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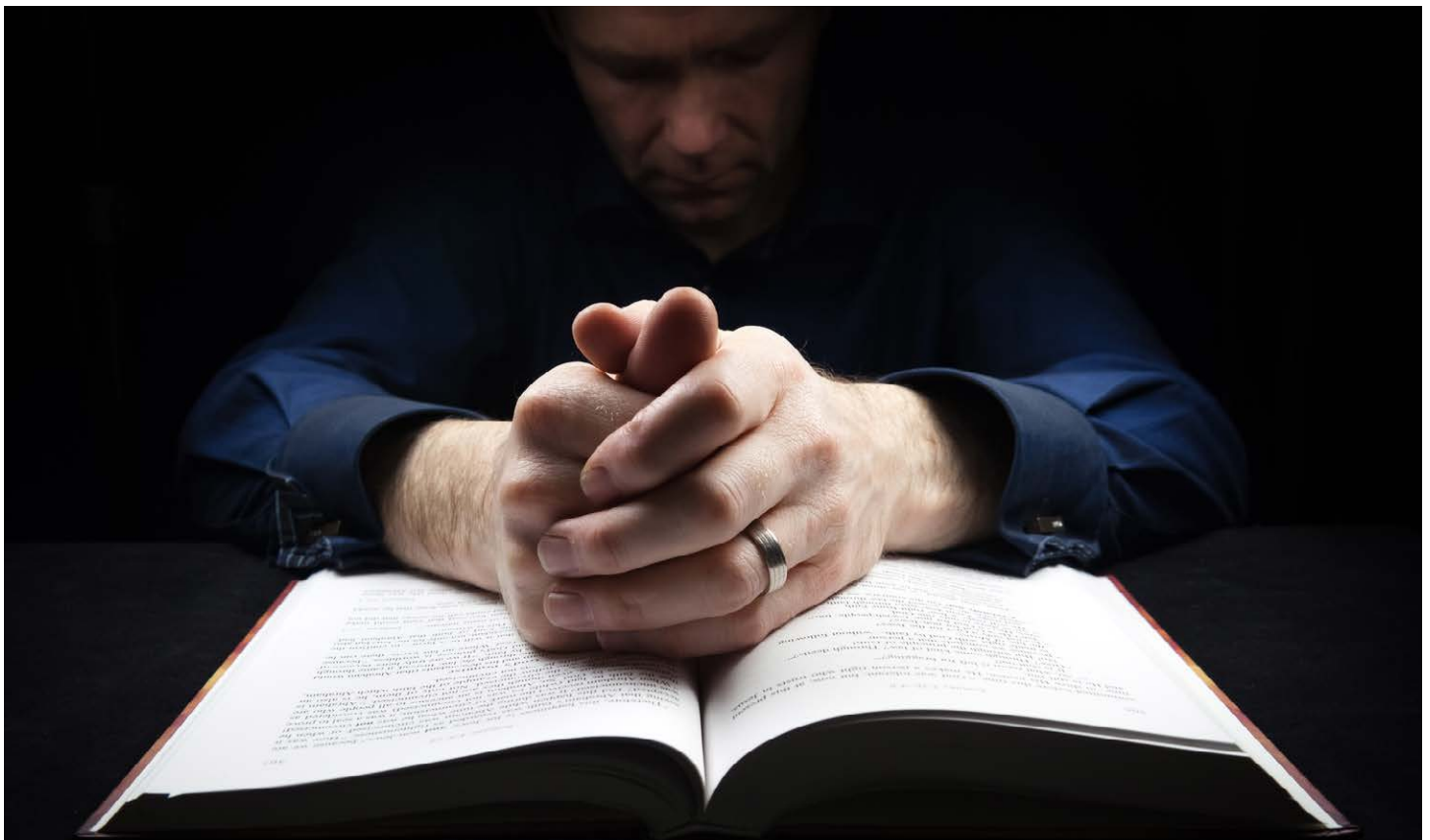
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THIS ISSUE'S THEME:

GRACE

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The Gospel of the Grace of God

Roy Davison

Paul's commission was "to testify to the gospel of the grace of God" (Acts 20:24).

In the book of Romans he explains the gospel: why grace is necessary, how it is provided, what it accomplishes, and how it is obtained. Grace is necessary because everyone sins. Grace is provided by justification. Grace accomplishes sanctification. Grace is obtained by obedient faith.

What is grace?

Grace is benevolent, unmerited favor. "The LORD is merciful and gracious" (Psalm 103:8). God's grace is manifested in His blessings, especially salvation in Christ. Grace is extended according to God's sovereign will: "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion" (9:15, Exodus 33:19).

What is the gospel?

"Gospel" means "good news." The gospel is the good news of salvation by grace through the substitutional sacrifice of Christ. The gospel

"which He promised before through His prophets in the Holy Scriptures" (1:2) is God's power for salvation (1:16). The gospel was foretold in the OT as a mystery and is "made known to all nations" in the NT (16:25, 26).

Grace is necessary because everyone sins.

Sin is the violation of God's laws. All the world is blameworthy before God (3:19). "All have sinned and fall short of the glory of God" (3:23). "Whoever commits sin also commits lawlessness, and sin is lawlessness" (1 John 3:4).

Grace does not excuse sin. After affirming His graciousness to Moses, God added, "by no means clearing the guilty" (Exodus 34:6, 7). "The righteous judgment of God" requires that sin be punished by death (1:32). "The wages of sin is death" (6:23).

Through Adam "sin entered the world, and death through sin, and thus death spread to all men, because all sinned" (5:12).

Because of our sin, we deserve

the death sentence. For grace to be appreciated, the extreme seriousness of sin must be understood. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (1:18). God's wrath is mentioned twelve times in Romans (1:18; 2:5, 8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4, 5). God is not unjust when He inflicts wrath (3:5).

Although everyone sins, people have differing relationships with God "who 'will render to each one according to his deeds': eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness – indignation and wrath" (2:6-8).

Since all are sinners, and death is the just penalty for sin, how can God extend grace to some sinners and wrath to others, and still be righteous?

Grace is provided by justification.

God can forgive the sins of believers without compromising His righteousness if the penalty for their sins is borne by someone else.

But who is qualified to serve as a sacrifice for sin? Animal sacrifices are not sufficient: "For it is not possible that the blood of bulls and goats could take away sins" (Hebrews 10:4). No sinner is qualified because he must die for his own sins! Only a sinless man could

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Enabling Grace

Geoffrey Ellis

Conversations are not uncommon in which our righteous deeds are chiefly considered for their inadequacy, and this in contrast to the purity and potency of Christ's righteous deed. The conversation is usually one-dimensional—the only context for a discussion of human righteousness, it seems, must be in relation to gaining salvation. Any suggestion that a believer might do righteously or be righteous is surely a matter of pride and a failure to understand that we are saved by grace alone through faith.

However, grace in the New Testament is two dimensional, not one. God's grace is presented as both saving and enabling. In fact, for every mention in the NT of saving grace there are two mentions of enabling grace! Surely, righteous deeds are inadequate to achieve justification that will save one from his sins (see Tit. 3:5). Only the saving grace of God through the sacrifice of Christ can rescue. Yet for one who has been rescued from sin, who has entered into the saving grace of God through the new birth, and who has received the gift of the Holy Spirit, such a believer is in a new setting in which to live a positive righteous life. This is both the privilege and the preoccupation of the one who has been saved. The achievement of true righteousness is a present possibility for every Christian because God strengthens for that very purpose.

God's desire for his creation is that it walk in the holiness that reflects his holiness: "As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all that you do; for it is written, 'Be holy, because I am holy'" (1 Pet. 1:14, 15).

The saved person's righteous conduct honours God and validates

the saving power of his redemption. Jesus urged, "You are the light of the world...[therefore] let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matt. 5:13a, 16).

Indeed, it is a contradiction to hold that a Christian can be saved but cannot live in genuine righteousness. Jesus stated, "...every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.

God's grace is presented as both saving and enabling.

Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father in heaven" (Matt. 7:17-21).

