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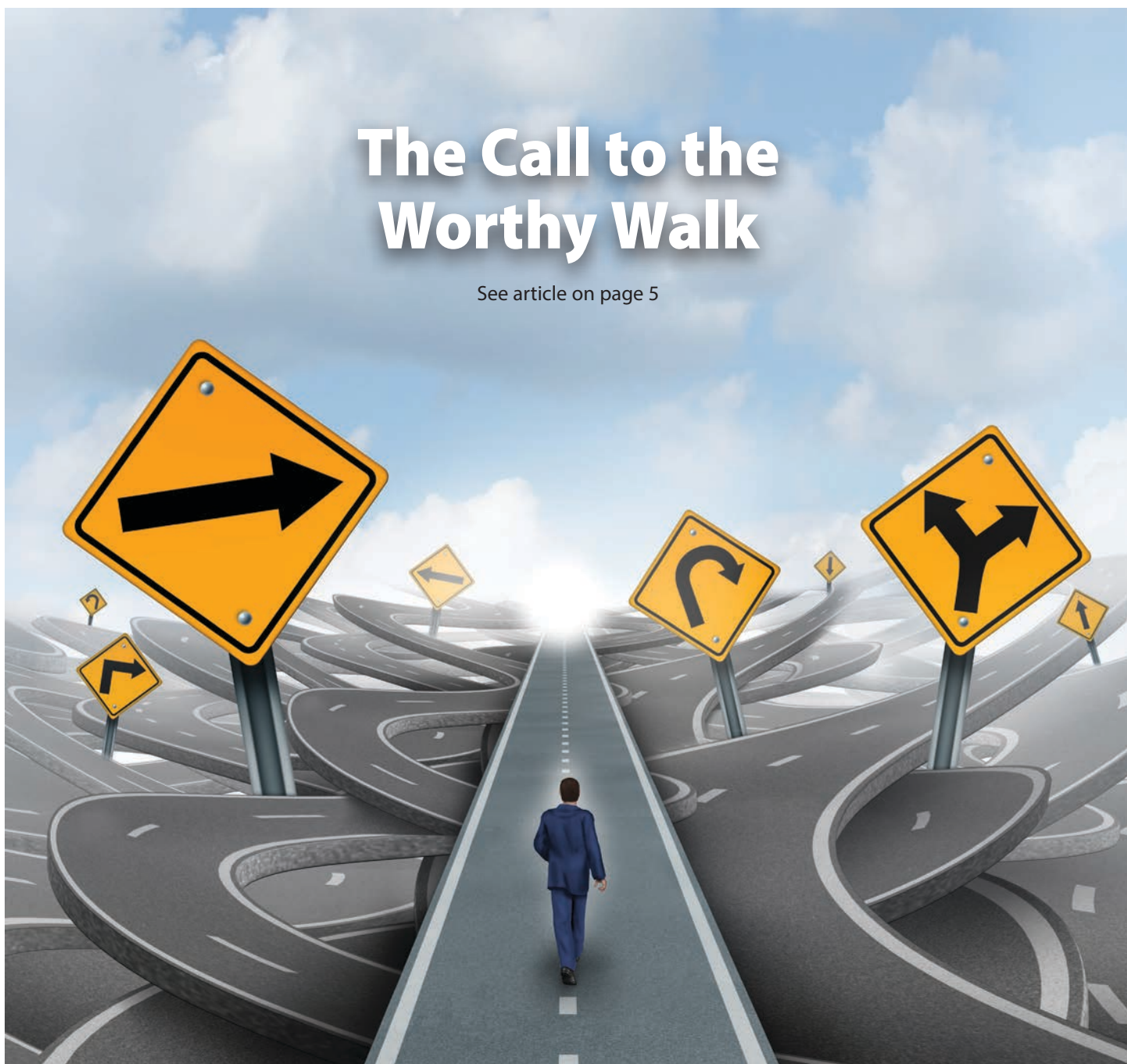
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## The Call to the Worthy Walk

See article on page 5



# Meaningful Worship

Stephen K. Moore

**I** appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. – Romans 12:1

The English word “worship” is much like the English word “love;” it means everything, and it means nothing. It is too broad in its use, and therefore the concepts that God was trying to convey through His Word are often missed due to our casual use of language.

In the Bible, there are six basic word forms used to describe “worship”, three of them are Hebrew, three of them are Greek. There are sub forms of these six words, but the concepts are the same. Between the Hebrew and the Greek, the usage by Jesus and others in the New Testament makes it clear that each ancient Hebrew word is tied to a distinct Greek word, thus giving us three word forms, or actual levels, of worship.

The lowest word pairing/level of worship is “yare” (Hebrew) / “sebomat” (Greek). It car-

ries with it the idea of having a sense of awe, reverence and even fear for who God is. This is a starting point for the new believer, but someone who worships at this stage generally worships in an unknowing/rudimentary form. Even the demons

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***God has never been satisfied with mere rule-following “formal worship” alone.***

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are said to have a fear of God; obviously this level of worship is not what is needed as we strive to mature in our relationship with God.

This is the word form used in Mark 7:7, where there were people who had a fear of God,

but their worship was vain because they were teaching and obeying the commandments of men, rather than following the truth of God.

The second level of worship is indicated by the words “shachauh” (Hebrew)/”proskune” (Greek). These words give the idea of bowing, kissing the hand, or making obeisance. It is used numerous times in scripture, but this is not merely a bow of custom; it carries with it the idea of “your wish is my command.” It is submitting to the lordship of another. A lord is not something we are accustomed to in America, but in Bible times it was very common. Your lord directed your life. So, the bowing to a lord was a visual acknowledgment that you were in subjection to this individual.

Yet even that level of worship is still not what we (or God) desires. For it is obvious that anyone can bow in the presence of a lord yet still work against him when he is not around. The highest level of worship involves far more than that.

The words “abad” (Hebrew) “latreuo” (Greek) indicate the highest level of worship. Latreuo is the word used in Romans 12:1–2. The old King James version notes that this form of praise to God is our “reasonable service.”



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“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” – Romans 12 :2.

In context with the verse from Romans above, what we see is something truly beautiful. This “latreuo” form of worship goes far beyond just a fear or awe of a God we barely know. It also goes beyond a said faith or defining our faith by what happens in a building a few times a week. It is, instead, offering all that we are every day on the altar as a living sacrifice to God. The ultimate worship is not what happens between an opening and closing prayer but the praise of a life lived for the One who saved us.

The following are some scripture readings which vividly show that God has never been satisfied with mere rule-following “formal worship” alone. Our daily ‘life, lived for Christ, is the worship that God desires.

**Isaiah 58** – Note in this passage that the people striving to serve God are doing “God-things.” They, in particular, are fasting. They also seek me (God) daily and delight to know my ways...”, which sounds like a good thing. But notice in particular in verse 2 the “as if” condemnation which God places upon them.

**Isaiah 1:10-18** – It is important to realize that the things God clearly states He is tired of in this passage are



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the very things He had commanded in His Law! These children of His were keeping “formal worship” commands, but their “latreuo” worship indicated something other than a love for God and the things that were important to Him .

**Hosea 6:6** – “for I desire steadfast love and not sacrifice, the knowledge of God rather

than burnt offerings.” If you have studied the Old Law, you know how central sacrifice and burnt offerings were to the Hebrew worship; yet God was not impressed by those who lived self-ish and ungodly lives while pointing with pride to the evidence of their compliance with the worship code. He wanted their compliance from heart of love, not of self justification.

**Amos 5** – This is a strong recurring theme throughout the Old Testament. It should reinforce the importance of the mature believer engaging in the highest form of worship—obedience from a grateful heart that loves the Lord!

**Encouragement:** Our great God has not left us in the dark about what He desires. I leave you with the following words of truth: “He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with God?” – Micah 6:8.

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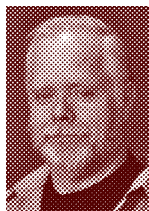
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## Replanting the Church

Wayne Turner



**E**cclésiastes well observes that there seems to be no end to the making of books. In the same vein, the religious community has a tendency to make new terms. Discussions of church dynamics and growth include terms like seeker services, satellite and multi-site churches, missional churches, even church plants. These all refer to strategies for trying to create growth. More recently, the term “church replanting” has entered the vocabulary. If “church planting” is the establishment of new congregations, what is “church replanting?”

