

Gospel

Herald

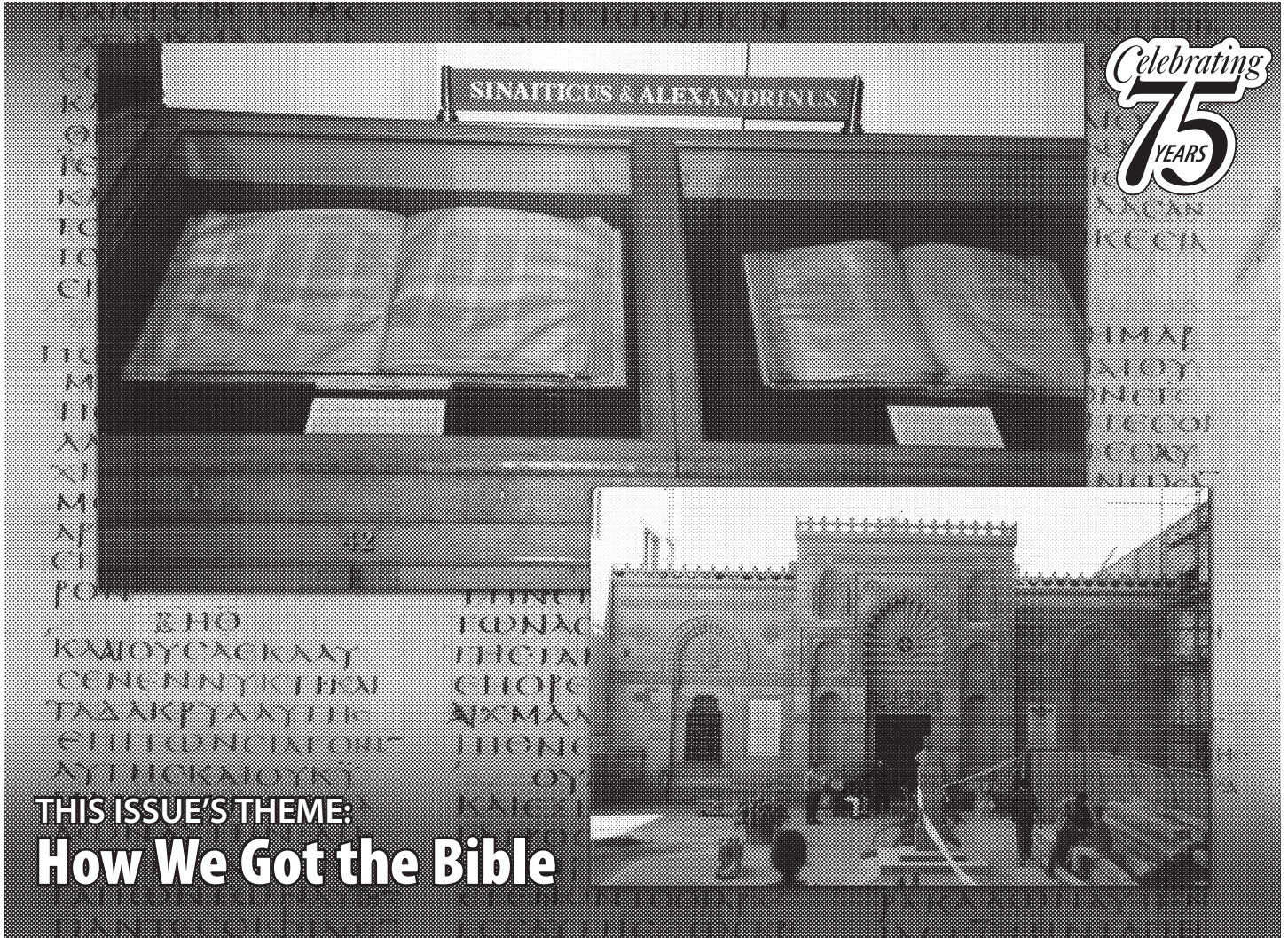
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THIS ISSUE'S THEME:
How We Got the Bible

Codex Sinaiticus and Codex Alexandrinus are two of the great early Greek manuscripts of the Bible. The Bible scholar Constantin von Tischendorf discovered Sinaiticus in 1844 and 1859 at St. Catherine's Monastery library and a steward's cell at Sinai and then brought this priceless treasure to the attention of the world. The background image shown here is from a page of the Codex Sinaiticus. The building shown above, which houses the major Coptic manuscripts—including the famous Nag Hammadi manuscripts—is the Coptic Museum in Cairo, Egypt.



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How God Has Spoken to People through the Ages

Tim Johnson

A Mennonite friend once told me that God had spoken to him and helped him clear up a personal problem. I asked him how God's communication had come to him, to which he replied with a lengthy explanation of how God gave him direction after he spent some time studying the Scriptures. After further conversation I understood him to mean that realizing a scriptural principle is "God speaking to me." He knew he didn't hear a voice or see a vision; he merely understood his Bible. In the lingo of his religious background, God "spoke" to him. Let's let this illustration serve two purposes: that people don't always phrase things clearly, and that literal, direct revelation from God does not take place today.

But it did for thousands of years as God administered His plan of salvation, summing it up with His final revelation through Jesus Christ, His apostles and inspired writers of the first century. This is the claim of the writer of the book of Hebrews, who skilfully described the superior and final salvation work of Jesus Christ compared to what came before it in the ages of the Old Testament: "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son" (Hebrews 1:1-2a). Please read the rest of the chapter to understand this statement more fully.

The Son of God is not a mere human prophet, nor did God speak through Him with the inferior meth-

ods used in the past. By nature of His deity He is superior to all who went before Him, and this clearly proves there is no better way for God to communicate to man than through Him.

Prior to the work of Jesus Christ in the first century, God spoke to man in a variety of ways—all of them inferior to what He would do through Jesus. The prophets were mere men who were saddled with human troubles and temptations. While their work is admirable, Jesus is perfect. God's revelations to them were "in many portions and in many ways." The messages they received were fragmentary—only partial pieces of God's plan that left them desiring more (1 Peter 1:10-12). What they received came in a host of ways: visions, dreams, mysterious actions that spoke for God (e.g. the handwriting on Belshazzar's wall; Daniel 5), the appearance of angels, etc. These messages were received by the prophets with great respect but they were not complete. That would come later through Jesus.

At first God spoke directly to specially chosen people who were part of God's scheme of redemption. It began with Adam and Eve (Genesis 3) and other ancient figures such as Noah (Genesis 6:13), later including Noah's sons (Genesis 9:1). He spoke directly to Abram about the promises (Genesis 12:1-3) and later gave him directions of all sorts, for he was a prophet (Genesis 20:7). He spoke to Abraham's concubine, Hagar (Genesis 16:11-12), to his nephew Lot (Genesis 19:15),

and to Abimelech of Gerar in a dream (Genesis 20:3). Joseph's Pharaoh had dreams sent from God (Genesis 41:1). All of these recipients of communication from God were a select few, according to God's purposes. He did not talk to all men everywhere.

Moses presents a very special level of communication with God. No other prophet had his kind of access to God and His spoken revelation, except Jesus Himself. God did this deliberately because Moses was a type of Jesus Christ (Deuteronomy 18:18-19; John 1:17). His special circumstances and status began with the voice of God speaking to him at the burning bush (Exodus 3:2). God spoke with Moses regularly, delivering judgments, directions, consolation and messages for all the Israelites. When his status was challenged by Miriam and Aaron, God was quick to declare Moses to be unique among prophets, "He is faithful in My household; with him I speak mouth to mouth, even openly, and not in dark sayings, and he beholds the form of the Lord. Why then were you not afraid to speak against My servant, against Moses?" (Numbers 12:6-8).

Moses erected a special "tent of meeting" outside the camp of Israel (Exodus 33:7-11). It was at this spot that he would meet with God for consultations and to represent individual Israelites needing special answers. Moses received the word of God in this tent as the pillar of cloud hovered over it. This created tremendous respect

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

The Writing and Transmission of the Old Testament

Paul Birston

God indeed spoke with people in many marvellous ways through Old Testament times (Hebrews 1:1) as Tim pointed out in our first article. The writing and transmission of His Old Testament Word is a dynamic and exciting story.

God Wrote with His Finger on Stone

God literally had a hand in writing His book: “He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God” (Exodus 31:18; Deuteronomy 9:10). Stone is an unlikely writing medium today but not so in the ancient world. The Mesha Stele (Moabite Stone), for example, is an important ca. 830-40 BC memorial of Mesha’s defeat of Israel’s King Omri for oppressing Moab. Stone was a good medium for messages meant to last.

Moses Wrote

Moses was a reluctant speaker but a prolific writer. After meeting God on Mount Sinai, “Moses wrote down all the words of the LORD” (Exodus 24:4). To remind Israel of God’s words, “Moses wrote this law and gave it to the priests” (Deuteronomy 31:9). He wrote inspirational words and music: “Moses wrote this song the same day, and taught it to the sons of Israel” (Deuteronomy 31:22).

Two infamous attacks on Moses’ authorship are the assertion people could not write in Moses’ day and Julius Wellhausen’s late 19th century documentary hypothesis speculating the Pentateuch came from

four sources: Jahwist (from God’s name YHWH), Elohist (from God’s name Elhoim), Deuteronomist and Priestly (JEDP). Archaeology has not unearthed even one shred of ancient textual evidence supporting the theory these independent sources existed.

