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THIS ISSUE'S THEME:
CHURCH LEADERSHIP

The Heart of a Leader

Tim Johnson

A knock came at my door one evening and in walked one of the elders for a visit. I had moved to the American south to go to a school of preaching, got married about a year later and settled into our first home—in a trailer park full of fellow students. There were lots of adjustments: a new marriage, new culture, even a new climate for a transplanted Winniepegger in stifling-hot Louisiana. The elder at our door said he reserved one night a week to visit students and he wanted to see how we were doing and if we needed anything. I hadn't asked for his visit and had no idea he was coming. The church had over a thousand members; why did he want to visit us? It was the first time in my life an elder had visited me, and I was very impressed with his humility, concern, and his kind heart. That was 44 years ago, and I still remember his care.

We admire great leaders. We like them to be decisive, aggressive and inspiring. But in the church we should not model ourselves after sports champions, military figures, business CEO's, or billionaires. Jesus said we are to be servants and our leaders are to act like shepherds. They are to have a heart like His: "And sitting down, He called the twelve and said to them, 'If anyone wants to be first, he shall be last of all, and servant of all'" (Mk. 9:35).

Elders have many things to be concerned about and issues to grapple with and often they face people who demand they make a decision about one problem or another. With such heavy loads, their work of caring for people can be neglected. The responsibility of the care of members is often delegated to the preacher who becomes the chief *visitor of members* and must report back to the elders, like a corporation function. While a preacher must do his share of seeing people, this does not eliminate the need for elders to do the same. Their

work can't be adequately done at the monthly elder's meeting alone.

The shepherds of Israel were scolded by God when they failed to have hearts that cared for the people: "Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them. And they were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered.

But in the church we should not model ourselves after sports champions, military figures, business CEO's, or billionaires.

My flock wandered through all the mountains and on every high hill, and My flock was scattered over all the surface of the earth; and there was no one to search or seek for them" (Ezek.34:4-6). I'm sure those shepherds could make smart decisions about the upkeep of the pen, hours of employees, and whether or not to buy additional land—and all of that would be important. But their work wouldn't be complete if the sheep had wandered off. In their case, they were insensitive and self-serving. The same can't be said for most elders of the church, but damage will happen if they fail to look after people.

We are living in complicated times. In addition to the usual needs of people such as discouragements, illness, addictions and self-esteem problems, heavy immigration to North America has created needs like loneliness, isolation due to language problems, confusion and hardships. Church shepherds are called upon to care for Christians with many issues. People need kind leaders to knock on their door and see how they're doing.

Jesus spoke of his work as the good shepherd in John 10:7-9. "I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not hear them. I am

the door; if anyone enters through me, he shall be saved, and shall go in and out, and find pasture." The narrow door of the sheep pen was an important place. As the sheep went through it, the shepherd could inspect each of them to see if they were healthy or showing signs of disease, well-fed or malnourished, strong or suffering from injuries. From this vantage point he could decide to make adjustments to their care, make plans to move them to better pastures if necessary and take measures to keep them safe. He'd notice if one was missing and make plans to go after him. This is the heart of a good shepherd.

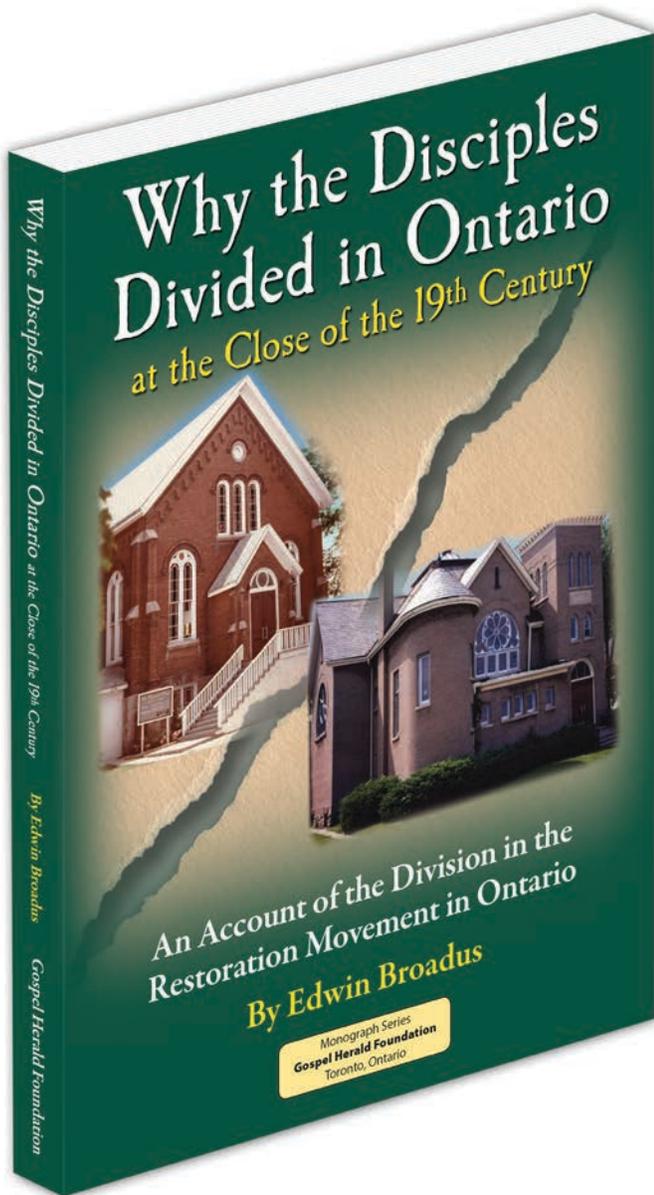
Such care demands that a leader knows the people in the congregation well. This is not easy, for how can a handful of men adequately know a hundred or more people? How can they visit every home or phone every person? We must be patient with every elder who obviously cares but struggles to find the time to do this well. It would help if each member likewise attempted to get to know the elders. It's a two-way street. Staying aloof from the leadership makes it difficult for them to know your needs and extend care. Someone who slips into Sunday morning worship late and leaves quickly after the final song can't expect much attention from shepherds when they suddenly need it. As Jesus said, sheep need to know the voice of the shepherd and be willing to follow.

