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What counts
is a New Creation

THIS ISSUE'S THEME:
Galatians



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To the churches in Galatia

Kevin Cleary

There are few books in my library more useful to my studies than my various introductions to the New Testament. These books provide important background and context which can add much to Bible study. However, there is a rule that I learned long ago that I have always applied and which I would like to ask you to apply before reading further in this article. We are going to be discussing the book of Galatians, its context, theme, purpose and maybe a little application. Before we can do any of that we need to know something of what's there. So stop reading now go get your bible and read the book of Galatians. It's not right or safe for you to allow my words to overshadow, bias or direct your interaction with the very words of God. Read the book first, think about what it is saying and how it should be applied based on what the text itself says. After doing that then consider the input of men, even then, however, take that for what it is: the view of man.

When we begin a study of any Book of the Bible there are some things we would like to know. Who wrote this book? To whom did they write it? Why did they write it? The last of these questions is obviously most important in terms of understanding the letter but the first two are significant and helpful. With these questions in mind, let's consider some of the things we can know about the Galatian letter.

The letter claims to have been written by Paul from the very first verse. This is the first of many indications from the letter itself that Paul is the

author. In chapters one and two Paul defends his apostleship largely by describing his own life. He also makes personal appeals and references his own life throughout the book (4:11-20; 5:2-3; 5:10-12; 6:11-12; 6:17). Galatians then is filled with internal indications that Paul is the author.

We can certainly say there is ample evidence from the letter itself that Paul is the author. However, it's important to note that the external evidence is equally substantial. A simple list will suffice for those people and places who credit the book to Paul: Polycarp, Clement of Rome,

Paul wrote the letter to address a certain situation but it speaks to a larger theological problem.

Justin Martyr, Irenaeus, Clement of Alexandria and Tertullian. Galatians is also attributed to Paul in the Marcion and Muratorian Cannons. There is really no doubt that Paul is the author of the book. However, determining the time and place is a little tougher.

This will not be an exhaustive discussion of who Paul was writing to but you should know that a great deal has been said about this. The reason for some discussion is the word Galatia. This was a Roman province, an area settled by Gauls, and a geographical location. Paul could have meant any of these and it's hard to be sure exactly which one. I am going to suggest that Paul uses this term to indicate the Roman Province of Galatia with a specific emphasis on the cities in the south of the province. A few reasons for my suggestion are: Paul often used provincial designations; we know Paul visited the more populated area of Southern Galatia on his first missionary journey (Acts

13-14); Paul's preference was to evangelize urban centers; and the letter addresses a strong Jewish influence which seems more consistent with the urban centres in the south. Finally, Paul was among these churches while recovering from illness which again indicates a more central and populated region. So it seems reasonable to suggest that Galatians is addressed to the southern centres in the Roman province of Galatia. Much more has been said about this subject but I'll leave that for the reader to pursue.

If we take southern Galatia as the destination then date can be established as being before Acts 15 but after Acts 11. This is because Paul mentions two visits to Jerusalem 1:18 (likely corresponds to Acts 9:26) and 2:1 (which likely corresponds to Acts 11:26; 12:25). This would place the writing of Galatians after the establishment of the Galatian churches but before the Jerusalem council sometime around AD 49. This makes sense since some of the events in the letter seem more likely before Acts 15.

Paul wrote the letter to address a certain situation but it speaks to a larger theological problem. It seems that there were some influential teachers who were telling the Galatians that in order to be faithful Christians they needed to be faithful Jews. This corruption of the gospel inspired some of the strongest language in Scripture: "I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel... If we or an angel from heaven should preach to you a gospel contrary to the one we preached to you let him be accursed... You are severed from Christ, you who would be justified by the law you have fallen from grace..."

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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.

Correction: On the front page of the May issue in the picture of the deacons at the Dynamic Deacons Seminar at Fenwick, ON, in the front row, third from the left, we identified Roger Perry as Roger Whitfield. We apologize for this error.

Am I Seeking the Favour of Men? (Or Women)

Tim Johnson

How anxious and disappointed Paul must have felt when he heard of the apostasy taking place in the Galatian churches. He had brought them freedom in Christ, but now they were turning back to slavery. He had taught the truth of the gospel, but now it had been nullified. How foolish the Galatians had been with the gospel, and now the troublemakers had caused them to turn against Paul too.

After his double-warning to turn away from anyone who came preaching a gospel contrary to the original (Gal. 1:8, 9), he asked, “For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ” (v10). At first this statement seems puzzling and out of place, but not impossible to understand—considering the tug of war going on in Galatia. The verse was meant to answer a criticism. False brethren were convincing them that the gospel Paul taught them was deficient, and that only a return to the Law would rectify things. “You foolish Galatians, who has bewitched you?” (3:1). “You were running well; who hindered you from obeying the truth?” (5:7). Reading between the lines, we can see that his critics probably claimed Paul was shifty and unstable; after all, he had changed from Judaism to faith in Christ. To them the apostle seemed to change his message to fit the audience. “He is seeking the favor of men!” They may have imagined that Paul was trying to create a following in Galatia, and would stoop to pleasing men to do it.

Yet Paul was sent as an apostle “not through the agency of man, but through Jesus Christ, and God the Father” (1:1). Therefore he

would not seek the favour of men. He made it clear that it’s God’s will that we be “delivered out of this present age” (1:4); therefore he was determined not to cater to the opinions of the age. We cannot be bond-servants of Jesus Christ and try to please men at the same time. Paul’s critics were wrong about him; the rumours and slander fell limply at Paul’s rock-solid commitment to please his Lord alone.

How would we fare if the same complaints were leveled at us today? Would they prove to be true or false? Are we seeking the favour of men (“anthropos”—or women). It is not an easy age for Christians. Society’s culture continues to weaken, and the carnage of its sins swirls around us. The great crime today is not sin, but anyone who dares to point it out! Paul’s gasping question could be quite modern: “Have I therefore become your enemy by telling you the truth?” (4:16).

If we’re not careful, the demands of the world can sway the thinking of Christ’s church. The cultural strictures of our day can be quite powerful and able to manipulate our convictions, just as it did to Peter and others, about whom Paul said, “they were not straightforward about the truth of the gospel” (2:14). Their mistake was to listen to the cultural pressures of their time, to seek the favour of men and let it dictate their behaviour. Paul pointed out their error and we can assume Peter quickly repented.

The apostle to the Gentiles stood his ground. He would not be swayed from revealed truth by the pressures of people who felt the church must become more like the world. His critics charged him with the weakness of trying to please men. His defense was the scars on his body, inflicted upon him by those who were offended by his preaching. He wouldn’t change

the truth to appease his audience, whether Jew or Gentile. The scars proved he was not interested in pleasing men. “From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus” (6:17). Scars, insults and wounds can be the fate of one who follows Jesus. Compromising truth to gain the favour of men will avoid this, but it will also avoid responsible service to the Lord. “If I were still trying to please men, I would not be bond-servant of Christ.”

Paul asked an important question, one that settled his allegiance to Jesus and truth before his critics. In today’s cultural climate, we need to ask it too. “For am I now seeking the favor of men, or of God? Or am I striving to please men?”

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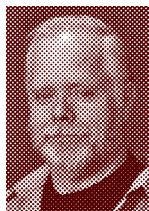
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Wayne Turner



How often do you read the book of Galatians? When was the last time you read it? It's a short book, only 6 chapters. Has it not received more attention because it is only one book out of 66 in the whole Bible and among the shortest? Or is it that the apparent issues being addressed don't really seem relevant today?

When the Apostle Paul visited the cities of Galatia, he initially found very receptive audiences. As he moved from Antioch of Pisidia to Derbe, Lystra and Iconium, opposition was stirred up by people who disliked the message and were jealous at the response of the crowds. These opponents followed Paul and his companions from place to place. Angry, they tried to prevent people from hearing the Gospel, even stoning Paul and leaving him for dead. Yet despite the adversity, Paul revisited these communities in the final part of his first missionary journey and at the beginning of his second journey. These were some of the earliest places where Paul preached. He felt a special paternal connection with his convert, wherever he went. However the Christians of Galatia seemed to be of special concern. Having received word that the Galatian churches were being threatened by false teachers, Paul wrote to them.

While there are varying theories about the churches addressed in the book of Galatians, the most natural would seem to be those churches that were part of southern Galatia—those visited on his first journey. If so, that would suggest Galatians would likely have been Paul's first letter. The issues Paul wrote about in the letter were similar to those encountered by the church in its early stages. These were addressed by the apostles and elders in Jerusalem (Acts 15). Should Gentile Christians be required to be circumcised and to obey the Law of Moses? Galatians is a response to the Judaizing teachers trying to put Gentile Christians under a "yoke of slavery"—circumcision and the law. The Apostle Paul declares that this leads to the obligation of keeping the whole law. In contrast, he presents the clear and unmistakable message that no one will be saved by works of the law. Abraham, faith and the promise came centuries before the law. No one can be justified by the law. Christians are saved by faith in Christ.