Many archaeological finds prove people wrote long before Moses’ day: the Dispilio tablet (ca. 6000 BC) and Sumerian and Hittite cuneiform (ca. 3000 and 1700 BC). Egyptians made paper from the papyrus plant ca. 3000 BC. People wrote on many media: stone, clay tablets, ostrakon (potsherds/pieces of broken pottery), wood, wax, metal (copper scroll from the Dead Sea), parchment (animal skins) and vellum (higher quality prepared skins). People wrote for royal, business and artistic reasons. Moses had all the writing tools he needed and the Semitic language of Hebrew, ideally suited to express the concrete nature of God’s commandments.

Jewish leaders in New Testament times accepted Moses’ authorship (see Mark 12:19; Luke 20:28; John 1:45). The most authoritative source of all time affirmed it. Jesus said, “For if you believed Moses, you would believe Me, for he wrote about Me” (John 5:46). From its earliest days the Old Testament testifies of Christ.

Joshua, Kings and Prophets Wrote

Moses’ successor, Joshua, lived by the book of the law (Joshua 1:8) and

continued its transmission: “He wrote there on the stones a copy of the law of Moses...in the presence of the sons of Israel” (8:32). Moses expected the kings to continue likewise: “Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll” (Deuteronomy 17:18). Jews call the historical and prophetic books “The Former Prophets” (Joshua to 2 Kings) and “The Latter Prophets” (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve). Elijah and Elisha are known for speaking. Samuel, the “Major” and the “Minor” prophets spoke and wrote. The twelve are called “Minor” because of their shorter length; their content is equally as “Major” as the other writing prophets.

People heard God’s words and experienced their consequences. These life lessons formed the wisdom literature, “the writings,” the last third of the Hebrew Bible: Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. Second Samuel 23:1 recognizes David as “the sweet psalmist of Israel.” Solomon “was wiser than all men...his fame was known in all the surrounding nations” and “he also spoke 3,000 proverbs, and his songs were 1,005” (1 Kings 4:31-32).

Law Lost and Found

Such were Israel’s ups and downs and the fickleness of their faith after David and Solomon, the people of God, actually lost the law of Moses. Late in the history of the Kings, the high priest Hilkiah exclaimed to Shaphan the scribe “‘I have found the book of the law in the house of the LORD.’ And Hilkiah gave the book to Shaphan who read it” (2 Kings 22:8). From here through the exile to Jesus’ day, the work of scribes grew as custodians of the Old Testament texts. Israel lost the Promised Land

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NOTICE TO SUBSCRIBERS REGARDING THE OCTOBER ISSUE:

We hope that all our subscribers received the October issue of the Herald. By the middle of October it became evident that something was amiss with the delivery of that issue. After two calls to Canada Post to report the problem and receiving assurance the problem was not theirs, we began to receive responses from subscribers that the paper had arrived before the end of October. Several have contacted us to let us know their paper arrived, in one case the day before the November issue arrived!

In our 75 years this is the first time we have had this problem. Hopefully, it will be another 75 before it happens again.

Why It Matters

Wayne Turner



One of the most common attacks on the Bible claims that people cannot trust the text since it has been copied and miscopied so many times through the years that no one really knows what it originally said. Like the children's party game Gossip (or Telephone), as the Bible passed from person to person, its message was irreparably altered and distorted. Thus, it is seen as an ancient but unreliable book.

If you've ever played Gossip, you know how fallible humans can be. As the message passes from person to person, it changes. By the time it gets all the way around the circle, it bears little resemblance to the original. Whether the result of indistinct speech, inability to hear, forgetfulness, or even intentional mischief, the game shows how poorly people pass on messages.

However, using an argument based on the game to reject the Bible makes some questionable assumptions. The game is oral. The message is transmitted from one person to another through speaking and hearing. If one does not hear (or understand) exactly what is said, they cannot repeat the same message to the next person. The game would not be the same if the message was passed on from person to person in written form—even if each person recopied it to pass it on to the next person. Granted, through haste or carelessness, some errors or changes might occur. However, it is unlikely that these would result in significant changes in the message.

A second assumption is that in Gossip, as each person speaks the message, it is only oral. Once spoken, it ceases to exist except in the potentially flawed memories of speaker and hearer. There is no physical copy of the message. In the game, the last person in the circle tells the message to the group. Then the person who started it reveals the original message. The game relies on the inability of the participants to verify the accuracy of the message by comparing it to the original. However, with making handwritten copies of the Bible, when a copyist completed his work, the original and copy both existed—two "generations" of copies. It was possible that even more generations of copies were available

for comparison. Today, more recent manuscripts can be compared with ancient ones.

A similar assumption is based on the character of those involved in copying the message down through the centuries. There is no comparison between a group of children playing a game and those who copied the scriptures. These were people who believed that these were the words of God and worked with the utmost care. While there may be evidence of transcription errors, the evidence from manuscripts from many centuries shows how carefully the scriptures have been copied.

What's the point? Why does this matter?

There are some very crucial questions that should be understood about the Bible. Where did it come from? How did it come together? How was it passed down to us today? How reliable is it? Why is the Bible important? A misunderstanding or even a partial understanding of the answers to these questions can lead to an inability to appreciate the real importance of the Bible—the ability to see it as more than the words (and as many today would call it, the myths) of ancient men inaccurately transmitted through the centuries.

The apostles Peter and John challenge these misconceptions. In 2 Peter 1:16, Peter asserts, "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." John

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stirs us when he speaks of “what we have heard, which we have seen with our own eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. The life appeared, we have seen it and testify to it, and we proclaim to you the eternal life...” (1 John 1:1,2a). John states the full import of the words that he, and others, wrote that are known today as the Bible, “these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:30).

It is of the utmost importance that we have full, unrestricted access to those who, inspired by God’s Spirit, wrote the scriptures. We need to be able to have confidence that what we have today is a full and accurate reproduction of those words in our own language. Then, we can hear, learn and follow the words that lead to God, His Son and the eternal life He offers.

The theme of this edition of the Gospel Herald is “How We Got the Bible.” Paul Birston, one of our associate editors, has organized this issue to help

inform us and prepare us to be ready for those who challenge the integrity of scripture. Tim Johnson sets the overall theme by discussing “How God Has Spoken to People Through the Ages.” Paul Birston takes us back to the scriptures Jesus used in “The Writing and Transmission of the Old Testament.” In “Why Not the Apocrypha?” Thayer Salisbury discusses the difference between those books which have become part of the Biblical canon and other ancient books have not been included. Geoffrey Ellis, in “The Writing and Transmission of the New Testament: Part One”, describes the design and underlying authority of the writings of the apostles and prophets of the early church. And, Peter Morphy overviews the more physical aspects of the transmission and distribution of God’s Word from ancient times to today in “God’s Use of Leading Edge Technology in Transmitting His Word.” We are indebted to Paul for his work organizing this issue and to those who have contributed to it. It is our prayerful hope that it will bring you a greater appreciation of the Bible and to those many people through the centuries who have helped put it into our hands.

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The Writing and Transmission of the New Testament: PART ONE

Geoffrey Ellis

Consider:

- The linguist says that the human brain is structured for grammatical speech.
- The capacity for ordering intelligible sounds—spoken language—is one of the grandest evidences of intelligent existence.
- That audible communication can be frozen in written symbols means that ideas and events can be preserved for future examination.
- That God used languages developed by humans (Hebrew, Aramaic, Greek) through which to transmit His wisdom and direction for humankind signals the highest privilege and supplies the greatest opportunity.
- “God our Saviour” (Titus 3:4) engaged humanity powerfully, begin-

ning with His promise to Abraham, then profoundly through the life of His incarnate Son, the “Word” of God, and then by extension through the inspired scriptures written by and for humans.

- The Koiné form of the Greek language of the New Testament was ideal for the precise and widespread communication of the events that delivered Christianity.

“I will give you [the apostles] the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matthew 16:19). With these words Christ set in motion the movement that placed heaven’s

authority in the written form of the New Testament, available today in over 1,600 languages around the world. Christ’s teachings and the significance of His life and death would be delivered to selected men, who in turn, would communicate these as authoritative teachings for the generations that would follow.

The literal rendering of this passage (with the verbs in future perfect periphrastic) could well read: “...whatever you bind/loose on earth shall have already been bound/loosed in heaven...” (“...Peter is to proclaim only what has previously been decreed in heaven. His actions then do not dictate heavenly ordinances.” Richard A Young, *Intermediate New Testament Greek*, 162).

How this authority would be conveyed to the apostles was explained by Jesus on the eve of His crucifixion: “I will ask the Father, and he will give you another Counselor, the Spirit of truth, to be with you forever....When the Counselor comes, whom I will send to you from the father, the Spirit of truth who goes out from the father, he will testify about me; but you also must testify, for you have been with me from the beginning....But when he, the Spirit of truth comes, he will guide you into all truth...” (John 14:16-17a; 15:26-27; 16:13a). Christ fulfilled this promise to His apostles when He appeared to them in resurrected form and said, “...‘As the father has sent me, I am sending you.’ And with that he breathed upon them and said, ‘Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven’” (John 20:21b-23). Later, meeting with the apostles in Galilee, Christ, to whom “all authority in heaven and on

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God's Use of Leading Edge Technology in Transmitting His Word

Peter Morphy

This year marks the 400th anniversary of the first printed version of the King James Bible which was hot off the press in 1611. Since that time many advancements have brought additional insight, clarity and mass distribution of the Bible, including (1) archeologists unearthing additional manuscripts; (2) scholars learning more about language, culture and customs of Bible days; (3) linguists translating the Bible into many spoken languages; (4) independent scholars giving commentary to help understanding; and (5) in more recent years advanced technology has made research and information easily and immediately accessible and transmitted to people across the street and around the globe.

