/Teens/Adults;(Summer schedule – 10:00 Worship – no classes) 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 Street T4V 1A2; Sunday AM Bible study 10 am; Sunday AM worship service 11 am; Thursday Bible Study 7 PM; Phone: (780) 672-1220 (Office); Evangelist: David Friesen; Email: cancofc@telus.net

**EDMONTON NORTH:** Meeting place in NW of city 13015 – 116 Avenue, T5M 3C9; Office 780-455-1049; Fax 780-454-9545; Sun. 9:30 am Bible classes; 10:30 am Worship; Wed. 7:00 pm Bible Study CAREgroups at the building and in various homes (phone for locations & other times); Elders: Henri Bouchard, Walter Hreczuch; Evangelists: Gerry Bibaud; 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. 780-913-8060; Peter Ross, contact 780-468-9272; E-mail: timoutwest2004@yahoo.ca; Website: www.southedmontonchurchofchrist.org

**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

**ST. ALBERT:** Sunday Worship: 2:15 p.m. at the St. Albert Seniors Center at 7 Tache St., St. Albert; Wednesday Night Bible Study: 7:00 at 16 Lafonde Cres.; Mailing Address: 20 Desmarais Cres., St. Albert, AB T8N 5X7; (780) 690-9947, E-mail: stalbertcofc@hotmail.com

## PROVINCE OF BRITISH COLUMBIA

**ABBOTSFORD (Central Valley):** Sun. 10, 11; Thur. 7 PM, Meeting at: Suite 200 - 2445 West Railway Street, Abbotsford, BC; Mailing address: #4 – 3292 Elmwood Dr.; V2S 6B2 Norm Weir, ev. 604-850-8670 (off); 859-5973 (res). If no answer 604-850-9001; email: normjen@shaw.ca

**BURNABY (Greater Vancouver):** 7485 Salisbury Ave. V5E 3A5; Sunday 9:45 AM Sunday School 10:30 AM, Midweek groups meet in homes. Call for times and locations; (Sept – June – Wed. 7:30 PM, Adult Bible Study at Building), Kirk Ruch, ev., K.M.R@SBChurch.ca; Conor Wilkerson, youth, Office, office.contact@SBChurch.ca (604) 522-7721 (off.); Website: www.SBChurch.ca

**CAMPBELL RIVER:** 226 Hilchey Road V9W 1P4 (Contact) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besjim@hotmail.com

**CHILLIWACK:** Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; PO Box 327; Sun. 10.30, 11; Wed. Evening 7 PM, at #201- 8975 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; contact Jim Hawkins, (604) 581-2169.

**KELOWNA:** 1317 Ethel St., Kelowna BC, V1Y 2X1; Building 250-861-9486, Sunday 10:30 a.m. Worship, Evangelist: Barrie Forman, 250-860-4354 and cell: 250-469-2161, sonlover@shaw.ca, cell 212-0080; Elders: Wayne Muirhead, 250-861-4008, marwayn@hotmail.com; Ted Windmill, 250-763-8445, edward\_windmill@telus.net

**NANAIMO:** 1720 Meredith Rd., V9S 2M4; 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 Road South, V2K 5S8, Sunday worship – 10 AM, 250-962-6978 or 250-562-6708

**PRINCE RUPERT:** 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sunday Bible classes 11:00 am, worship 10:00 am; 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 (evenings – 250-804-1538); Box 51, V1E 4N2; Doug Kendig, John Murray and Gordon Parmenter, elders; Ray Fisher, minister., 250-517-0419; website: sa4CHRIST.com

**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 Sunday 12:30 • 2:30 PM; Phone: 604-327-9321; Mailing Address: 1969 E. 49th Avenue, Unit # 1, Vancouver, BC, V5P 1T5; Website: www.citychurchofchrist.org

**VANCOUVER (Dakridge):** 6970 Oak St., V6P 3Z6; English services: Sun. 10, 11, Milton Diaz, ev., 604-432-1749 (res.).

**VERNON:** 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Verberda, ev., (250) 545-6892 (off) www.vernonchurchofchrist.com; email: vernonchurchofchrist@telus.net