The letter to the Galatians has stood for centuries as a powerful defence against the threat of Jewish legalism. It has been called the "magna carta of Christian

liberty." It calls us to freedom in Christ. In Galatians we see how strongly Paul opposes the Judaizing teachers, anathematizing anyone who preaches a different gospel and expressing his own personal wish that those troubling the Gentiles over circumcision should go emasculate (mutilate) themselves.

Galatians reminds us that no matter what the issue might be, we should not allow anything to take us away from the Gospel. There is no other Gospel. We should learn from the Galatians not to be "bewitched" into accepting a different message or to allow someone to "cut in" on our race. We should recognize the difference between a life that follows the sinful nature of the flesh from the fruitful life that comes from God's Spirit. Sowing to our fleshly natures will only reap corruption.

This issue of the Gospel Herald explores some of the great ideas found in the book of Galatians. Kevin Cleary offers us an introduction to the letter. George Mansfield explores the wonderful idea of the freedom we have in Christ. Geoffrey Ellis reminds us that the key to living as Christians is our new creation. Virginia Hipwell gives an example of this by speaking of the transformation of a caterpillar into a butterfly. And, Tim Johnson reminds us that we need to be seeking the praise of God, not recognition from men or women. We thank our writers, and Paul Birston, who has planned and organized this issue.

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An Exposition of Galatians 5:1-13

Recognizing and Maintaining the Freedom of Christ

George Mansfield

One astounding statement made by Jesus must have caused understandable grief to those who were not disposed to hear such language. He said, "You shall know the truth and the truth shall set you free" (John 8:32). Then, perhaps in order to make sure they would correctly understand his intended message, he added, "If the son sets you free you will be really free" (John 8:36). Jesus, who is "the way, the truth and the life," is the only one who can say with assurance that he can make sinful human beings free.

Looking at the extended picture, we observe that He wants to set us all free from sin - its price, its penalty and its practice. We can only graduate to the level of "saved sinners," from "lost sinners," but one who is saved has been set free by Jesus the Saviour.

As we read the writings of the New Covenant Scriptures we come face to face with Galatians, a letter sometimes referred to as "The Charter of Christian Freedom," and we soon notice that this document deals with the freedom that Jesus came to give that it is now under attack. There is an ongoing struggle between law and grace or legalism or liberty.

Hear this classic statement from the end of Galatians chapter two: "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

The law that God had given to Moses was

for Jewish people and was designed to bring them to Christ. There they would find freedom and eternal life. This law was never intended to be a savior nor was it designed for Gentiles and that is exactly what these people were. They were Gentiles who had become Christ's followers.

The last verse mentioned above sets a total tension between Law and Christ, even to the point of saying that if one could become a righteous person by keep law then Jesus had died for nothing!

"For freedom Christ has set us free; stand firm therefore"

But more, the word "the" as in the verse under discussion and many more in this letter is not in the original language. Hence, Paul is referring to the law in principle. That is, "to live by law means to keep the rules so perfectly one is rewarded for his or her efforts." The definition of law used in this legal sense is: "A code of deeds and observances in which one violation condemns."

The severity of this fact is brought to bear in chapter five, but first let's see the background.

The setting for this is found in Paul's evangelistic travels, particularly Acts 14. This was a journey filled with gospel victories and personal setbacks, including Paul being stoned and left for dead. However, upon reaching Antioch he and Barnabas gathered the church together and "declared all that God had done with them, and how he had opened a door of faith to the Gentiles" (Acts 14:27 ESV). The key to note here is the word "Gentiles." Enter chapter 15. This is a transition section, "But some men came down from Judea and were teaching the brothers, 'Unless you are circumcised according to the custom of Moses, you cannot be saved'" (Acts 15:1 ESV).

In the midst of a high where these missionaries could share God's gracious dealings with the Gentiles, a possible game changer erupts. The message is that for Gentiles to become Christians they must first become Jews, at least in token ways. Too bad! So sad! Salvation is by grace through faith for anyone and everyone, so for these missionaries to surrender that stand would be against God's will. The rest of the letter to the Galatians

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expands this dilemma and makes it plain that God has set us free in order to stay free.

Our immediate reaction is to say that "as long as I have been set free from sin, all is well." Not so. As observed, those freed from sin's grasp, were being coerced into, shall we say, "paying part of the price," a mere contribution, but still, removing it from God's grace. Zero in on Galatians chapter five.

The first verse says, not simply that we as Christ's followers have been set free, but enforces the *raison d'être*. We have been set free to be free and must never submit to a system that could be classed as "bondage."

From a reading of Galatians 5:1-13 please note the following:

1. Christians were set free to stay free. We understand the atmosphere surrounding a baptism when people are praying and singing and the words, "for the forgiveness of your sins" are spoken. Wonderful! But what about when we fall into a state of complacency where keeping the traditions of the past, giving minimal service and relying on our good works to blind us from seeing the framework of continuing in freedom? This liberty would always include relying on Jesus

for our salvation and freedom without uttering, "Well, this is what the church teaches so it must be right..." It is our responsibility to read and heed the good Word and not park our brains or hearts.

"Do not use your freedom as an opportunity for the flesh, but through love serve one another."

2. Freedom must never be misused in a way that would hurt a brother or sister, or hinder their growth in any way. Ours is a life of service. But Christ's freedom can be abused.

3. The alternative to freedom in Christ is "a yoke of slavery." The people originally addressed were not Jewish so they were not literally returning to the Law of Moses. One cannot return unless he has already been there. However, to become submissive to a system of law, where one's trust is not in Christ but in his own ability to keep the law, is to "return to a yoke of slavery." Anything that human beings have added to Christ as a condition of salvation might become a crutch and turn us into slaves trying to do

an impossible task. Case in point: A sincere preacher whom I know told me he always taught people against instrumental music in worship, to respect the five acts of worship and to give ten percent to the church before he would hear their confession and baptize them. This is keeping a tradition and adding to the Word of God, since God has never required those things as conditions of being set free from sin.

4. This freedom is a commodity we must keep and not let slip. We

"you have fallen away from grace"

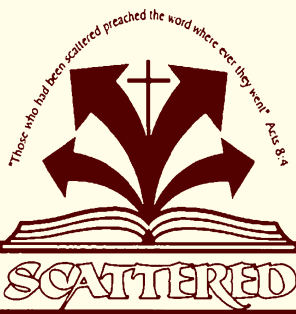
have all heard of great starts and poor finishes (watch a ball game and see) but this is much more important. "Who hindered you from obeying the truth?" asks the Apostle. This is what resonates throughout Galatians. "You stared well, what changed?"

This teaching regarding receiving and maintaining the freedom that Jesus died to give is a matter of no small concern. The language makes it clear that it is capable of becoming a game changer. Just listen to these emphatic words: "Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. I testify again to every man who accepts circumcision that he is obligated to keep the whole law. You are severed from Christ, you who would be justified by the law; you have fallen away from grace."

"You are severed from Christ"

Dear readers, never, never, never allow anyone to convince you to rely on your own works merit to place you and keep you in a wonderful relationship with Jesus. Remember, "If the Son sets you free you will be really free." He is the ONLY one who can do it. Trust Jesus.

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“What Counts is a New Creation”

Geoffrey Ellis

Paul gives an important summary statement for his letter to the Galatians in verses 6:11-16.

“See what large letters I use as I write to you with my own hand!”

Paul here takes up the pen, signs off on the content of the letter dictated to a secretary as accurately his own, and reiterates the major teaching he has given in his letter. (For Paul's regular use of an amanuensis see 2 Thess. 3:17; 1 Cor. 16:21; Col. 4:18; Rom. 16:22). He uses “large letters” to emphasize the importance of what he is about to say (or, some say, because of his poor eyesight).

“Those who want to make a good impression outwardly are trying to compel you to be circumcised.”

The early church faced its first critical challenge. Would it be seen as the true successor to the Israel of old, serving under the Davidic king of prophesy, regulated by a new covenant, and sanctified through an all-powerful and final sacrifice? Or would it exist as a mere appendage to the old system, in which the Law of Moses would continue authoritatively in place? If the Judaizers had their way, the latter would prevail. This is the significance of the demand for circumcision that is the concern of Galatians. As Paul states, “...I declare to every man who lets himself be circumcised that he is obligated to obey the whole law” (Gal. 5:3).

The church had faced the issue of circumcision earlier. At a meeting of the Jerusalem church it was reported, “Some men came down from Judea to Antioch and were teaching the brothers: ‘Unless you are circumcised according to the custom taught by Moses, you cannot be saved’” (Acts 15:1). Some of the Jewish believers even retained their connections with the Pharisees party; these said, “The Gentiles must be circumcised and are required to obey the law of Moses” (v. 5). Here is the issue: mandatory circumcision was short form for the perpetuation of the authority of the old law. Rather, the new covenant was

not an extension of the old covenant, but its replacement (cf. Heb. 8:13). The decision, coming from the Holy Spirit, the apostles and the Jerusalem elders, was not to require circumcision (Acts 15:24-29).