The word Bible comes from the Greek "biblia" which literally means books. The word, manuscript, comes from Latin "manu", translated hand and "scriptum" translates to our word written—the two words together make up our word "handwritten." The tedious work of the scribes to make copies was very time consuming and afforded the possibility for errors, making the Bible unavailable and too expensive for the common person to own their own copy.

In the days of the Patriarchs, stories, lessons and commands were passed on verbally beginning throughout the book of Genesis. God spoke directly to Adam, Noah,

Moses, Isaac, Jacob and Joseph. In the days of Moses, God Himself scribed the commandments on stone tablets (Exodus 31:1-4). Moses, who was likely taught to read and write while in Egypt, was told to write down the military victory over the Amalekites on a scroll or book (Exodus 17:14) and also all the words and laws given by the Lord (Exodus 24:3). Later we are instructed by Solomon that the writing and reading of many books are endless and too much study wearies the body (Ecclesiastes 12:12). This statement may reflect his vast library of scrolls.

In the days of Jesus, the Old Testament was written on

scrolls (Luke 4:14-20). When the apostle Paul was in prison he asked Timothy to bring him the scrolls, especially the parchments (2 Timothy 4:13). These may have been a combination of parts of the Old Testament Scriptures along with some writing about Jesus.

Early Christians took the Roman innovation of binding wax-covered wooden pages together as note books and used it to great advantage. After the first century books were copied on parchments and paper and bound similar to a paperback book in what was called a "codex" (Latin for "trunk of a tree" or "block of wood"). Eventually these bound paged books (random access) replaced scrolls (linear access).

Just prior to the Reformation, Johannes Gutenberg (ca. 1398-1468) invented moveable type and the printing press. He borrowed money to realize his most urgent goal, his first major printing project: the Gutenberg Bible. He opened the way for an explosion of Bible publishing that would eventually make the Bible available to all people. It no longer had to be copied by hand. Many new translations were appearing and would take advantage of this revolutionary technology. Once again, God saw that a leading edge technology was used very effectively to spread His Word.

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Why Not the Apocrypha?

Thayer Salisbury

In 1924 M.R. James published *The Apocryphal New Testament*. This collection of the books rejected from the New Testament was published so that people could see why these books had been rejected. In 1924, James could write, "It is a matter of common knowledge that there exist such things as Apocryphal Gospels, Acts, Epistles, Revelations..." (xi).

Somewhere between 1924 and 2000 people seem to have forgotten this fact. When they were reminded of it, by books like *The Holy Blood and the Holy Grail* and *The DaVinci Code*, it seemed as if a conspiracy had been uncovered.

There was no conspiracy to hide these books. If a person wanted them they could be purchased. No effort was made to prevent their publication or distribution. Copies of the early manuscripts of these books were (and are) on public display at museums around the world, and were (and are) available for study by scholars. The conspiracy claim was a public relations hoax designed to increase the sale of the books that supposedly revealed the conspiracy.

What we need now is what existed in M.R. James' day, more widespread knowledge of the nature of these books and the reasons why they have been consistently rejected by Christians.

New Testament Apocrypha

You may have heard that some churches have books in their New Testaments that others do not include. This is not true. All churches accept the same twenty-seven books in the New Testament canon. Some denominations might like to

remove books that do not support their favourite doctrines. They cannot do so because the evidence for their inclusion is so strong. William Barclay has been quoted as saying, "the New Testament books became canonical because no one could stop them doing so" (Bruce 1988:282).

Some might like to insert another book to support their doctrines, but they cannot do so. There is no other book with the evidence to support its inclusion. These twenty-seven books speak with authority, they speak in harmony, they were accepted by the early church. This cannot be said of any other book. Many divisions have plagued Christians, but all Christians use the same New Testament books.

"But wait," you may say, "you said above that there are other books." Yes, there are other books but they are not accepted by any church, and with good reason.

According to Dan Brown's fictional account, *The DaVinci Code*, the apocryphal gospels present a fully human Jesus who is not God incarnate. The truth is the reverse of Brown's claim. The apocryphal gospels were rejected because their Jesus was not human enough. Whereas the canonical gospels present him as fully God and fully man, the apocryphal gospels present him as supernatural with few, if any, human characteristics.

According to Brown, the apocryphal gospels are pro-female, and were rejected because of the chauvinistic bias of the early church. Again, this claim is contrary to the facts. Some of the apocryphal New Testament books, the *Gospel of Thomas* in particular, are extremely chauvinistic themselves.¹

Referring to the *Gospel of Philip*, one of Brown's fictional experts says, "Any Aramaic scholar will tell you, the word companion, in those days, literally meant spouse" (*DaVinci Code*, 246). In fact, any Aramaic scholar would take one look at the *Gospel of Philip* and say, "Sorry, I cannot help you. This document is not written in Aramaic." For the *Gospel of Philip*, contrary to Brown's claim, is in Coptic, not Aramaic, and the word for companion at that point is neither Aramaic nor Coptic, but Greek.

Dan Brown, and those of his ilk, are unreliable guides to the New Testament Apocrypha. Read it for yourself in the M.R. James edition of 1924, or the J. K. Elliott edition of 1993, and you will quickly agree with the judgment of the early church. These books are not scripture.

Elliott gives this summary of the Infancy Gospel of Thomas. "The main thrust of the episodes is to stress in a crudely sensational way the miraculous powers of Jesus. ... The miracles in Thomas are often capricious and even destructive. Jesus is an *enfant terrible* who seldom acts in a Christian way!" (68). As examples of the evil miracles Elliott mentions, I will name three. The Jesus of Thomas strikes His playmates dead when they displease Him. When the townspeople complain of this, they are struck with blindness. The Jesus of Thomas is so destructive that Joseph finally has to tell Mary, "Do not let him go outside the door, for all those who provoke him die" (*Thomas* 14:3). Is this a book we need in our Bible?

In keeping with the Gnostic's negative attitude toward the human

¹The *Gospel of Thomas* closes with this interesting exchange. "Simon Peter said to them, 'Make Mary leave us, for females don't deserve life.' Jesus said, 'Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of Heaven.'"

body and normal bodily functions, *The Protoevangelium of James* teaches that Mary did not give birth to Jesus in the normal way. Instead He came out through her navel so that her hymen remained intact (chapters 19 & 20). Is this a book we need in our Bible? Can we reconcile this attitude with the known scriptures (Genesis 1:28; 1 Corinthians 7; Hebrews 13:4)?

Not everything in the New Testament Apocrypha is as extreme as the examples given, of course, but the books of the New Testament Apocrypha do not measure up. Historically, they were not accepted by the early church; and doctrinally, they clearly are not in harmony with the known scriptures. To accept these books we would have to reject our current canon. We would also have to re-envision Christ as a powerful but selfish miracle worker, with little in the way of a message.

The Old Testament Apocrypha

The situation is quite different with regard to the Old Testament. We are not all using the same Old Testament. There are several different views regarding the Old Testament canon.

Most churches accept only the thirty-nine books common to all Old Testaments. This might be called the 'Protestant' canon. All Bibles have these and no serious effort is being made to remove any of them.

The Roman Catholic Church accepts these same thirty-nine books and also additional works which Protestants refer to as Apocrypha. Anglicans also accept the thirty-nine and include the Apocrypha in their Bibles, but for Anglicans it is to be read only for "example of life."

In the Anglican Church no doctrine may be established by appeal to the Apocrypha. The Orthodox Churches accept all the books of the Protestant canon, the Roman Catholic canon, and a few additional works.

Most churches reject the apocryphal books for a variety of reasons. Some of them do not speak with authority. Others are not in harmony with the accepted books. Although the apocryphal books were accepted by some people in the early church, the evidence for their inclusion is weak.

Some of these books do not even claim to be from God. The book of Ecclesiasticus² begins with a statement that its author "had acquired considerable proficiency" in the study of the Law and the Prophets. Second Maccabees ends with the statement, "If it is well told and to the point that is what I myself

²Which is also known as *The Wisdom of Jesus ben Sirach.*

desired; if it is poorly done and mediocre, that was the best I could do" (2 Macc 15:38 NRSV). These books are not even claiming to be from God. So there is no reason to accept them as a part of scripture.

Some of the apocryphal books teach falsehoods. The book of Judith begins with the amazing words, "It was the twelfth year of the reign of Nebuchadnezzar, who ruled over the Assyrians in the great city of Nineveh." The canonical books universally teach that Nebuchadnezzar was a Babylonian, not Assyrian. So this book is rejected for contradicting the rest of scripture.

Some people may find these works to be edifying, but that is not the point of including a book in the canon. We should not include every edifying book. Only those books that are from God should be included. Books that are from God are scripture, even if we do not like them. Books not from God are not scripture, even if we like them.