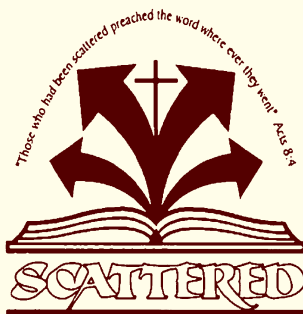
Love for God and being loved by God lead to lives that are in sync with God. As Jesus said, "If anyone loves me, he will obey my

teaching. My Father will love him, and we will come to him and make our home with him" (John 14:23). Again, "If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love...You are my friends if you do what I command" (John 15:10, 14).

Note the balance of Paul's great teaching in Ephesians. Grace saves: "But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions...For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works so that no one can boast" (Eph. 2:4-5, 8-9).

Yet it is also grace that enables, as Paul states: "And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus...For we are God's

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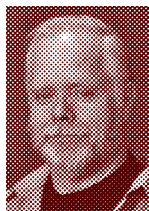
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Amazing Grace

Wayne Turner



It has been said that by the time we have sung a song twenty-five times it becomes so automatic we no longer pay attention to the words. Songs become familiar and comfortable, and singing them routine. Yet, there are songs that retain their meaning even after they have been used, literally, hundreds of times. Such a song must be truly exceptional and must personally connect with us.

One of the most familiar and loved songs, “Amazing Grace” was written by John Newton in 1772. Originally titled “Faith’s Review and Expectation” it has come to be known by its opening words. For over 250 years, this timeless song has expressed the faith and hope of countless millions of people. It has been suggested that the song is Newton’s autobiography, going from profligate sea captain transporting slaves to penitent believer, the words resonate with almost everyone. Who cannot identify with the words, “Amazing Grace! How sweet the sound! that saved a wretch like me! I once was lost but now am found, was blind but now I see.”?

As the song suggests, God’s grace amazes us. We are keenly aware of our imperfection and sin. Standing before our perfect, holy creator, we feel naked, exposed and ashamed. We are inadequate, unworthy. We do not deserve God’s favour or blessing, let alone His forgiveness and love. Like the Prodigal Son returning home, at best we can fall on our faces and ask to be allowed to approach as lowly servants. Yet, because of His grace, God receives and adopts us as His children, forgives and cleanses us of our sins, declares us “not guilty” and blesses us “with every spiritual blessing.” We can only be awed and amazed by such loving grace.

It seems that some have misconstrued grace as like the actions of a permissive parent. There appear to have been those in Rome who wanted to use the idea of grace as an excuse to intentionally increase their sin. Paul responded with such a strong statement, “May it never be” that some translators, to carry the emphasis, transliterated it as “God forbid!” Grace is the gift of a Holy, Righteous God to heal His people of the horrible blight of their sins, not the feeble tolerance of an ineffective parent. Grace gives, but grace also demands. As Paul asks, “How can we who died to sin still live in it?” Grace offers escape from sin and its consequences by being united with Christ in His death, with the expectation that we cease from wilfully serving sin. As long as we live in the flesh, sin will be with us. Our confidence is that grace will also be with us, helping us overcome

ing that sin. “Tis grace hath bro’t me safe thus far, and grace will lead me home.”

There is so much that needs to be said and understood about grace, while there may also be things we may never fully comprehend. Grace is what creates us as God’s people. It is also what motivates us. As we have received grace, we are also to be people of grace, those who give grace to others.

The theme of this edition of the Gospel Herald is grace. We appreciate the work of Paul Birston in planning and organizing. Geoffrey Ellis writes about “Enabling Grace” reminding us that grace is two-dimensional, both saving and enabling. Once we have been saved, the “privilege and preoccupation of the one who has been saved” is to “live a positive righteous life.” In “The Gospel of the Grace of God” Roy Davison shows that God’s “grace does not excuse sin,” but that it provides justification and sanctification. Thayer Salisbury takes us back to Genesis to show how grace can be seen in the accounts of Adam and Eve and the punishment of Cain. “God has not spurned the sinner. The sinner has spurned God.” Earle Rattain turns us to the book of Ephesians to show, “By Grace Are Ye Saved Through Faith.” And, George Mansfield, in “Under the Umbrella” reminds us that grace “saves and covers us”—it “makes us complete in God’s eyes.”

Grace is God’s ultimate gift to us, embodied in Jesus’ death on the cross for our sins. “The grace of God has appeared bringing salvation to all men.” May the words and thoughts of “Amazing Grace” never become tired or routine!

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workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:6-7, 10). The word for "workmanship" is *poiema*, the word from which "poem" is drawn. God makes of his saints lives that are a beautiful thing!

One of the fullest statements in the NT regarding God's empowerment of his people is 2 Thessalonians 1:11-12: "With this in mind [the surety of God's reward, 1:5-10], we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ." When we determine to do God's will, when we make a choice of the service we will render, God promises to honour that commitment with his blessing, according to his grace. Again, "And God is able to make all grace abound to you, so that in all things at all time, have all that you need, you will abound in every good work...Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness" (2 Cor. 9:8, 10).

Christ gave two gifts—his life and his Spirit (see Acts 2:33). The forgiveness gained through his shed blood is the grace of redemption; the empowerment gained through the gift of his Spirit in the new birth is the grace that sustains our redemption. We are saved from sin through grace, and we are strengthened that we might not sin, again through grace. Paul prays for "grace and peace" for the Philippians, as he does in all his letters, "being confident of this, that he who began a good work in you will carry it on to

completion until the day of Jesus... And this is my prayer that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory of praise of God" (Phil. 1:6, 9-11).

The double-sided aspect of grace is particularly clear in Paul's letter to Titus. On the one hand, saving grace: "But when the kindness and love of God our Saviour appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal of the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour, so that having been justified by his grace, we might become heirs having the hope of eternal life" (Tit. 3:4-7). And on the other hand, empowering grace: "For the grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Saviour, Jesus Christ, who gave himself to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good" (Tit. 2: 11-14).

Peter speaks of this before-and-after aspect of grace: "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you. Through faith you are shielded by God's power until the coming of salvation that is ready to be revealed in the last time...These [trials] have come so that your faith—of greater

worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honour when Jesus Christ is revealed" (1 Pet. 1:3-5, 8). And again, "His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires" (2 Pet. 1:3-4).

The all-encompassing truth—salvation is by the grace of God. We need to follow the two conversations in the Scriptures that teach that this grace of God is both saving and enabling.

Waterloo, Ontario

Guidelines for News Pages

The News Pages give fellow Christians a glimpse into other congregations and their good works along with the spreading of the Good News in their little corner of God's kingdom. When you help and encourage God's servants, you become a fellow worker with them in spreading the truth. The brotherhood faces a challenging moment. Twisted doctrines fly from congregation to congregation. Denominational and postmodern influences flow freely.

We, as a board of directors and editors of the Gospel Herald, seek to serve a brotherhood that sets Scripture as its infallible and only guide, that finds in the New Testament its pattern for work and worship and that depends upon the power of God's Spirit to function in the world in following our Saviour. We also seek to highlight those congregations and saints who follow those convictions. It is a difficult task, one for which we are all too aware of our inadequacies.

Here are some guidelines we would like you to refer to when presenting news for the news pages.

- 1) Significant Birthdays 80 +
- 2) Significant Anniversaries 50 +
- 3) Baptisms
- 4) Deaths
- 5) Good news/Outreach that the congregation wants to share with others
- 6) Good works to share with others
- 7) Gospel Meetings
- 8) Special days (homecomings, friend days, etc.)
- 9) Results of your good works, gospel meetings, etc.

volunteer to suffer the penalty for the sins of mankind.

Of the Messiah it was foretold: "By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities" (Isaiah 53:11).

God sent His Son who "became flesh and dwelt among us" (John 1:14) and "was in all points tempted as we are, yet without sin" (Hebrews 4:15) so He could die for man's sin. John testified: "Behold! The Lamb of God who takes away the sin of the world!" (John 1:29). Because He was without sin, Jesus did not have to die, but He allowed Himself to be crucified for the sins of humanity (John 10:11, 17, 18). He "bore our sins in His own body on the tree" (1 Peter 2:24).

God justifies believers through the atonement of Christ. Justification is mentioned 17 times in Romans. "To justify" means to declare free of condemnation. We are justified by the blood of Christ and His resurrection (5:9; 4:25). Someone whom God has justified may not be condemned (8:30-34)!

Justification is "by faith" not by meritorious works or "deeds of the law" (3:28, 30; 4:2, 5; 5:1). It is a "gift" (5:16).