Every leader of the Lord's church is a man who is growing into his role. They need our encouragement as much as we need theirs. They are unpaid volunteers and endure long hours of service and many hours of prayer. They do it because they love their Master and have received the respect of the church.

The Lord's people will gladly follow if shepherds have a heart like Jesus.

Barrie, Ontario

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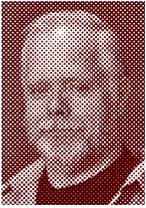
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Shepherds of the Flock

Wayne Turner



What do you understand when someone speaks about leadership? Obviously, the context or situation has an important effect. In the military and even business, leadership has authority, and may even seem dictatorial or absolute. In other situations, leadership may be more consensual and democratic. In the time of Christ, the Caesars and Roman generals led by arbitrary, absolute authority. Jesus spoke of how the Gentile leaders “lorded” over their subjects. Then told His disciples that was not to be their way.

When we speak of “church leadership” the Biblical image of shepherds and sheep comes to mind. Anyone who has had experience with farm animals knows that cattle need to be driven—pushed from behind—while sheep are led. They follow their shepherd and as Jesus noted, they know and respond to his voice. There is more of a relationship between the shepherd and his sheep than a cowboy and his herd. Sometimes, cattle can be difficult to move, necessitating the use of horses and even electric cattle prods. (Imagine that image being used to describe church leadership!)

The typical view of leadership identifies two different classes of people in an organization—leaders and members. Often, distinct privileges and authority are given to those in positions of leadership. In religion, this became the basis for the clergy-laity system. The word clergy coming from a Greek word meaning “lot or share” and laity from the Greek word for “people.” Depending on the religious body involved, clergy are given special recognition, position, titles and even special clothing. But is this what church leadership is about? Is there something missing in this picture?

In 1 Peter 5:1–4, Peter gives the key. Peter was one of the Twelve Apostles. During Christ’s ministry, Peter, along with Andrew, James and John appear to be part of the inner circle, sharing special moments with Jesus that even the other apostles did not. Throughout history, Peter has received special attention. Yet, in this letter, while referring to himself as an “apostle” in 1:1, he refers to himself here in 5:1 as a “fellow elder” among the elders to whom he is writing. While he might have invoked apostolic authority, he rather appealed in humility and submission. His leadership was not authoritative

but rather delegated and submissive. Jesus is the “Chief Shepherd.” All serve under Him, because it is “God’s flock” not theirs. Thus, church leaders are in a stewardship, looking after that which belongs to someone else. Their job is to protect, care for and guide so they can present it to the Lord. If someone borrowed your car, would you be pleased if it was returned to you dirty and dented, even repainted? Would you not want it to be returned in the same condition as when it was taken?

Peter emphasizes the importance of elders by using the three terms: elder, overseer and shepherd (pastor)—also used by Paul in his charge to the elders of the church at Ephesus. The NIV Study Bible notes for 1 Peter 5:2 that the three terms apply to one office. When Paul writes to Timothy and Titus about those being selected for this role, they must be spiritually mature and personally qualified men to be entrusted with shepherding the church. They must be Christian men who understand their role is not as authority but as servant.

The key to understanding Biblical church leadership is that there are not two classes in the church: clergy and laity. Rather, everyone in the church is the same—we are all God’s sheep, all part of His flock. No one has authority over the church other than Christ, who is its head. Some may be chosen, based on Biblical qualification, to take responsibility to look after the care of the flock, but this is to provide selfless service and care. This is not for personal benefit or gain (not greedy or lording over) but as examples (going before the flock).

This edition of the Gospel Herald focuses on Leadership. We thank the brethren who have contributed their efforts and Paul Birston for organizing. We pray that these articles will encourage those who are in leadership.

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Leading with Love

Peter Morphy

Have you ever read the short book of Philemon and wondered why it is included in the New Testament? Out of all the mission trips, sermons preached and letters that Paul wrote, can't we find something that would appeal to a larger audience throughout the ages. It seems like this is a personal matter between Paul and Philemon regarding a slave who ran away. Should we not keep this matter between the three men?

Why don't preachers or Bible class teachers make this a class discussion, or better yet a 5-week sermon series? Maybe it is just too irrelevant to make it personal and practical for our people. I am aware that there are a variety of ways to approach the topic(s) in this short chapter. Last spring, I heard Bruce McLarty speak at a leaders' meeting in Waterford, Michigan and at one session he talked about this letter to Philemon. I saw this short memo in a new light.

I am sure there is a message in this document for the leadership style in our modern day. Many leaders of corporations, military, government offices, churches and homes rule by prominence, power and position. There were times when Paul had to oppose false teachers and troublemakers in the church and appealed to his credentials and his apostolic authority. Paul, however, does not demand nor dictate when writing to his friend, Philemon, although he could have done so. Instead, he appeals to him as a friend and in love.

We don't have all the information, but we might be able to piece some things together about this servant named Onesimus. He was a slave in the house of Philemon in the city of Colos-

sae who ran away. During the get-a-way, Onesimus may have stolen some things from the house to fund his flight (v.18). At some point after arriving in Rome he met Paul while he was in prison (vs. 9 and 13). Perhaps Onesimus did something illegal and ended up in custody for a brief time and heard the gospel from Paul. Whatever the circumstances that brought these two men together, we do know that Paul taught about Jesus as he called him "my child, whose father I became" (v.10) which was the endearing term Paul called those he brought to Christ.