Jerome, a highly respected Catholic scholar, rejected the Apocrypha on the basis of his study of the original languages. Although Jerome included the Apocrypha in his translation of the Bible, he clearly did not consider it canonical (Bruce 1988: 87-93).

It seems clear that the rejection of the Apocrypha is correct. The thirty-nine books of the Protestant Old Testament canon are all that we should treat as scripture.

The Old Testament provides important background that helps us understand the work of Christ. It would be nearly impossible to understand the gospel without the Old

continued on page 18

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NEWS

- EAST -

by Don Hipwell and Harold Bruggen
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NEW YORK

Sardinia: Robin Anderson is reaching out to the women of this congregation in beginning a Ladies' Bible Study.

ONTARIO

Beamsville: We joined Tintern for church in the park on Sunday, September 4. On Wednesday evenings we are "Singing the Sacreds". Don Smith is helping us look at some of the great old hymns. There is some discussion and sharing but most of the time is spent in singing. We experienced an excellent time of fellowship on Saturday, November 12 and 13 when Lynn Anderson led us in an Encouragement Weekend Through the Psalms.

Bramalea: Sally Thorne placed membership on September 18. She was a member of the Ajax and Strathmore congregations before moving to Brampton. On Sunday, October 9, 2011, David Heffington, of the "Healing Hands," a church of Christ organization based in Nashville, Tennessee, gave an inspiring report of their work around the world, including Japan. David emphasized how much it helps a teenager to see the wonder of the Christian life by going on a summer mission trip. Congratulations were extended to Fred and Thora Whittington and Dennis and Wilma MacKay, who celebrated their 60th wedding anniversaries on September 15, 2011.

Brantford: Again, the ladies are knitting and crocheting hats, mitts and scarves to be donated to Neighbour To Neighbour for the winter. Curtis Thompson, Paul Chimhungwe, Wayne Whitfield, Guy Stopard and Steve May have been recent guest speakers.

Cambridge: For the small size that we are, we make a pretty significant impact on this community. We can't claim that we do all of this without our joint efforts with Youth For Christ, but, by God's opportunities, we are speaking the gospel to a number of people. There is Dan, who we have been doing coffee

and Bible discussions with for four years. There is Tyler and Victor who came to Christ a couple years ago and come out to our services regularly. They are both being discipled—having a Bible discussion once a week outside of our Wednesday night and Sunday morning group meetings. There is a family of 5 that we have known for four years and we see a lot of spiritual struggle and occasionally some growth. One teenager, named Anthony, is seriously considering being a follower of Christ. Please pray for him. There is Jesse, who came to Christ a couple of years ago and is wavering in his faith. He needs prayers. – Greg Whitfield

Fenwick: Only four families took advantage of our clothing drive so the congregation decided not to offer this service next year. The left-over clothing was donated to Redeemed Goods in Welland where it will be available all year long. Our meeting with Dale Jenkins was well attended and very uplifting. We are once again participating in Fenwick's Christmas parade. Harold and Joyce Smith and Paul and Heather Moore have placed membership with the Fenwick congregation. There is much civil unrest and rioting in Lae, PNG and the surrounding area. It has created an extremely dangerous situation for Ruth Zimmerman. We ask for prayers, not only on her behalf but also for all the people there. Pray for her safety and that the situation will become stable soon.

Hamilton (Fennell Ave): October was a busy month for the Fennell Ave. congregation as we held a seminar with Eric Lyons of Apologetics Press early in the month on the topic of A Closer Look at Christ. On the last Sunday of the month Peter Morphy made presentations on Living as the Family of God as we celebrated 60 years of service by the Fennell Avenue congregation on the East Mountain in Hamilton. Both of these events were a blessing to those who attended.

Kenora: Saturday, August 13, saw many Brethren from Winnipeg come to Kenora for what has become an annual event where members of both congregations do something for the community. In years past, we have sung at area seniors homes, put on free car washes and BBQ's. This year we collected some 25 or more bags of trash from an approximately 3 km stretch of Kenora's beautiful harbour front and at the same time provided food and water for any (street people) who wanted it. The main thrust of these benevolent endeavours has always been

to raise the profile of the Church and share God's Word. Again, as what has become a very good tradition in Kenora over the last few years for mid-August, the brethren from Winnipeg led worship in Kenora with brothers Clayton Colpitts preaching a message and Paul Birston teaching a Bible class. Kenora is a summer destination for many because of the area lakes. Because of this many brethren visit the Church here from all across Canada and the United States and all are welcomed and appreciated. – Earle Rattai

Stoney Creek: Stoney Creek members are involved in "Operation Christmas Child" (Samaritan's Purse) again this November. Shoe boxes are filled with Christmas gifts for children in Third World countries. The seniors' group continues to prepare and serve a meal once a month at Micah House, which helps refugees. The group will also provide hot chocolate for viewers of the Santa Claus Parade in Stoney Creek in November and later will serve at the annual Christmas dinner of the YMCA day care centre that uses the Stoney Creek building. This frees staff to interact more fully with parents and children attending the dinner. On November 6, for the second time this year, the congregation's youth led a worship service on Sunday evening.

Toronto (Strathmore Blvd.): We prepared and manned a display in the "Faith Pavilion" at the ZoomerShow at Exhibition Place here in Toronto on October 29-30. Zoomer Media, which owns Vision TV and Joy TV in Vancouver, sponsored the show. Thousands of Key To The Kingdom brochures, as well as correspondence courses and other Bible materials, were made available to the public. The ladies held a retreat on November 12 at the Strathmore building. The theme was Teaching and Encouraging One Another Through Spiritual Songs (Col 3:16). The featured speaker was Ruth Etienne. The congregation welcomed Claire Joan Compton who recently moved to Toronto from St. Croix, US Virgin Islands. Also, Christian Kpodjie, who moved from Brampton, where they worshipped with the Bramalea congregation, to work in Toronto. Along with Christian are his wife, Janet-Mensah and sons, Nathanael, Keith and Rexford.

Waterloo: We pray that our two new Christians will grow in the Lord. During the Spanish/English Lectures, Santiago Guardado Jr. and Zuly Calzadilla gave their lives to the Lord. We praise God.



by Marion Waugh
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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton north side: Bill Schwarz, dean of Western Christian College was the guest speaker at the men's retreat. Theme for the weekend was "Fear factor". Alberta Fall Fellowship was held November 4-6. Guest speaker was John W. Smith who spoke on "Worship of the church".

Abbotsford (Central Valley): The Weirs planned their visit to the southeastern corner of B.C. for early November before the mountain passes were blocked by snow. On the agenda were Creston and Elk Valley, where a single Christian lady lives with her husband and children. When in Abbotsford, they are picking up a woman from a rehab facility for our church service every Sunday, a requirement of the program. Clever ideas for lessons has kept interest high in our weekly ladies' class. Fall started with leftovers from the summer series, which included the one titled "Black Heels and Stockings". Two ladies had entirely different lessons around this "object lesson", and the concept has been continued. One person selects a thing, idea or object, and assigns it to the next teacher to build a Bible lesson around. This gives each participant the chance to do a little brain-work in figuring out and preparing a lesson for the next class.

Delta: We've been revamping the Bible school class for the children during the worship service. Perhaps our plan is of interest to others in small situations who have little children who need a class. Each lady co-teaches one Sunday in a revolving system. This way, the co-teacher only misses one sermon per quarter, depending on the number of people a congregation has available. The lesson material is scanned each week and sent in an email to the co-teacher so she is prepared to take over if need be. Therefore, with a minimum number of people, using everyone able to participate, we can provide the children a class with a prepared teacher. If both teacher and co-

teacher are there (as happens most of the time) it provides two adults in the class, both prepared with no last minute scramble. The job of the co-teacher is to keep order and assist in any way he/she may be able.

Oakridge (Vancouver): One of our members was shocked the morning of October 13, as he came to do some landscaping around the building. He found the shed burglarized and all the landscaping equipment gone, including a \$1,200 lawnmower we had purchased in June. The burglars had cut both padlocks and chains to get into the shed. Brother Diaz suggested that our response should be to pray for our unknown visitor, and think of the incident as a test of our reaction.

Salmon Arm: Someone has said that if Christians really understood the full extent of the power we have available through prayer, we might be speechless. During WWII there was an advisor to Churchill who organized a group of people who dropped what they were doing every day at a prescribed hour for one minute to collectively pray for the safety of England, its people and peace. There is now a group of people organizing the same thing here in Canada. If you would like to participate, every evening at 6:00 PM Pacific Time, stop whatever you are doing and spend one minute praying for the safety of Canada, our troops, our citizens and for a return to a Godly nation. Some of our members are now on duty at times at the Lighthouse Shelter which opened November 1. To operate successfully, the shelter needs 1-2

volunteers per evening to sit and talk with the guests from 7:30 to 11 PM, as well as one to spend the night, who is provided with a bed in which to sleep. Donations of cookies, muffins, cupcakes, etc. are also appreciated. Date for our annual Ladies' Winter Retreat is scheduled for February 24-26 at Kenosee Inn, in Kenosee Lake, SK.

Vernon: Several of our members attended the Fall Lectureship hosted in October by the Salmon Arm church. James Maxwell, minister for the Holgate Congregation in Seattle, was the guest speaker. We enjoyed an exciting afternoon together when we met at the building at 3:30 on Nov. 27 to watch the Grey Cup game in Vancouver, with chili provided at half-time. The match was the 99th time that the Grey Cup has determined a big winner, but only the 13th time it has ever been played in our Western-most city.