Although justification is not earned by law-keeping, grace does not exempt one from God's laws. "Do we then make void the law through faith? Certainly not! On the contrary, we establish the law" (3:31). Grace helps believers abide by God's laws!

Justification is for those who meet "the righteous requirements of the law" (2:26). "Doers of the law will be justified" (2:13) but these requirements are met only by grace through

Christ's sacrifice for those "who do not walk according to the flesh but according to the Spirit" (8:3, 4).

People can be righteous only by the grace of God! "The righteousness of God" is bestowed on those who believe (3:22), who are "justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith" (3:24, 25). This was to demonstrate "His righteousness, that He might be just and the justifier of the one who has faith in Jesus" (3:26).

In justification, faith is imputed or accounted as righteousness. "Abraham believed God, and it was accounted to him for righteousness" (4:3, Genesis 15:6). This means that God credited Abraham's faith to him as righteousness even though he was not completely righteous. Abraham was faithful and obedient. "You found his heart faithful before You" (Nehemiah 9:8). "Abraham

obeyed My voice and kept My charge, My commandments, My statutes, and My laws" (Genesis 26:5). Although Abraham was obedient, he was not justified because of his obedience but because of his faith. Justification was needed, not because of the good he did, but because of his sin! God credited his faith to him as righteousness.

When someone believes on Him who justifies the ungodly "his faith is accounted for righteousness" (4:5). "David also describes the blessedness of the man to whom God imputes righteousness apart from works: 'Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the Lord shall not impute sin'" (4:6-8, Psalm 32:1, 2).

Grace accomplishes sanctification.

Paul's letter is addressed to those who are "called to be saints" (1:7). Throughout Romans he calls believers saints (8:27, 12:13; 15:25, 26, 31; 16:2, 15). A saint is someone who has been sanctified (made holy) and is dedicated to God. Paul's purpose in writing was that his readers might be "sanctified by the Holy Spirit" (15:15, 16). The branches on God's tree are holy (11:16). The sanctified present their "bodies a living sacrifice, holy, acceptable to God" (12:1). They are "slaves of righteousness for holiness" (6:19, 22).

Sanctification requires obedience. God's grace does not excuse disobedience (1:30; 2:8; 5:19; 6:12; 10:21; 11:30, 32) but must result in "obedience leading to righteousness" (6:16).

The gospel must be obeyed (10:16). Paul defines the sanctified as those who have "obeyed from the heart



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that form of doctrine” to which they were subjected (6:17). Paul’s purpose was “to make the nations obedient” (15:18) and he complimented the saints at Rome for their obedience (16:19). This refutes those who would turn God’s grace into license (Jude 4) by claiming that grace makes obedience unnecessary.

Grace’s intended result is “obedience to the faith among all nations” (1:5; 16:26). “The faith” that must be obeyed is the “one faith” (Ephesians 4:5), “once for all delivered to the saints” (Jude 3). Believers must avoid teachers who depart from the original doctrine (16:17).

Grace accomplishes sanctification by faith in Christ (Acts 26:18).

Grace is obtained through obedient faith.

Justification is “by faith” (3:28, 30; 5:1, 2; 9:32; 11:20). In the gospel “the righteousness of God is revealed from faith to faith; as it is

written, “The just shall live by faith” (1:17, Habakkuk 2:4). This has a two-fold meaning. The just lives according to his faith (he does not draw back but “believes to the saving of the soul”—Hebrews 10:38, 39) and by God’s grace he lives because of his faith (not because of his own righteousness—Galatians 3:11).

One must live by faith! Shallow, superficial faith is not enough. The faith required to receive God’s grace is a real, vibrant, obedient faith that walks “in the steps of the faith” of Abraham (4:12) who obeyed God’s voice (Genesis 26:5; Hebrews 11:8). “By faith Abraham, when he was tested, offered up Isaac” (Hebrews 11:17).

We are “justified by faith” (5:1) but additional prerequisites for salvation by grace are stated in Romans: “obedience to the faith” (1:5; 16:25, 26), confession (10:8, 9), repentance (2:4), and baptism (6:3-7). After being “baptized into

Christ Jesus” (6:3) we must “walk in newness of life” (6:4), continue “in doing good” (2:7), and present our “bodies a living sacrifice, holy, acceptable to God” (12:1).

What have we learned?

In Romans, Paul has testified to the gospel of the grace of God, explaining why grace is necessary, how it is provided, what it accomplishes, and how it is obtained. Grace is necessary because everyone sins. Grace is provided by justification. Grace accomplishes sanctification. And grace is obtained by obedient faith.

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God” (5:1, 2). Amen.

Alken, Belgium.

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Genesis: Touches of Grace in Tales of Judgment (Part 1)

Thayer Salisbury

It will be impossible to understand the Bible's teaching regarding grace if we restrict ourselves to passages that actually contain the word. Some of the most important teaching on this subject comes from passages that do not contain the word itself.

Who would deny that the story of the prodigal son is a parable of grace? The fact that the word is not used in the story is irrelevant. At times, grace is clearly present, and even highlighted, in passages we tend to think of as passages of judgment.

Grace in the Punishment of Adam & Eve

Genesis 3 will serve as our first illustration of this truth. Genesis 3 records the first sin and the first punishment. Yet even in the midst of the punishment we see touches of grace.

God's grace is hinted at in the very fact that he sought out the man and woman after their sin. God did not withdraw himself, nor did he wait for them to seek him. The wonder of God's grace is that he seeks sinful humans. God takes the initiative to seek those who have fallen. He walks in the garden in the cool of the day. He calls to the man and the woman.

The question, "Where are you?" is not an attempt to gain information. God knows where they are. The questions, "Who told you that you were naked?" and "Have you eaten of the tree of which I commanded you not to eat?" do not seek information. God knows the answer to each of these questions. He is not seeking information. He is offering them the opportunity to confess.

Grace is also seen in that God is not quick to take personal offense. Adam's faulty confession seeks to shift blame to Eve and ultimately to God. "The woman whom you gave to be with me, she gave me fruit of

the tree, and I ate," Adam says. God takes no direct notice of the way Adam attempts to implicate him in the wrongdoing.

The Lord gives the woman an individual opportunity to confess. "What is this that you have done?" she is asked. While he does not excuse her wrong on the basis of the serpent's involvement, he does take up the serpent's guilt first.

There is also a significant difference in the way God punishes the serpent's offense and the way he punishes the human offense. We often miss it. God curses the serpent (14). He curses the ground on

The Lord warned Cain that he had embarked on a dangerous path, yet he assured him that he could escape from sin.

account of the man (17-18). But he does not pronounce a curse on the man or the woman. The man and the woman both suffer for what they have done, but they are not formally placed under a curse. That might not seem significant in our culture, where formal curses are considered of no consequence, but that may have been of great significance in the ancient near-east. To us the punishment is the great burden. But to them the pronouncing of a curse would have been a greater burden, as it might have been taken as a signal that the relationship was permanently marred and beyond repair. The absence of a formal curse leaves the relationship open. God will punish, but he will not cut off. The sinner will suffer, but is not beyond hope.

The grace in Genesis 3 does not stop here, in fact it is barely beginning.

Feeling shame over their nakedness, the man and woman have made garments of fig leaves (7). These gar-

ments are not suitable. Already Adam and Eve realize the insufficiency of their fig leaf garments. They still feel naked even while wearing them (10). And such garments will not last. Yet God does not take the attitude, "You made your bed, now you can lie in it." He himself provides more suitable clothing. The aggrieved party is providing for the needs of those who have done him wrong. The word "grace" is not used, but the gesture speaks for itself.

Lastly, even the most serious consequence of their sin is marked by grace.

They are to be separated from the tree of life. The reason is given in verse 24, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever..." In his sinless state, mankind was meant to live forever. Living forever would have meant a limitless potential. No task is too great if one has eternity to complete it.

But now that humans are sinful, now that their perfection is marred, now that they are going to suffer the consequences of their wrongdoing, limitless life would mean limitless suffering, limitless punishment, limitless struggling with the ground to produce food, limitless suffering in childbearing. Worst of all, it might mean limitless potential to do wrong, the limitless growth of evil.

So the tree of life disappears from human history, to reappear finally in the new paradise of God, where nothing will be accursed (Rev 2:7 & 22:1-3). Even in the punishment, there is grace.