**VICTORIA (South Island Church of Christ):** Mailing address: South Island Church of Christ, c/o 108-800 Kelly Road, Suite 257, Victoria, BC, V9B 6J9; Meeting address: 1289 Parkdale Drive; Phone for time, L/S Walters, (250)-478-7275 or D. Morton, (250)-479-8480; please leave message: 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 PM; Box 955, R0G 0J0; contact Ray Winkler (elder), 745-3226; Dale Eloff, 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: wwyves@hotmail.com

**MANSON:** Box 2, Manson, MB, R0M 1J0, Meeting Sunday Mornings – 10 & 11, (most Sundays) at Elkhorn Leisure Centre, 10 Richhill Ave E, Elkhorn, MB; Call to confirm meeting place or other information: Wilf Rogers, 204-722-2293 or Ken Starnes, 204-722-2085; email: kastar@xplornet.ca

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

**WINNIPEG (Central):** Sun. Worship 10, Bible classes 11:15, Eve. 6 p.m., Wed. 7 p.m.; (204) 475-6462; Fax: (413) 677-6165; Mail: 170 St. Mary's Road, Winnipeg, MB R2H 1H9; website: www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca; Chad Celaine, youth min. (204) 284-6280 (res) 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:** Carleton Community Centre, 82 Market Place, Saint John, NB, E2M 1B5; Mailing address: P.O. Box 23021, 407 Westmorland Drive, Saint John, NB, E2J 2S0, Worship 10:00 a.m., Bible study follows. Thursday night Bible study at 7:00 p.m., call for location. Contact Shawn Leblanc at (506) 214-4214 (Ev.) OR Fred Nelson at (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:** 2011 Tennessee Ave., Niagara Falls, NY, 14305; 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; cell:716-478-5278, e-mail: niafallscofc@aol.com; website: www.niagarafallscocf.com

## PROVINCE OF NOVA SCOTIA

**HALIFAX:** 48 Convoy 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

**SHUBENACADIE:** 3613 Indian Rd, Mill Village, B0N 2H0; Sun 9:15 Kids for Christ and Adult Coffee Break, 10:15 Bible Study, 11:00 Worship; Ladies Class Mondays; Mid-week Tues. evenings in homes phone for locations and times; Church bldg. 902-758-4252 (leave msg); DarrenBoehner 902-758-3020; J. Mackey 902-758-2633; email: sdbohner@gmail.com

## PROVINCE OF ONTARIO

**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: aurorachurchofchrist@hotmail.com or Clare Preston, (905) 895-0954

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

**BEAMSVILLE:** 4900 John St., L0R 1B6; Sunday 9:30 am Bible classes and Discussion Groups, 10:30 worship, 6:00 pm Contemporary worship, Small groups meeting throughout the week; 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; mail@bramaleaocfc.ca; Sunday worship 10:00, 6:00; Bible class 11:15; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleaocfc.ca.

**BRANTFORD:** 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. call for times; contact Ray Knight (519) 754-0401; Mike Gray 905-387-5680 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 First Avenue, RR# 1, Burks Falls, Ontario POA 1C0; 705-783-6476 (off); Evangelist: Hubert Lawrence 705-382-1414; e-mail: hubertlawrence@xplornet.com; web site: www.churchesofchrist.ca.

**CAMBRIDGE:** Meeting place is across the street from 45 Brierdale Rd. Sun. 10:30, call for midweek small groups; Evs. Greg Whitfield (226) 338-6720, Micah Jones, (519) 722-5195; www.cambridgecofc.ca; Mailing address: 2-120 Dudhope Ave, Cambridge N1R 4T7

**COLLINGWOOD:** 494 10th Street, Collingwood, Ontario L9Y 2H1; Email: cchurchofchrist@bmts.com; Phone 705-444-0010; Minister: Les Cramp, Phone 519-538-5184; Cell 519-379-8846; Sunday Study 10:00 a.m. & Worship 11 a.m.; Study Tues 2 p.m.; Please join us for worship, Bible study or fellowship at any time.