A first guess might assume replanting refers to a change of location. We know that factors like visibility, accessibility and even the character of a neighborhood can have a significant effect on a congregation. A church located in an old, dying area is likely to reflect the environment around it. A congregation once located in a vibrant neighbourhood with many families and children may find itself, in time, surrounded by empty-nesters and retirees. Discussions about “church replanting” often refer to “dying churches.” (Thom S. Rainer, of Lifeway Christian Resources, historically connected with Southern Baptists, asserts that 65% of all churches in North America have plateaued or are declining.) So, how can a dying church be revived? Is it to move to a new location? A dying church is likely to be limited in the resources needed to relocate to a new facility. So what, then, is “replanting?”

Scott Thomas (self-described as a reformed Baptist) explains, “In a church replant, a church avoids permanent death by recognizing it will no longer flourish unless conditions are drastically changed to facilitate growth.” This has been likened to repotting an unhealthy plant—it may be in the same pot, but soil, nutrients, etc. have been changed. Rainer refers to revitalizing churches.

Describing his past experience, Thomas writes, “I found myself again in an average church with an above average indebtedness and a below av-

erage love for one another.” He uses words like mediocre and mundane to describe this church. He notes that the church came to be more responsive to the call of finances than the call of God. He was discouraged. He realized, “This church had become an institutional church... It had become a church business staying busy under the roof of the church and had forgotten that our business is to share Christ with those who have never been under the roof of the church.” It needed to recreate itself – to replant.

For one, the church needed to become “personally missional”—instead of leaving evangelism to paid staff, every member needed to become involved in the church’s mission. At this point, hopefully, we are hearing something familiar. Not too many years ago, many Churches of Christ were growing rapidly. Why? Almost every member was involved in reaching out. “Every member win one!” was the theme. Many members were involved inviting their friends and neighbours, having Bible studies (cottage meetings). As time passed, the emphasis seems to have shifted, in some places, more to survival than mission. Growth slowed, if not even stopped.

The observation that “there is nothing new under the sun” applies to the conversation about replanting and revitalization. In Revelation 3, Jesus told the Ephesians to remember what they did before, to repent and do what they did before. They



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had forsaken the love they had at first. Isn't this what replanting and revitalizing is? Was this the path that the Laodiceans had also followed? How had they become lukewarm? Socially and historically, we know that movements can lose their edge, and something once dynamic and exciting can become routine – "same old, same old." We dread the thought that the Lord's work would ever become boring and tiresome. Yet, as human beings, we must admit that it is possible if we are careless.

Renewal and restoration are important parts of revitalization. This is not about gimmicks or easy, instant fixes. It is a recommitment to Christ, His mission and word. As a result, there is an engagement with the world. Often, we have pursued an isolation from the world. Yet, Jesus went out among the multitudes. He associated with tax-collectors and sinners. He connected with those who were often deemed socially unfit—the woman caught in adultery, the lepers, even prostitutes. He said that He came to seek and save the lost. Even those closest to Him, the Apostles, weren't among those who were socially acceptable. Yet, He built His church with them.

The image of replanting raises an important idea. Often, a plant needs to be replanted because it has lost its root—it is detached from where it was planted. The need to replant a congregation may similarly suggest that it has become caught up in many activities and routines, but needs to be reattached to its root: Christ. We always need to be involved with the mission of Christ not just church business.

## MAX'S MUSINGS

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### The Call to the Worthy Walk

**I** therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all” – Ephesians 4:1-6 (ESV).

When one becomes a true believer in God and His Word, he/she is to have a new mind, a new will, a new heart, a new relationship, a new love, a new desire and a new citizenship – “We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” – Romans 6:4 (ESV). “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” – 2 Corinthians 5:17 (ESV).

This is not simply that we receive something new but that we become SOMEONE new! Paul wrote, “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” – Galatians 2:20 (ESV). If this is true, why do we continue to struggle with sin after we become Christians? Can't we all relate to what Paul acknowledges about himself when he writes, “So now it is no longer I who do it, but sin that

dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me” – Romans 7:17-20 (ESV).

The challenge for us is the battle that continues between the old self and the new self. While forgiveness for the sins of the old self comes at baptism giving us a new wonderful relationship with God, sometimes it seems that our physical self did not get the message! **We must understand that peaceful coexistence is not an option.**

In Ephesians 4 Paul makes two appeals based on the fact that believers are new creations. The first is to walk in a manner worthy of that calling – Ephesians 4:1. As we understand that a citizen is obligated to abide by the laws of his country and an employee works in harmony with the rules, standards and purposes of his company, Christians are to walk according to the standards set out by Jesus in His life on earth. It appears that some Christians want the security of being in Christ, they also want to keep one foot in the world and so do not live a life of commitment to His standards.

The first three chapters of Ephesians set out the believer's identity in Christ.

Chapters 4–6 call for the practical response this identity requires in our walk with the Lord. When we become citizens of His Kingdom



we are to adopt the lifestyle of the Master. We are to act like the new persons we became (2 Corinthians 5:17) as citizens of His Kingdom. His standards are to become our standards, His priorities our priorities, His desires our desires, His nature our nature. Peter reminds us, “For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps” – 1 Peter 2:21 (ESV).

Christian living is the process of becoming what He has saved us to become – “Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel” – Philip-  
pians 1:27 (ESV).

Ephesians 4:1 marks the transition from positional to practical truth. Paul’s letter to the Ephesians is similar to Romans with eleven chapters of doctrine and five of practical application. Other writings of Paul show this very useful practice of laying out doctrine as a base for Christian living, followed by some clear application of doctrine to every day living.

While we understand that right doctrine is essential it is perhaps even more important that teaching one how to live that doctrine is equally or more essential to our understanding and faithful service as God’s children.

In Ephesians 4:1–6, Paul appeals to believers to walk worthily of their high position in Jesus Christ. In describing that walk he discusses its call, its characteristics, and its cause. The idea of our walk is fre-

quently used in the New Testament to refer to daily conduct in the day-by-day living of the Christian life. As Christians we must understand that being a Christian involves great deal more than attending worship services on Sunday or other meetings of the church for fellowship and study. It concerns our daily walk with the Master that can and does influence those who know us and especially those who live with us. Remember Paul’s words “For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?” – 1 Corinthians 7:16 (ESV). The example of godly living often results in the conversion of those who observe the life of a true Christian who walks with God on a daily basis.

The last three chapters of Ephesians are very helpful and strengthening to those who desire to please God day to day. Being a “Sunday Christian” is easy. Being a day to day Christian is tough. The teaching

and encouragement of Ephesians can be very supportive in our goal of walking with the Master daily. Chapter 4:1-16 emphasizes unity. Chapter 4: 17–32 reminds us that the Christian walk is not like that of the world. With higher ideal and goals, the Christian is called to “...put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness” – Ephesians 4:22-24 (ESV). This does not happen overnight. I have been working at it for 60+ years but can still relate to Paul in Romans 7:17-20, noted above.

Ephesians 5 and 6 stress the moral purity, wisdom, Spirit’s control, family displays and the warfare of the Christian walk. In the daily Christian’s life – his/her practical living matches his/her spiritual position. I think this is supported by Pe-

ter when he wrote, “His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these qualities are yours and are increasing, they keep you →

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from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ” – 2 Peter 1:3-8 (ESV). What does this walk look like?

Paul gives some good direction, in Ephesians 4:2, 3. He gives five essentials: humility, gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. It is likely fair to say that humility is the most foundational Christian virtue. Jesus was able to fulfill His work only when He “emptied Himself” and came to earth to live and die to save us. Humility is elusive because it can become pride when focused on too much. While it is true that humility is at the heart of Christian character it is foreign to the way of the world.

It could be said that pride was the first sin – Satan against God...sin of Eve and Adam (note: Proverbs 11:2; 16:18; 21:4; Isaiah 2:11; 3:16–26). Pride shows itself in many ways as people brag about their abilities, possessions, social status, appearance, position and perhaps even their biblical knowledge or religious accomplishments! Consider: “The fear of the LORD is instruction in wisdom, and humility comes before honor” – Proverbs 15:33 (ESV). “Let another praise you, and not your own mouth; a stranger, and not your own lips” – Proverbs 27:2 (ESV).

Humility is clearly an important quality for the Christian. In fact, one cannot become truly Christian without enough humility to recognize the fact that they are a sinner. It has been said that humility takes off our rose-coloured glasses and allows us to see ourselves as we really are—“Not that we dare to classify or compare ourselves with some of those who are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding” – 2 Corinthians 10:12 (ESV).

“Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God” – 2 Corinthians 3:5 (ESV).

Humility involves recognizing Jesus as the only standard of judgment for godly living – “Whoever says ‘I know him’ but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked” – 1 John 2:4-6 (ESV).

Some of the “great men” of the Bible gave us an important example as they, though we think of them as great men of God, spoke in humility of their failure. Paul – “The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost” – 1 Timothy 1:15 (ESV). Peter – “But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord” – Luke 5:8 (ESV). Job – “I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes” – Job 42:5-6 (ESV). All three of these saw themselves as sinners

even though we would see them as faithful servants.