The Jews, while drawing a segment of the Gentiles to proselytism, had not won the world to its faith, nor was that its goal to do so. To require compliance with the Jewish law, beginning with circumcision for all males as a prerequisite to becoming a Christian, was a path to certain failure for Christianity, not to mention its nullification of the central truth of Christianity: salvation by faith in Jesus Christ through grace (Eph. 2:5ff).

“The only reason they do this is to avoid being persecuted for the cross of Christ. Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh.”

While destructive of Christianity to its very core, mandatory circumcision urged by the “circumcision party” (Gal. 2:12; Tit. 1:10) that dogged Paul's heels in Galatia, was being promoted for less serious reasons: outward display, and as a buffer to the persecution of

Christians by hard core Jews (Paul used to be of this kind!). As well, these were unable themselves to keep the law without fault (no one could!), while demanding this of the Gentiles, and were thus caught in their inconsistency. But they took great pride in having compliant Gentiles.

Admittedly, the adjustment required of the practicing Jew who would become a disciple of Christ was challenging. When Paul arrived in Jerusalem bearing the gift from the churches in Macedonia to the church in Judea (2 Cor. 8:1ff), he was met by “all the elders” (Acts 21:18). They said, “You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law” (Acts 21:20). The fellowship in Jerusalem was upset because of the rumors they had heard about Paul: “They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs” (v. 21). The elders urged Paul to engage in a purification rite so that everyone would know that he lived

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“in obedience to the law” (v. 22). Paul obliged. Clearly, a Christian Jew could maintain the traditions of his fathers while functioning as a Christian. But it was one thing for a Jew to practice these traditions and another to require them of Gentiles in order for them to be saved.

If the old system was still in place, one could say that the circumcision party in Jerusalem was an admirable group. They were driven to risk the dangers of travel on land and sea to carry the good news that Gentiles could become Christians if they accepted circumcision as a precursor. They matched every step that Paul made to Galatia and beyond. And for the Pharisee-Christians to seek out the normally despised Gentile for redemption was for them a most generous action—if the old system were still in place, which it wasn’t.

“May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.”

Circumcision was the recognized seal of covenant status for the Jews reaching back almost two thousand years from the time of Christ, even beyond Sinai, to Abraham and his

early descendents. For its practice to be absorbed as a significant type into a grander system would demand that the latter hold major consequence. And it did. Circumcision pointed to the suffering of Christ and the cleansing his death would accomplish: “In him [Christ] also you were circumcised with a circumcision made without hands, by putting off the body of the the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God who raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all trespasses...” (ESV, Col. 2:11-13).

In the shocking imagery of the cross, for Paul the world had been put to death, and he had met death to the world in its excruciation (see 2 Cor. 11:21-30). Paul spoke earlier of his “death to the law”: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:19-20). The cross of Christ, while foolishness to the Gentiles and a stumbling block to the Jews (1 Cor. 1:23), is the foundation for and shape of the Christian life.

“Neither circumcision nor uncircumcision means anything; what counts is a new creation.”

Certainly, for Paul to say that circumcision has no current usefulness is to say a great deal. Circumcision had been a sign of Jewish position and privilege, of covenant connection with God. It included a call to inner improvement (Deut. 10:16). Even Jesus was circumcised (Luke 2:21). Circumcision was a badge of belonging to the chosen people of God—when the old system was in place, which it wasn’t now.

Again, for him to say uncircumcision is nothing is to say a lot. The uncircumcised were the sinners of the world, enemies of God’s people. The uncircumcised were separated from God. To die the death of the uncircumcised was the bitterest of ends (Ezek. 32:19-32). For the Jews to be accused of being “a stiff-necked people, uncircumcised in heart and ears...” as Stephen did, was the very worst slam (Acts 7:51). Uncircumcision was something when the old system was in place, but it wasn’t now.

“The distinctions of circumcision and uncircumcision really cease to exist” (Johnson, 179).

The original language in verse 15 is both simple and brief in its literal form: “For neither circumcision is anything, nor uncircumcision, but new creature/creation.”

The translators include in the statement, “...what counts is a new creation” (NIV, 6:15). Here they capture an echo of Paul’s earlier statement, “For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love” (ESV, Gal. 5:6). What could be more succinct than, “faith working through love”! Here the verb *ischuo* is in the text, having the meaning, “to have power or efficiency, to avail, be valid.” This is the idea the translators import into 6:15. The only thing that “counts” in Christianity is a “new” (*kaine*, as in freshness, not in time) either “creature” or “creation” (*ktsis*, various translations use these meanings interchangeably; see 2 Cor 5:17; Col. 1:23). (The lack of the definite article with *kaine ktsis*

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does not indicate indefiniteness but an emphasis upon the “quality, character, nature, or class of the noun.” Young, 68). Every Christian, whether of Jewish or Gentile roots, enters the kingdom by being born again (John 3:3, 5), by becoming a new creature through the Spirit’s creation. What counts is living in this reality. “Therefore, if anyone is in Christ, he is a new creation, the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ...” (2 Cor. 5:17-18a).

“Peace and mercy to all who follow this rule, even to the Israel of God.”

“Peace and mercy to all who follow this rule,” or “standard,” from kanoni, cf. “canon” (16). Paul gives the standard: “glorying only in the cross of Christ” (14). The “Israel of God” is now the body of Christ, where Jews and Gentiles become “one new man” (Eph. 2:15). “Therefore, remember that formerly you who are Gentiles by birth and called ‘uncircumcised’ by those who call themselves ‘the circumcision’ ...remember that at that time you were separate from Christ,

excluded from citizenship in Israel and foreigners to the covenants of promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ” (2:11-13).

Christianity is distinctive and complete in its supersession of Judaism. The new kingdom replaces the old. This is Paul’s key theme in Galatians. In Chapter 3, Paul argues that the Law [of Moses] was temporary, given “430 years” after the first covenant God made with Abraham. And Christ, Abraham’s “Seed,” is the end-point of that ancient commitment (3:16-18). In Chapter 4, Paul uses an allegory by which to compare the early and later covenants. Two women are contrasted, Hagar and Sarah (well identified although remaining unnamed) who bore sons for Abraham. “These women are two covenants,” two cities (4:24-26). Hagar, a slave woman, is Mount Sinai (site of the old law), corresponding to “present Jerusalem,” and she and her children (the Jews!) are in slavery. [Sarah], the “Jerusalem

above,” is free, and is the mother of the saved under the new covenant. (26-30). “Therefore, brothers, we are not children of the slave woman, but of the free woman” (31). Key to understanding Christianity is to see it as emerging from, while being shaped by, but necessarily replacing the old system.

This responds to the vigorous assertion of Paul earlier in Galatians: “You are all sons of God through faith in Christ Jesus, for all of you who were united with Christ in baptism have been clothed with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then are you Abraham’s seed, and heirs according to the promise” (3:26-29).

The grand climax of Paul’s letter to the Galatians and of his concluding summary is the vision of the “new creation” which is the present spiritual kingdom, the new “Israel of God”! This is what counts!

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Great Lakes Bible College

Articles for this page or reactions to it should be sent to Virginia Hipwell, at GHbywomen4women@aol.com



Butterflies – Gathering Nectar from Galatians

Scientists label them Lepidoptera but we know them as butterflies. They are a fascinating part of God's creation and one of the more popular varieties of insects. The life cycle of butterflies has four stages. They begin life as an egg from which hatches an ugly, often hideous looking, worm-like creature we call a caterpillar. The metamorphosis is completed in the pupa stage where the caterpillar changes into the beautiful, delicate, winged adult we are so fond of. The amazing transformation of these living works of art provide us with some spiritual parallels.

Caterpillars have voracious appetites. Feeding is their only concern. They spend all their time eating. In this, the larva stage, some species are considered destructive pests because of the damage to plants caused by their frenzied feeding. Caterpillars eat so much that they will out-grow and shed their skin about four times before they are ready for the pupa stage. It is in this third stage that God's awesome design is demonstrated.

Once the caterpillar is fully grown, it stops eating and attaches itself to a plant or twig where the pupa begins to form. Its last skin splits and slides up to reveal a pupa. The pupa skin hardens and changes colour, forming a chrysalis. Inside this special case, God will create a butterfly. The caterpillar's internal parts have dissolved into a liquid from which the various parts of the butterfly will develop. During this

process, the insect is totally helpless. If anything should happen to interfere with the process, the adult butterfly will never emerge.

The adult butterfly not only looks totally different than the caterpillar of its earlier life, it also behaves differently. While the caterpillar was totally engrossed in satisfying its appetite, the butterfly eats only to have sufficient energy to be able to mate and lay eggs to ensure the species continues. Unlike the caterpillar whose constant eating may harm or destroy plants, butterfly eating habits are often beneficial. Many species feed on plant nectar and in so doing help with pollination.¹

From ugly, self-absorbed, destructive caterpillar to beautiful, beneficial butterfly—the change is much like the transformation we go through when we become a new creature in Christ. In fact, the same Greek word, which means “changed in form”, from which we derive the word “metamorphosis”² is found in 2 Corinthians 3:18. “And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.”