**CORNWALL:** 105 third St W, K6J 2N9; Sunday Bible Study 10 am, Service 11am; Mid-week study Wed 7 pm; Allen Bojarski: evangelist/secretary, ph: 613-933-1825; Joel Bojarski: chairman; Mark Duperron: treasurer, ph: 613-932-3701; Fax: 613-933-2464; Mail: 1702 Dover Road, Cornwall, ON, K6J 1W1; email: abojarski@cogeco.ca; website: www.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: cofcfenwick@gmail.com Website: www.fenwickchurchofchrist.ca

**GRIMSBY:** 63 Casablanca Blvd., south of Q.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:** Meeting at 607 Christian Avenue, usually Sundays at 4 PM but call to confirm place and time. Week day Bible studies by appointment, Mailing address: Box 702, POJ 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

**HAMILTON:** 321 East 27 Street (at Fennell), L8V 3G8 (Mt. Hamilton); Sunday 10:00, 11:00, 6:00; Wednesday 7 PM; (905) 385-5775 (off.); Art Ford, ev., (905) 296-1560 (h), artf@churchofchristhamilton.com; Chris Gardner, sec., (905) 388-9174; Website: www.churchofchristhamilton.com

**HAMILTON (North):** YMCA building, 79 James St. S.; Sun. 9:30, 10:30; Wed. 7; Joe Sandassie, 905-389-8308, 286 East 26th Street, Hamilton ON L8V 3E1

**HUNTSVILLE:** Huntsville Public Library, 7 Minerva St. E., Sun. 10:00, c/o Dave Preston, (705) 789-7697, 491 Fowlers Rd., R.R.#5, Huntsville, Ont., P1H 2N5. Other contacts: Ken Smith, (705) 789-8292, Steve Watson, (705) 788-2332.

**HUNTSVILLE:** 36 Hilltop Dr., P1H 1C5 (off Hwy. 11BN); Sun. 9:45, 11, 7; Ken Skinner, 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

**ICE LAKE (Manitoulin Island):** 1-1/4 miles South of Hwy 540; Sunday; classes 9:45, worship 11 am;

midweek, call for information;  
Contact: Joel Lock (705) 282-8531,  
wjlock@hotmail.com; RR #1, Gore Bay, ON POP 1H0

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

**KINGSTON:** 15 First Ave, Kingston, ON K7K 2G4  
Sunday morning Bible study: 10:00, Worship: 11:00  
Prayer line: 613-536-7008; Kingston Bible School,  
1:00-3:00 PM, each Tuesday and Thursday.  
Gordon Gibson, ev. gordongibson@bell.net,  
web: www.churchofchristkingstonontariocanada.com

**KINGSTON:** 446 College St., K7L 4M7;  
Sunday worship 11 AM; (off) 613-546-5409

**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. Worship 10 AM,  
Bible Study 11 AM; FAX (519) 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; Kevin Cleary, ev.; (519) 538-1750;  
e-mail: meaford-cofc@brucelecom.com

**MISSISSAUGA:** Mail address: Mississauga Church  
of Christ; PO Box 42264; 128 Queen Street S.,  
Mississauga ON L5M 5Z5; Place of Worship:  
McKinnon Public School, 3270 Tacc Drive,  
Mississauga (10th Line & Tacc Drive);  
Worship: 9:30 AM; Bible Class 10:45;  
Contact name: Tony Lourenco (905) 829-8312;  
tlourenco@cogeco.ca; Bill Currie, 905-826-4816,  
wjcurrie@rogers.com

**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

**NEWMARKET:** 230 Davis Dr.; Box 21581, L3Y 8J1;  
Sunday 11:15 am Bible classes, worship 10am,  
Sunday pm - call for information; Wednesday,  
please call for time and location; Nathan Pickard, ev. ;  
905-895-6502 (off); email: pickardnathan@hotmail.  
com www.newmarketchurchofchrist.ca