Grace in the Punishment of Cain

The punishment of Cain is, in certain respects, an even darker chapter in human history. While

Adam and Eve had received word of dire consequences if they sinned, they had no personal experience of the consequences of sin until after their sin. Cain had grown up with the evidence all around him. While Eve had been tempted into wrong by the serpent, and Adam by his wife, Cain did his vile deed on his own.

The Lord warned Cain that he had embarked on a dangerous path, yet he assured him that he could escape from sin. "The LORD said to Cain, 'Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it'" (4:6-7). Again we see God taking the initiative to help a human, before the human has indicated a desire for help. Cain has failed to bring an acceptable sacrifice, yet the Lord cares enough to offer him this valuable advice. This is grace. Sadly, it is an act of grace that Cain chooses to spurn.

Even after Cain's sin, the Lord maintained the initiative and reached out to Cain. The question, "Where is Abel your brother?" like the early questions to Adam and Eve was not asked to gain information. God knows what Cain has done, but he is giving him the opportunity to freely confess. Again, Cain spurns this gracious opportunity and responds with a lie. The follow-up question, "What have you done?" is a call for introspection. It is an opportunity for Cain to confess the justice of whatever punishment the Lord may inflict.

In this case, given the warning he has received, the sour attitude with which he has spoken to God, and the seriousness of his crime, Cain is formally cursed. Yet even here it may be significant that the curse is not a direct curse from God, but a natural consequence of his deed. "The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand" (10-

11). It is the ground that received his brother's blood that is cursing Cain. It is not God himself. The way between God and Cain is still open. Cain is left free to approach God.

Cain does speak to God, but not with remorse for his crime. He never accepts responsibility for his deed. He complains that his punishment is more than he can bear and expresses fear that someone may kill him (13-14).

God marks Cain. But the mark is not a punishment, as we so often assume. The mark is a protection (15). The Lord does not want Cain to die. He graciously protects him from death, perhaps that he might have time to reconsider and repent. But again Cain spurns the Lord's grace. Rather than giving thanks for the protective mark, Cain attempts to remove himself from the presence of the Lord (16).

The story of Cain, like that of Adam and Eve, is a story of grace. God has not spurned the sinner.



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The sinner has spurned God. God has not withdrawn himself from the sinner. God has sought the sinner. It is the sinner who has withdrawn to hide in the garden, or to banish himself to pointless wandering in the land of Nod.

Toledo, Ohio

A Brief Note Concerning the Uneven Occurrence of the Word "Grace"

Thayer Salisbury

In the first 1094 pages of my (ESV) Bible (Genesis through John) the word "grace" is used only 11 times. In the last 158 pages (Acts through Revelation) the word "grace" appears 119 times. The word goes from being used about once every hundred pages to being used on nearly every page.

The KJV uses "grace" for a wider range of Hebrew words than does the ESV. But even if we use the KJV for our statistics, the contrast is still startling. The KJV has "grace" 44 times in Genesis through John, and then 126 times thereafter. In other words, the first 87% of the Bible has 25% of the occurrences. In the last 13% we find 75% of the occurrences.

God does not change (James 1:16). His gracious attitude toward humanity was not new at Pentecost. But once that grand act of grace which was planned from before creation had been accomplished, it was time, as never before, to speak openly of grace. It is almost as if the Lord was hesitant to speak too much of his grace, until he had first shown the awful cost of that grace.

Let us remember that cost, whenever we think of his grace. Let us remind others of that cost, whenever we speak of his grace. Let us never neglect to think of the cost, the cross, whenever we sing of God's amazing grace.

Toledo, Ohio

By Grace Are Ye Saved through Faith...

Earle Rattai

“By Grace are ye saved through faith” (Ephesians 2:8). Some statements can stand alone, out of their context. We call this an absolute statement. This is one of those statements. Oh this one can be and often is misapplied. It certainly can be and often is misunderstood. To put this statement back into its context and surround it with the entire letter of Ephesians allows the reader to understand why this declaration was made. To properly define the terms of this statement is an extremely rare exercise (outside of the Lord’s church) in the world of modern Christendom.

The Bible is unlike any other body of literature on earth. That’s because there is only one God. He only ever wrote one book; the Bible. Ultimately the Bible has one Author but many writers who employed many styles. It is divided into two major dispensations. The first five books in the New Testament all tell a story. They are historically accurate documents which describe events, places and people. Ideas are explained and doctrines are taught, but within the frameworks of their story. Of course these books are supernatural in origin and in

purpose. The writings of Paul and subsequent New Testament authors are different from those first five books. The writings which God inspired through Paul (especially), deal primarily with ideas. Most often Paul deals with the correction of misguided ideas (and practices) in the churches on the one hand; then with encouragement to cor-

At some point in every person’s existence, we are confronted with our need for salvation from things which separate us from God.

rect thinking and behaviour on the other hand. It is always balanced. As a matter of fact, from Genesis to Revelation, God’s Word enlightens the reader with a mixture of encouragement and reproof as to what is and is not acceptable to God. This is also the basis of sound Biblical preaching right up to our day. It’s easy to spot. Men of God need not, and do not cower from expounding the whole counsel of His Word, whether it be positive or it be negative.

Read (or at least peruse) the book of Ephesians and then pick up back here afterward.

Okay, so now you see the whole picture as it applies to Ephesians. Paul is not addressing any particular error or heresy. The letter is overwhelmingly positive in nature. If you are down and need a lift spiritually, read Ephesians. If you are in a spot wondering; “how (and why) could someone like God love me”? Ephesians is the medicine. This letter emphasizes the lofty goals God has for His church and His children. You specifically, have great value in the sight of God and His Son Jesus the Christ. Something great and wonderful has been done by the singular God of Creation so that you and I may live eternally. From these ideas we are able to define “saved” as used in the statement “by grace are ye saved.”

I can remember distinctly the first time I heard the term. It was the fall of 1979. I was asked “are you saved”? He asked several times slowly and methodically. At first I thought the guy asking it was crazy. Then I thought; saved from what? I was 22 years old and having the time of my life! I was showing the devil what sin really was! We argued back and forth over the course of days while working together. There was me, trying to convince him he was

crazy and delusional, and him trying to convince me I needed “saving.” The conversation ended with the job, but it got me to thinking. I took some steps, but mostly just thought and carried on. It took a long time for the reality to sink in; however after much turmoil I was baptized into Christ September 1986. What “sunk in” was a basic understanding of my need for salvation. At some point in every person’s

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existence, we are confronted with our need for salvation from things which separate us from God. This is whether the person believes it right now or not. "For we must all appear before the judgement seat of Christ; that each one may receive the things done in his body; according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). Some others realize the need for salvation in this life, yet choose to ignore or procrastinate on following through. "But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a mirror and goes his way, and straightway forgets what manner of man he was" (James 1:22-24). This sort of denial (described by James) characterizes almost everyone in our western world. God's Word is readily available, but for one reason or another people choose not to investigate.

God is gracious. He extends grace to His creation; mankind. "The Lord is not slack concerning His promise... but is longsuffering to us, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). However, God the Father, Jesus Christ, or the Holy Spirit never crash through the door of free will. When a person "comes to repentance" the grace will be there.

Please entertain this crude analogy. It is like trying to entice a stray cat into your home. You put out a dish of milk night after night hoping the cat will choose the warmth and safety inside your house as opposed to the cold and peril of the wild. If the cat finally chooses to come in and be yours, its rescue from the elements is not a product of self will, but rather the grace of you the home owner. And that is how Paul could say "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." You, like the cat, can only choose to accept or reject

that grace. Again you, like the cat, do not decide and define the terms of that grace. Imagine if the cat said "I will come in, but I want you to smash a few windows out of the house so that I can come and go as I please." Or if the cat said "I will come in but I refuse to use a litter box, I will go wherever I please, thank you very much." Don't laugh; much of so called Christianity has been doing the equivalent of this for centuries now.

...according to the entirety of the Ephesian letter, there are terms and conditions applied to that grace.