MANITOBA

Winnipeg (Central): A fall missions fundraising lunch was held in support of Russ and Val Quirey's church planting in Salvador, Brazil. The college and young adult group volunteered at the Siloam Mission. The youth volunteered to help with Hospice and Palliative Care by handing out Poinsettias. A farewell Belgium/German theme potluck was held for Lori Roberts who is moving to Germany to marry Alex Deiterte. Lori met with the young adult college group to share news of her mission field experience and about life in Belgium and Germany. A songfest was held October 29.

SASKATCHEWAN

Clearview Christian Camp held their annual general meeting. New board members were named. The meeting was held at the camp and the camp was closed for the season.

Weyburn: Sunday Guest Speakers have been Kevin Vance and John McMillan. Salvador Cariaga spoke about his missionary work in the Philippines and his coordinating work of the livelihood programs to relieve poverty. Through his work, churches have been planted and some people have become self-sufficient through goat farming. Lowell Peterson was in Kenya, Africa, to serve with John Bailey on a medical mission. They had a successful week performing about 6 surgeries a day, mainly hernia operations. A mom's pantry fundraiser was held by the Weyburn-Radville Alumni. Gift boxes were made up for "Operation Christmas Child" to send to children in desperate situations around the world.

The SUNDRIDGE

congregation of the Church of Christ is seeking to hire a preacher. This is due to our preachers much deserved and upcoming retirement. We own our building and have a wonderful group of approximately 50 people.

To those wishing more information please respond to: **Search Committee, Sundridge Church of Christ, Box 927, Sundridge, ON. POA 1Z0**

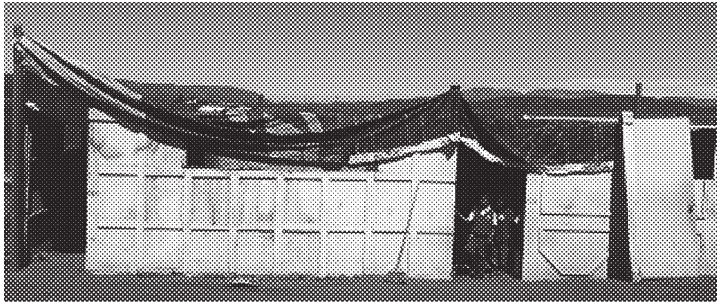
You may also respond via e-mail to don@gfpreston.com

MISSION NEWS

Barbara Lewis
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Mexico: Instead of Christmas gifts for family this year, how would you like to use the money you would save to pay for a trip to help make a colossal gift to peasant children in Mexico? Patty Kunkle says they are in desperate need of two



For 65 children grades 1-6 the picture above is where they go to school.

more carpenters to help Gary Zorn on this trip. It would be great to be able to complete the classrooms, as the local people hired are unskilled. True North Helping Hands' yearly "whole week of



For 20 children in pre-school and kindergarten their school is the great outdoors.

giving" will be from Dec. 30 to Jan. 7. Meeting in San Diego on the last Friday in December, all those who want to taste the rewarding experience of building a

new school for the children of San Rafael will travel together to a base camp in Ojas Negros. (The campground usually occupied is too far away to use for this mission.) It is hoped two classrooms for 65 children in grades 1-6 can be completed northeast of Ensenada. An additional 20 pre-school children who now meet outdoors will also benefit. The involvement of the local ministers, who like the idea of showing God's love to the community by building schools when we begin church work in the area, is a help. A classroom costs approximately \$10,000. In November, money to cover one and a half of the cost had been raised. It's a great way to celebrate the beginning of a new year! Contact Patty Kunkle at 360-798-7139, if you are able to pack a light suitcase and join a New Year's Eve party like none you have ever experienced before!

Ukraine (Donetsk): "One of the exciting things that I have had the privilege of doing in this country is going to one of the prisons not far from Donetsk and teaching the course on Character Counts (Christian Ethics) to the entire staff at the prison. It was a great opportunity to get to know the prison staff, share with them some things which they can use with prisoners (as well as their own children), and plant seeds from the Word of God. The first day they were a little skeptical, the second session was warmer, and, by the third day, they were excited in their appreciation of the course. The prison has three psychologists on staff, and all of them expressed how grateful they were for the lessons

they learned and my approach to the subject. At the end of the session each was given a certificate, a Bible, and children's Bibles from Eastern European

Missions. With me was Anitoly Kluchev, who, in the closing session, gave a lesson from the Bible and invited them to attend the congregation that is inside the prison walls. We never know what God will do with the seed that is sown. You are asked to remember the prison staff in your prayers. They have a tough job, but what is more important is for them to really know Christ and His saving power." – Part of a November report from Jay Don Rogers

Romania: Twenty-one years ago we were sent to Romania just 14 days after their dictator had been ousted and killed, with the mission of carrying the "Good News" to the people of this wonderful country. Advertisements for Bible correspondence courses were run in the largest newspapers—those with a circulation of more than 500,000—to which 50,000 people responded. Many worked for days sending out the lessons and, after a year, so many had responded asking for teachers to come, that the first team of 24 teachers was organized to go. Within three months they taught more than 400 students in personal Bible studies. Many received the word gladly and became faithful Christians and the word spread from Bucharest to 23 other cities, where, over the next few years, congregations were planted. In September we were back in Bucharest to celebrate the 20th anniversary of the beginning here. From North, South, East and West, over 200 people came from congregations across the country to join together in the celebration and report on the growth and activities of the churches they had come from. The oldest person at the celebrations was 93 and the youngest just four weeks old. Many told their stories of how they had never been to church under Communism and were afraid to enter the school we had rented to study in and worship together, but they stayed and learned and changed their hearts and lives so that now the third generation is coming on strong, with more plans for further expansion of the work around the country. A retired Army Colonel told how he was lead to Christ, and successful young businessmen told of their spiritual journeys to the Lord and the blessings that had come as a result. They rejoiced together, and honored the 12 missionaries who were able to return for the anniversary, saying over and over again, "If you had not

come—if churches had not sent you, if Bible correspondence course teachers had not spent the time to study with us, we would still be lost and without hope. As I remembered those early beginnings and looked at the Christians gathered, I gave thanks for all who had the vision, compassion and leadership to rush in when the doors that had been closed by communism for more than 40 years opened. I gave thanks for everyone who came, for all those who addressed those thousands of correspondence courses, for all of those who supported the work with monetary contributions and for all those who prayed for God to bless our efforts. “God cares that Canadian and American Christians cared for Romanians and still care for hopeless people everywhere.” – From *William E. McDonough, International Director of “Partners In Progress”, [www. partnersinprogress.org](http://www.partnersinprogress.org)

Japan Relief: Updates of the East Japan Relief committee’s activities in Mito, Japan (the committee set up in Japan to plan how relief donations would be dispensed) can be found on the blog: <http://eastjapanrelief.wordpress.com>. Canadian Christians are strongly requested to continue to pray and continue giving to help restore order in Japan and to glorify God by showing our concern.

Japan: Joel Osborne: It is a busy time here. We completed our church retreat this weekend—40 participants—and 28 of whom were in their 20’s and 30’s... pretty atypical of most churches here. Next week we head to Ishinomaki again, and then we’ll have three counsellors arrive from America for a week of counselling and they’ll do a seminar. After that, we have a group from Park Avenue church in Memphis and three from Singapore coming to volunteer with us in Ishinomaki, followed by a nationwide presentation and youth camp that we’re responsible for planning and leading. Not too long after, I head to Cambodia again and then to do some arrangements in Kuching for next year’s AMF, and rush back here. Jonathan and Michiko Straker: We’re Moving to Ishinomaki! Wanted to make this public before any more time slips by. We have prayed and prayed and been in counsel with friends and family and have decided to return to Japan this coming spring, Lord willing! Our hope is to be in Ishinomaki by early February. We will be partnering with the Be One group to (1) continue working (this time as a family) in the disaster area coordinating volunteers and serving the neighbours, and (2) help foster a community of Christ-followers. Please keep us in your prayers and consider supporting us financially if you are able. (We can use financial support starting immediately. If you think your church or organization could partner with us and would like a personal visit, let me know and I’ll do my best to get to you. Skype is a very good (cost and time effective) alternative to a physical visit. Contact me at: [jonathan AT strakerhouse DOT com](mailto:jonathan@strakerhouse.com) or via facebook ([jonathan.straker](https://www.facebook.com/jonathan.straker)) or skype ([jonathan.straker](https://www.skype.com/people/jonathan.straker)) by phone: (325) 513-5981 Please check back at <http://www.StrakerHouse.com> and www.WordToFlesh.org frequently to keep up with our incarnational pilgrimage. This has been a very difficult decision. While we are excited to serve in Japan and feel that this is a God-directed move, we are sad that we won’t be in Canada for the next few years as we had hoped. To all our dear friends in Canada, please don’t forget us or give up on us! We love you and hope to spend some time in the Great White North yet!

C A M

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for Moses: “And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent” (Exodus 33:8). How much more should we respect the final revelation of God through Jesus Christ?