The truth is that everyone comes to the Lord with nothing to commend him/her and everything to condemn. While we give serious effort to live as the Master did, without sin, the truth is that we often fall short. However, we can take comfort in the hope we have in Christ that as we walk with him daily His blood continues to cleanse us from sin. May your and my attitude always be that of the penitent tax-collector in our approach to God. “But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted” – Luke 18:13-14 (ESV). I cannot be sure how positive this man was that he was standing blessed; however, because the Bible tells me so, I know that when I “...walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin – 1 John 1:7 (ESV). With the confidence of His loving care, we can sleep at night.

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## Becoming Like Christ

If you use any sort of computer and spend any time at all on the internet, you are likely acquainted with (and if you are like me, very often impatient with) the little circle which appears and seems to run rings over itself to indicate the computer is making a connection. That little circle means, “I’m working on it”; “it’s being processed”; “I’m getting there”. As Christians we have an imaginary little circle like that over our hearts because, as children of God, we are being processed—transformed—into the likeness of Christ.

**“For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers” – Romans 8:29 (NIV 1984).**

**“And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit” – 2 Corinthians 3:18 (NIV 1984).**

Being transformed into the likeness of Christ is not an option. Nor is it something that is just a pie-in-the-sky goal. “I’d really like to be like Jesus but I’m too human.” These verses tell us that becoming like His Son is part of God’s plan and that it is the Holy Spirit who is working that transformation in us.

If our becoming like Jesus is the work of the Holy Spirit, do we just sit back and wait to one day wake up, look into the mirror and say, “Oh, look! I’m like Jesus.”? Certainly not!

First, for the Spirit to change us, we must be willing to submit to His

control. The Spirit will not control a heart that is full of self and sinful desires.

**“So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want” – Galatians 5:16, 17 (NIV 1984) .**

**“Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other” – Galatians 5:24-26 (NIV 1984).**

Whether we are controlled by our sinful selves or by the Spirit begins in our minds.

“Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Holy Spirit think about things that please the Spirit. So letting your sinful nature control your mind leads to death. But letting the Spirit control your mind leads to life and peace” – Romans 8:5, 6 (NLT).

**“Don’t copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God’s will for you, which is good and pleasing and perfect” – Romans 12:2 (NLT).**

“But refusing to conform to this world’s values must go even deeper than the level of behaviour and customs—it must go to the transforming of the way we think. Believers

are to experience a complete transformation from the inside out. And the change must begin in the mind, where all thoughts and actions begin. Much of the work is done by God’s Spirit in us, and the tool most frequently used is God’s word. As we memorize and meditate upon God’s word, our way of thinking changes. Our minds become first informed, and then conformed to the pattern of God.”—Life Application Concise New Testament Commentary (WORDsearch 7 software).

As this quote indicates, the more time we spend in the Word the more spiritual our thinking becomes making our hearts more receptive to the Spirit’s shaping.

The second element needed is connection. That little circle on our computers shows that a connection is being made to the unit’s CPU, the internet or to a particular website, etc. We will never become like Christ if we do not have a connection—a relationship with Him. In John chapter 15, Jesus used the analogy of a grapevine to describe our connection with Him.

“Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful unless you remain in me. “Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing” – John 15:4, 5 (NLT).

It is necessary to maintain our connection with the Vine in order to produce fruit which glorifies God and shows us to be true disciples. (verse 8) How do we remain in Jesus? Take a look at verses 9 and 10.

“I have loved you even as the Father has loved me. Remain in my love. When you obey my commandments, you remain in my love, just as I obey my Father’s commandments and remain in his love” – (NLT).

Just as that little computer circle seems to continually run over top

of itself, love and obedience seem to run together in a never ending circle as we see in this passage. Jesus said if you obey my commandments, you remain in my love. In verse 12 He says, **“This is my commandment: Love each other in the same way I have loved you”** – (NLT). He repeats it in verse 17. **“This is my command: Love each other”** – (NLT) .

In the previous chapter He said, **“If you love me, you will obey what I command. ... Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him”** – John 14:15 and 21 (NIV 1984). See also John 13:34, 35.

These passages and similar ones show us what is perhaps the key to becoming like Christ and that is

learning to love like Jesus. As we saw in John 15:12, we are to love each other as He loved us. This too, is circular because Jesus loves us as the Father loves Him (verse 9). True love is demonstrated to us by God the Father and Jesus Christ the Son.

**“We know what real love is because Jesus gave up his life for us. So we also ought to give up our lives for our brothers and sisters”** – 1 John 3:16 (NLT).

Real love – agape love – is not a special feeling or magical physical chemistry. It is a decision to do whatever is best for someone even if that requires sacrifice. That is the kind of love that has been showered on us by God. By loving others as we have been loved we will become more like Christ.

**“Dear friends, let us continue to**

**love one another, for love comes from God. Anyone who loves is a child of God and knows God. But anyone who does not love does not know God, for God is love. God showed how much he loved us by sending his one and only Son into the world so that we might have eternal life through him. This is real love—not that we loved God, but that he loved us and sent his Son as a sacrifice to take away our sins. Dear friends, since God loved us that much, we surely ought to love each other”** – 1 John 4:7-11 (NLT).

Just as the circle on our computer disappears when its task is completed, the imaginary circle on our heart indicating we are becoming like Christ will vanish when we are fully like Christ – when we go home to be with Him forever.

Virginia Hipwell

# CAMP OMAGH



## Annual Meeting & Dinner

October 27, 2018

Camp Omagh

1014 Lower Base Line W., Milton, On

Meeting 3pm

Dinner 5pm

Guest Speaker: Mike Toohey

Dessert Auction

Be prepared for cooler temperatures and bring a sweater.

RSVP - [secretary@campomagh.org](mailto:secretary@campomagh.org) or 226-668-4463

## Celebrating 82 Years!



by Harold Bruggen  
Church of Christ, Box 416  
Fenwick, ON L0S 1C0  
Email: Harold Bruggen at  
hbruggen@gmail.com

### NEW YORK

**LaSalle – (Niagara Falls)** We are mailing House to House Heart to Heart to over 1,000 homes around the LaSalle church building. Please pray for open hearts in the LaSalle community. There will be an Area Wide 5th Sunday Singing hosted by Sardinia church of Christ in Sardinia, NY.

### ONTARIO

**Fenwick:** Ellis and Elwin Moore crushed and recycled about 4,000 pop cans. Charlene Garrard also collected cans from her neighbours and friends and is recycling them. Her desire is to serve Him in this way by donating the proceeds to Camp Omagh. One hundred dollars has been sent to the camp. Thanks to all who contributed cans. Tyson Coljin and Aiden Laprise received awards for their attendance and memory work in the Young Disciples Club. The club will resume in September.

**Toronto (Bayview):** On June 17 Bayview welcomed Max Craddock as our speaker for Bible class and worship service. It is noteworthy that Max and Cledith were to celebrate

their 57th wedding anniversary on June 18 and also Max's 57th anniversary of preaching The Word! His message was "Overcome Evil With Good" [Romans 12:9-21] and "Christian Living", based on 1 Peter 2:21-25. On a very hot July 1, thirty members had worship service at Bayview in the lower auditorium, just like the early members did from 1943 until 1947. It wasn't until 1947 that war-imposed building restrictions were lifted and permission to finish the building was obtained. Work is progressing on the history of Bayview in anticipation of our 75th anniversary celebration in October. More details will follow.

**Toronto (Strathmore Blvd):** Many of the ladies of the congregation went on a trip to Tobermory, Ontario from July 6-8. They enjoyed

a time of fellowship and building even stronger Christian bonds with one another. The young men had another opportunity to lead the Sunday morning worship service on Sunday, July 29. We are very grateful to Bro. Albert Etienne and Bro. Im Velasco in their commitment to organizing these worship services so that these men can continue practicing serving publicly in worship. The Key to the Kingdom program continues to be filmed both locally and abroad. On July 20, the program was filmed at the Strathmore building, and then the following week, Saturday, July 28, we filmed a total of four programs – two in Fenwick, and then another two in Grimsby. We are grateful for the member support that permits us to continue recording these programs for this important evangelistic effort. Since June 7 the websites hosted by Strathmore have been off line as our web hosting company has gone out of business, without warning. Therefore, the Strathmore; Key To The Kingdom; Strathmore Spanish Ministry; Church of Christ Historical Society; Gospel Herald and Three Fishes Christian School are all off line at this time. We are working on establishing a new server and hope to be back up and running soon. Sorry for any problem caused by this interruption of service.