Paul knows that now Onesimus is a Christian, he needs to return to Philemon. We can only imagine just how awkward this might become for everyone involved. It will not only affect the household of Philemon (what will the other servants feel) but also the Colossian church that meets in Phi-

lemon's house (how do Christians act toward one another?).

As mentioned earlier, Paul routinely began his letter with his signature and his position. "Paul, an apostle of Christ" is even found in writing to friends and co-workers like Timothy and Titus (1 Timothy 1:1; 2 Timothy 1:1; Titus 1:1). To Philemon, Paul begins with "a prisoner of Christ Jesus" which is mentioned again (vs. 9, 13) because Paul and Onesimus have this common position. Paul is in prison because of the gospel and could be set free if he chose to abandon Christ, while Onesimus is returning to Philemon because of the gospel (it is the right thing to do) and could remain free if he abandoned this admonition, by Paul, to return to the house. So Onesimus is coming on his own free will to be reconciled to his master in the flesh and his brother in the Lord.

Paul reminds Philemon of his influence and reputation in the church and in the community where he lives. He is known for his love and faith toward the Lord and the church (v.5) and he shares the gospel with others (v.6). Even Paul has been encouraged in joy and comfort because of Philemon (v.7). So, his attitude and actions toward Onesimus will continue to reflect his Godly character or it could impede his own growth and hinder the spiritual maturity of others.

Paul wants Philemon to be motivated to speak and act with the right spirit and not because Paul commands or demands a specific response. Yes, Paul could have been bold, demanding and overbearing, but instead he appeals to him on the basis of love (vs.8-9). Paul also reminds us all that he taught Onesimus the gospel and is



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affectionately called a child in the faith (v.10) but Paul also taught Philemon the gospel (v.19), making this master / slave relationship also one of brothers (v.16).

The name Onesimus may have been his slave name. It means “profitable or useful” and at one time that is what he was. But Paul recognizes before Onesimus fled Philemon’s house and while he was missing he was useless to Philemon, but now he is “useful to Paul and Philemon” (v.11). Now Onesimus is committed to living up to his name. He is also acting faithfully to the new name he has received as a disciple of Christ. In addition, Paul would have benefited and been blessed if Onesimus had stayed in Rome to serve and encourage Paul (v.13). Paul feels like he is sending his own heart back to Philemon (v.12).

Now Paul appeals to Philemon as a brother, co-worker (v.1) and a part-

ner (v.17) to welcome this runaway who is returning home in the same way, with the same attitude, with the same open arms, with the same hospitality as you would if it were me. In a way, it is as if Paul is returning in the heart of Onesimus. Philemon should accept him as such. Jesus said something similar to those who would welcome His children in His name, it would be doing it to Jesus (Matthew 25).

Paul wants to make sure all the accounts are clear. Whatever Onesimus owes Philemon because of things taken, items broken, lost labor, discouraging other slaves, insulted Philemon’s reputation, etc., Paul will repay whatever debt is outstanding. Now there is nothing over the head of this slave. “Let no debt remain outstanding, except the continuing debt to love one another” (Romans 13:8).

Paul knows Philemon well enough

to trust that the love, compassion, grace and forgiveness of Christ will lead him accordingly. Paul had already stated, “I have confidence in you that you will do the right thing (v.8), and now “I am confident of your obedience ... and I know you will do even more than I say” (v.21).

The rightly motivated, sincere and lasting change comes not from constant demands or manipulating pressure talks but from understanding and accepting the love of God, the humility, service and sacrifice of Jesus and the on going working of the Holy Spirit in our own lives. It also comes from a brother or sister in Christ appealing and encouraging us to make the best decision based on our faith in God, our love for each other and how we have been blessed by Jesus and His people.

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How is the church of Christ led?

Roy Davison

By “church of Christ” we mean the church that Jesus built (Matthew 16:18) consisting of the saved (Acts 2:47).

“Christ is head of the church” (Ephesians 5:23).

“And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the pre-eminence” (Colossians 1:18).

He is the one Shepherd of one flock: “And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd” (John 10:16).

Qualified men are appointed as elders in local congregations.

“So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed” (Acts 14:23). These same leaders are also called shepherds/pastors (Ephesians 4:11) and overseers/bishops (Acts 20:28).

Evangelists are to appoint qualified men as elders (Titus 1:5). Strict qualifications must be met (Titus 1:5-9; 1 Timothy 3:1-7). When duly appointed according to the word of God, these men are made overseers by the Holy Spirit (Acts 20:28).

On the basis of “sound doctrine” elders are to exhort the congregation and refute false teachers (Titus 1:9-11). Elders

are to “shepherd the flock of God” serving as overseers. They are not to lord it over the church but are to be examples (1 Peter 5:1-4). “If anyone speaks, let him speak as the oracles of God” (1 Peter 4:11) applies to all Christians, including elders.

In congregations without men qualified to be elders, leadership decisions are made by the men of the congregation. At Antioch, where no mention is made of elders, we read “the brethren (vs.1)... determined that Paul and Barnabas and certain others of them should go up to Jerusalem (vs.2)... So, being sent on their way by the church” (vs.3), etc. Women are excluded from leadership of the congregation since they are not permitted to have authority over men (1 Timothy 2:12).

Qualified men are appointed as servants in local congregations.

These men (also called deacons) relieve the elders of every-day tasks so they have more time for spiritual matters (Compare Acts 6:3, 4). They also must meet strict qualifications (1 Timothy 3:8-13).