Being a Christian is not something you do. It is not following a set of rules and rituals. It is not a religion to be practised. It is being a butterfly. Paul frequently referred to being in Christ as a total transformation. “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20). “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the first-born among many brothers” (Romans 8:29). “Put on your new nature, created to be like God—truly righteous and holy” (Ephesians 4:24 NLT). “For you died to this life, and your real life is hidden with Christ in God” (Colossians 3:3 NLT).

Damage to a chrysalis will prevent the butterfly from developing inside. Likewise, the interference of false teaching can prevent Christians from being transformed into the image of Christ. Paul was deeply grieved by the lack of transformation among the Galatians. “My little children, for whom I am again in the anguish of childbirth until Christ is formed in you!” (Galatians 4:19 ESV). He knew that if the Galatians were more Christ-like, more mature in their faith, they would not have been so easily swayed by the false teachers. This fact was noted in his letter

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to the Ephesians. "...until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ" (Ephesians 4:13-15).

A caterpillar cannot become a butterfly through its own efforts. It cannot simply find and attach a set of wings to itself. That might happen in cartoons, but in real life the idea is too silly to even consider. Judaizers were trying to convince the Gentile Galatians that they needed to be circumcised and obey the Law of Moses in order to be acceptable to God. Paul told them they were foolish to even consider such an idea. "I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Have you suffered so much for nothing—if it really was for nothing? Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?" (Galatians 3:2-5).

Paul's questions were intended to point out the obvious. The presence of the Holy Spirit, not circumcision, indicated God's acceptance and adoption as His children. "You are all sons of God through faith in Christ Jesus," (Galatians 3:26) "Because you are

sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father'" (Galatians 4:6). [See also: Romans 8:14-16] Paul wanted the Galatians to remember that they had received the Spirit prior to becoming the target of the Judaizers and to realize the futility of following such false teaching.

As noted earlier, it was the Galatians' lack of maturity that had allowed them to fall prey to the false teachers. Paul closes his letter by urging them to grow in Christ. He describes for them what Christ-like believers look like. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22, 23a). These attributes indicate the transforming power of the Holy Spirit is at work. You cannot see what is going on inside a chrysalis when it is first formed, however, as the butterfly nears maturity, the chrysalis becomes transparent so that the adult inside is visible. We may not see what is happening inside the hearts of new Christians, but if the Spirit is at work within, their Christ-likeness will become evident.

Butterflies are not winged caterpillars. They are totally different than the worm-like larvae they once were. Christians are butterflies—new creatures. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17). That

change should be as visible to the world around us as the difference between a caterpillar and a butterfly. "Since you have heard about Jesus and have learned the truth that comes from him, throw off your old sinful nature and your former way of life, which is corrupted by lust and deception. Instead, let the Spirit renew your thoughts and attitudes. Put on your new nature, created to be like God—truly righteous and holy" (Ephesians 4:21-24 NLT).

¹ Description of life cycle based on the Monarch butterfly. References taken from Butterflies and Moths, by Robert T. Mitchell and Herbert S. Zim and also Butterflies and Moths by Rosamund Kidman Cox and Barbara Cork.

²The Strongest NIV Exhaustive Concordance; Edward W. Goodrick and John R. Kohlenberger III, ©1999

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ONTARIO

Barrie: We enjoyed our latest Young Adult Weekend May 2-4 with Jay Manimtim (Edmonton) as our speaker. There were about 40 people present to hear five lessons called "A Closer Walk." It was a very encouraging weekend and we were grateful to all who came. Eleven men from Barrie attended the Dynamic Deacons seminar in Fenwick, and a similar number attended Training for Service in Toronto. We were encouraged by both events.

Bramalea: Saira Cariaga, 14-year-old daughter of Sam and Elvira Cariaga of the Mississauga congregation, was baptized into Christ by her father on Sunday, May 4. Over 20 Mississauga and about 20 Bramalea brethren attended to rejoice with Saira and her family on her birth in Christ. Sam is again collecting items to be sent for Filipino relief. The 2014 Good Friday Training for Service held on April 18 was well attended; 620 registered from 44 different Ontario and northern US congregations. John Barton, Rochester College in Michigan, gave three excellent lessons. Bruce Boland, Niagara Falls, taught the teenagers. Marni Boland led a challenging lesson for the ladies. Forty-five ladies signed up for the Mother/

Daughter Ladies' "English Tea," held on Saturday afternoon, May 10. Prayers are requested for Richard Aduboahen, father of Hayley and Kaydence, who was kidnapped in Ghana in mid-April and has not been heard from since. David Dunn, Kitchener minister, reported during Sunday a.m. Bible class time, May 4, on the work he and his wife, Sally, plan in Northern Ireland's town of Hollywood starting in September, 2014. Kim Hulganga has accepted Bramalea's summer intern position. After two years at Brock University in St. Catharines, and just over a year of worshipping with the Niagara Falls congregation, Kim has registered to study at Great Lakes Bible College in Waterloo this fall. Sixteen preachers and church leaders met at Cora's in Mississauga on May 6 to hear from Brent Olson, Stoney Creek congregation, Nathan Pickard, Newmarket congregation, and Noel Walker, Tintern congregation. Each reflected positively on their congregation's three-year experience with the Partnership of Missionary Churches in which they have been involved.

Fenwick: Fourteen from Fenwick attended the Training For Service meeting. We are again participating in the baby bottle campaign in connection with Elisha House of Welland. We are also continuing to collect aluminium cans for recycling with proceeds going to Camp Omagh. Brent Colyn and Harold Bruggen were guest speakers on May 11. A senior's fellowship group commenced meeting on May 20. Don Cole, formerly of Port Colborne, placed membership at Fenwick.

Toronto (Bayview): May began at Bayview with our men's breakfast and ladies' class on May 3. The discussion at Ladies' Class was about sharing our gifts and was based on Eichman's book, *Keeping Our Balance*. On Sunday, May 4, David Knutson continued with the study of Acts in Bible Class and in his sermon. David was accompanied to Bayview by Paul Birston of

Winnipeg, who participated in our worship service as well. Andy Brewer of Phillips St. Church of Christ in Dyersburg, Tennessee, was the speaker for our Spiritual Renewal Weekend on May 10-11 on the theme, "Looking Toward Eternity". Myrtle Dale of Pickering celebrated her 91st. birthday on May 5 and, God willing, Bert, her husband, will be 93 on June 2.

Toronto (Strathmore Blvd.): Welcomed to the Strathmore Family recently have been Marisol Wanasen and Benilyn Melchor. We were saddened by the death of Lynne Gill, the wife of Steve Gill, one of our elders. She will be greatly missed by her church family. One of our young ladies, Jillian Braga a nursing student, travelled to Guatemala on a medical mission trip May 2-10. She went with a medical Missions group from Lipscomb University.

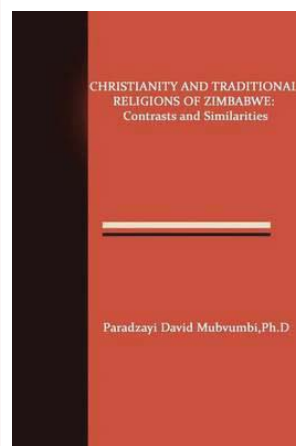
On Friday, May 10, we filmed our 460th Key To The Kingdom program. Things are taking shape for the preaching/filming trip to the Maritimes in July. Leaving Toronto on July 17 to be in Moncton for services Friday, Saturday and Sunday morning before moving on to Halifax for Sunday and Monday evenings. Tuesday through Friday visits to Kentville and Mill Village congregations. Plan to finish in Saint John for meetings on Saturday and Sunday, July 26 and 27. We plan to film Key programs in all five locations. Also, the latest stats on the average number of viewers each Friday, who have been tuned to the program for the full 30 minutes is 4,600 for the thirty weeks ending the last Friday of April. This is more than double the number of the previous reporting period.

Waterloo: There will be a class held at the church building on Thursdays from 6-7 p.m. for all who are interested in Back to the Basics, discussing our beginnings (where the Bible came from, proofs of how the earth was created, etc.).

Pictures & Reports

We are always looking for items concerning outreach and service activities of congregations across Canada. Pictures are worth a thousand words, they say, and we like to have pictures we can publish on mission outreach and service projects in evangelism, teaching and doing service. These may be of work done in Canada or by Canadian congregational groups who travel and serve outside of Canada. Good quality digital photographs allow us to see, be encouraged by and praise God for these activities of our fellow Christians. We look forward to being able to share these "good news reports" with readers of the Gospel Herald.

- The editors



Christianity and Traditional Religions of Zimbabwe

By: Paradzayi David Mubvumbi

Brother Mubvumbi, from Zimbabwe, is a member of the church living in Stoney Creek, ON

"When Christianity came to Zimbabwe during the 16th century, it was treated by the local people as a western or white man's religion. . . Men could not be converted easily because they were suspicious of this foreign religion. . ."