While existing before the time of Moses, the prophets took a more prominent role speaking for God after the Israelites entered the promised land. This is because the nation began to drift away from the Law and it was the work of the prophets to bring them back. Almost half the Old Testament books were named after prophets. They lived and spoke under extremely trying circumstances. Jeremiah, the young man from Anathoth, can illustrate their dedication to God’s inspired messages. In Jeremiah 1:1-2 it says of him, “to whom the word of the LORD came.” God spoke to the prophets. These men then urged Israel to listen and to repent before disaster happened. Competing prophets made up their own messages and claimed they were from God. In 23:25-32, woe is spoken against these false prophets who shared their false dreams. The prophets clearly knew when God spoke to them. False prophets were confused and dishonest men. Let those who claim revelation from God today beware!

Communication from God through the prophets was often ongoing and plentiful. In Jeremiah 7:25, it was stated many times in the Old Testament that “I have sent you all my servants the prophets daily rising early and sending them.” God tried daily to wake up His people through His prophets.

But there were other periods of time when it was hopeless to do this and God’s messages were rare. Amos was told there would be “a famine of hearing words of the Lord” (Amos 8:11-14).

Before Jesus, then, God spoke to man through a variety of inferior methods: human prophets, letters sent by prophets (e.g. Jeremiah 29:1-7), visions and dreams. The high priest even carried a unique mechanism called the “Urim and Thummin” on his breast plate that had the capability of indicating God’s decision/judgment. See

How God Has Spoken to People through the Ages

Exodus 28:30; 1 Samuel 28:6; Numbers 27:21. It was likely a simple “yes” or “no” affair, but an important way that God’s people once used to receive a message from God.

When the fullness of time came, Jesus arrived and spoke to the people. He was the complete communicator of God’s word because He was both Deity and man at the same time. His word was final, complete and that which will judge every human being on the great day (John 12:48-50). He could speak for God because He came down from heaven speaking things which He knew by experience (John 3:11-13). No man was capable of this, even the prophets. God wanted us to have the best.

It was the work of the apostles to be witnesses of the resurrected Christ (Acts 10:40-42) and travel the world preaching about Him. It was also the work of at least four of them—along with a select few other inspired writers—to pen the New Testament. Jesus told His

apostles that “all the truth” would be given by Him to them through the work of the Holy Spirit (John 16:12-15). This would be completed by the end of the first century, examined and accepted carefully by the early church, and spread by them throughout the world.

Interestingly, God continued to use prophets in the New Testament until the written word of God was completed and put in place. Paul spoke of the revealed mystery of the ages in Ephesians 3:5, “which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit.” Several prophets are named in the New Testament, such as Agabus (Acts 11:27-30) and the daughters of Philip (Acts 21:7-9). Various early congregations had many prophets that had to speak to the church according to a divine pattern of behaviour (1 Corinthians 14:29-33). But the work of inspired prophets ended in the first century, as can be deduced from scriptures like Hebrews 1:1-2; 2:1-4; and 1 Corinthians 13:8. The full truth had been revealed by Jesus Christ by that time.

The process of God speaking His word to man has taken many forms over the centuries. But the best way and person finally arrived to give us God’s full word, Jesus Christ. What we have in our Bible is the complete, inspired and final word from Him. There is no longer a need to seek God’s voice through inferior, incomplete methods.

And about my Mennonite friend: he had the right idea about divine inspiration, but the wrong way to phrase it.

Barrie, Ontario

earth” had been given, extended that authority in His commission to his apostles: “...disciple the nations...teaching them to obey everything I have commanded you” (Matthew 28:18-20).

Just before Christ’s ascension to heaven, Jesus said to His apostles: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Being “witnesses” involved the apostles retelling the events and teachings of Jesus even as they had experienced them. These are the events and teachings that are recorded in the four Gospels. “To the ends of the earth” suggests both geography and a time-line: others would need to be recruited to pass on the apostolic message to distant places and in future times.

For some twenty years the apostles presented the details of Christ’s ministry—the early Christians were “devoted” to these “apostles’ teachings” (Acts 2:42)—primarily as an oral Gospel. This was during a time when the greater population depended upon oral repetition rather than a written record for sharing and remembering important developments. The apostles were simple preachers, “...unschooled, ordinary men...” (Acts 4:13). They were not public rhetoricians or trained scribes. Their efforts focused on verbally spreading the good news of Christ to a rapidly growing church. The specifics of Jesus’ deeds and his teachings were repeated in well-remembered detail. Luke speaks of “the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word” (Luke 1:1). The “handing down” for the most part was quite likely the oral reporting.

But the time necessarily came when the apostolic witness needed

to be recorded. One by one the apostles were being martyred. Their apostolic teaching must now be preserved as no provisions were to be made for the apostles’ replacement. The growing Christian community would, of necessity, in the future depend upon a written account of the “apostolic faith.” The apostles Matthew and John wrote their own accounts, and it is believed that Mark’s account reflects the witness of Peter. Luke, a companion of Paul, searched out those oft-repeated reports, “having carefully investigated everything from the beginning,” and was determined “to

The Writing and Transmission of the New Testament

write an orderly account...” (Luke 1:3). The four Gospels thus captured the apostolic record that had been preserved and widely circulated through oral transmission.

(There is much scholarly discussion of the development of the Gospels as a literary endeavor, with frequent debates upon who copied whom. However, an examination of the Greek texts of so-called “parallel” or “copied” passages, cf. the “Synoptic Gospels”—that seem quite alike in their translated form—will reveal considerable subtle variations in vocabulary, tense and syntax. This is to be expected when different writers put in writing common verbal accounts.)

The writing of the New Testament thus occurred during the middle to the latter half of the first century. Paul, who had been “set apart at birth” and personally recruited by Christ in a vision to become the apostle to the Gentiles (Galatians 1:15; 2:7), authored half (13 of the 27) of the documents of the New Testament. He died in the mid-60s. The remaining one-third (9 of 27) of

the contents of the New Testament includes the “general” letters and Revelation. Of these, apostles wrote seven (at least) of the nine. The authority of the apostolic body had certainly become resident in the writings of the New Testament.

The message of Christ was thus established and spread by the apostles. They were assisted by a band of Spirit-led prophets and aided by a number of trained evangelists (Ephesians 4:11). The growing number of ordinary Christians shared their apostolic faith. Consequently, the Gospel spread around the Mediterranean world (Colossians 1:6). From Spain to Libya and beyond believers gathered in regular assemblies eager for the good news of Christ both in spoken and written form. But the individual New Testament documents were spread widely—cf. from Jerusalem to Asia Minor (Galatians, Colossians, Ephesians), from Macedonia (Philippians) and Greece (Corinthians) to Rome (Romans). The early church did not have a central coordinating machinery to expedite circulation. The gradual collection and distribution of the New Testament writings became an essential part of a dynamic people movement. The early congregations networked, learned of the widely scattered written records of the apostles, arranged for hand-written copies to be secured, examined the growing body of literature carefully, discerned between genuine and spurious writings and rejoiced when the truly apostolic records were accessed and read in their assemblies.

Part Two, to follow in the next issue, will trace the completion of the New Testament collection, i.e. “canonization,” and explore the fourteen centuries during which all copies of the New Testament were made by hand.

Waterloo, Ontario

and God's temple for the first time so they hung onto His words.

The Writing of a Prophetic Book: Jeremiah 36

On the threshold of the exile, Jeremiah's exchange with king Jehoiakim opens a window into the writing of a prophetic book. God told Jeremiah to "take a scroll and write on it all the words which I have spoken to you concerning Israel" (36:2). Jeremiah dictated to his scribe Baruch. Upon hearing the words, the king cut up the scroll and burned it. Then Jeremiah dictated them again to Baruch "and many similar words were added to them" (36:32).

Scrolls Lost and Found

Jeremiah's editions are among the spectacular finds of the Dead Sea Scrolls (DSS) beginning in 1947. Israel's dry climate is ideal for preserving these priceless ancient treasures at Qumran for 2,000 years and more. The Psalms scrolls reveal the careful work of anonymous editors to collect the five-book collection of the 150 Psalms we know and love. The Great Isaiah Scroll 1QIs-a is carbon dated to ca. 335-107 BC. It forever proves Isaiah made his prophecies of Jesus before His birth.

Jesus and His Apostles

Luke proves Jesus knew the three parts of the Hebrew Bible, the Tanakh: Torah (Ta, short for Torah or "instruction" in Hebrew; the section we call law), Nevi'im (Na for prophets) and Ketuvim (Kh for writings): "He said to them, 'These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled'" (24:44). The prolific quotation of the Old Testament by authors of the New Testament shows they also knew it well in both Hebrew and Greek.

Important Translations

Alexander the Great's post-exile establishment of the Greek Empire in the 4th century BC made Greek the common language (lingua franca) of the ancient world. Many Jews scattered after the exile only spoke Greek. The ca. 300-132 BC translation known as the Septuagint filled their need for a Greek Old Testament (a.k.a. LXX for its supposed seventy translators). It is one of the most important translations in history. It is the Greek version the Apostles quoted. Other important early translations include the Targums (Aramaic), Vulgate (Latin), Coptic (Egyptian), Peshitta (Syriac), and the major codexes* containing both Testaments: Vaticanus B and Sinaiticus 300 (X's AD; X = Hebrew 'A') and Alexandrinus A (400's AD) (*a codex is a book with bound pages vs. a scroll; see also Peter's article).