The word “servant” (like “elder” and “teacher”) is used both in a general and a specific sense. In the general sense, all Christians are to be “servants” but not in the specific sense. It is in a broader sense that Phoebe is called a servant of the church in Cenchrea (Romans 16:1, 2). She did not hold the office of deacon because she was not “the husband of one wife,” a qualification for both elders and deacons (1 Timothy 3:2, 12).

Preachers proclaim the gospel in public.

Preachers are also called “evangelists.” The two terms are used interchangeably in the New Testament. Paul told Timothy: “Be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry” (2 Timothy 4:5).

Preachers play a vital role in God’s plan for salvation: “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?” (Romans 10:14, 15a). Preachers



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are to be supported by their fellow Christians (1 Corinthians 9:14).

Teachers give instruction in the church.

Teachers edify the church (Ephesians 4:11, 12; Acts 13:1; 1 Corinthians 12:28).

Although there is a general sense in which all Christians should become teachers in time (Hebrews 5:12), not all Christians are teachers in the formal sense. Paul asks: "Are all teachers?" (1 Corinthians 12:29) and James warns: "Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness" (James 3:1).

Older women teach young women (Titus 2:3-5) but women may not teach men (1 Timothy 2:12). This restriction is based on the order of

creation (1 Timothy 2:13, 14) not on temporary circumstances.

God's provisions are complete.

The church of Christ has been provided with the inspired Scriptures "that the man of God may be complete, thoroughly equipped for every good work" (2 Timothy 3:17).

Christ is head of the church. When He returned to the Father He made provisions for leadership: "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the

stature of the fullness of Christ" (Ephesians 4:11-13).

We have the same apostles and prophets the first Christians had, upon whom—together with Christ—the church is founded (Ephesians 2:20) They do their work now through the holy Scriptures (Romans 16:25, 26).

Evangelists, elders, servants and teachers have been given by Christ for the preaching of the gospel and the edification of the church.

Christ has prescribed the leadership He wants His church to have. Let us abide in the doctrine of Christ (1 John 9).

Roy Davison
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Leadership in an Elderless Church:

A PERSONAL ACCOUNT

Thayer Salisbury

During the 49 years that I have been in the church, I have frequently worked with elderless churches. Accurate figures are hard to find, but I believe that nearly a third of the churches in the States do not have elders. In the northern states, as in Canada, the figure would be higher. The figure is also higher in Africa, where, regrettably, our missionaries have often placed the emphasis on preacher training rather than on developing elders, deacons and other church workers.

This article will be a review of the methods I have experienced. I intended to make this mainly a descriptive article, but I found that I could not avoid making comments on the advantages and disadvantages of each method.

But before beginning that review, I would remind the reader that the goal of appointing deacons and elders/shepherds/overseers must be kept in view. At times we adopt organizational methods that work well enough to keep the church operating, but which do not serve to develop people capable of filling the God-ordained leadership roles. Current functionality must not be emphasized to the detriment of future development.

Male-only Meetings

The first method that I experienced was the male-only business meeting.

As an organizational method, this is seriously lacking. The preacher in my hometown would occasionally say, "It is better to be scripturally unorganized than to be unscripturally organized." That pretty well describes this approach. We may not be doing anything wrong using this method; but neither are we doing much of anything. In all of the cases that I experienced, work carried on in this way was poorly planned, at times to the point of being chaotic.

Although in theory this method is intended to function democratically, a few of the men frequently dominated the meetings. Sometimes this may be reasonable—as when many defer to the more mature and Biblically knowledgeable. But on other occasions it becomes a case of giving in to someone who is outspoken and forceful, even if the individual is Biblically illiterate or possessed of a very unchristlike spirit.

This method also has the disadvantage of leaving sisterly input to chance. According to Scripture, elders are to be men with a good home life. Those with negative home situations are forbidden from serving as elders (1 Tim 3:4-5; Titus 1:5-8). Thus, when we are able to appoint properly qualified elders, the feminine point of view will be represented since each elder will have his wife's help in understanding the needs of the majority gender.

But in the male-only business meeting model, as I have experienced it at least, the men most vocal about what women will want or need are often men whose home life is not at all what it should be. Thus, all too often, the female input being received is coming from some of the poorest examples of Christian living

in the congregation. On the surface, this model claims to follow the idea of male leadership. But the reality is often seriously flawed in this regard.

Full Congregational Meetings

At a later stage in my life I experienced the practice of holding occasional meetings involving all adult members who chose to attend. In the particular case where I experienced this, the term "adult" was not understood to mean over 18. In Africa, one is considered a youth until married. Even men in their late 30s will be referred to as "youths" if they are unmarried. A few unmarried members in excess of fifty years of age were also accepted into these meetings, but generally these were meetings of married couples.

These were primarily discussion meetings rather than "voting" meetings. Once a problem or idea had been brought up it would be discussed at length. As we came to a satisfactory consensus, one of the more experienced members would try to put that consensus into a brief statement. If everyone seemed to accept that statement, it would be recorded. If anyone objected, further discussion would be held until



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consensus was reached, or until we tabled the matter for later consideration.

This method had the advantages of keeping everyone informed and of getting the judgement of the most mature members of the congregation. But this method also had obvious disadvantages. It took lots of time to reach consensus. If we had ever found consensus impossible, I am not sure what might have happened. While this group never had the problem of anyone (male or female) attempting to take authority over anyone else, if such had occurred it might have been very difficult to handle. This “meeting of the minds” approach helped the group to grow in spiritual maturity, and we managed to get things done. But the process was incredibly slow. I hesitate to even refer to it as a means of leadership or organization, because sometimes it did not seem to be organized.