And again with the cat analogy; my wife and I live in the boreal forest area well outside of town. Our yard is often a pathway for bears, coyotes and most often Timber wolves. There are no stray dogs or cats where we live. They get eaten immediately. We have two cats (Sophie and Simon). The only reason they are alive is because they have the safety of our oversight. We take them out during the day when they are harnessed and we can be there for protection. They don't even know what sort of protection we afford them. Now winters

are different because then we don't go outside and work in the yard, so neither do our cats. However, sometimes they get rambunctious and want out anyway. I have devised a deterrent. I pick an extremely cold blustery day and open the door for them. Or I will even drop them in a foot of snow. Having been sensitized to warmth and safety, that moment in the cold harsh wild is enough. They want back in and are satisfied (even thankful) to be there. And they have no idea there are prowling wolves out there or that they would starve to death quickly. Can you see the correlation?

Paul said "By grace are ye saved through faith." Read carefully. Our faith does not save us, but it is the object of that faith (grace) that saves us. By reading the rest of Ephesians, one realizes that God's grace doesn't just save us one time, it keeps us saved. Again, according to the entirety of the Ephesian letter, there are terms and conditions applied to that grace. This is the restoration plea of the Church; come in from the cold wild danger of the world and experience grace.

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Under the Umbrella

“By The Grace of God I Am What I Am”

George Mansfield

“...and that [Jesus] appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. Whether then it was I or they, so we preach and so you believed.” (1 Corinthians 15:5-11 ESV).

After reminding the saints at Corinth of the gospel he had previously preached to them, Paul began to focus on those to whom the resurrected Savior had appeared. The self-description is honest and open. He considered himself in no way worthy but in spite of this, Jesus had appeared to Paul, who, in his own words, was the last one, the unworthy person, a persecutor of the church, and uses a word that describes a miscarriage or abortion. He declares himself unworthy because he had been “*untimely born.*”

Leaving Grace Ranch... Temporarily

After we have taken our best try at actually defining grace, by looking at the original language, spending time with various contexts and possibly visiting the hymn book, we say that grace means, “*unmerited favor.*” It has to do with receiving what we don’t deserve and in the case of our eternal salvation, we remind ourselves that “*Jesus paid it all.*” It is the story told in John 3:16; it finds both innate definition and emotional appeal in Romans 6:23. Listen, “the wages of sin is death, but the gift of God is eternal life.”

Meanwhile Back At Grace Ranch

After we begin to feel good about our fine definitions and have gotten emotionally involved with the great God of all creation and truly believe that “by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast” (Ephesians 2:8-9 ESV), we return to Grace Ranch.

The ranch is a place where life happens, where work and play take place; it is a thumbnail of living on the planet. So, what do we do with God’s grace that is received by faith and not of our own works?

In the first place we should strive to see things through the lens of grace. There is absolutely nothing negotiable about salvation by grace. If it is by grace then it is free. We can neither earn what grace gives nor can we contribute to its price. It is simply a gift from God.

“Grace, like water, flows to the lowest part.” ~ Philip Yancey

More than this, God’s grace comes to us in the absence of both personal cost and cause. This is important. Romans 3:24—“*being justified freely by His grace...*” translates a word meaning without cause. We can’t look to our good behaviour, our family reputation nor the way we have obeyed the gospel to get our name on God’s grace roll. This does not put God in our debt. We are not the cause that moves Him to act.

Romans 6:23 has “...*the free gift of God is eternal life...*” Here the word means “*without cost.*”

Since grace that saves and keeps us originates with God, we ought to think about this picture: When we appeal to God to take away our sin, he does not say, “*Oh, I’m so glad you asked, I see you are in great need and have a good heart. Your plight moves me*

to tears, so I will give you without cost your much needed remission of sins.” No, that is not the scenario that plays out in heaven. In John 15:25 we find, in part, “*they hated me without a cause.*” This is the same word that is translated “*freely*” in Romans 3:24.

God’s grace that saves and covers us is centered in Jesus Christ and His cross. This is why Paul continually and only preached “*Christ crucified...*”. He only prepared one sermon outline! It is as if God hears our sad situation, looks over at the blood-stained cross of His Son, listens to the cry, “*My, God, why have you forsaken me,*” and declares “*For Him I will forgive you, if you continue to be faithful in your pursuit of perfection...*”

Grace Can Make Us Complete In God’s Eyes

Grace is the beginning of the story and, strangely, it also is the end. God offers His amazing grace to us freely, that is, without cost and without cause, in order for us to be made new. The struggles that follow are also covered by our Great God and His grace. The worst man on the planet, in his own eyes, said, “by the grace of God I am what I am.” Keep reading in I Corinthians 15, “*and his grace toward me was not in vain. On the contrary, I worked harder than any of [the other apostles], though it was not I, but the grace of God that is with me.*”

A Final Word

Those of us who see clearly the need to “trust and obey,” have, on occasion, experienced a war within. The problem arises when we see that we must obey- that involves mind and matter action,- and we might find it hard to believe that grace is really all it claims to be, without suspecting a mistake in the Bible.

Work or effort or motion is not in disagreement with God’s grace. What

continued on page 15

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ONTARIO

Bramalea: Crystal Campbell brought great Thanksgiving to her parents, Carlos and Cassandra Campbell, brother Carlos, Jr., and sister Chantel, by being baptized on Monday, October 13, by Kevin Hunter. . We welcome new members Qamar Sohail, and his wife Dilnawaz, daughter Aasaiah, and son Jehanzaib Qamar who recently moved to Canada from Pakistan. We welcome back Ryan Currie from Mississauga, a former Bramalea member who now lives in Brampton. And we also welcome Christian Kpodjie, his wife Janet Mensah, and sons Nathaniel, Keith and Rexford, who have returned to Bramalea after spending a few years in Scarborough. Bramalea women met Sunday, October 26, at a "Soup and Sandwich" planning meeting for their 2015 ministries. The Secret Sisters completed their year of secrecy by introducing themselves to each other and decided to have a similar programme in 2015.

Fenwick: Shawn and Donna Redding have begun an informal Bible study/discussion group in their home. They are calling it "Life, Death and Everything in Between". A Gospel meeting with Tim Johnson was held October 26-29 from the book of Galatians. We rejoice with the news that Judy Robins was baptized by her brother Glen in Waterloo on November 2. Six ladies travelled to Kitchener to pack shoeboxes for shipment around the world through Samaritan's Purse.

Port Colborne: Sunday mornings we are preaching through the Book of Acts. In our adult Sunday School we are studying Church History and Denominations From the View of the Scriptures (a biblical view). On Tuesday nights at 7 pm we are studying the Holy Spirit as presented in the Scriptures. All visitors welcome at any time.

Stoney Creek: Fall Cleanup inside and outside of our church building took place November 1. "Souper Sunday, a time

for soup and visiting, was scheduled for Sunday, November 16. The congregation joined many throughout the world in "Prayers for the Persecuted Church" November 9, the International Day of Prayer. Again this year the Stoney Creek Church is participating in Operation Christmas Child (Samaritan's Purse), with several families filling shoe boxes with gifts for children in the Third World. The church's seniors are planning to serve hot chocolate to spectators the first Saturday in December at the Stoney Creek Christmas Parade which passes in front of our church building.

Tintern: On October 1 we were delighted to witness Steve Bennett baptize his son Josh into the body of Christ. The day will be doubly special for Josh as it was his eleventh birthday. Please continue to pray for international students at Great Lakes Christian High School. Fifteen students are coming to the building on Wednesday nights to read with volunteers using the FriendSpeak curriculum. Pray for open hearts and open minds as these students and volunteers develop friendships and learn about the Gospel. Angela Kanellopoulos, Carole Cook, Margaret Ayala, and some other ladies have been leading a girls group called "Helping Hands and Helping Hearts" once a month. About ten girls have been learning to knit. They will use this new skill to make scarves that can be shared with Charlene Jaggard and some school kids in Hamilton. The Beamsville and Tintern congregations partnered together to host a peanut free night of family fun for kids in the Beamsville community called Trunk or Treat. It was on October 29 at 6 pm in the Beamsville church parking lot. More than 120 children participated. TRUTH (our missionary group) has begun plans for their mission trip in August 2015. TRUTH will be returning to Mission Para Cristo in Nicaragua. If you would like to donate towards this you can do so through Canada Helps.

Toronto (Bayview): This fall Bayview has a number of scheduled activities. The women will be attending the Strathmore Ladies' Day to hear Vivian Braga speak on this year's theme, based on Galatians 1:10. And our own luncheon will highlight a devotional on December 13, with contributions made to the Daily Bread Food Bank, as is our custom. The men's prayer breakfast was slated for November 8. On November 30 Bring a Friend Day took place, followed by our annual and

popular ethnic lunch. We enjoyed Geoff Ellis' message, good fellowship, and an opportunity to connect with many friends.