**NIAGARA FALLS:** 3901 Dorchester Rd. N., L2J 3A8,  
(905) 356-3412 (turn E. on Thorold Street to road  
on Q.E. and left on Dorchester Rd.); Sunday Worship  
10:30 AM, Sunday School 11:30 AM; Wed. 7:30  
Adult & Children's classes; Henry Boland,  
(905) 356-0107 and Darrin Douglas  
(905) 356-3412, evs., darrin@niagaracoc.com;  
website: www.niagaracoc.com

**NORTH BAY:** 73 Gertrude St. E.; Sun. 10:30; Wed. 7;  
Box 745, P1B 8J8; (705) 472-7040 (off.);  
David Lock, ev. North Bay; 705-840-0303,  
e-mail: davidlock@sympatico.ca;  
WebSite: www.northbaycoc.com.

**OMAGH:** 9850 Britannia Road, Milton, L9T 7E8;  
10, 11; website: http://omaghchurch.n3.net,  
Harold Ellis, Sec., 7435 Twiss Rd., RR # 3,  
Campbellville, ON L0P 1B0.

**OSHAWA Cedar Park Church of Christ:**  
(formally Ajax) 566 Simcoe St. N, Oshawa, L1G 4V3  
Sun. 9:45, 11:00, 7; Thursdays Bible study 7:30 pm;  
Malcolm Porter, 905-668-3346 (res).

**OTTAWA (Riverview Park):** 1515 Chomley Cres.,  
K1G 0V9; Sun. 9:30, 10:30, 6; Wed. 7;  
Robert J. MacRury, ev., 613-737-0701,  
613-733-2580 (off); www.ottawachurchofchrist.ca

**OTTAWA (West):** The Olde Forge Community  
Resource Centre, 2730 Carling Avenue, Ottawa;  
Mailing Address: West Ottawa Church of Christ,  
c/o Bill Schlarb, 361 Viewmont Drive, Ottawa, ON,  
K2E 7R9 Sunday morning: 10 am. Bible study,  
11 am; Worship service Contacts: Bill Schlarb,  
613-224-8507; Bruce Veinot, 613-592-0291

**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@wightman.ca

**PETERBOROUGH:** The Board Room,  
Parkway Place Mall, Landsdowne Street W.;  
Mailing Address: 323 Lindan Ave., K9L 1K9;  
Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm,  
Peter McPherson (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; Bob Jackson, 519-633-1123.

**SARNIA:** 796 Errol Road E., N7V 2G7; Sunday 9:30,  
10:45, 6:30; Wednesday 7; (519) 339-1161 (off.),

**SAULT STE. MARIE (Pinehill):** 132 Cunningham Rd,  
P6B 1N4, (705)949-4988 Sun 9:40A, 10:40A,  
call for PM time, Wed 7PM Paul Hillier, ev.  
705-987-7679, email: preacher.paul@yahoo.ca  
Elders: C. Whitfield 705-254-6153,  
L. Hotchkiss (705)759-0649

**SELKIRK:** 1/2 km n. of village,  
58 Haldimand Road 53, Sun. 10 & 11. Wed. 7:00;  
PO Box 247, Selkirk, ON N0A 1P0;  
Michael Toby: 905-776-0015; medt@xplornet.com  
Alt. Paul Ross: 905-7762644 or  
glorybound@xplornet.com

**SMITHVILLE:** 246 Station St. L0R 2A0, PO Box 451;  
Sun. 10, 11, 6; Wed. 7:30. 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.;  
Brent Olson, minister, Robert Priestnall, sec.;  
email: emailus@sccoc.ca; website: www.sccoc.ca

**STRATFORD:** 478 Brunswick St.,N5A 3N6;  
Sunday Worship 10:00, Wednesday - various  
activities 7:00 pm, please call for details;  
Voice mail (519) 273-5280; Contacts: John Brush  
(519) 625-1054; Paul Dale (519) 273-9063

**SUDBURY:** 2663 Bancroft Dr. P3B 1T7;  
Sun. 10, 11, 6; Wed. 7 PM; Edward Klym (ev),  
705-560-3964, email: edklym@unitz.ca,  
Elders Wes Bailey, Don Stringer