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(BC news supplied by Barbara Lewis)

ALBERTA

Camrose: as reported by Dave Friesen: The work of the Lord is truly blessed in Camrose. We continue to reach out to the community with the true gospel of Jesus Christ. We have several studies with people searching for truth. Many of the things we do are with the focus of getting the gospel to the lost. In the first four months of 2014 we have participated in a number of events. Members here took in a seminar at the South Side church in Edmonton and also the Alberta Spring Fellowship at the North Side church. In February the congregation enjoyed a day of fellowship & tobogganing near one of the member's acreage. Dianne and I also visited our supporting congregation in Richardson Texas. We gave reports and enjoyed a week of great fellowship. It was a time of refreshing for us. We continue to be blessed with the support of the Waterview congregation. We solicit prayers for the numerical growth and spiritual growth of the church in Camrose. Edmonton Ladies Retreat: With the combined efforts of the north and south side congregations the Ladies' retreat was held May 2-4. About 35 sisters from Camrose, Medicine Hat and Edmonton attended. The theme for the weekend was Encouragement. The lessons were: Attitude of an Encourager given by Karen Boswell; Eyes of an encourager given by Marion Waugh; Ears of an Encourager given by Sandra Graneau; Lips of an Encourager given by Dianne Friesen of Camrose; Hands of an Encourager given by Linda Ross and Mind of an Encourager given by Catharine Carson. Liz Lobert of Medicine Hat was song leader. The weekend was enjoyed by all.

Edmonton Northside: Our annual Alberta Spring Fellowship was held Easter weekend. Guest speakers were David Boswell of Fairbanks, Alaska, and Steve Bastin of Edmond, Oklahoma. Theme of the weekend was Church Growth for Dynamic Evangelism. Lessons given by David Boswell were: Am I Mature Enough for God to Use Me to Grow His Church?, How Did the Church Grow Through Dynamic Evangelism in the 1st Century?, Using the Gospel to Dynamically Evangelize in My Home, Do My Children Believe that I'm

a Dynamic Evangelist? and Will I Volunteer for Dynamic Evangelism? Lessons given by Steve Bastin were: Who Is God?, God Seeks Worshipers, God's Plan: The Gospel, Evangelism That Works, Evangelism Beyond Baptism. Emanuel Burnstad of Camrose gave the teen and young adult talk "Never Too Young". Larry Boswell gave a China Mission Report. Kevin Carson gave a Cambodia Mission Report. The special giving was for Kevin and Catharine Carson of the south side congregation. They will soon be missionaries in Cambodia. Secret Sisters held a luncheon and revealed who had been their secret sister. Secret Sisters will resume in the fall. In the meantime over May and June some decided to just pick someone in the congregation and treat them as a secret sister. It will be a source of encouragement and introduce some sisters who are not familiar with "secret sisters" to the program.

South Edmonton: Report: February to April 2014, by Roy Graneau: It has been a good year for the South Edmonton Church of Christ. We give thanks and glory to our God for the work He has been doing in our midst. We are mindful that the work we do is for His cause and glory. In February, Brother Scott Laird from Montana, USA, shared a weekend of lessons with the church. The theme was based on the importance of Bible knowledge Hosea 4:6. Lessons were centered on the knowledge of the Bible, God, Christ, Holy Spirit, Christian living and Salvation. The three days were well supported with attendance in the 70s. We got good support from the north side church and Camrose. In our Sunday morning Bible studies for 2014, the months of February and March, the church was tested with 80 questions on each lesson; salvation, judgment, heaven, hell, death, Hades, Holy spirit, miracles, life, death, the Bible, worship, Jesus and God. For the months April to June we will be studying the ministry of the Holy Spirit. Our attendance has remained steady at about 100 for Sunday Morning worship. It is our prayer that the church will remain united and focus on the work God has called us to do.

BRITISH COLUMBIA

Abbotsford (Central Valley) : Norm and Jen Weir left a few days earlier than expected to help with an expanded graveside service for matriarch Mathilda Phyper in Creston on April 11, and her son's memorial on April 19. About 100 were present for Mathilda's, with an estimated 500 congregated for Dave's, filling all available places to stay in town, including homes. Twenty-two met to worship on Sunday in the Phyper home, as, with Mathilda's death, the church may no longer use the Swan Lodge chapel. (It was learned

that Hilda Kilgren, a lady baptized by Brother Lake in Burnaby many years ago, passed away at the age of 94.) By deciding to stay on that side of the mountains until Dave's memorial, the Weirs took advantage of the chance to visit Danyelle Edgar and her family in Elkford for two days. She already had her teaching pack for a second VBS this summer, which Jen was able to study with her. Norm officiated at Dave's memorial on Saturday. It was evident how much David Phypers was loved in the community by folks from all walks of life...farmers, business people, young and old, many from the Mennonite community, bikers, those Dave had worked in construction, many he had lent his hand to help over the years and, of course, lots of family. Dave and Diane's son, David and their daughter, Melissa, eulogized their Dad with stories that at times brought tears, and then gales of laughter. A dedicated Christian since his conversion and his assurance being "It Is Well with My Soul", the song closed the celebration of this good life. The next day Norm spoke again in Creston, this time with about 80 in attendance since many visitors and family had stayed over. The home of Geordie Phypers, Dave's brother, was like Grand Central station as they graciously welcomed people. It was said that many new friends were made that week. Somewhere in between the funerals, Norm and Jen celebrated their 44th wedding anniversary.

Burnaby: The church has been sponsoring a spring miscellaneous "give-away", including clothing that has collected over the years in the hope of finding people who can either use them or give them away. Patty Jacobs has a good team coming together to work on more rooms for the upper grades in Salitral, Mexico, from June 28 to July 5. One grade will be required to have computers, which are needed for the students to succeed in getting a full education.

Delta: Spruston Road is looking for counselors for the Teen Camp July 6-12. Stipulations include being at least 19 years old, mature and responsible, enthusiastic and fun, and doing their best to live like God's real example.

Oakridge (Vancouver): On two Lord's days in a row, we were especially blessed. Joseph Diaz was baptized on April 13, followed by Sheridan De La Cruz the following week as his mother, Shiena Bacungan, "waited for him with a dry towel and a heart filled with joy." We not only rejoice for the salvation of these two young men, but also evidence that God's will is being done in their lives. His will for every man and woman is that they be baptized for the cleansing of their sins, and by so doing, making peace with Him. After

continued on page 14

News West... continued from page 13

our Lord Jesus Christ had suffered dying on the cross, burial, rising from the grave by God's power, and as He was returning to Heaven, He told his disciples, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," (Matthew 28: 18-19). Our prayer is that God will use the lives of these two young men for His honor and glory, enabling them to speak His Word to others, as we give thanks that their addition to the church has resulted in the encouragement and enlargement of the kingdom of God.

Salmon Arm: Early in May, foundations were poured for the construction of a new house to arise over the ashes of the Kendig's long-time home, thanks to insurance and the outpouring of help they have gratefully received from so many since it burned down in February. We are praying for God's direction as our elders search for a replacement for the Plummer family, who are moving to Kalamazoo, Michigan, at the end of June.

Surrey: Following a three-week intensive study of the eldership and their responsibilities some time ago, we have selected three

elders to serve this congregation. They are Ron Beckett, Henry Bravo, and Chung Tjahjadi. April closed with 71 new students from 17 different countries on Joanne Simonsen's Bible Correspondence lists. The number from India surpassed Canada-US numbers with 20, and Pakistan was second with 11 students. One request of particular interest was from a denominational "pastor" in Nairobi, Kenya, who asked for a personal study at the completion of his first series. Immediately Joanne was in touch with a student who knew a WBS follow-up worker there and the studies were begun. The man also requested Teen Lessons for his children.

Vernon: We have been praying about our restructuring and outreach, as well as considering two new speciality groups: a choral group for those who like to sing and to be ready for use on special occasions such as weddings and funerals; the other an "Encouragement Ministry".

MANITOBA

Carman: We hosted our 62nd annual lectureship on April 18-20. The lessons and fellowship were very uplifted.

Winnipeg: Plans and preparations are being made for our annual VBS this summer. A group from here is going to Bengough,

Saskatchewan, to help with their annual VBS and to Weyburn, Saskatchewan, to help with their annual VBS. Each summer our church is responsible for running the junior high week at the Clearview Christian camp. Art Ford, missionary to Paupa New Guinea, preacher and president of Great Lakes Bible College, was our special guest speaker April 20. In the area for a week, Art met with our young adult and college Bible Talk groups and the churches in Carman and Kenora. This was an excellent opportunity to learn how Great Lakes Bible College can spiritually enrich the future education goals of our children and service with God. Our May Mission Lunch was to support Joe and Kristie Pradzynski who are doing work in Honduras.

SASKATCHEWAN

Weyburn: A special collection was taken for "Key to the Kingdom". Moms and Tots is starting up again. Sherry Hamel will host at her home the first and third Thursday mornings of each month. The Clearview Christian Camp work days are May 31 and June 14. A big thank you was received from Salvador Cariaga. The materials we sent to the Philippines are being used in the many VBS programs they are running. Plans and preparations are being made for our VBS this summer.



Visiting

Manitoulin Island

Worship with the Lord's people in Ice Lake at 408 Robertson Rd. at 11:00 am on Sunday mornings.