The Masoretes

After the Jews lost the temple a second time when the Romans destroyed Jerusalem in AD 70, the preservation of their Scriptures once again proved to be very important. Notable among its scribes and scholars were the Masoretes ("tradition keepers") who worked on the masorah ("transmission") of the text mainly in Tiberias and Jerusalem from ca. AD 600 until the time of ben Asher (d. ca. 960). They were mainly Karaite Jews who rely solely on the Torah vs. oral tradition and the extra-Biblical Talmud.

The Masoretes meticulously copied the Hebrew Scriptures, accounting for every letter. Since Hebrew has no vowels they added symbols (pointing) to preserve the ancient pronunciation. Worn and imperfect copies were stored in a synagogue "genizah" (store room/"cemetery"). Though the Dead Sea Scrolls are much older, the two best surviving faithfully copied Masoretic texts are the Aleppo Codex (ca. AD 970), and the Leningrad Codex (ca. AD 1008 according to a margin

note ["colophon"]), named after the places they resided, Leningrad (St. Petersburg) and Aleppo in Syria (now in Jerusalem at the Shrine of the Book). The fascinating stories of their preservation saw them through the Crusades, ransom, Arab war and smuggling.

The Modern Biblia Hebraica

Since the partial destruction of the Aleppo Codex by Arab raids on Syria four days after the 1947 reestablishment of Israel, the Leningrad Codex is the oldest complete Hebrew manuscript. In 1906 Rudolf Kittel published his first edition of the Biblia Hebraica (BHK). His 1927-1939 third edition relies only on the Leningrad Codex as does its successor the Biblia Hebraica Stuttgartensia (BHS). Jewish scholars also publish Hebrew Bibles of the Aleppo Codex with reconstruction of the missing portions (you can learn more about it and the Masoretes at www.aleppocodex.org). The Biblia Hebraica is the basis of many modern Old Testament translations we use today.

God certainly watched over the writing and transmission of His word so we have it to read, follow and enjoy today as He had Jeremiah write: "I am watching over My word to perform it" (Jeremiah 1:18; cf. Isaiah 55:11).

Suggestions for further reading:

Arnold, Clinton E. *How We Got the Bible: A Visual Journey*. (A good easy-to-read source with many pictures that could be used in Bible classes for young people.)

Boadt, Lawrence. *Reading the Old Testament: An Introduction*.

Lewis, Jack P. "What do we mean by Jabneh?"

Lightfoot, Neil. *How We Got the Bible*. Third edition. (Very good reading; an excellent updated overview of the exciting accounts behind the Bible texts. Includes questions for Bible classes.)

Wilson, Gerald Henry. *The Editing of the Book of Psalms*.

Vanderkam, James C. *The Dead Sea Scrolls Today*.

Winnipeg, Manitoba

Preachers have used the technology that is available in their time and society to teach the message. A hundred years ago a preacher may have strung a bed sheet across the front of the auditorium and diagramed his lesson as he spoke. Later we used chalk boards, overhead projectors, film strips, Bible Call on cassette tape, radio, printed page and now we have access to digital projectors, webpages, blogs, Twitter and Facebook to share the message of good news with others. Today, instead of bringing our Bibles to church or study, some bring their iPhone, iPad, Kindle or other electronic device to read the Scriptures, highlight text, take notes and even tweet a good point to friends in real time.

For most of us we have more access to learn God's Word unlike any other time before. The majority of us can **(a)** afford to purchase our own Bible (many of us have several Bibles in various sizes, formats and translations); **(b)** read and understand the Bible in our own language (there was a time when few people had more than an elementary education and many people were not literate); **(c)** have leisure time when we can find the time to read and study; **(d)** live in a society where it is legal and permitted to own and read the Bible; **(e)** have time

and transportation to attend Bible studies regularly; **(f)** have access to Biblical information through the internet.

A few decades ago a preacher's library had hundreds, sometimes thousands of books for study, research, reference, commentaries and Biblical language which helped form theology and assist in lesson preparation. The work was at times tedious and frustrating, especially when not finding what you are looking for after hours of searching.

Today the majority of people in America have the ability to study and learn more about the Bible through computer access or apps on a smart phone. A few years ago

we could purchase a computer program with Bible translations and commentaries. Now much of the same material is available free through the internet or access at a low access fee. Today a preacher's library can fit onto his hard drive, which is more compact, portable and searchable than a room full of books.

Sadly, the problem in our society is the Bible is so accessible, that the holy has become common, knowledge has been exchanged for feeling and truth is traded for pragmatism. Many overlook its value and ignore its authority.

Technological advancements in recent years have allowed us to share the message of

Christ with people around the office and around the world. Many churches communicate with their members, visitors and Bible seekers through a variety of electronic media. We may target a group of friends, family and contacts directly through sending updates, invitations and reminders through regular e-mails, blogs, Facebook messages, twitter posts, electronic newsletters, text messages and phone tree calls.

Other types of electronic teaching may happen through information on a church website, video or audio sermons and lessons

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MINISTER NEEDED

The Ville-Emard Church of Christ in Montreal QC is searching for an anglophone minister to work in co-operation with the congregation's francophone minister of 25 years. Must raise own support. Strong Biblical grounding considered a high priority, as is ability to speak, or willingness to learn French.

Montreal is Canada's 2nd largest city and, besides its beauty, history and festivities, presents a highly unique, mission-oriented ministry opportunity in North America. The Ville-Emard congregation hosts live online broadcast of worship every Sunday morning on our website vecoc.org.

To respond either for information or application please contact: info@vecoc.org or call **514-765-8919**.

on a hosting site, YouTube posts, and radio lessons that can be heard on cell phones by people in countries where it is illegal to study the Bible. The good news is that this way of communication is free or relatively inexpensive and the transmission and email discussion is very quick. The downside is that since posting, blogging and pages is easy and free, there is an overload of error and false teaching. Since the system is saturated it may be difficult for seekers to find your site or blog, especially if they are doing a random search on Google or Bing.

We have an obligation to use whatever means of transmission that is available to us to share the good news of Jesus. However, we must not let mass media or electronic advancements or even sending others to do missions exempt

each one of us from being personally committed to and involved in serving, giving, sacrificing and sharing Jesus with people in our family, neighborhoods, workplaces, schools and community. If you are like me, we easily neglect and even find excuses to let someone else do the work of the kingdom. Let's use whatever opportunity we have to learn about, grow in, commit to and share with others the grace of God.

There may be opportunities for us all to use our electronic connection to share a message with our friends and family. Recently we e-mailed an electronic newsletter with information about a Marriage & Family Seminar to 75 churches in the area and asked them to forward the e-mail to 75 of their members who then could forward it to 75 contacts in their personal

address book. If successful we would have invited over 420,000 people with no cost involved.

Listed are some websites that offer free Bible resource tools including various translations, word search, commentaries, Greek and Hebrew word help: biblegateway.com; searchgodsword.org; blueletterbible.org; e-sword.net; and biblestudytools.com. Please remember that each one of us must use wisdom and discretion when reading or listening to sermons, lessons or commentaries.

Let's follow the example of King David to love the Word of God, read it often, mediate on it throughout the day, follow it diligently and share it with others regularly (Psalm 119:97-105).

Royal Oak, Michigan

Preaching Position opening 2012

The members of the Church of Christ in Fenwick are actively involved in benevolence, educating children, missions, and outreach. Please send resume by January 1, 2012 to the Elders at:

CHURCH of CHRIST, Fenwick
Serving God & Community



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email: cofcfenwick@gmail.com

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Testament. Yet the Old Testament does not teach us the saving gospel. Knowing the exact limit of its canon is not essential to our faith in Christ.

Conclusion

The New Testament canon is agreed upon by all Christian denominations. There is some disagreement about the Old Testament canon. But there is no disagreement about the canon that affects our salvation. People can learn God's will from a Protestant, Anglican, or a Catholic Bible.

With regard to the Old Testament, we should concentrate our study on those books that are accepted by all. Yet there is no need to make a major issue of the extra books in the Catholic Bible. While the acceptance of the New Testament Apocrypha would necessitate a complete rewriting of Christianity, the use or non-use of the Old Testament Apocrypha does not have such a major effect.

Toledo, Ohio

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Brown, Dan. *The DaVinci Code*. New York: Doubleday, 2003.
Bruce, F. F. *The Canon of Scripture*. Dowers Grove, IL: InterVarsity Press, 1988.
Elliott, J. K. *The Apocryphal New Testament*. Oxford: Oxford University Press, 1993.
James, M. R. *The Apocryphal New Testament*. Oxford: Oxford University Press, 1924.

Seeing Ourselves

Max Craddock

When I look into the mirror each morning do I really see myself for what I really am? Do I see myself as God sees me?

Paul wrote, "Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test! I hope you will find out that we have not failed the test" (2 Corinthians 13:5, 6). This critical self-examination is very important, since (if) Jesus lives in us there is great power for godliness.

It is obvious that some do not see themselves for who they truly are. In Luke 18, Jesus tells of two men who went to pray at the temple. One saw himself for what he was, a sinner in need of forgiveness. The other saw himself very differently and gave a list of his superior qualities. Jesus said the first went home justified rather than the second. This was not because he was a perfect man, but because he recognized himself as the sinner he was. Being willing to acknowledge one's sin is the beginning to overcome it.