Toronto (Strathmore Blvd): The annual Ladies' Day meeting was held on Saturday, November 8. There were fifty four registered attendees with five congregations represented. It was an encouraging day of fellowship with fun and a lot of smiles! The theme for the meeting was "Making God Smile" (Galatians 1:10; Proverbs 7:2) with Vivien Braga, a Strathmore member, presenting the lessons for the day. Special 'thank you' goes to Elsie Velasco and her helpers who prepared a very excellent meal and to all the men who came and helped in the kitchen! Again this year and enjoyable family dinner and movie evening was held on November 22. Again a big thank you to Elsie Velasco and crew. The movie "Facing The Giants" was shown and discussed noting some very important lessons taught in the movie about Christian living.

Waterloo: We are having a Greek Gathering on Monday nights from 8:00 pm to 8:45 pm. These will be beginner friendly learning experiences, ideal for those interested in learning some basic translation how-to's, as well as for those who want a refresher on the New Testament's original language. Tuesdays the church helps out at Cedarbrae Public School serving breakfast (Breakfast Club) to the children. This is a ministry the church has been a part of for many years.

Windsor (Westside): We had our Clothing Give-Away this past November. Another year has come and gone and we are so thrilled at the results of this year's giveaway. We are impressed by the many words of encouragement, prayers and hours members of the church put in to help with the giveaway. We also had helpers from outside the church as well as donations from Old Navy & Reitmans. It is encouraging to meet new people who call us their friends as well as hearing appreciation from people who came to know us through the vegetable distribution. When school secretaries and principals tell us how they look forward to receiving the invites each year it gives us reason to believe we are having an important relationship with them. Now, let us pray about ways we can grow in relationship with some of the people we met like the little Somali baby showering Elizabeth with kisses to the Iraqi family who just moved here a little over three weeks ago.



by Marion Waugh
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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton, Northside: Fall Fellowship was held November 8. The theme was *"Drawing Nearer to God."* Ed Klym of Red Deer spoke on *Growing Closer with our Families*; Emanuel Burnstad of Camrose spoke on *Growing Closer with the Church*; Garth Johnson of the Southside congregation spoke on *Growing Closer with our Community* and Jay Manimtim spoke on *Growing Closer to God*. We are sorry to say good bye to Ida Heeks who has moved to Ladner, B.C.

South Edmonton: "But do not forget to do good and to share, for with such sacrifices God is well pleased." Hebrews 13:16. On October 7, Kevin Carson left Edmonton, AB, for the mission field in Cambodia. He is joining Bill and Marie-Claire McDonough to assist with directing "Partners In Progress," one of the brotherhood's longest-standing mission efforts, dating back to the 1970's. His wife Catharine will join him in January of 2015. Kevin was accompanied by Rob Burnstad, another member of the South Edmonton Church of Christ, who volunteered with Kevin for two months. Rob's wife, Jolene and teenage son, Shane joined them in November for a month of short-term mission work. All four served on "The Ship of Life," a medical/dental ship that provides free care to the Cambodian people who live along the Mekong River and on the Tonle Sap lake in floating villages. On the busiest day, 80 patients came on board to see the doctor. During October and November, over 500 lifejackets were donated to school children and medical-clinic staff to enable them to safely travel the waters of the floating villages. One 13 year old boy named Soy, from the floating village of Kbal Toal, was referred to the hospital in Siem Reap, due to the presence of a malignant tumour growing out of one of his eyes. Along with the referral, the family was helped with funds for travel (1.5 hours by water taxi) and food for the journey.

Following surgery to remove the eye, Soy was fitted with a prosthetic eye. Soy's two adult sisters live in Siem Reap, a city where there is a Church of Christ. At the time of this submission we are hoping to encourage them to visit the congregation. Kevin describes the work being done by the Ship of Life as "first phase" evangelism. Through these humanitarian efforts being done in Christ's name, the church is building trust with various communities and is introducing them to the unconditional love of God which is central to the Christian gospel. The Carsons are being supported by a number of individuals and congregations throughout Canada and the United States. Kevin can be reached by email: kevincarsonpip@icloud.com. Facebook: Catharine Kevin Carson. Facebook: The Ship of Life in Cambodia. Website: partnersinprogress.org.

BRITISH COLUMBIA

Abbotsford (Central Valley): Habakkuk 3:18-19 (NIV) seems delightfully apropos at the moment: "I will rejoice in the Lord, I will be joyful in God my Savior. The Sovereign Lord is my strength; He makes my feet like the feet of a deer, He enables me to go on the heights", Jen Weir concluded as she wrote after returning from an October trip to the First Nations people in Fort Ware and Tsay Keh, BC. "As arduous as the gravel logging roads (trails sometimes) are, it is always good to be there and we wish we could be there more often and longer. This time we were in touch with all the kids that were at our last Bible Day camp, along with some of the parents and/or grandparents. We had Bible studies with individuals or a couple at a time and gave baby blankets to the new little ones in the villages. We hit the decks 'a-runnin' as soon as we got there...a couple of times did not have time for supper, just some soup at 10:00 p.m. or so. When they know we are there, they often come to the annex (in Tsay Keh), or the church building (in Fort Ware) where we stay, asking us to pray with them over their concerns. "On the way up and back down again, Norm led worship at the Prince George house church since they are on our usual ministry circuit and that is how the timing worked out. Since there are only women left, they are so appreciative when a man is there to lead the service.... The Lord willing, we will do one more circuit trip to Creston in November and then be home most of the month of December." The Weirs went to Williams Lake on Nov. 1 for the funeral service of Brother Bill Jackson, who died on Oct. 25. He was the

last member of the church after his wife, Alice, died five years ago, and they always stopped in to visit, encourage and pray with them on their way to the villages or to Prince George. From there, they went to the 100 Mile house church on Sunday so that Norm could deliver a message.

Burnaby: Tim Laing announced an invitation to all who are or would like to be involved in the leadership of devotionals, Bible study, retreats or church services to bring a lunch and learn from a "Leadership Seminar" on Nov. 9. Our youth director's series on "Life as a Teenager in Our Culture" continues on Friday evenings. Tchaka Kimwemwe gave a short presentation on Nov. 9, sharing his experiences in the Republic of Congo. True North Helping Hands annual general meeting was held at the Burnaby building on Nov. 15, with a big agenda to consider. It is interesting that the efforts of this organization have been noted by the Mexican government and they are now stepping in to take care of some of the things that need to be done. (See Mission News page) Ladies were invited to come to church on Nov. 23 dressed in servant attire for a "Savoury Soup Luncheon" to carry out the theme of "Serving Christ, Each Other, and the World."

Salmon Arm: Warm congratulations were in order when J.C. Murray and Lorraine returned from a trip to Vancouver so that J.C. could become a bonafide Canadian on Oct. 25. He was brought to Canada by his parents as a child, and has lived here all of his life, but without some of the privileges accorded people with citizenship papers. Most were probably very surprised! Those attending our Fall Lectureship had an added treat as they were privileged to hear some interesting stories of his life from Dwane Bigoni, who had accompanied our guest speaker, Tom Burgess, from Portland. After Tom's thought-provoking lessons on Saturday, Dwane, the chief medical coroner officer for Portland, related how he and his team spent months working at the Trade Centers in New York City, recovering and identifying remains. He recalled his experiences during the afternoon session on Saturday. On Sunday Tom and Dwane gave us an insight into their mission experiences in India. We also had a singing session.

Surrey: By continuing to have Sunday evening services, we encourage our men to give the lessons each week. This gives them an opportunity to promote their own study and develop the ability to convey the messages of the Bible to others without fear.