"The grass withers and the flowers fall, but the word of our God endures forever." Isaiah 40:7-9

MISSION NEWS

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



THAILAND (CHIANG MAI): “A young man named O gave his life to Christ August 12, 2004, while he was an Art major at Chiang Mai University. His wife, Nit, was baptized March 20, 2010. They were married in May of that year and then moved to New Zealand in order for O to study Bible at the South Pacific Bible College. During the next two years O dove into his studies, getting good grades, but it was rough on his new marriage. O continued his training with an additional year in a ministry practicum. His life found balance, which saw his marriage and friendships improved. He also learned to coordinate activities with others and do visitation rather than just prepare lessons. Now back in Chiang Mai, Nit is working with ‘Compassion International.’ O is working with the Cheung Doi Church as a preacher and teacher, but also hopes to develop new ministries for the community, perhaps through his art work or public speaking classes. Roughly half of the church has moved away since O and Nit went to New Zealand and yet the membership has grown. They are quickly getting to know the ‘new church’. O is committed to long-term ministry here in Thailand, but admits that he does miss the clear, clean skies of New Zealand and the great fishing.” (O and Nit readjusting to life in Chiang Mai, Thailand. – from Sean Todd)

SOUTH SUDAN: The Harrisons, missionaries to South Sudan, evacuated the country in December because “the political crisis escalated far faster than anyone imagined it would,” according to Elizabeth. She went on to say that they did not foresee a full-blown rebel movement in force across half the country practically overnight. The World Food Programme and the United Nations Refugee Agency warn that millions of lives will be in danger of starvation during the coming months unless urgent action is taken to support South Sudanese civilians struggling to survive. More than a million people have been forced from their villages by vio-

lence, hunger and thirst. Another 250,000 have searched for refuge in neighboring countries, including Uganda, Ethiopia and Kenya, traveling days without food or clean water. Toby Lanzer, a UN official coordinating humanitarian aid in the country, reports that if international aid is not given the country within the next 60 days which precede the rainy season. It will face the worst starvation in Africa since the 1980’s when hundreds of thousands died in the famine. Initially, Healing Hands International purchased regionally available food, but that was not enough, so they are now partnering with an organization in Des Moines, Iowa, to send a container of pre-packaged meals. Any cheques toward this effort may be made out to Healing Hands International with “South Sudan Food Crises” written in



the memo line. B. C. has quite a number of Sudanese families who are concerned about their homeland, as well as colonies in some of the other Canadian Provinces. (Report and picture from Issue 2 of HHI International News report.) (Ed. Note: The well-drilling equipment that was being used in South Sudan has been removed to Uganda for safety reasons.)

PHILIPPINES: As long-term relief efforts from typhoon Yolonda have continued, Healing Hands International sent a staff member to visit several affected islands and further evaluate what steps would best aid now in the process of reconstructing homes, lives and livelihoods. So far a start from our initial disaster relief phase has been made by providing boats for men and boys seeking to regain their source of income, along with rebuilding several homes. HHI con-



tinues to work with MARCH and the Cebu Bible College as they minister and teach those whom they have befriended since the devastation caused by this typhoon. (From HHI NewsReport)

ETHIOPIA: You’ve probably never heard his name before, but there were 3,000 people in Ethiopia who knew who he was and how he had spent his life, expressing their appreciation by attending his funeral service in the yard of his home church in the Sidama Zone. He had preached for the Awada Birbo congregation for 33 years. The father of eight children, Brother Pawlos Hotessa passed from this life at the age of 75. Obviously he was a well-known and respected proclaimer of God’s word. Members at Awada Birbo, along with many gospel preachers in that area, sent word to Brother Moges in Addis Ababa, asking that he come to conduct the memorial service. By accepting the invitation, Brother Moges later sent the following statement: “I was blessed with the opportunity to preach the gospel for an hour to more than 3000 people. In the audience were Muslims, denominational preachers, people who knew Pawlos from areas near and far, along with many preachers of the gospel and members of his church family. One of the open doors to preach the gospel to Muslims and non-members is at a funeral service. Many had never heard such a biblical lesson in their lives.” An interpreter translated the sermon into the local language. Moges also sent pictures of a small section of the 3000 who attended, including two Muslim men in the audience. (Note from Kevin and John Ed Clark in the “Gospel Outreach to Ethiopia” newsletter: “It is a very rare occasion when Muslims, out of respect for a departed friend, will attend a Christian funeral service. All of this speaks a very worthy tribute to the kind of man, neighbor and respected leader Bro. Pawlos was during his lifetime”.) Woodward Park church, Fresno, CA.

JAPAN (Mito): The girlfriend of Hiroaki Akahoshi, the man who accompanied Joel Osbourne to the USA and Canada in 2013, was baptized into Christ on April 23. Joel continues to teach a Basics of Faith Bible class which has grown to six young people. In addition to his work in Mito, he also makes mission trips to Cambodia three times a year to deepen and strengthen those who have faith and

continued on page 16

I wish that those who unsettle you would emasculate themselves!” What kind of teaching could engender such indignation and bold denunciations? The teaching that something needed to be added to the gospel in order to attain salvation. Galatians then emphasizes the perfection of God’s plan of salvation through faith in Christ while revealing the futility and evil of man’s distortions.

Paul begins the letter by identifying the problem of false teaching and then moving to debunk it. To start, he

defends his ministry and apostleship thus establishing trust and authority. Then he moves on to demonstrate that salvation is “Through faith in Jesus Christ... not by works of the Law.” He closes the letter by describing how true change comes not by following a strict Code of Law’s but by walking by the Spirit, embracing what God did placing you in Christ (5:16-24).

Galatians is a masterpiece of Christian theology. The arguments are compelling, the realities of what

God has done are profound, and life changing. And the application is undeniable. How could those who have accepted and acted upon the perfect and all sufficient plan of God possibly consider looking to some other plan, least of all the plans of men?

“But far be it from me to boast except in the cross of our Lord Jesus Christ by which the world has been crucified to me and I to the world. For neither circumcision counts for anything nor uncircumcision but a new creation. And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one cause me trouble, for I bear in my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit brothers, Amen.”

Meaford, Ontario



Niagara Area Wide Worship

During the month of June
(at 6:00 p.m.)

- June 1st** - **Beamsville Church of Christ**
4900 John Street, Beamsville
- June 8th** - **Grimsby Church of Christ**
63 Casablanca Blvd., Grimsby
- June 15th** - **Fenwick Church of Christ**
765 Welland Road, Fenwick
- June 22nd** - **Tintern Church of Christ**
4359 Spring Creek Road, Tintern
- June 29th** - **St. Catharines Church of Christ**
439 Ontario St., St. Catharines

Mission News... continued from previous page

to plant seeds in those who do not. In order to keep up his work, Joel is in great need of continued support. He solicits your prayers and financial help. If you have questions, he may be contacted at joelsensei5@gmail.com.

From Ishinomaki: Jonathan and Michiko Straker are now meeting with several leaders in the community to formulate a plan to coordinate assistance to still-hurting individuals and businesses of the 2011 tsunami disaster. This is a follow-up to their previous “Nakamadatcha Fundamari,” the basic premise of which was the assumption that every person has a number of gifts and skills that would benefit the community. By acknowledging and mapping these, and by focusing on people and relationships as the primary resources (as opposed to money), grassroots and sustainable healing can be gained. This project has provided a great area in which Christianity can minister. The Strakers expect to be speaking and fundraising across the US and Canada in June, July and August. Feel free to contact them or stay tuned to strakerhouse.com and eBook pages for more information.

OBITUARIES

Johnson, Alfred Herman

Herman was born to George and Evelyn Johnson in Winnipeg, MB, on December 23, 1929. The family moved to Ontario and as a young man working in the construction industry, he did weekend preaching for small churches, one being Tintern, ON.

During the mid 50's, Herman married Nancy Lavender, a U.S. Christian teacher at Great Lakes Christian College, Beamsville, ON. They settled in her country where he served churches in Ropesville, Brownfield and Midland, TX, and Tulsa, OK. Among survivors are two children, four grandchildren, Nancy, his wife of 59 years, and his brother David of Barrie, ON.

– gleaned from Christian Chronicle

Reaney, Roy Richard

Roy Reaney of Port Dover, ON, passed away peacefully surrounded by his family on Thursday, May 1, 2014. He was 73 years old and was the son of the late Elmer and Gloria Reaney. Roy was the beloved husband of Beverly (Hoover) Reaney and the late Judy (Hamilton) Reaney and dearly loved father of Veronica and Greg, Kevin and Nancy, Brianna and Brian and Michael and Colleen. Roy was the beloved brother of Debbie and Dave, Marcie, Myles and Linda, Rick and Marianne, Keith, Stacey, Brian, Paul and was predeceased by his brother Mark. Roy was also dearly loved by his nine grandchildren Matthew, Scott, Kimberley, Cassandra, Aurora, Kyle, Joel, Iris and Adelaide and by his four great-grandchildren Teaja, Jaylyn, Christopher and Joshua. He will be sadly missed by his several nieces, nephews, church family and friends.