**Waterloo:** The annual quad cities congregational potluck picnic and BBQ was July 29; fun was had by all who attended.

## Anjul Enterprises

Andrea Des Groseilliers  
Proprietor

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 Email: waughr1@shaw.ca

(BC news supplied by Barbara Lewis)

### ALBERTA

**Edmonton Northside:** English as a second language class has started and goes through to the end of September. SALT held a get together at Rob and Gigi Hrynuiks where they had a Filipino BBQ pork potluck and a time of fellowship, visiting and games. The Young Adult Ministry held their introductory get together July 14.

### BRITISH COLUMBIA

**Abbotsford (Central Valley):** Norm was back in the driver's seat when he and Jen made a trip to Creston on Canada Day weekend. Norm was able to bring an interesting lesson to some 20 Christians gathered for their house-church service on Sunday morning. On Tuesday, they took the longer-but-better route home to be able to visit a few hours with Ray and Barbara Lewis and their son, Kent, who cares for them in the Spokane suburbs. Ray is wheelchair-bound but is still able to get to church on Sunday mornings with Kent's help, and especially enjoys singing all the hymns.

**Burnaby:** Our congregation regularly has very special prayers *FOR OUR BROTHERS & SISTERS IN D.R. CONGO, NUBA MOUNTAINS (SUDAN), SOUTH SUDAN, INDIA, MIDDLE EAST* with requests for their unity, comfort, and perseverance in these difficult and uncertain times. These are specifically mentioned because our congregation has a connection to them via some of our members who are originally from

that area, or there are efforts to help them in which we are involved.

**Delta:** We continue to follow the study plan decided on back near the beginning of the year with sermons like the one preached recently by Jim Hawkins to ask us "Whose Wisdom Do You Follow?"

**Oakridge:** One method that speakers (meaning preachers too) use to make their lessons remembered is by numbering the key points. Oakridge is fortunate in having a preacher who uses this method frequently. A lesson given by Milton Diaz this quarter was one that is always needed: "How To Encourage One Another." He listed three *BIBLICAL WAYS TO ENCOURAGE ONE ANOTHER* which came from the lips of three outstanding men: Jesus, (who was referring to a sick child,) encouraged his hearers to "believe" (have faith) that His Father in heaven would make her well. (Luke 8:50) Then Peter, (1 Peter 5:7, told the people in Philippians 4:6 & 7, "not to be anxious about anything, but to take their requests to God, assuring them that He cares for them when they pray with thanksgiving." Paul and Timothy urged the Philippians to have renewed strength and hope (Philippians 4: 6,7) by telling them "not to be anxious about anything, but in everything, by prayer and petition, with thanksgiving, to present their requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." Meeting together, as brought out in Hebrews 10:25, gives this as a third way in which we encourage one another.

**Salmon Arm:** On July 1 we received a welcome message from Lori Plummer noting that this was the fourth-year anniversary of their forced and unwelcome move from Salmon Arm, but that they still missed all of us in the Salmon Arm church very much.

**Surrey:** We had such a poor attendance record for our evening service, we're now meeting on Sunday afternoons. Starting at 10 a.m., we are first directed to an in-depth Bible study which is followed by the Lord's supper and the regular worship service. After a break, a second assembly starts at 1:15 p.m. for singing, a lesson or Bible study, and the Lord's supper for anyone who might have missed it in the morning. Some are bringing a lunch or going out to eat and returning. So far the attendance is much better in the afternoon than it was in the evening since it saves the need to make two trips to the building when so many live at quite a distance away.

### MANITOBA

**Winnipeg:** (Central): Weyburn and Winnipeg worked together at the grade 2 - 5 camp at Clearview.

### SASKATCHEWAN

**Weyburn:** A team went to Gravelbourg to help with the VBS there. The WCC class of 1962 held their reunion. Chris Hamel & Evan Burdan have been asked to serve as deacons. They join Ed Rolfsema as a Deacon ministry team.

## Pictures & Reports

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

- The editors



# MISSION NEWS

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**IT HAS BEEN SAID THAT** “If you plant a church, you may not get a disciple, but if you make a disciple, you always get a church.” When people are truly convinced that Christ gave not only the example but also in teachings the way of life that should be followed, then they are going to be eager to tell their people-world about Him, why He lived on earth, where he waits for us, and how much he desires not only our friendship, but also the use of the various abilities we have been given. Many times it is in little known places that a young man looking for a reason to be just existing sees how drastically his life can be changed when he reaches out to find people who are willing to listen to his story and become determined to follow where Christ leads. By giving others the desire to be baptized in order to be a member of the church (or gathering of believing people) that Christ promised would be called by His name, one at a time a congregation starts to grow. By continually keeping a watch out for people who seem to have no goal in life, yet long for happiness, and seeing the bright light of possibility in front of them, a church will be formed. God the Father sent Him, and the plan from the beginning has always been to reconcile mankind to one day be reunited with them in heaven. Although the descriptions of this place are hard for us to decipher or fathom, those truly converted will have a strong faith that they will reach it along with all those whom they have shown the Way.

**In the States**, a new effort to establish churches in places without a church of Christ is being overseen by elders of a church in Alabama. Their mission is to make disciples first in order to have them available to act as mentors for new disciples when well established. The plan is to grow one maturing church, and follow up by moving on to the next community to repeat the process. The first “house-church” has been started with the aid of WBS teaching materials in a Brooklyn, NY, home by a couple who were baptized and assisted in doing their initial worship service with an elder of the Elmore, AL, church, Jimmy Davis, and Faulkner University professor Don Myers.

**PAPUA NEW GUNEA:** It has been a long time since last November, but that was when Ruth Zimmerman left her home in Canada to return to the work she has done in Lae, PNG, for so many years. While she has been away this year she has lost two uncles, and the year before it was her father. When she boarded a plane for Australia on July 14 she left behind a namesake in Lae who is fighting a stubborn cancer and may possibly face death. Ruth has been a regular reporter of the various types of work that she has done over the years, but never fails to list the special loved ones she has there that she has concerns about to enlist her readers’ prayers for them. She has also seen them be gone before her return in November. Those who have spent their lives working in foreign countries away from their relatives know the anguish of the partings, and at times the great loneliness from being unable to be with loved ones during the trials and need for new buildings for the PNG Bible School. She has worked hard (both physically and mentally,) by taking part in the building negotiations, advertising the needs and fund-raising. (Construction was to

begin the week she started home.) At this time, Ruth remains the only foreign worker from Canada or the U.S. devoting her life to the needs of the people living in this Pacific Island. This has not been easy. During the months of May and June she was ill with malaria almost constantly herself, as the country had an unusually bad season for the fever. (Ed. Note: For those of you have been concerned about the 20-year-old named after Ruth who has been enduring cancer treatments for the last year, the following is a paragraph Ruth wrote in her final letter before leaving.) “Since the start of 2018, I have been asking for prayers for my young namesake who was diagnosed with breast cancer and underwent surgery in January. Initial progress was encouraging, but life has become increasingly difficult for Ruth and her family, and all of us who care about her. Before she started phase one of chemotherapy, the cancer had already started growing back. After the second treatment, she had a bad reaction to the drug combination and chemo was stopped. After a period of time, the oncologist started phase two of treatment using a different drug combination, and she had her second treatment a few days ago. Testing done after phase one showed no improvement in her condition. Since Ruth started chemo, we have learned that radiation is no longer an option as the cobalt machine at the Lae hospital is no longer operative and needs to be replaced. Lae is the only hospital in P.N.G. able to diagnose and treat cancer. The family is currently looking at overseas options, and working out how to pay for it if they find it is, in fact, a viable option. Please continue to pray for this really brave young woman and the difficult road she is currently following.” (Excerpt from Ruth Zimmerman’s June-July mission report).



First church building  
River John NS

## CANADIAN CHURCHES OF CHRIST HISTORICAL SOCIETY

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### Canadian Churches of Christ Historical Society Annual Meeting

**Location:** Stoney Creek Church of Christ  
105 King Street East  
Stoney Creek, ON L8G 1L1

**Date:** Sat. Aug 18, 2018

**Time:** 9:30 a.m. – 2:45 p.m.

**Presenters:** Shelley Jacobs – "Ways of preserving the Past for the Benefit of the Future"  
Murray Hibbard – "The Culley Connection"

#### Schedule:

- 9:30 a.m. Registration
- 10:00 a.m. Shelley Jacobs - "Ways of Preserving the Past for the Benefit of the Future" (pt. 1)
- 11:15 a.m. Business Meeting
- 12:00 Lunch (brown bag)
- 1:00 p.m. Murray Hibbard - "The Culley Collection"
- 1:30 p.m. Shelly Jacobs - "Ways of Preserving the Past for the Benefit of the Future" (pt. 2)
- 2:30 p.m. Question/Answer
- 2:45 p.m. Dismissal

**Make Plans Now to Attend!**



## Thompson, Muriel Josephine (Whitelaw)

Muriel Thompson passed away at the Lee Manor nursing home in Owen Sound on May 21, 2018. She was in her 98th year. She was born in Toronto on July 6, 1920. Muriel is the dearly beloved wife of the late Herbert (Bert) France Thompson and daughter of the late Alexander Linn & Mabel (Wells) Whitelaw and sister of the late Warren Whitelaw and wife Mary Etta of Anna, Ohio and sister-in-law of the late Marilyn Jean (Thornton) Whitelaw.