**SUNDRIDGE:** Hwy. 11 N.; Sun. Bible classes &  
worship 10:30 - 12:00; Wed. 7:30 PM; P.O. Box 927,  
POA 1Z0; (705) 384-5214; Steve May,  
ev. 705-384-0597

**THESSALON:** 8 Albert St. off Hwy. 17; Sun. 10, 11, 7;  
Wed. 7 PM; Mailing address: Jim Kent, sec,  
Randy Morrilt, ev; 18 Albert St, Box 708, POR 1L0;  
(705) 842-2344 (H), (705) 842-3340 (O/Fax);  
Email: randy.lois.church@sympatico.ca

**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., Dylan Pyeatt ev. ;  
(905) 563 6311 (off.).

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

**TORONTO (Scarborough):** 700 Progress Avenue,  
Unit # 11 Scarborough, Ontario M1H 2Z7; Sun.  
9:45am; 11:00am. (Mailing Address: P.O. 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: devonben@gmail.com,  
Phillip Brown ev. 905-231-9304, cell: 905-406-9160;  
e-mail: philikare@gmail.com;  
Website: www.scarboroughchurchofchrist.net

**TORONTO (Harding Ave.):** 47 Harding Ave.,  
M6M 3A3; Sun. 10, 11, 7; Wed. 7; 416-244-9152;  
Aikins Wiredu, sec., 905-791-0694; contact, Kaso  
Ramcharitar, 416-652-7266; Twi service available.

**TORONTO (Strathmore Blvd.):** 346 Strathmore Blvd.  
M4C 1N3 (across from Coxwell subway station);  
416-461-7406; Sun. 9:45, 11, 6; Wed. 7;  
Elders: Marvin Johnson 416-752-0325,  
Stephen Gill 416-265-2496, Peter Dwomoh  
(416) 462-3616; Jean Volcy 905-237-3312;  
Max Craddock, ev. 416-461- 7406,  
e-mail -maxc@strathmorecofc.ca>;  
Marlon Molina, ev., marlonm@strathmorecofc.ca;  
Fax 416-424-1850; Santiago Molina (Spanish) ev.  
416-751-6879, website: www.strathmorecofc.ca

**VANDELEUR:** E. off Hwy #10 (2 km S. of Markdale)  
along Artemesia Township sideroad 10 7 km; Sun.  
10, 11; Ian Boyce, sec., PO Box 1196,  
450 Countess Street S, Durham ON N0G 1R0;  
Phone 519-369-1731;  
Gordon Dennis, 240 Elgin St. N., Box 274;  
Mount Forest, N0G 2L0; (519) 323-2424

**WATERLOO:** 470 Glenelm Cres., N2L 5C8;  
(519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00  
(except 4th Sunday), Wed 7:30; David Dunn ev.,  
519-669-4319; 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

**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.,  
785 Sandison Ave., Windsor, N9E 4T3;  
(519) 250-4407; Email: westsidechurch@live.com

## 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.); Fredrick Feruzi, ev.  
e-mail: feruzikj@hotmail.com

**MONTREAL (English/French/Ashante/Ghanian):**  
785 Brault Ave, Verdun, QC, H4H 2B3,  
Sunday 10, 11, 6:30; Wednesday 7:00 (English)  
Ph 514-564-6780; Fax 514-564-6781,  
Leonard Amanatey, ev.;  
Email: churchofchristofgm@videotron.com,  
Website: www.greatermontrealchurchofchrist.com

**MONTREAL (South-West • English/French/Spanish):**  
Ville Emard Church of Christ, 6259 Monk Blvd.,  
Montreal, QC, H4E 3H8 (2 streets east of the Monk  
subway station); (514) 765-8919. Simultaneous  
electronic translation: Sunday 10, 11, Wed. 7;  
Website: www.veccoc.org;  
Roger Saumur, ev. (450) 635-5105  
e-mail: rogersaumur@sympatico.ca  
Glen Robins, ev. (514) 993-2355  
e-mail: glenadamrobins@gmail.com

**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 Côte,  
CP21, G6L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin,  
(418)728-5240; email: ybeaudoin@oricom.ca.