About the middle of the three years I spent with this church, three deacons were appointed. The deacons then handled all routine matters and brought forward ideas for the consideration of the entire group. Eventually two of these three would be appointed the first elders of the church (and the first elders in the history of the church in that nation). Of course, I know that some churches refuse to appoint deacons where there are no elders; but, as Guy Woods pointed out, doing so is adding to the scriptural qualifications for deacons (Gospel Advocate, January 24, 1980, page 35), something we have no right to do.

A Steering Committee

At a still later date, I moved to a community where a young church had appointed a team of seven to provide some direction for the congregation. These

seven had (in theory) been chosen to represent different ages and genders within the congregation. But by the time I arrived some had resigned. Over the next year further resignations took place. No mechanism had been put in place to deal with resignations, and the appointment of new team members was delayed by this oversight.

Perhaps because of the effort to represent the whole congregation, some members of the steering committee were seriously lacking in experience and Biblical knowledge. I do not believe that anyone on the team was over 45 years of age; one was barely out of her teen years.

But the biggest flaw in this case was a lack of clarity about the mandate held by this team. Were they merely an advisory body that would suggest new ideas to the congregation as a whole, or did they have authority to spend the contribution and make binding decisions? During the time I was with this church, that question was not satisfactorily re-

solved, although I believe that it was later addressed and the church was able to move forward (and is now led by elders).

My experience with this method was negative; but Thomas L. Campbell, writing in the book *At Work For The Master: A Handbook On How To Build The Local Congregation* (edited by Ira and Stafford North, 1963), highly recommended the steering committee method. Campbell's recommendation of the method is based on assumptions that were not operative when I experienced this method. Campbell assumed that the committee:

1. would be made up of men with some leadership ability,
2. and would have a mandate to handle certain clearly defined matters, but have “no authority of itself” being “completely responsible to the business meeting and then to the congregation” (pp.56-57).

Had these assumptions been operative, I believe this model might have worked far better.

A Blended Model

The most positive elderless church experience in my life came when a congregation agreed to a blend of all these methods.

At the outset, this congregation of 100+ held to the male-only meeting method. It was a disaster. Meetings were held monthly, lasted for hours, and were rarely able to deal with all of the matters needing attention. Petty matters would eat up all the time, while more important matters were neglected.

Many of the sisters were being alienated. Those who had no husbands, or had non-Christian husbands, were unable to raise issues. They also rarely heard the reasons for decisions that had been made.



The **Thessalon**, ON Church of Christ is seeking applications for the position of **full time evangelist**.

Thessalon and area has a population of about 2,500 and is located on the north shore of Lake Huron, about one hour east of Sault Ste Marie.

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Email applications to **rpm186nlr@yahoo.ca** or phone Roger Mulligan at **705-842-2933** if you have any questions.

After prayerful consideration, a blend of committees, men's meetings, and congregational input methods was adopted.

The men's meetings were considered to be the place where decisions would be made; but the preliminary discussions were to be held by one of a number of standing committees assigned to report to these meetings. Any matter brought directly to the men's meeting, without having first been taken to the appropriate committee, was ruled out of order. The chairman would state, "This is not the place to discuss raw problems. Get with the appropriate committee and work out a possible solution. Bring a proposal to the men's meeting, not a raw problem."

To seek input from all, a full congregational meeting could be called. Congregational meetings could also be called if a major decision had been made and needed to be communicated to the entire membership. Congregational meetings were always opened with a reminder that the meeting was for the purpose of communication, not decision making. Votes were never taken at congregational meetings (except for a once per year vote required by law in that jurisdiction, and largely irrelevant to the functioning of the church).

As an additional aid to communication and involvement, the minutes of the men's meetings, as well as frequent reports concerning expenditures, were made available to the full membership in the form of a "members' only newsletter" that was printed two to four times per year.

This blended method proved to have many advantages.

Due to the preparation of proposals by the committees, each meeting could get through a great deal more work. In fact, after a few months, we were able to reduce both the length and the frequency of the meetings, while doing a better job of keeping up with the needed decisions.

Since the sisters knew who to approach with their concerns (the various committees), the preacher was no longer seen as the "go-to-guy" regarding all matters large and small. This helped potential future elders develop, instead of centering the work in the hands of one man.

The disadvantage to this method was that it almost worked too well. The congregation became so well satisfied that we almost forgot that it was a stopgap until we could appoint elders. But once the congregation was reminded of the scriptural leadership structure, we were in a much better position to appoint elders.

A Question of Culture?

In the minds of some Western Christians, certain portions of what I have written may not make sense. We are so steeped in our ways that we often read them into Scripture.

In our minds, the ideas of organization, leadership, and authority are tightly bound together. We have difficulty picturing a leader who has influence but not authority. We have difficulty conceiving of an organization that operates by consensus rather than by someone having authority over others. In recent years we have begun to have difficulty understanding that submission in no way implies inferiority (which indicates that we have not really taken the incarnation of our Lord to heart).

We must heed the instruction regarding gender roles in 1 Corinthians 14 and 1 Timothy 2. Those are

not purely cultural commands. The 1 Timothy passage is clearly drawn from Creation principles, not cultural principles.

But we also need to have a much closer look at 1 Timothy 3:11 and 5:1-16, as well as to the examples of Priscilla and Phoebe (Acts 19:26 & Romans 16:1). There are many ways in which our sisters can serve and even lead (provided that we have not made the error of confusing leadership and authority).

God's organizational structure is best. We will never find the perfect way of managing the affairs of an elderless church. Some methods get the current work done, but do not lead to the development of elders. A few may even lead away from that development. Others frustrate and needlessly embitter a large portion of our members.

My most positive experience was with the blended method, as mentioned above; but that might not be right in every situation. In a small congregation it might be organizational overkill. Why form committees if you only have eight or ten active members? Each congregation will have to decide what might be the best fit in their situation. But in doing so we must keep in mind not only current efficiency but also consider the impact our choice of structures may have on the development of Biblically qualified elders and deacons.