At 19 Roy was a bugler in the Royal Canadian Navy where he served for three years. He served on the aircraft carrier, Bona Venture. Upon discharge he served temporarily on the boat called the Haida which is now a floating museum in the Hamilton Harbour. Roy started working at International Harvester in 1962 as a tool and cutter grinder and did this for 30 years. Then he started his carpet cleaning business as well as worked for Cooper Marine where he would put environmental booms around the tankers. He enjoyed doing this for a number of years and then began working at Elite Swine until his health forced him to permanently retire. Roy was also a member of the United Steel Workers Union. Over the years Roy taught Karate in his Dojo starting in his early thirties until early 2000. Roy was a six degree black belt.

For ten years Roy served as Sports Director at Camp Omagh for ages 11 to 13. He was actively involved in all sports and activities with the campers and was also

known as the morning bugler who would wake up those slumbering campers every day. He loved to sit under the trees at camp to listen to and discuss Biblical topics with any staff or visitor.

In 1987, prior to marrying Bev Hoover, Roy was taught the Gospel by John Hoover and later baptized into Christ by John in Lake Erie. He served the congregations in Selkirk and Brantford and was a faithful, active member of the Lord's church. He loved the Lord, His word and the church. Whenever you were able to visit Roy you were blessed with his happy, Christian smile.

Memories were shared by his daughter Veronica, son Kevin, father-in-law John and the writer. The hymns "Amazing Grace", "Because He Lives" and "Just a Closer Walk with Thee" were led by Paul Wall.

The funeral was conducted by the writer in Hagersville at Hyde & Mott Chapel on May 5, 2014, with the interment taking place at the Cheapside United Cemetery. As an expression of sympathy donations may be made to the Alzheimer's Society, Diabetes Association or the Canadian Cancer Society.

Although Roy is gone from us we can rejoice in his salvation and when the trumpet of the Lord shall sound... Roy will be there!

– Submitted by Brian Thompson

Church of Christ
STRATHMORE BLVD.

90th
Anniversary

Come celebrate with us...

Sunday, October 19, 2014
Sunday School – 9:45; Worship 11:00
Guest Speaker: Geoffrey Ellis

Catered lunch following morning worship
2:00 Song Service and Reminiscing

We want to collect the History of Strathmore
If you have pictures and/or stories, please share them
Send pictures—with the people and event identified so they
can be scanned and included in a PowerPoint presentation.
(Originals will be returned)

Send to: **Homecoming**
Strathmore Blvd. Church of Christ
346 Strathmore Blvd., Toronto, ON M4C 1N3
By email: maxc@strathmorecofc.ca

DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$9.00 per year. 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

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: info@camrosechurchofchrist.org Website: www.camrosechurchofchrist.org

EDMONTON Church of Christ: 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 and other times); Elders: Henri Bouchard, Walter Hreczuch; Evangelist: Larry Boswell, 780.270.6007 Web: edmontonchurchofchrist.org E-mail: church5@telus.net

SOUTH EDMONTON: Southwood Community Centre 1880 – 37 street NW, Edmonton, AB; Mailing Address: P. O. Box 42126 Edmonton, AB T6K 4C4; Evangelist: Roy Graneau; 780-902-1329 Sun. 10:00 adult & children's Bible class, 11:00 worship; Midweek CARE Groups in homes (phone evangelist for details); Web: southedmontonchurchofchrist.org Email: southedmontonchurchofchrist@gmail.com

LLOYDMINSTER Church of Christ: 4702 56 Ave., Mailing Address: Box 88, Lloydminster, AB T9V 0X9; Sun. 10:00, 11:00; Mid-week in Homes, call for information; Off (780) 875-4056; Lee Patmore, ev.; res: (306) 825-2505; cell (306) 821-7446 e-mail: lee_patmore@me.com

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. Worship and study 10-12 am, (evening • call for information); (403) 347-3986; email: davenportchurchofchrist@gmail.com Website: www.reddeerchurchofchrist.com

ST. ALBERT: Sunday Worship: 10:15 a.m. at the St. Albert Seniors Center at 7 Tache St., St. Albert; Wednesday Night Bible Study: 7:00 at – call for address, Mailing Address: 20 Desmarais Cres., St. Albert, AB T8N 5X7; (780) 690-9947, E-mail: stalbertcofc@hotmail.com, webpage: www.stalbertchurchofchrist.org

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

CAMPBELL RIVER: 226 Hilchey Road Campbell River, BC V9W 1P4; Contact: Office (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besjim2@hotmail.com

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; PO Box 327; Sun. 10:30, 11; Mid-week, call - John Forman 604-792-7806; Al McCutcheon, sec. 604-824-6703

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, 306-435-2512; email: kennyl1@myaccess.ca

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 Celaira, 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.; Stephane Maillet, ev., (506) 204-8365 (Office) (506) 872-3179 (H) (506) 988-0098 (C) Emails: stephanemaillet@rogers.com; moncton.churchofchrist@gmail.com FB page: https://www.facebook.com/AddedMembersOfChurchOfChrist

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 6:30 p.m., call for location. Contact Shawn Leblanc at (506) 832-5230 (Ev.) OR Fred Nelson at (506) 847-2802.

NEW YORK STATE

NIAGARA FALLS: 2011 Tennessee Ave., Niagara Falls, NY, 14305; Off (716)285-6534, Home (716) 297-6563; Sunday Bible study 10 am, worship 11 AM, evening 6 pm, Wed. 7 PM. Minister Eddie J. Cornelius; cell:716-478-5278, e-mail: niafallscofc@aol.com; website: www.niagarafallscocf.com

PROVINCE OF NOVA SCOTIA

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

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Box 26, B4N 3V9; Elders: Kevin Irvine, Jack Bearden; (902) 678-8881

SHUBENACADIE (Mill Village):

3410 Indian Road, Shubenacadie, NS B0N 2H0; Sunday Worship Times: Fellowship at 9:30 a.m., Bible class and Sunday school at 10 a.m.; Worship at 11 a.m. Tuesday night Bible study at 7 p.m. Ladies Bible study class at noon on Thursdays. 902-758-4252 (to leave a message at the church building), 902-758-2633 J. Mackey, natbrown@ns.sympatico.ca

PROVINCE OF ONTARIO

Ajax Church of Christ: 75 Centennial Road, Ajax, Ontario L1S-4L4, 2nd floor, Duffins Room Sunday School 10:00 am-10:45 am, Worship 11:00 am; Wednesday night Bible class in different brethren homes; Steve Chubry, Minister, Residence 905-728-6125; Cell # 647-378-7231 e-mail: ajaxcocentennialroad@gmail.com Personal e-mail steve.chubry@sympatico.ca Find us on Facebook at Ajax Church of Christ Centennial Road

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; 705-230-0513 (off.); Tim Johnson, ev. 705-718-0017 (cell); email: minister@barriechurch.ca

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., L6T 3Y2; (905) 792-2297; mail@bramaleacocf.ca; Sunday worship 10:00, Bible class 11:15; Adult Bible Study Thursday 2:00 pm, Kevin Hunter, ev. (905) 455-5796 (res); Walter Straker, ev. (905) 789-1632 (res); www.bramaleacocf.ca

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, Mid-week, call for times; contact Curtis Thompson, 519-504-6185; email: Godlovesfaithfully@hotmail.com Mike Gray 905-387-5680, email: thegrays1@shaw.ca office (519) 759-6630

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 519-375-0559; 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, 6:00; 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. 10:30 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 in homes, usually Sundays at 4 PM but call to confirm place and time. Week day Bible studies by appointment, Mailing address: Box 702, P0J 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

HAMILTON: Fennell Ave. Church of Christ, 321 East 27 Street (at Fennell), L8V 3G8; Sunday 10:00, 11:00, 6:00; Wednesday 7:00; (905) 385-5775 (off.); email@churchofchristhamilton.com Chris Gardner, sec., (905) 388-9174; Website: www.churchofchristhamilton.com

NORTH HAMILTON: Sun. Bible Study, 9:30-10:30; Worship: 10:30-11:30; Wednesday 7:00-8:00 pm, meetings at YMCA building, 79 James St. S. For information please call 905-389-8308 c/o Joe Sandassie, 286 East 26th Street, Hamilton ON L8V 3E1; email: jrjwss@cogeco.ca

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

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

ICE LAKE: (Manitoulin Island) (1-1/4 miles South of Hwy 540, Ice Lake, ON); Mailing address: RR# 1, Site2, Box 3, 408A Robertson Rd., Gore Bay, Ontario P0P 1H0, Sunday: classes 10 am, worship 11 am; midweek - call for information: 705-370-2908 or 705-377-4019

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

KITCHENER (Southwest): Sunday 10:30 AM, Williamsburg Community Centre, 1187 Fischer Hallman Road, Building 600, Suite 620, Kitchener, Ontario. Church phone: (519) 496-2286 Mail to: Southwest Kitchener church of Christ, 1187 Fischer Hallman Rd, PO Box 48035 Williamsburg RO, Kitchener, Ontario N2E 4H0.