She is the dearly beloved mother of Marjorie Langeman (David) of St. Thomas, Ontario, Judy Baker (Perry) of Sharpsburg, Georgia, Bill Thompson (Linda) of Walacetown, Ontario, Brian Thompson (Faith) of Kilsyth, Ontario and daughter-in-law Joan Westlake (David) of London, Ontario.

She is also dearly loved by her thirteen grandchildren David (Carol) Baker, Rob (Mallory) Baker, Mark (Mitzi) Baker, Beth (Daniel) Zamfir, Katie (Aaron) Burch, Sandi Langeman, Laura (Tyler) Erickson, Erica (Jason) Watkins, Martha (Michael) Murray, Eric (Sharon) Thompson, Melissa Manwani, Curtis (Alison) Thompson and Kendra (Simon) Porteous. Dear "Gigi" will be sadly missed by her thirty-eight great-grandchildren and she was told that three more were due later this year.

Muriel grew up in Toronto. The church was always an important part of her life and she was baptized into Christ in 1933 in the old Bathurst St. church building by brother Alex Stuart. After completing high school at Moulton College in 1938, she spent a year in nursery school training and subsequently taught nursery school for two years in a poorer area of Toronto. This was followed by six years in statistical work for Bell Telephone. During World War II, she did volunteer work as a nurse's aid with the Red Cross.

On December 3, 1948 she married Bert Thompson and was a preacher's wife for many years as Bert preached full-time for 25 years and part-time for 7 years for the churches in Toronto (Strathmore Blvd.), Kingston, Carman, Manitoba, North Bay, Windsor, Hamilton (Fennell Ave.) and in Bracebridge.

Muriel loved her family very much and spent many hours playing various games with her grandchildren. She was a great cook, hard worker, patient and a God-fearing woman of faith. Her influence and example will be greatly missed but she will live on in the hearts and lives of all those she has known.

The funeral was conducted by Mac Craddock and the writer. Interment took place at Lakeview Cemetery in Meaford, Ontario. In honour of Muriel, donations may be made to Key to the Kingdom or Omagh Bible School.

Submitted by Brian Thompson

## A Prerequisite for God's Guidance

Harold Bruggen

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1 NKJV).

The apostle Paul, having finished the doctrinal part of this letter to the Romans, proceeds to that which is more practical, and applies several duties of religion, upon the principles he had laid down, a method generally observed by him in all his letters.

One of my favorite verses is Psalm 103:12, "As far as the east is from the west, so far has he removed our transgressions from us" (NIV). It's as though God has taken our sins, has thrown them into the sea of forgetfulness, and then posted a sign that reads, "No fishing allowed." We shouldn't choose to remember what God has chosen to forget. God sent His Son, Jesus Christ, to die on the cross for us. And if we will turn from our sins and obediently believe and follow Him, all of our sin is forgiven and forgotten.

In light of the fact that our sin is forgiven and that our citizenship is in Heaven, we should present ourselves to God. The apostle Paul wrote, "And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice, the kind he will find acceptable. This is truly the way to worship him" (Romans 12:1 NLT).

The Jewish dispensation with its sacrifices was ended; it closed when Christ, "our Passover," was offered for us. But a new order of sacrifice has come in. We should give ourselves. Like the victim on the altar was surrendered wholly to God, so our bodies with all their members should be consecrated to His service; not as slain, but as "living sacrifices." We do this when we become the temple of the Holy Spirit and are used to serve God.

The idea of presenting a living sacrifice is in contrast with the Levitical sacrifices of slain animals. (Compare Romans 6:8, Romans 6:11, and Romans 6:13.) Generally, when sacrifices were presented to God in the Old Testament, they were dead. They were there to symbolically take the sins of the people upon themselves. Of course, Christ became the ultimate sacrifice at the cross, and we no longer need to do this anymore. Paul →

is saying, "In light of what God has done for you, I urge you, I beg you, to do this." Why? It's our reasonable service. The consecration of the body to God is not an outward act, like the sacrifice on the altar, but an act of the mind, or reason; therefore "a reasonable service." It is our "spiritual act of worship." That word reasonable could be translated "logical." In other words, it's unreasonable, illogical, not to do this. To give yourself

completely to God is the logical thing to do.

So, do not be conformed to this world. The spirit of the world is opposed to that of Christ. To present yourself to God as a living sacrifice is a prerequisite for His guidance. The Christian is transformed, renewed, and will show in his life "the will of God." Are you living a sacrificial life? If not, why not?

Port Colborne, Ontario

## BOOK REVIEWS

### ***Why the Disciples Divided in Ontario at the Close of the 19<sup>th</sup> Century: An Account of the Division in the Restoration Movement in Ontario (2018),***

by Edwin Broadus;  
(ISBN 978-0-9699923-4-9);  
published by Gospel Herald  
Foundation. 275 pages, \$21.95.  
Reviewed by Geoffrey Ellis

(Order: The Gospel Herald, Max Craddock,  
428187 8th Con. A, Feversham, ON N0C 1C0;  
416-706-5633; craddockmax81@gmail.com.)

“Great disappointment comes when a religious movement, having set its justification for being on the values of truth and unity, divides because it cannot agree on the essentials of Christian truth.

Such was the experience of Ontario Disciples of Christ in the latter part of the 19th century. Their assurance to the broader religious community had been that the truths of Christianity were self-evident, and that loyalty to these truths is the sure foundation upon which much desired unity can be achieved.

While an embarrassment to the Disciples, and a blow to the premise that Christian truth is attainable, their desultory experience serves to highlight the continuing reality: the world is toxic.

During the final age, the period of “the harvest,” the persistent Enemy will “sow weeds among the wheat.”

Both “wheat” and look-alike “weeds” will exist until “the end of the age.” The Lord cautions against aggressive attempts to remove the “weeds” out of concern for the well-being of the “wheat”! (Cf. Matthew 13:24-30, 36-43.) The “ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient” is both persistent and effective! (Ephesians 2:2).

The move to recover truth in belief and practice was not the novel initiative of the 19th century. The apostles in the first century were *restorationists!* The New Testament writings of Paul, Peter, John, James and Jude, all contain references to developing error and calls to restore the truth.”

“Restoration was the demand of the first century; restoration was the persistent pursuit of the Disciples of Ontario of the 19th century; and restoration must be the requisite quest of the present age. The Disciples’ failures cannot be an excuse for turning from this effort. Their experiences, considered, must be a source of encouragement, caution, and insight.

Edwin Broadus, in this third and final study of the Disciples of Christ in Ontario in the 19th century, with exhaustive and meticulous examination of the record of this fellowship, seeks both aspects of their failure: how and why they divided. His aim is to enable our instruction on matters of separation and unity.

From his native America, where his ancestry had roots in the American Restoration Movement, in the fourth decade of his life Edwin moved

to Ontario to serve in Christian education. He soon continued his interest in Restoration history, examining the Canadian experience...He began researching the first book of this trilogy, *How the Disciples Came Together in Early Ontario* in 2007. He completed his second work, *How the Disciples Grew in Ontario (1841-1867)*, in 2014. And for the past four years, he has been preoccupied with the Ontario Disciples’ difficult experience of separation during the waning years of the 19th century. In delivering the present, *Why the Disciples Divided at the Close of the 19th Century* (2018), he has completed ten years of diligent effort, as a labour of love, motivated by the conviction that our past needs to be the instructor of our present.