Toledo, Ohio

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October 12-14

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Family Resemblance: Attributes of God and His Children

Teachers:

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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/>

MAX'S MUSINGS

Articles for this page or reactions to it should be sent to
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To Equip The Saints (EPHESIANS 4:12-16)

The good work of the church does not happen by accident. There is a need for help in gaining a focus and planning an effective program of work. This is partly why Paul speaks of the need for leadership that can help people see the need and recognize their abilities to make these positive goals become reality. In Ephesians 4:11-14 (ESV), Paul wrote, “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes”.

Those who are to be equipped are all God’s “holy” people, who have been “set apart” to Him. Becoming the body of people who will take the *Good News of the Gospel* to the world, there is work for all. The fulfillment of this responsibility does not simply happen but takes committed effort by all involved. For this to happen the shepherds and teachers are to help them get ready to do the work of service. Sadly, every congregation is not blessed with men who are qualified to serve as shepherds.

However, that does not mean a congregation is not required to do the work of teaching and sharing the Good News of salvation through Christ to their community. Each of us has that responsibility and by

growing together in our knowledge of God’s Word, encouraging each other through mutual sharing of responsibility, the church can grow in strength and numbers.

From the beginning the Church was established to be a serving body, working to meet the spiritual needs of individuals as well as physical needs as opportunity presented itself.

In the NT this kind of service included such things as providing food – Luke 8:1-3; providing for the widows who needed food and provision – Acts 6:1-6; meeting the physical needs of those who were hungry, thirsty, lonely, naked, sick or in prison – Matthew 25:34-40; and most of all in proclaiming the Word of God to all who would hear – 1 Peter 1:12. The Church needs to have a proper focus on ministry which will build up the Church. When the Church is working toward helping each member grow in the Lord and join in the outreach to the lost, the church will grow and mature but when the saints are simply consumers of the program they will remain immature and selfish. Consider the interesting information we get from Matthew 20:20-28: “Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. And he said to her, ‘What do you want?’ She said to him, ‘Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom.’ Jesus answered, ‘You do not know what you are asking. Are you able to drink the cup that I am to drink?’ They said to him, ‘We are able.’ He said to them, ‘You will drink my cup,

but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father.’ And when they heard it, they were indignant at the two brothers. But Jesus called them to him and said, ‘You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

The mother of Zebedee’s sons approaches Jesus and makes her request known. Perhaps she, along with all the disciples, imagined that with their arrival in Jerusalem Jesus would be swept up in regal glory. If so, this view led her to want her sons to be prominent in Jesus’ Kingdom. Jesus responds to her request by addressing the brothers directly, suggesting that they did not understand what was to come and the price one would pay for serving Him. His words, “you don’t know what you are asking”, indicates that they had a faulty understanding of the nature of the kingdom and did not understand the price to be paid by Jesus and the disciples who followed Him.

The use of the term “cup” is rooted in the Old Testament and symbolizes suffering. Jesus himself showed the way by His own sinless and obedient suffering and death. The power of Satan is clearly seen in His (Jesus’) suffering and death and Satan is still at work today to undermine and discourage the Christian in his/her commitment to walk in the “footsteps of Jesus”. Take courage in the fact that we are supported in our trials of faith by the Son of God Himself who promises us that we do not face these alone. Take courage from Paul’s words, speaking of the lessons from the example of past



servants of God, “Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. Therefore let anyone who thinks that he stands take heed lest he fall. No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it” – 1 Corinthians 10:11–13 (ESV).

“The very essence of Jesus’ messianic task is illustrative of the higher priority of seeking not one’s own but the welfare of others: the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. Repeatedly, Jesus impresses his disciples with values and priorities that either reverse or transcend the human perspective. Contrary to their ambition, Jesus is not motivated by the pursuit of honor, glory, or social prestige. He came to fulfill the role of God’s faithful servant (cf. Isa 52:13–53:12), who humbles himself before the Father and carries out his will on behalf of others...Those who seek “greatness” in the kingdom must follow Jesus in humble service and self-renunciation on behalf of others”. (The College Press NIV Commentary – Matthew)

As the church grows in service it will mature and grow in the unity of the faith, “...until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes” – Ephesians 4:13–14 (ESV). The “all” here comes because *all Christians* are to be working together to grow in service to bring others into the family of God. There is no “elite class” in the Lord’s Church but only

sinner who are saved by grace and humbly walk with God encouraging and supporting each other in Christian living of our daily walk with the Lord – 1 John 1:7.

Leaders are responsible to work “to equip the saints for the work of ministry, for building up the body of Christ” – Ephesians 4:12 (ESV). This is accomplished through the faithful use of the Word to equip the saints. “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived. But as for you, contin-

Earnestly commit to exercise your spiritual self by seeking a place of service and filling it as God blesses you in His service.

ue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” – 2 Timothy 3:12–17 (ESV).

As the Christian “becomes acquainted with the sacred writings” the evidence of his/her spiritual growth is seen in their Christ-like living. Paul emphasizes the need for a stable life by writing, “...so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow

so that it builds itself up in love” – Ephesians 4:14–16 (ESV).

Make no mistake, all around us are religious impostors working to lead God’s children into false doctrine. One sure way to assist Satan in this effort is for us to be undernourished on the spiritual (food) Word of God by failing to make study of God’s Word a daily habit. Christians who do not include some daily feeding on the Word of God are an easy prey for the god of this world and his servants.

Never excuse yourself in being an influence for Christ by saying I am unimportant. Each believer, no matter how insignificant he may appear, has a ministry to contribute to the proper function of the body. If you are not sure of what yours is, if you are fortunate enough to have elders in your congregation, speak with them about possibilities available. If there are no elders, speak with the preacher or other Christians who can help you gain a meaningful focus for service.