It is easy to look but not see the truth about oneself. The church at Laodicea provides a clear example of such. (Revelation 3:15-17) This Church's self-evaluation was totally wrong. They saw themselves as rich, well off and clear eyed. While true physically, Jesus says they were, in fact, poor and blind. We would pray that they learned from the letter they received and got on track before it was too late. Sadly, many who think they are well, are anything but!

The good thing is that, even though none of us are sin free, we do have the promise of God that we can be made justified. A study of the Book

of Romans surely emphasizes the wonderful truth that we can be justified and found righteous, because of God's love through Jesus Christ. Just like Isaiah, who felt himself to be facing sure death (Isaiah 6) was cleansed by God and after that, the "sky was the limit" in the wonderful possibilities that were ahead in the service of God. The same is true for all of us who are been cleansed by the blood of Christ.

Understand, it is easy to deceive oneself. Human nature enables one to look at others and see imperfections while overlooking one's own. Jesus shows how exaggerated this can be in Matthew 7:3-5, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." The ability to overlook a BIG sin in oneself while seeing a SLIGHT one in others is a common weakness in man.

Of course, remember the foolishness of earthly measurement. "...But when they measure themselves by one another and compare themselves with one another, they are without understanding" (2 Corinthians 10:12b). It is always possible to find someone who has imperfections and consider ourselves to be better than they.

As we honestly analyse our real self, let us use Jesus as the measure. He IS our example in every aspect of life. He was committed to honouring God in everything He did, thought or said. That must be our daily commitment as well. In doing so, we will see ourselves as sinners who, praise God, are saved and made perfect by His grace. Walk with Jesus daily.



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OBITUARIES

Mann, Don

Although he had been ill with Parkinson's Disease for some time, members of Vancouver Island churches of Christ are grieving the loss of Don Mann on Sept. 2. He was a long-time leader in both Victoria's business world and the business of Christianity. Don outlived two wives, and is survived by his third, Myrtle, two sisters, Cathy and Rose, five children, Steve (Joan), Ross (Diane), David (Allie), Karen, Marlene (Randy), 16 Grandchildren and eight great-grandchildren, along with nieces, nephews and foster children. He became a Christian in his early 20's through the influence of his first wife, Eleanor, to whom he was married

for 49 years, and never looked back. Don remained active in maintaining the church of Christ as outlined in the New Testament during his many years of service. He was an elder and influential leader of the Shelbourne Street church of Christ for many years before he, along with others, started another congregation. Known as the South Island church, it recently moved to a new location from which to reach those in need of Christ and His church, meeting for their Sunday service in the banquet room of the Glen Lake Inn, 2668 Sooke Road, in Langford.

Don was born in Calgary, and came to Victoria as a young man in 1942, making his start by buying a tractor to do garden plots. He was able to get a

backhoe in 1956, the beginning of the Don Mann Excavating Ltd that now boasts about 100 pieces of equipment and employs as many as 90 people. His name graces trucks, excavators and heavy equipment all over the BC capitol. His eldest son, Steve, became responsible for the company upon his retirement, but Don is still spoken of as one of the most capable and hard-working operators ever in the business. He enjoyed hunting, camping and canoeing. His humour, deep faith and love for God manifested itself as he served the community and his church family. A celebration of Don's Life was held at the Shelbourne Street building on Sept. 11. Donations in his memory may be made to Spruston Road Bible Camp, c/o 2530 Monte Vista Way, Victoria, BC V8Z 6Z1.

Barbara Lewis

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: 4115 - 89th Street, Edmonton, AB, T6K 1G2). 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: 2702 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 Hildey Road V9W 1P4 Contact: Off (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besjimm@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: Call for service times and place; David & Diane Phipers: 250-428-5937

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

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner; 9:45, 10:45; Midweek: Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; contact Jim Hawkins, (604) 581-2169.

KELOWNA: 2 – 1342 Shauna Rd., Kelowna BC, V1P 1P8; 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

KELOWNA: Spring Valley Church of Christ, 847 Wayne Road, Kelowna, V1X 1A4. Sun. 10:30, Charlie McKnight, ev., Ph. 250-862-8739, email: cmcknigh1@shaw.ca

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; Box 51, V1E 4N2; Doug Kendig, John Murray and Gordon Parmenter, elders; Cliff Plummer ev.; (Contact: Maurice Taylor – 250-832-9969) website: sa4CHRIST.com

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

VANCOUVER (Oakridge): 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 Ververda, 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: Banquet Room, Glen Lake Inn, 2668 Sooke Road, Langford (a Victoria suburb); 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), 204-745-3226; Randy Foss, 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: 204-638-0872

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@xpornet.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) 852-4143; Contact: Kenny Woodman (506) 380-4852; email: moncton.churchofchrist@gmail.ca

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) 832-5230 (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: niainfallscoc@aol.com; website: www.niagarafallscocf.com

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convey 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: 3557 Indian Road, Mill Village B0N 2H0; Sun. 9:15 Fellowship Time, 10:00 Youth Classes, 10:15 Adult Bible Study, 11:00 Worship; Mon. 12:00 p.m. Ladies Bible Study; Wed. 7:00 p.m. Bible study (call for location) Church building (902)758-4252 (leave message); J. Mackey (902)758-2633; email natbrown@ns.sympatico.ca

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. dsredding89@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 P0A 1C0; 705-783-6476 (off); Evangelist: Hubert Lawrence 705-382-1414; e-mail: hubertlawrence@xpornet.com; web site: www.churchesofchrist.ca.

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

CHESLEY & AREA: Call for time and place of meetings. Padfield: 519-934-0441; David Vance: 519-507-5070; Ron Zavitz: 519-363-6952

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 10 am; Bible classes 11 am; Sun evening 6 pm, Wed. 7 pm; Box 181, L3M 4G3; (905) 945-3058 (off); George Mansfield, ev. (h) 289-566-8963; website: www.grimsbycofc.org

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 Sandessie, 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. 118N); Sun. 9:45, 11, 7; Ken Skinner, 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

ICE LAKE (Manitoulin Island): RR #1, Gore Bay, ON POP 1H0; (1-1/4 miles South of Hwy 540)
Sunday: classes 9:45, worship 11 am;
midweek, call for information:
705-377-4019 or 705-282-2908

KENDORA: 101 Norman Dr.; Sun. 10, 11;
P.O. Box 2905, P9N 3X8; Phone 807-468-7523
Earl Rattai, ev., 807-548-2245;
email: erattai@sympatico.ca

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.churchofchristkingstonontariorcanada.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@brucetelecom.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, Email: wjbc@leaf.ca

NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 10:30; Wed. 7:30; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON P0J 1P0 (705)647-5488

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 Stone Rd. from 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, 7; Thursday 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, Sec., 7435 Twiss Rd., RR # 3, Campbellville, ON L0P 1B0.
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 Schlubar, 361 Viewmont Drive, Ottawa, ON, 7

K2E 7R9; Sunday morning: 10 am. Bible study, 11 am; Worship service Contacts: Bill Schlubar, 613-224-8507; Bruce Veinot, 613-592-0291

OWEN SOUND: 835 10th Ave. E., N4K 3H8;
Sun. 9:45, 11:00, 2pm; 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 Bible Class 10:00, worship 11:00 at Thistletown Multi-service Center 925 Albion Road, Etobicoke. Sunday evening worship, 7pm @ 2777 Kipling Ave, Apt 411, Tel 647-933-6120; Wednesday evening Bible study, 900 Jane Street, Apt. 202, Tel. 647-857-8305, Mailing address: Derrick Grant, 29 Revelstoke Place, Brampton On L6R 3G3, phone 905-790-1031; 905-872-2163; email: Derrick.grant@live.com (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 Road, P6B 1N4; (705)949-4988; Sunday 9:40AM, 10:40AM; call for Sunday PM time; Wednesday 7PM; Elders: P. Bailey (705) 256-6789), L. Hotchkiss (705) 759-0649, C. Whitfield (705) 253-6153

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. LOR 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.

STONE CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Brent Olson, minister, Robert Priestnall, sec.; email: emailu@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 625-1054; Charles Kippax (519) 539-6931

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 Morrirt, 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 LOR 2C0; Sunday at 9: 45a.m. with classes to follow; Worship 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): 940 Progress Ave., Centennial Residence & Conference Centre, Scarborough, ON, M1G 3T5; 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; ha.churchofchrist@gmail.com

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 <mmax@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

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

QUEBEC CITY: 2980 Vertheuil, (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. 7:30 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

BENGOUUGH: E. side Hwy. 34; Sun. 10:30, 11:15; Norman Kemp, Box 134, SOC OK0; (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

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

KENOSEE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenossee Village, SK SOC 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 call (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://mjccochurchofchrist.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.org ; E-mail: kirkinks@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; Bob Parker: toonchurch@live.com and Mike Parker: mike@skchurch.ca

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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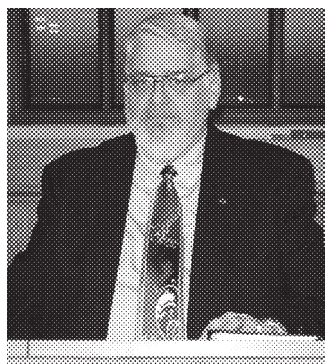
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