LONDON: 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. Worship 10 AM, Contact: M. Pennington, 519-872-7629; Email: pmpennington40@gmail.com; P. Fewster, 519-672-2426; Email: peter.fewster@gmail.com

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 website: <http://www.meafordcofc.ca/> Check website for monthly changes

MISSISSAUGA: Mail address: Mississauga Church of Christ; PO Box 42264; 128 Queen Street S., Mississauga ON L5M 5Z5; **Place of Worship: June 29 – August 31, Camp Omagh** Worship: 10:30 – 11:45 AM; Bible Class 9:30 to 10:15 AM; Contact name: Tony Lourenco (905) 829-8312; tlourenco@cogeco.ca; Bill Currie, 905-826-4816, Email: wjc@7leaf.ca Web address www.mississaugacofc.ca Email: mail@mississaugacofc.ca

NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 9:30, 10:30; Wed. 7:00; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON; POJ 1P0; (705) 647-5488, Email: ccstone65@hotmail.com

NEWMARKET: 230 Davis Dr.; Mailing address: Upper Canada Mall, Box 21581, Newmarket, L3Y 8J1; Sunday worship 10 am, Bible classes 11:15 am; 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 QEW and left on Dorchester Rd.); Sunday Worship 10:30 AM, Sunday School 11:30 AM Wed. 7:30 Adult & Children's classes; Darrin Douglas, (minister) 905-356-3412, darrin@niagaracoc.com; Bruce Boland (youth/involvement minister) 905-356-3412, bruce@niagaracoc.com; website: www.niagaracoc.com

NORTH BAY: 73 Gertrude St. E.; Box 745, P1B 8J8; Sun. 10:00; (705) 472-7040 (off.); email: church@northbaycoc.ca; Website: www.northbaycoc.ca

OMAGH: 9850 Britannia Road, Milton, ON L9T 7E8; 10, 11; website: www.omaghchurch.org, Jim Holston, ev., 905-875-2939; Mailing address: Harold Ellis, Sec., 7435 Twiss Rd., RR # 3, Campbellville, ON L0P 1B0

OSHAWA: Cedar Park Church of Christ 566 Simcoe St. N, Oshawa, L1G 4V3 Sun. 9:45, 11:00, 7; Thursday 7:00 pm; 905-434-1258 (Church) Santiago Molina, ev. 416-751-6879 Shig Oikawa 905-420-8414 (res) Find us on face book-Cedar Park Church

OTTAWA (Riverview Park): 1515 Chomley Cres., K1G 0V9; Sun. Sunday School 10 am, Worship 11 am, 6 pm, Wed. 7 pm Robert MacRury, ev., 613-737-0701, Website: www.ottawachurchofchrist.com Ottawa church of Christ facebook

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

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 website: www.owensoundcofc.com

PETERBOROUGH: The Board Room, Parkway Place Mall, Lansdowne 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: Judy Yaksich, Sec. S12125 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; phone: (705) 357-1224

PORT COLBORNE: 700 Steele St., Port Colborne, ON L3K 4Z2; Sun. worship 10:00, SS 10:15, Adult SS 11:00; (905) 732-2465

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 Wednesday 7 pm; Bob Jackson, 519-633-1123

SARNIA: 796 Errol Road E., N7V 2G7, Bible study, Sunday 9:30 am and 6:30 pm, Wednesday 7 pm. Worship Sunday 10:30 am. Email: info@sarniachurchofchrist.org Website: <http://www.sarniachurchofchrist.org>, phone (519) 339-1161 (off.) or (226) 886-3333

SAULT STE. MARIE (Pinehill): 132 Cunningham Road, P6B 1N4; (705)949-4988; Sunday 9:40 AM, 10:40 AM; call for Sunday PM time; Wednesday 7 PM; Elders: P. Bailey (705) 256-6789), C. Whitfield (705) 254-6153

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

SOUTH RIVER: Jaspar St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, POA 1X0; Chris Nicholson, ev. (705) 384-5252

STONE CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Brent Olson, minister, Robert Priestnall, sec.; email: emailus@sccoc.ca; website: www.patchworkinthe creek.com

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; Greg Toohy, ev. 519-635-5921; Contacts: John Brush (519) 625-1054; Charles Kippax (519) 539-6931

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7 PM; 705-560-3964; Elders Wes Bailey, Don Stringer

SUNDRIDGE: Hwy. 124 N.; Sun. 9:30, 10:30; Sun. 7:30 PM; P.O. Box 927, POA 1Z0; (705) 384-5214

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7 PM; Mailing address: Rick Klazinga, sec, Randy Morrirt, ev; Box 708, POR 1L0; 705-508-2049 (h); 705-842-3340 (O/F); email: randy.lois@eastlink.ca

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

TINTERN: 4359 Spring Creek Rd. Vineland ON LOR 2C0; Worship at 9: 45a.m. with classes to follow; Sunday pm call for times and locations; Wed. 7:00 pm; Noel Walker ev., Aaron Maleare ev.; Vanessa Maleare, children's minister, (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): 2035 Kennedy Road, Toronto, Ontario M1T 3G2 DELTA Toronto East Hotel, (Leaside Suite) Kennedy & 401 East; Sunday School 10:15, Worship 11:15; Thurs. 7:00pm (in homes) (Mailing Address: 300 Borough Drive, P.O. Box 47011, Scarborough, Ontario M1P 4Z7) Church Phone: 416-970-3835; Website: www.scarboroughchurchofchrist.com Devon Bennett, Minister, 905-686-2486, Cell: 416-970-3835; Fax: 905-428-1579; email: devonben@gmail.com

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; 416-244-9152; contact: Aikins Wiredu, 905-216-6896; Bernard Worloson, 416-742-8292; Twi service available last Sunday of the month, and Spanish Classes, Mondays 7:30 p.m., Santiago Molina (416) 751-6879.

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Peter Dwomoh 416-462-3616; Stephen Gill 416-265-2496, Marvin Johnson 416-752-0325, Moises Velasco 905-591-0361, Jean Volcy 905-237-3312; Max Craddock, ev. 416-461-7406, e-mail <maxc@strathmorecofc.ca>; Marlon Molina, ev., marlonm@strathmorecofc.ca; Fax 416-424-1850; Santiago Molina (Spanish) ev. 416-751-6879, website: www.strathmorecofc.ca

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

WATERLOO church of Christ: 470 Glenelm Cres., Waterloo, ON N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, Wed 7:00 pm, Jamie Azzoparde, 519-885-6330, e-mail: jazz.wcoc@gmail.com website: www.waterloochurchofchrist.ca

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: (English/French/Ashante): 785 Brault Ave, Verdun, QC, H4H 2B3, Sunday 10, 11, 6:30; Wednesday 7:00 (English) Ph 514-564-6780; Fax 514-564-6781, Email: churchofchristofgm@videotron.com, Website: churchofchristgreatermontreal@hotmail.ca

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, 10 minutes from Downtown); (514) 765-8919. Simultaneous electronic translation: Sunday 10, 11, Wed. 7; Website: www.vecoc.org; Roger Saumur, ev. (514) 602-5105; e-mail: rogersaumur@sympatico.ca

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

QUEBEC CITY: 2980 De Verteuil St (corner Jean-Noel St); Mailing address: PO Box 9041 STN Sainte-Foy, Quebec, QC G1V 4A8, Sunday School: 9:30 AM; Sunday worship: 10:30 AM (French); Wed. 7:00 PM (Phone in Summer) 418-651-3664 (of); Yvon Beaudoin, ev. 418-728-5240; email: ybeaudoin@oricom.ca; Roger Paradis, ev. 418-831-8690; email: paradis1518@videotron.ca

PROVINCE OF SASKATCHEWAN

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

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

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

KENOSE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenosee Village, SK S0C 2S0; Sunday 10:00; Office (306) 577-2477 Mid-week call Ray Fisher (306) 575-3207 or Paul Moore (306) 575-0218 info@moosemountainchurch.com

LLOYDMINSTER Church of Christ: 4702 56 Ave., Mailing Address: Box 88, Lloydminster, AB T9V 0X9; Sun. 10:00, 11:00; Mid-week in Homes, call for information; Off (780) 875-4056; Lee Patmore, ev.; res: (306) 825-2505; cell (306) 821-7446 e-mail: lee_patmore@me.com

MOOSE JAW: 901 James Street, Moose Jaw, SK S6H 3H5; (306) 693-4064 (off.); mjccoc@sasktel.net Website: <http://mjchchurchofchrist.blogspot.com>; Call for times of worship, Darrell Buchanan, ev

REGINA (Northwest): 4400 4th Avenue Regina S4T 0H8 (in the Orr Centre) Sunday: 9:45am Classes: 11:15am Contact: Dr. Leslie Williams E-mail: leslejwilliams@gmail.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: stonchurch@live.com and Mike Parker: mike@skchurch.ca

SWIFT CURRENT: Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 11; 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. 6:30 p.m.; John Smith, ev. 306-842-6424 (off)

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