Love for Christ becomes love of the brethren which brings about growth as the body shares – “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another” – John 13:34–35 (ESV).

Remember, the key to godly growth that accomplishes the purpose of the Head is for every part of the body to function. The leadership cannot do all the ministry, while the saints merely watch. When each part does not do its work, two things happen: (1) Those parts must leave off doing their own important function and (2), They perform less efficiently in the new roles for which they are less suited. Earnestly commit to exercise your spiritual self by seeking a place of service and filling it as God blesses you in His service.

*Barrie Church of Christ
invites you to their Ladies Day*



Saturday, October 20, 2018

10am - 3 pm (registration starts at 9:30)

Lunch will be provided.

Please RSVP at:
debbie395@gmail.com
by October 10th.

Barrie Church of Christ, 345 Grove Street, East, Barrie, ON

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



Flower Gardens

When travelling during the summer months, whether country roads or suburban streets, you are bound to come upon those yards which stand out from their neighbours' because they are awash with colourful flowers. These vivid displays of God's handiwork tell us something about the people who live there because we know that such well-groomed flower gardens did not just happen. In that house resides someone who loves flowers enough to put in the time, effort and money necessary to obtain those beautiful results.

It is obvious that those flower gardens are not haphazard but were well-planned: locations considered, soil prepared, plants purchased or propagated, then planted. But that is only the beginning. The plants must be nurtured, watered and protected from predators and invading weeds. It is an ongoing labour of love by the gardener.

For flowers to grow to maturity and bloom they must be cared for. The same is true of those who are babes in Christ. While there is a desperate need to put greater effort into evangelizing, we must not forget that the Great Commission contains three imperatives. Go make disciples. Baptize. Teach.

"Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age" – Matthew 28:19, 20 (NLT).

Far too often we neglect this part

of our Lord's instructions. Jesus knew that it is not enough to simply share the Good News and baptize those who accept it. They need to be taught so they will know how to live a life pleasing to God and how to survive in the battle against sin. Teaching was a vital part of life in the early church and it should be an important part of our congregations today.

The successful flower gardener is one who does not begrudge the time and effort spent on his garden because he loves the beauty that results

"And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" – Acts 2:42 (ESV).

Do we put as much planning into teaching new Christians as we do into bringing souls to Christ? Here in North America, most buildings that belong to congregations of the church contain a baptismal font and likely necessary accessories such as clothing and towels. Do we also have at the ready teachers and classes for those recently baptized? These are far more important than a hair dryer in the change room.

In the parable of the soils (Matthew 13:3-9; 18-23), Jesus points out some things which keep seeds from growing into mature, productive plants. One of those is soil which does not allow for roots to properly develop. We need to make sure that our congregations are ones which aid the development of strong roots of faith rather than hindering such growth. In order to grow strong roots, we must teach what is needed, which will vary for different individuals. Paul pointed out to Titus that different things needed to be taught depending on who was being taught.

"You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled. In everything set them an example

by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed be-

cause they have nothing bad to say about us. Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive" – Titus 2:1-10 (NIV 1984).

Whether grown from seeds, bulbs, plant cuttings, rhizomes or other starting methods, all plants need good roots in order to flower. It should not be assumed that those young people who were raised by Christian parents in a church environment are fully grown when baptized. They may have a head start, but like other new disciples, they need to be taught as new Christians. Nor is there a time limit on teaching our novices. It will most likely take more than a thirteen week Bible class study.

My husband and I planted a new flower bed this past spring. Some of the plants took so long to come up that we had given up on them. Flowers grow at different rates and bloom at different times; so do new Christians. Nurture them accordingly but



do nurture them. Make sure they are growing and not like those to whom Hebrews was written.

“You have been believers so long now that you ought to be teaching others. Instead, you need someone to teach you again the basic things about God’s word. You are like babies who need milk and cannot eat solid food” – Hebrews 5:12 (NLT).

Bible classes are vital for the growth of new Christians, just as they are for all believers, but we must be careful not to try to feed meat to babies who need milk. Although it poses some problems for smaller congregations, spiritual age should be more important than chronological age when organizing Bible classes. Otherwise, our classes may discourage rather than encourage growth. A piece of steak will choke an infant. We need to do as Paul did with the Corinthians.

“I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready” – 1 Corinthians 3:2 (ESV).

As important as they are, Bible classes are not enough to fully teach those new to the faith. Some teaching needs to come from the examples of and mentoring by more mature Christians. Paul urged his readers to not only learn from his teaching but also from his example and from that of other faithful Christians.

“Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you” – Philippians 4:9 (NIV 1984).

“Dear brothers and sisters, pattern your lives after mine, and learn from those who follow our example” – Philippians 3:17 (NLT).

He told the young preachers, Timothy and Titus, to be good examples for others. (See 1 Timothy 4:12 and Titus 2:7.) The passage in Titus 2, noted earlier, states that older women should be teaching younger ones how to live as godly women (verse 4). This type of teaching usually happens through one-on-one or small groups. It requires time spent in fellowship and sharing. It is in mentoring that we have the greatest chance of removing those thorns Jesus referred to in His parable so that our young “plants” will not be choked out.

The successful flower gardener is one who does not begrudge the time and effort spent on his garden because he loves the beauty that results. We should feel the same way about those who come into our care because the seed of God’s Word has sprung up in their heart.

NEWS

—EAST—

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

Fenwick: With Shawn and Donna Redding on vacation, Fenwick was blessed with various guest speakers. We thank each one for doing that. On Wednesday nights we are watching a DVD called The Odyssey of St Paul. September marks the return of the Young Disciples Club and lunch out once per month by the congregation. Are you dealing with stress at home or at work? Mark your calendar and spread the word. Fenwick will be hosting a workshop dealing with stress and anxiety on November 9 and 10. Dr. Ed Gray of Memphis will be leading the sessions.