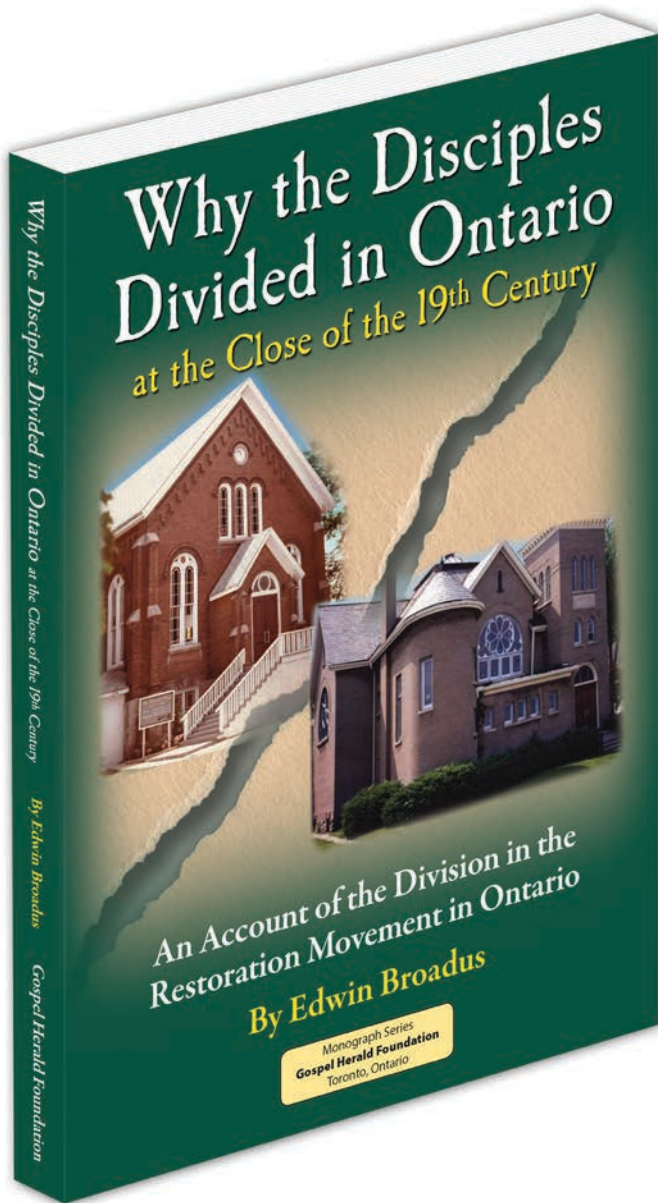
Throughout, Edwin Broadus has maintained a studied neutrality. He is well aware that his work will be examined critically by those of the three present inheritors of the Disciples’ 19th century legacy; the Disciples of Christ, the Christian Church, and the Churches of Christ. Accuracy in the historical record, not favour to a particular position, has been his goal.”

“History is impervious to rewriting. It is what it is rather than should be. The best gift of the historian is to capture the record accurately. This has been Edwin Broadus’ objective. May we have the wisdom to learn its lessons!”

(The above quotes are drawn from the *Preface of Why the Disciples Divided in Ontario*, pp. v-ix, by Geoffrey Ellis.)



*Newly Published by the Gospel Herald Foundation*



**Edwin Broadus**

# Why the Disciples Divided in Ontario

at the Close of the 19<sup>th</sup> Century

**An Account of the Division in the  
Restoration Movement in Ontario**

Edwin Broadus has now completed his anticipated, *Why the Disciples Divided in Ontario*, a companion volume to his earlier acclaimed works, *How the Disciples Came Together in Early Ontario* and *How the Disciples Grew in Ontario*. This latest offering is without equal in its comprehensive coverage and insightful analysis of the Restoration Movement at the close of the 19<sup>th</sup> Century in Ontario.

**Why the Disciples Divided in Ontario  
at the Close of the Nineteenth Century:  
An account of the Division in the Restoration  
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By Edwin Broadus

(ISBN 978-0-9699923-4-9);

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# Preface: Why the Disciples Divided in Ontario

AT THE CLOSE OF THE 19<sup>TH</sup> CENTURY

Great disappointment comes when a religious movement, having set its justification for being on the values of truth and unity, divides because it cannot agree on the essentials of Christian truth.

Such was the experience of Ontario Disciples of Christ in the latter part of the 19th century. Their assurance to the broader religious community had been that the truths of Christianity were self evident, and that loyalty to these truths is the sure foundation upon which much desired unity can be achieved.

While an embarrassment to the Disciples, and a blow to the premise that Christian truth is attainable, their desultory experience serves to highlight the continuing reality: the world is toxic.

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The New Testament writings of Paul, Peter, John, James and Jude, all contain references to developing error and calls to restore the truth.

Two of the latest writings of the New Testament, writings often overlooked because of their brevity, are gems of restorationist emphasis—Second and Third John.

These letters, the first addressed to “the elect lady and her children,” a possible euphemism for a local congregation and its members, and the second to an individual, Gaius, are

twins in content and structure, and may have been addressed to the same situation. The first identifies that “many deceivers have gone out into the world.” These were promoting a major heresy—that Jesus did not come in the flesh—Docetism! The second identifies a schismatic individual by name, Diotrephes, who loved “to be first” and loved to rule the roost. False teaching and runaway egos have been the twin evils of disruption for the faith and practice of Christianity down through the centuries!

The disrespect of Diotrephes to the apostle John is shocking! “He will have nothing to do with us and gossips maliciously about us”—the venerable John, who left his career and business as a young man to follow Jesus, selected to be an apostle of the Messiah, who witnessed Jesus’ transfiguration, the disciple “whom Jesus loved,” who was one of three that shared Christ’s agony in the garden, who refused to leave Golgotha when the other apostles fled, who was tasked with caring for Jesus’ mother, the author of the splendid Gospel of John, and who wrote the spectacular Revelation while in exile on Patmos.

This is the humble John, who would only identify himself as “the elder” (2nd John 1:1; 3rd John 1:1), but also the faithful John who, in his venerability, is still fighting for the truth! And love! (“Truth” is referred to eleven times and “love” seven times in these brief writings). John enunciated the restorationist principle: “Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son” (2nd John 9). John, in these writings, has given notice that he will come and address these matters “face to face”! Error and arrogance must be confronted!

Restoration was the demand of the first century; restoration was the persistent pursuit of the Disciples of Ontario of the 19th century; and restoration must be the requisite quest of the present age. The Disciples’ failures

cannot be an excuse for turning from this effort. Their experiences, considered, must be a source of encouragement, caution, and insight.

Edwin Broadus, in this third and final study of the Disciples of Christ in Ontario in the 19th century, with exhaustive and meticulous examination of the record of this fellowship, seeks both aspects of their failure: how and why they divided. His aim is to enable our instruction on matters of separation and unity.

From his native America, where his ancestry had roots in the American Restoration Movement, in the fourth decade of his life Edwin moved to Ontario to serve in Christian education. He soon continued his interest in Restoration history, examining the Canadian experience. (See below his submissions to the Canadian Churches of Christ Historical Society.) He began researching the first book of this trilogy, *How the Disciples Came Together in Early Ontario in 2007*. He completed his second work, *How the Disciples Grew in Ontario (1841-1867)*, in 2014. And for the past four years, he has been preoccupied with the Ontario Disciples’ difficult experience of separation during the waning years of the 19th century. In delivering the present, *Why the Disciples Divided at the Close of the 19th Century (2018)*, he has completed ten years of diligent effort, as a labour of love, motivated by the conviction that our past needs to be the instructor of our present.

Throughout, Edwin Broadus has maintained a studied neutrality. He is well aware that his work will be examined critically by those of the three present inheritors of the Disciples’ 19th century legacy; the Disciples of Christ, the Christian Church, and the Churches of Christ. Accuracy in the historical record, not favour to a particular position, has been his goal.

Broadus was, nevertheless, prompted to muse, as the activities of the “Conservatives” and “Progressives” approached the century’s end, “Did they have to divide?” His answer is, →



“No, if...” as he contemplates:

*If* they could have factored in the impact of inherited biases of the Scotch Baptists and the Scottish Baptists (who had opposing values regarding congregational structuring) that energized each group;

*If* they had both listened to the more moderate voices of their respective fellowships rather than to the more extreme;

*If* both groups could have paid greater attention to the uniqueness of the local congregation of God’s design to achieve the mandates of the Lord with determination to implement;

*If* both groups could have been more practically committed to winning the lost rather than debating the merits of “collectivism” vs. “doctrinal mandates”;

*If* both parties could have been more perceptive of the rapidly progressing social milieu and its distorting impact on their Christian practice;

*If* both groups had been more cognizant that their own self-promotion would end in more extreme positions than either might imagine or desire;

*If* the practice of agapē love might have more completely dominated their relations;

*If... if... if...!*

History is impervious to rewriting. It is what it is rather than should be. The best gift of the historian is to capture the record accurately. This has been Edwin Broadus’ objective. May we have the wisdom to learn its lessons!