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MISSION NEWS

Barbara Lewis
4920 N. Penn Ave.
Spokane, WA 99206-4475
e-mail: ray-bjl@comcast.net



MEXICO: When someone else comes in and does your job, it attracts attention. This is what has happened more than once in Mexico, where the organization called "Helping Hands True North", spear-headed by Patty (Jacobs) Kunkle several years ago, continues to make a difference in the lives of families and children. People in the Mexican government have been impressed by what a few people from Canada have been able to do in just two weeks' time out of each year, once in the summer and once in the winter. Not only do they build a home or a school and forget about it, but regularly check to make sure it is still in a good state of repair. The group last summer discovered that the government had stepped in and not only repainted one of the schools, but also extended the concrete area around it and added a pad to the kindergarten side. This help from an unexpected source means that True North can go on to other projects. Among those on the agenda, Dec. 27 to January 3 are the re-roofing of two schools, making two playgrounds, and re-siding and painting a home. At the

yearly general meeting, it was learned that Patty has been asked by the head of facilities in the Ensenada District if the group can work farther south. Also, someone in the Regina school system inquired whether or not the group could consider building lunchrooms for schools where the government is considering supplying meals for needy students. Some of those participating in the trips to Mexico are from Regina.

UKRAINE: One of the experiences that has meant the most to Jay Don and Mary Lee Rogers during their 14 years in Donetsk has been the yearly gathering of Christians from Ukraine in the Crimea each fall for a National Seminar. Jay Don has been a frequent speaker and it was such an uplifting experience to watch as believers were baptized in the Mediterranean Sea. With the sudden take-over of the Crimea, it was assumed the seminar could not happen this year, but Ukrainian Christians are not defeated. A minister in Donetsk named Sasha Prokopchuck chose Berdyansk, a port city on the sea of Azov, only 50 miles away from the military conflict, to go ahead with the seminar. He said they needed an opportunity to forget about the war and all the trouble it has brought for four days. Seventy- two people stepped out in faith and came, finding peace in God's Word as they prayed and listened. In previous years three to four hundred participants have come together, and there were

always multiple baptisms. The Rogers are back in North America, reporting to the Sunset School of Missions in Lubbock, TX, and contributing congregations as they weigh the possibilities of restarting the Ukrainian Bible Institute in February. In the meantime, a ministry started by a former UBI student called "Let's Love" and staffed by volunteers, is very busy with a humanitarian centre which is open two days a week to anyone needing food, clothing, blankets, medicine, shoes, etc. One day a week the volunteers, many of them refugees themselves, do home visits, and on another day, go to the refugee camp to take supplies and check on the welfare status of those living in them. In a letter to the Rogers from Dimitry Grischuk, there was a plea for more help before winter arrives in earnest, as there had already been 20 degree weather in Donetsk, where hospitals and homes have been destroyed, and there is no place for the people to turn to for protection of their families from the harsh weather in Eastern Ukraine.

ISRAEL: For 30 years, beginning in 1984, Erol Dogan has been traveling to Israel almost annually along with his wife, Debra (who joined him in 1991) to visit and volunteer their services for hands-on work with the church in Israel. What has motivated them is their interest in discovering more about the teachings, archeology, history, culture, language and

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Under the Umbrella – "By The Grace of God I Am What I Am"... continued from page 12

shows up as the problem is our inability to distinguish between "work" and "merit." It was Saul's religious enthusiasm that caused him to "work" for God to rid the world of the new religion of Christ. After he became a follower of Jesus he admits he "worked harder than any of them" yet explains he was not doing it to seek merit nor was he driven by his own energy. His plain words are, "yet not I but the grace of God that is with me."

**"Grace is not opposed to effort;
it's opposed to earning."
~ Dallas Willard**

Brothers and sisters, let us keep on keeping on with great diligence living and believing that Jesus died for our sins and that the gospel is the power of God to save us. Let us not be confused by the idea of doing something in obedience to God thinking it nullifies His great grace. But let us never, never, feel embarrassed to say, "I have been save by and am kept by the grace of God."

Let us stay under the umbrella.

Grimsby, Ontario

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MANITOBA

Winnipeg: A singing workshop was held November 7-9. The focus was on developing our singing skills in worship to God. The "Tree of Knowledge" continues to grow. Ashley Woods, Heather Woods, Ireayomide Luro, Samuel Schmidt, Tiara Lock, Levi Tyndall, Nora Tyndall, Mackenzie Arbuckle, Taylor Arbuckle, William Lindhorst have all completed memory work.

SASKATCHEWAN

Bengough: Leslie Williams spoke on Faith, Grace, Works: How They Interact on November 16 and 17.

Gravelbourg: The Clearview Christian Camp annual general meeting was held October 25.

Weyburn: Laurel Oberkirsch and Karina Peterson were recently baptized. We participated in Operation Christmas Child's mission again this year. Shoeboxes are filled with school supplies, hygiene items, T-shirts or socks, toys and other gifts. We continue to fill the clothesline with mittens for the Gentle Road church to distribute in the inner city of Regina. Don McLaughlin's lessons and a couple of classes from the Harvest Fellowship are available online <http://weyburncofc.wordpress.com/harvest-fellowship-2014/>

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Ostrosser, Zeta Elizabeth (Holloway)

Zeta Ostrosser passed away at Hospice Niagara in St. Catharines, ON, early in the morning on Tuesday, September 30. She had been afflicted with cancer and the last couple of weeks were very difficult for her. She was 93 years old, born in Clinton Township on August 10, 1921.

Zeta was the dear mother of Merla Kimber and her husband Len, who passed away in 2012; Dave and his wife Sue; Ron and his wife Myrna. She was the proud grandmother of five grandchildren and six great-grandchildren.

Zeta met her husband Ken when both families took produce to the market. They celebrated sixty-four years of marriage before his passing in 2007. Zeta was also predeceased by her only sister, Erma Holloway in 1994.

Don Hipwell and Shawn Redding conducted the funeral. Dave Stuart led three hymns that she had picked for the occasion: There’s A Garden, Where He Leads I’ll Follow and Anywhere With Jesus. Two grandchildren, Steven and Heather, gave the eulogy and spoke about her love for family and for God.

Zeta was a faithful member of the Fenwick Church of Christ. She enjoyed quilting and crocheting and making people feel welcome in her home and at worship. She often invited guests and new members out to lunch. She will be missed by both her physical family and her spiritual family.

– Don Hipwell

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: southedmonton.churchofchrist@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: Davenport Church of Christ, 68 Donlevy Avenue, Red Deer, T4R 2Y8, tel. 403-347-3986; (fax) 403.347.332, Edward Klym, Minister/Evangelist; Sunday morning worship: 10:00 am, Sunday School: 11:00 am; Wednesday Bible Class: 7:00 pm Email: davenportchurchofchrist@gmail.com Website: www.reddeerchurchofchrist.com Facebook: www.facebook.com/groups/rdcoc

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 Witt (250) 923-6396; Jim McGeachy (250) 286-3780; besjim2@hotmail.com

CRESTON: Call for service times and place: David & Diane Phypers: 250-428-5937

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

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner; 9:45, 10:45; Midweek: Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; contact Larry Hoff (604) 943-1468; Ron Bailey (604) 943-7517

KELOWNA: Spring Valley Church of Christ, 847 Wayne Road, Kelowna, V1X 1A4. Sun. 10:30, Charlie McKnight, ev., Ph. 250-862-8739, email: McKnight8739@shaw.ca

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjpeckett@shaw.ca

NORTH BEND Church of Christ: North Bend Community Hall, 48846 Highline Road, North Bend; Sun. 10:30 am; Mailing address: 47220 Green Ranch Road, North Bend, BC, V0K 1C1 Bordy Krosggaard 604-867-9420

PRINCE GEORGE: 9465 Old Summit Road South, V2K 5S8, Sunday worship – 10 AM, 250-962-6978 or 250-562-6708

PRINCE RUPERT Church of Christ: 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sunday Bible classes 11:00 am, worship 10:00 am; Thurs. 7 pm; Contact: Meynard Carlow (250) 624-4449 (off) or (250) 624-3347

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings 250-833-0927; Mailing address: Box 51, V1E 4N2; Doug Kendig, and Gordon Parmenter, elders; Contact: Cliff Plummer ev.; website: sa4CHRIST.com

SOUTH BURNABY Church of Christ (Metro Vancouver): 7485 Salisbury Ave., Burnaby BC V5E 3A5; Sunday worship: 10 a.m.; Bible classes for all ages: 10:45; Midweek groups meet in homes. Kirk Ruch, ev.; K.M.Ruch@SBChurch.ca; Conor Wilkerson, youth; Office: our.office@SBChurch.ca; (604) 522-7721; Website: www.sbchurch.ca

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

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

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

VICTORIA (South Island Church of Christ): Mailing address: South Island Church of Christ, c/o 108-800 Kelly Road, Suite 257, Victoria, BC, V9B 6J9; Meeting address: Westshore Chamber of Commerce, 2830 Aldwynd Rd., Langford, BC.; Worship service 11:00 am – 12:00 pm, Contacts: Dick Morton 250-479-8480, L/S Walters 250-478-7275, Don Knox 250-382-0824; e-mail SICOC@shaw.ca

PROVINCE OF MANITOBA

BRANDON: 943 7th St., R7A 3V1; Sun. 10:30; Midweek; call for location (204) 728-0957; Charles Muller, sec. 726-4723.