**QUEBEC CITY:** 2980 Verteuil, (corner Jean-Noel)  
Mailing address: PO Box 9041 STN Sainte-Foy,  
Quebec, QC G1V 4A8, Sunday School: 9:30 AM;  
Sunday worship: 10:30 AM (French); Wed. 7:00 PM  
(except Summer) 418-651-3664 (of);  
Yvon Beaudoin, ev. 418-728-5240;  
mail: ybeaudoin@oricom.ca; Roger Paradis, ev.  
418-831-8690; email: rparadis1518@videotron.ca

## PROVINCE OF SASKATCHEWAN

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

**ESTEVA:** 1302 8th St., S4A 1H6; 634-3116; Sun.  
10, 11, 7; Wed. 7; Tim Pippus, ev., 634-8195, res.  
E-mail: estevan.cofc@sasktel.net  
website: www.estevanchurchofchrist.org

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

**KENOSE VILLAGE:** Moose Mountain Church of Christ,  
Mailing address: PO Box 184, Kenosee Village,  
SK S0C 2S0; Sunday 10:00, Mid-week call Roland  
Bouchard at (306) 577-2477 or (306) 577-8418

**LLOYDMINSTER:** 56 Ave. and 47 St., Box 88,  
S9V 0X9; Sun. 10:00, 11:00; Off (780) 875-4056;  
Lee Patmore, ev.; res: (306) 825-2505 cell;  
(306) 821-7446 e-mail: patmores@sasktel.net

**MOOSE JAW:** 901 James Street, Moose Jaw, SK S6H  
3H5; (306) 693-4064 (off.); mjccoc@sasktel.net  
Website: http://mjchurchofchrist.blogspot.com;  
Call fro times of worship, Darrin Ashby, ev

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

**REGINA (Glen Elm):** 1825 Rothwell St., S4N 2C3,  
Minister: Jason Bandura; Youth Minister:  
Blair Roberts; (306)757-1825; FAX (306)757-5727;  
e-mail: office@warmwelcome.ca, Website:  
www.warmwelcome.ca; Please call for times

**REGINA:** Northwest Church of Christ,  
4400-4th Ave., S4T 0H8 • on the campus of Western  
Christian College; Sunday 9:45; Classes 11:15; (306)  
539-2280; Kirk Hinnergardt, Minister;  
Website: www.thenorthwestchurchofchrist.com ;  
E-mail: kirkinsk@hotmail.com

**SASKATOON:** Sunday, Worship 10 AM, Wed.7 PM;  
Phone for summer schedule; Office:343-7922; Lead  
Minister: Mike Parker; Senior Minister: Bob Parker;  
Location & Mail: 134 Cardinal Cres. S7L 6H6;  
Fax: 343-1589; Email: stooncofcoffice@sasktel.net

**SWIFT CURRENT:** Church of Christ, Box 1103,  
Swift Current, SK, S9H 3X3; Sun. 10, 11;  
Wed. 6:30; Susan Eidem, sec., 306-741-9925;  
(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).

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Ph: 416-461-7406, Fax: 416-424-1850,  
E-mail: advertising@gospelherald.org

Église du Christ à

**Ville-Émard**

Church of Christ

is celebrating their **25<sup>th</sup> Anniversary** as a  
congregation in the Verdun/Ville-Émard  
region of Montreal

If you have shared fellowship with us in  
the past, or if you will be in the area, we  
invite you to celebrate with us!

**Sunday, December 5<sup>th</sup>, 2010**

**Ville-Émard Church of Christ  
6259 Monk Blvd.**

**10am-12pm, with refreshments and  
fellowship to follow**

Speakers:

Michael  
Mazzalongo

Roger Saumur

Chris Blackwell

Glen Robins

Please visit [www.vecoc.org](http://www.vecoc.org) for more information