### **Papers submitted to the Canadian Churches of Christ Historical Society by Edwin Broadus:**

- “Daniel Wiers in the Maelstrom of the Restoration Movement in the Niagara Frontier,” 2008.
- “The Influence of the Christian Connection on the Restoration Movement in Ontario,” 2008.
- “Beamsville Bible School,” 2009.
- “Dugald Sinclair: Seven Decades of Unstinting Service,” 2010.
- “19th Century Ontario Disciples History: The Oshawa District and the George Barclay Family,” 2011.
- “Excerpts from the Christian Messenger (Stone), Millennial Harbinger (Campbell), and the Gospel Messenger (Ash), Regarding Restoration Activities in Canada and New York State,” ----
- “The Early Days of the Toronto Disciples,” 2014.

## **QUESTIONS PEOPLE ASK**

*Bill Craddock*

### **What is doctrine and how important is it when it comes to serving God?**

**D**octrine is defined as “a belief or set of beliefs taught by a church, political group or any other group.” Has God given us a doctrine which will direct us in our service to Him? If so, how do we learn what that doctrine is?

The word doctrine itself does not indicate the character or nature of the thing taught. What is taught can be good or bad, true or false and right or wrong. The thing taught can be from God or man. It is still doctrine or teaching.

The apostle Paul had a lot to say to young preachers about doctrine. Those who preach are to give heed to doctrine. **“Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of hands of the presbytery. Meditate on these things; give yourself entirely to them,**

**that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you”** (1 Timothy 4:13-16).

The doctrine of God is that which has been given to us by inspiration and we call it the Bible. **“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work”** (2 Timothy 3:16-17). Doctrine is the belief that God has given us all things that we need to know to be saved from sin and how to conduct ourselves as children of God. During the Restoration Period when men began to go back to the Bible to learn what God wanted them to do, a slogan developed which said, *“We speak where the Bible speaks and are silent where the Bible is silent.”* They were saying that they would believe and teach God’s word without additions or subtractions.

It is impossible for a preacher to divorce himself from doctrine. Preaching is stating a belief or beliefs on a religion and that teaching is true or false. **Gospel preachers must be sure that the doctrine they teach is God’s doctrine.** Paul’s words to Titus were, **“But**

**as for you, speak the things which are proper for sound doctrine”** Titus 2:1). Every preacher in the world, both true and false, will answer to God for their preaching. To the false teachers, God will say “depart from me, I never knew you”(Matthew 7:21-23).

It is impossible to help a person learn what is necessary to be saved if they are taught something other than God’s plan of redemption. An example of this is a preacher on TV who said that conversion is not a decision, and it is not a persuasion but an invasion. He explained what he meant by saying that conversion is not something one decides to do. It does not come by persuasion, but God sends the Holy Spirit into the lost person’s heart and this brings about his conversion. This is what is meant by an invasion. This is an example of false doctrine. Anything other than what the Bible teaches is false doctrine.

How important is doctrine? Without the doctrine of Christ and our obedience to the same we cannot be saved (2 Thessalonians 1:7-8). The gospel is the doctrine. There is no question of how He deals with man in the saving of the soul. Are you saved from sin by the blood of Christ?

North Canton, Ohio

# Harvest Fellowship 2018

Weyburn church of Christ  
Weyburn, Saskatchewan

**October 12-14**

Keynote speaker: Jay Bailey

## **Family Resemblance: Attributes of God and His Children**

### **Teachers:**

Evan Burdan – The God of Family  
Glen Knutson – The God of Compassion  
Tim Lock – The God of Design  
Garth Oberkirsch – The God of Justice

**Teens:** Paul Rasmussen from GLBC

**Ladies:** Loopie Williams

For a full schedule, please visit  
<https://weyburncofc.com/harvest-fellowship-2017/>

# 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. 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 Northwest of city, 13015 – 116 Avenue NW; Ofc 780-455-1049; Mail: 11532 – 130 Street NW, Edmonton AB T5M 1A4; Sun 9:30 am Bible classes; 10:30 am Worship; Wed 7 pm Bible study CARE groups at the building and in seven homes (phone for location and other times); Elders: Henri Bouchard, Walter Hreczuch, Kirby Salter; Evangelists: Bruce Boland 905-380-8479, Emanuel Burnstad 587-599-9445; Email: church5@telus.net; Web: edmontonchurchofchrist.org

**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: stalbertcoc@hotmail.com, webpage: www.stalbertchurchofchrist.org

## PROVINCE OF BRITISH COLUMBIA

**ABBOTSFORD (Central Valley):** Sun. 10:30, 11; Please call for Thursday evening bible study and Wed. morning ladies class locations. Meeting place for Sunday mornings only is: 32026 George Ferguson Way, Abbotsford, in the Clearwood Room. Mailing address: #4 – 3292 Elmwood Dr.; V2S 6B2; Norm Weir, ev. 604-850-8670 (off); 859-5973 (res). If no answer 604-855-2394; email: normjen@shaw.ca

**CAMPBELL RIVER:** 226 Hilchey Road Campbell River, BC V9W 1P4; Contact: Office (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besijm2@hotmail.com

**COURTENAY:** Tslolum Building, Lewis Park, Courtenay; Worship 10 am; Ev. Bill Pakosz, ph. 250-923-6176; Website: www.churchofchristcourtenay.org, Email: Churchofchristcourtenay@shaw.ca Mailing address: 2239 Oyster Garden Rd, Campbell River. BC V9H 1E7

**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, #106 - 1580 Springfield Road, Kelowna, B.C. V1Y 5V4 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, wjp.cc79@telus.net

**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 Borden Krosgaard 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:** 490- 5th Ave, S.W. V1E 1V4; Sunday 10:00; Call for times and locations of other meetings; 250-833-0927; Doug Kendig, and Gordon Parmenter, elders; 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 1600 Charlton Rd. Victoria, B.C. V9E 2C8; 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: southislandchurch@gmail.com

## 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; Shawn LeBlanc ev. (shawn@winnipegchurch.ca) Jay Manimtim youth min (jay@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: stephanemallet@rogers.com; moncton.churchofchrist@gmail.ca FB page: https://www.facebook.com/AddedMembersOfChurchOfChrist

**SAINT JOHN:** Meeting in the home of Fred and Linda Nelson at 10:00 AM. Call 506 847 1780 for directions Mailing address: 61 Bel-Air Avenue Rothesay, N. B. E2E 0L5 Thursday night Bible study at 6:30 p.m.

## 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, Wed. 7 PM. Minister Eddie J. Cornelius; cell:716-478-5278, e-mail: niafallscoc@aol.com; website: www.niagarafallscoc.com

**NIAGARA FALLS:** LaSalle church of Christ 1121 North Military Rd, Niagara Falls NY 14304 Phone: 716-283-1214; Sun. Bible Study 9:45 a.m., Worship 11:00 a.m., Wed. 7:00 p.m. Evangelist: Mark R. Dailey (716-754-2752) Email: minister@lasallechurchofchrist.org Website: lasallechurchofchrist.org

## PROVINCE OF NOVA SCOTIA

**HALIFAX:** 48 Convoey Ave., B3N 2P8; Sun. 9:45 & 11 am; Tuesday 7 pm David Cariaga, ev. (902) 443-9628 (off), Cell (902) 410-8496 Wayne Taylor, 9sec. (902) 876-7402

**KENTVILLE:** 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Box 26, B4N 3V9; Contact Jack Bearden; (902) 538-3329 or Ray Fisher rfisherofmen@gmail.com www.live4jesus.ca

**MILL VILLAGE:** 3557 Indian Road Shubenacadie, NS B0N 2H0; Sunday Worship Times: Fellowship at 9:30 a.m., Bible class and Sunday school at 10 a.m.; Worship at 11 a.m. Tuesday night Bible study at 7 p.m. Ladies Bible study class at noon on Thursdays. 902-758-4252 (to leave a message at the church building), 902-758-2633 J. Mackey, natbrown@ns.sympatico.ca

## PROVINCE OF ONTARIO

**Ajax Church of Christ:** 75 Centennial Road, Ajax, Ontario L1S-4L4, 2nd floor, Duffins Room Sunday School 10:00 am-10:45 am, Worship 11:00 am; Wednesday night Bible class in different brethren homes; Steve Chubry, Minister, →

Residence 905-728-6125; Cell # 647-378-7231 e-mail: ajaxcocentennialroad@gmail.com Personal e-mail steve.chubry@sympatico.ca Find us on Facebook at Ajax Church of Christ Centennial Road

**BARRIE:** 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; Tim Johnson, ev. 705-718-0017 (cell); email: minister@barriechurch.ca

**BEAMSVILLE:** 4900 John St., L0R 1B6; Bible Classes: 9:30 am, Worship: 10:30 am, Small groups meeting throughout the week; Don Smith, ev. 905-563-7655 (off); e-mail: beamsvillechurchofchrist@bellnet.ca website: www.beamsvillechurchofchrist.ca

**BRAMALEA:** 750 Clark Blvd., L6T 3Y2; (905) 792-2297; mail@bramaleaocf.ca; Sunday worship 10:00, Bible class 11:15; Adult Bible Study Thursday 1:30 pm, Kevin Hunter, ev. (905) 455-5796 (res); www.bramaleaocf.ca

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

**CHESLEY & AREA:** Call for time and place of meetings. Padfield: 519-934-0441; David Vance: 519-507-5070; Ron Zavitz: 519-506-6952

**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 Thursday 2 p.m.; Please join us for worship, Bible study or fellowship at any time.