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7 PM; Box 955, R0G 0J0; contact Ray Winkler (elder), 204-745-3226; Randy Foss, ev. 745 6969 (office)

DAUPHIN: 220 Whitmore Ave. W; Mailing address: Box 70, Dauphin, R7N 2T9; Sun. worship 10:00; Sun. & Wed. nights call for details; 204-638-6321 (off), Fax: 204-638-0872

MANSON: Box 2, Manson, MB, R0M 1J0; Meeting Sunday Mornings – 10 & 11, (most Sundays) at Elkhorn Leisure Centre, 10 Richhill Ave E, Elkhorn, MB; Call to confirm meeting place or other information: Wilf Rogers, 204-722-2293 or Ken Starnes, 306-435-2512; email: kennyg1@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 Celaire, 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.ca 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: niagaliscofc@aol.com; website: www.niagarafallscocf.com

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Conroy 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): 3557 Indian Road Mill Village 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: ajaxcoccentennialroad@gmail.com Personal e-mail steve.chubry@sympatico.ca Find us on Facebook at Ajax Church of Christ Centennial Road

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 am Contemporary Worship, 10:00 am Bible Classes, 11 am Worship, Small groups meeting throughout the week; Don Smith, ev. 905-563-7655 (off); e-mail: beamsvillechurchofchrist@belnet.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: Godlovesfaithful@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: 519-506-6952

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

HAILEYBURY: Meeting 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: rjwss@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 POP 1H0; Sunday: classes 10 am, worship 11 am; Ray Fisher ev. 705-210-0267 email: rcfisherofmen@gmail.com midweek - call for information: 705-370-2908 or 705-377-4019 Website: icelakechurchofchrist.com

KENORA: 101 Norman Dr.; Sun. 10, 11; P.O. Box 2905, P9N 3X8; Phone 807-468-7523 Earle 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: mpennington40@gmail.com; P. Fewster, 519-672-2426; Email: peter.fewster@gmail.com

MEAFORD: 113 Nelson St.W. N4L 1G3; Sunday School 9:45-10:30 a.m., Morning Worship 11:00-12:00 p.m., Sunday afternoon 1:30 p.m. Wednesday 7:00 p.m.; 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: McKinnon Public School, 3270 Tacc Drive, Mississauga (10th Line & Tacc Drive); Worship: 10:30 - 11:45 AM; Bible Class 9:30 to 10:15 AM; Contact name: Tony Lourenco (905) 829-8312; tlourenco@colego.ca; Bill Currie, 905-826-4816, Email: wjc@7leaf.ca Web address www.mississaugacofc.ca Email: mail@mmississaugacofc.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; Church Phone. 905-434-1258 (Please leave a message) Santiago Molina, ev. 416-751-6879

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: westottavacofc@gmail.com, website: www.westottavacofc.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, Landsdowne Street W.; Mailing Address: 323 Lindan Ave., K9L 1K9; Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm, Peter McPherson (705) 742-5349

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sunday School 10 am except July/August, Worship 11 am; Mailing address: Judy Yaksich, Sec. S12125 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; phone: (705) 357-1224 Email: jayaksich@yahoo.ca

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 NOA 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

STONEY CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Brent Olson, minister, Robert Priestnall, sec.; email: emailus@scoccc.ca; website: www.patchworkinthecreek.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.; Sunday School 10:00; Worship 11:00; Wed 7:30; (705) 384-5214

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7 PM; Mailing address: Rick Klazinga, sec, Randy Morrilt, 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 Shool 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 cmac@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 NOG 1R0; Phone 519-369-1731; Gordon Dennis, Box 274; Mount Forest, NOG 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 Sandson 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: churchofchristoqgm@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.veccoc.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: rparadis1518@videotron.ca

PROVINCE OF SASKATCHEWAN

BENGOUGH: E. side Hwy. 34; Sun. 10:30, 11:15; Norman Kemp, Box 134, SOC OK0; (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, SOH 1X0; Sun. 10:30; (306) 648-3435

KENOSEE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenossee Village, SK SOC 2S0; Sunday 10:00; Office (306) 577-2477 Mid-week: call 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://mjccocchurchofchrist.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: lesliejawilliams@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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Mission News... continued from page 15

Hebraic in nature, which is the biblical background of our Christian faith. They returned to Israel in October, 2014, for a period of three weeks at the request of the church in Nanaimo on Vancouver Island. In September, 2013, during the last trip to Israel, they were accompanied by Art and Rose Malm of the Burnaby church and Larry Wetton, an elder in the Nanaimo church. Larry has been a faithful supporter of the Israel missions for a number of years along with the Nanaimo congregation. It was his desire to see first-hand, the work of the church in Israel and to meet with the local church leaders and members throughout the country. During his time there, Larry was encouraged by what he saw and, having been touched by the needs of the young Christians in the West Bank town of Bethlehem/Beit Jalla decided that it would be a worthwhile effort to see how the church in Nanaimo could participate in, and support, the work there in a more direct manner. A plan was put in place to develop and call the work the Holyland church of Christ. The idea behind using this name was that in spite of the ongoing political, cultural and religious conflict in the country between Jews and Arabs, there was one common understanding held by all: namely that the land called both Israel and Palestine is deemed to be "holy" by peoples of all faiths. By using this name and title, the church would be shown to be inclusive of all peoples living in the country, regardless of background. Larry floated the idea of approaching Noubar Voskeritchian, a 34-year-old disciple of Armenian-Arabic background, who was baptised in 2004, to see if he would be interested in taking the lead to assist in rebuilding the church and strengthening the young Christians who were left behind after the closure of the ICOC church, specifically in the Bethlehem area. Noubar agreed that this was something he was willing and happy to do. The idea was that Noubar would start to receive support in the amount of \$300 per month for a specified

period of time and that the funds would be sent through the Nanaimo church of Christ. Noubar would be responsible for leading the work, maintaining regular contact, filing regular reports, giving updates and being accountable to Larry and the Nanaimo congregation. After a six-month period, progress would be reviewed to measure its outcome and feasibility and decide if support would be extended. This work officially began in February, 2014. Because of our long history with the work of the church in the Jerusalem

and Bethlehem areas, our relationships with local leaders and the members of the former Jerusalem church of Christ and our annual missions trips to Israel, a specific goal this year was to visit with Noubar, assess the work's progress, to spend time with, support and encourage local members by involving ourselves in the work and report back as to the status of the work. We were once again joined by Art and Rose Malm, staying in Jerusalem's Old City Armenian Quarter. Erol spent one on one times helping Noubar organizing activities, devotions and developing future plans for the ministry. He helped with the renovations to the rented facility used for church meetings in Bethlehem, and met with and encouraged the local members in one on one encounters. With the rise of Islamic extremism in the region from ISIS, Jerusalem has seen increased violence and attacks by young Muslim extremists. The level of hatred that is being encouraged, incited and displayed by Muslim clerics, politicians and their followers against non-muslims, be they Jewish, Christian or foreigners is certainly alarming. It has been called, the silent "intifada". Rose Malm was attacked while on the Temple Mount with her husband. Erol, on this trip, witnessed a number of altercations between the Israeli Police and violent Muslim extremists on the Temple Mount, Eastern Jerusalem and within the Old City, all being done to the war cries of "Allah Akbar!" Erol's observation: "Rest assured, Yahweh, the God of Abraham, Isaac and Jacob, has nothing in common or to do with character, nature and actions of the deity that Muslims worship and ascribe to."

JAPAN: We urge Canadian brethren to continue to assist the Japanese work being done by Joel Osborne and by Jonathan and Michiko Straker through prayer and financial assistance. Both families are experiencing a shortage of funds right now. For further information, email joelsensei5@gmail.com; jonathan@strakerhouse.com, or mail@bramaleacofc.com.



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