**CORNWALL:** 105 3rd St W Cornwall, ON K6J 2N9 Mid-week study: Wednesday 7 pm Sunday Service: 10 am Bible Study/Children's Classes: 11 am Service website: churchofchristcornwall.ca ph: 613-933-1825; email: albojarski@hotmail.com Evangelist: Allen Bojarski Chairman: Jeremy Bojarski Treasurer: Mark Duperron

**FENWICK:** 765 Welland Ave.; Sun. 9:45, 11, 6:00; Wed. 7:30; P.O. Box 416, L0S 1C0; (905) 892-5661; email: cofcfnwick@gmail.com Website: www.fenwickchurchofchrist.ca

**GRIMSBY:** 164 Mountain Rd. Grimsby, Sun. Worship 10 am; Bible classes 11 am; Sun evening 7 pm, Wed. 7 pm; Box 181, L3M 4G3; (905) 945-3058 (off); George Mansfield, ev. (c) 905-401-3482; website: www.grimsbyocfoc.org

**GUELPH:** Sun. 10:00, 11:00, Wed. 7:00 evs. Johnathan Ledbetter (226) 343-0925 Jason Rollins (519) 760-4694 Call for meeting locations. www.GuelphChurchOfChrist.com

**HAILEYBURY:** Meeting in homes, usually Sundays at 4 PM but call to confirm time and place. Week day Bible studies by appointment, Mailing address: Box 702, POJ 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

**HAMILTON:** 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); Randy Morrill, ev. 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; meetings at YMCA building, 79 James St. S. Wednesday Bible Study 6:30–7:30 For information re. place of meeting, 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 mile South of Hwy 540, Ice Lake, ON); Mailing address: 408A Robertson Rd., Gore Bay, Ontario POP 1H0; Sunday: classes 10 am, Worship 11 am; midweek – call for information: David Cariaga 905 872-2098

**KENORA:** 101 Norman Dr.; Sun. 10, 11; P.O. Box 2905, P9N 3X8; Phone 807-466-1449 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:** 186 Gammage Street, London ON N5Y 2B3; (519) 672-2426; 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 Sunday night: home locations will be posted on the web page each month; Wednesday 7:00 p.m. Kevin Cleary, ev.; (519) 538-1750; e-mail: meaford-cofc@bruce telecom.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 ON L5M 0H3; Worship: 10:30–11:30 AM; Bible Class 9:30 to 10:15 AM; Contact name: Tony Lourenco; tlourenco@cogeco.ca; Bill Currie, 905-826-4816; Email: wjcurrie65@gmail.com Web address www.mississaugacofc.ca Email: mail@mississaugacofc.ca

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

**NEWMARKET:** 230 Davis Dr., L3Y 2N4; 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 L9E 0E4; 10, 11; website: www.omaghchurch.org, Mailing address: Harold Ellis, Sec., 7435 Twiss Rd., RR # 3, Campbellville, ON LOP 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: westottawacofc@gmail.com, website: www.westottawacofc.ca

**OWEN SOUND:** 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11:00, 6 pm; 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: c/o Bob and Carol Myers, 2567 Dummer-Asphodel, Norwood, ON K0L 2V0. Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm, Bob Myers (705) 760-2661

**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.com

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

**REXDAL:** Thistle Town Community Service Centre 925 Albion Rd, Etobicoke, ON Bible Class: 10:00 AM Worship: 11:00 AM Minister:Derrick Grant Contact: 416-893-2241 email: derrick.grant101@gmail.com

**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 Rd E N7V 2G7 Bible Study Sunday 9:30 am Worship 11:45 am Bible Study Wednesday 7 pm mailto: sarniachurchofchrist1@gmail.com phone (519) 339-1161

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

**SELKIRK:** 1/2 km n. of village 58 Erie St. N., Selkirk, ON, N0A 1P0 Sun 10 & 11am. Wed.7:00pm.

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

**STONE CREEK:** 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 10, 11; (summer worship10) Contact: Ben Wiebe: 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 Toohey, 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:** #10500 Hwy. 124 N. Sunday School 10:00, Worship 11:00, Wed. 7:00 Robert Gieg (705) 380-0907 Email- rbgieg@gmail.com Don Preston (705) 384-7058

**THESSALON:** 8 Albert St. off Hwy. 17; Sun. 10-11, Wed. 7 pm; Mailing address: Rick Klazinga, sec, Bill Bunting, interim ev; Box 708, P0R 1L0; 705-254-9012(Bill); 705-842-3340(O/F); email: rick.klazinga@gmail.com

**TILLSBURGH:** Mailing address: Box 331, N4G 4H8; Call for Service Time and Place: 519-875-2021; 519-688-8121

**TINTERN:** 4359 Spring Creek Rd., Vineland, ON L0R 2C0; Worship at 9:45 a.m. with classes to follow; Sunday p.m. call for times and locations; Wed. 7:00 pm; Noel Walker ev.; Cindy Whitfield, Children's Minister; Matthew Burrows, ev.; (905) 563 6311 (off.) tinternchurchofchrist@gmail.com.

**TORONTO (Bayview Ave.):** 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7; Michael Hilborn, mhilborn@rogers.com; 609-319 Merton St. Toronto. ON M4S 1A5 (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 Dwornoh 416-462-3616; Stephen Gill 416-265-2496, Marvin Johnson 416-752-0325, Moises Velasco 905-591-0361, Jean Volcy 905-237-3312; Bob Hibbard, ev. 416-461-7406, bobh@strathmorecofc.ca; Max Craddock, ev. (Key To The Kingdom); 647-346-2076, e-mail maxc@strathmorecofc.ca; Marlon Molina, ev., marlonm@strathmorecofc.ca; Santiago Molina (Spanish) ev, 416-751-6879, websites: www.strathmorecofc.ca; www.keytothekingdom.ca

**VANDELEUR:** Now meeting in the home of Morgan and Diann Petch, 43 Brackenbury Street, Markdale. Phone 519-986-2449; Sunday 10 and worship at 11; Gordon Dennis, PO Box 274 Mount Forest, ON N0G 2L0, 519-323-2424; Email: gordot@wightman.ca

**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 Azzopardi, 519-885-6330, e-mail: Jazz.wcoc@gmail.com website: churchofchristwaterloo@gmail.com

**WINDSOR (West Side):** 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev., 785 Sandison Ave., Windsor, N9E 4T3; (519) 250-4407; Email: westsidechurch@live.com

## PROVINCE OF QUEBEC

**MONTREAL:** (English/French/Ashante): 5611 RUE ANGERS COTE-ST-PAUL (MONTREAL) QUEBEC H4E 4A7 Sunday 10, 11, 6:30; Wednesday 7:00 (English) Ph 514-564-6780; Fax 514-564-6781, Email: churchofchristofgm@videotron.com, Website: www.greatermontrealchurchofchrist.com

**MONTREAL:** (South-West • English/French/Spanish): Ville Emard Church of Christ, 6259 Monk Blvd., Montreal, QC, H4E 3H8 (2 streets east of the Monk subway station, 10 minutes from Downtown); (514) 765-8919, Simultaneous electronic translation: Sunday 10, 11, Wed. 7; Website: www.vcecc.org; Roger Saumur, ev. (514) 602-5105; e-mail: rogersaumur@sympatico.ca

**PLESSISVILLE:** Centre Communautaire, 1745 Ave. Fournier; Sun. 6.00 & 7.00 pm Ev.Yvon Beaudoin,(418)728 5240; e-mail: ybeaudoin@oricom.ca; Mailing Address: c/o André Coté, 2069 Ave. St-Louis, Plessisville, QC G6L 2N8

**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; Doug Coroluck, Box 224 SOC 0K0; (306) 268-2062.

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

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

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

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

**MOOSE JAW:** 901 James Street, Moose Jaw, SK S6H 3H5; (306) 693-4064 (off.); mjcc@sasktel.net Call for times of worship.

**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: stoonchurch@live.com 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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