Ice Lake: The congregation at Ice Lake has recently hired a minister, David Cariaga. David and his wife, Mariejo, originally came from the Philippines, where David preached. David

studied at Freed Hardman in Tennessee. Several guest speakers this year have brought the gospel message to the island, including Benson Holmes, Guy Burkett and John and Marc Addison. Over the long weekend in August, over 50 Filipino brethren visited the Island and worshipped with fellow Christians, and also prepared a Filipino feast of delicious dishes. We rejoice in the baptism of Juan V. Dauag Jr. and his son Kyle Carlos Miguel R. Dauag and daughter Kathleen R. Dauag who were baptized in Lake Kagawong. Jack and Alice Addison celebrated their 65th wedding anniversary as well at this time. We will host a Ladies Day on September 29th “The Sacred Journey” with Alice Addison as the speaker. Any ladies who would like to attend please call Alice at 705 283-1062. Continued prayers for the gospel message of Jesus to be spread on the island is appreciated.

Toronto (Bayview Ave): Bayview will be celebrating our 75th anniversary on Saturday, October 20 and Sunday, October 21. Geoff Ellis and David Knutson will be featured speakers on the topic, “Keeping the Faith”. On Saturday the following is the schedule: 10:00

Coffee Welcome and Introduction; 10:30-11:30 First Session; 11:30-1:00 Lunch [Sandwiches Provided]; 1:00-2:00 Second Session. The Sunday schedule is as follows: 10:00-10:45 Bible Study [Third Session]; 11:00-12:00 Worship Hour with Sermon [Fourth Session]. All are welcome to come and celebrate with us. Look back on 75 years and look forward to “Keeping the Faith”.

Toronto (Strathmore Blvd): The congregation welcomed Juan, Kyle and Kathleen Dauag as new brethren in Christ as they were baptized on August 5 at Ice Lake on the Manitoulin Island. Juan’s family has just moved to Toronto from the Philippines. A number of the Strathmore members went on a trip as a group to the Maritimes from August 4–11. They enjoyed a wonderful time of fun and fellowship as they traveled to New Brunswick, Nova Scotia and PEI. Key to the Kingdom programs continue to be filmed with Max Craddock coming to Toronto to present new lessons to be aired. Recent filming was done at Strathmore and at Fennell Ave in Hamilton and in September plans are in place for filming at Grimsby and Omagh, as well as at Strathmore.

BAYVIEW AVENUE CHURCH OF CHRIST
1708 Bayview Avenue, Toronto

75th Anniversary
and
Spiritual Renewal Weekend

Saturday October 20, 2018
10:00 am to 2:00 pm
and

Sunday October 21, 2018
10:00 am to 12:00 noon

Theme: Keeping the Faith

Speakers: David Knutson

Geoff Ellis

COME CELEBRATE WITH US!



by Marion Waugh
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Edmonton, AB T6R 2X3
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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton, Northside: Dan Davidson has made our congregation his home congregation.

BRITISH COLUMBIA

Abbotsford: Some 70 people showed up to celebrate Norman Weir's 75th birthday when his wife, Jen, successfully pulled off a surprise party for him on July 15. It brought numerous old friends in the church together for the first time in years with much chatter and laughter. A hilarious revelation of many of Norm's numerous activities were an inspiration not to be forgotten.

Burnaby: Kirk and Lori Ruch left on August 3 For Kiev, Ukraine, where they will be teaching courses in the Ukrainian Bible Institute under the supervision of Jay Don Rogers, Administrator. They will be teaching specific courses into September.

Delta: Several of our number were able to enjoy meeting and becoming acquainted with members of the Surrey congregation when we were invited to share a picnic with them at Bear Creek Park the weekend of August 11. We appreciated regular reports and pictures from the Dogan's during their six-week stay in Israel since he is one of our regular speakers.

Oakridge: One of our accomplishments this year was to provide good attendance for Brother Winters as he spent an entire semester bringing us helpful lessons from the parables. Due to a rise in our attendance we found it necessary to compile a new directory for the congregation,

which has now been delivered both by email and/or printed copies. We are pleased to have summer visitors frequently at our services.

Salmon Arm: After attending classes at the ABC Bible College in Calgary for several sessions, Doug Kendig felt he was ready to become our steady preacher until a new one can be found and has been bringing our sermons this summer. Also, our elders have become weekly visitors to the elderly who cannot be with us here. They share the Lord's Supper with them, as well as keeping them aware of the happenings in our congregation. One of our elders also attends the Ministerial Assemblies in Salmon Arm where he can make them aware of the truth in a positive setting as he is given opportunity to engage in the general topics under discussion.

Surrey: One of our alert members arranged for a surprise luncheon to celebrate Ron and Ruby Beckett's 31st anniversary on July 31. A grand total of 48 people, most of them members of the Surrey church where Ron has preached for so many years, enjoyed dining at the Seoul House of Grill. We invited Delta members to share in our once-a-year picnic outing at the Bear Creek Park on August 11, giving us the opportunity to renew old friendships, make new ones and share the beauty of nature and surprises to be found in picnic baskets.

First Senior Camp at Spruston Road: Organizers are hoping that a four-day camp in August will become a permanent fixture of years to come as people living in B.C. took advantage of free ferry rides to Vancouver Island and an exciting program of speakers, skits, camp food and fellowship Aug. 17 through the 20th. Special speakers were John and Carolyn McMillan from Kennedy, Sask. whose lessons centered around the camp's theme of "Godliness in Today's World". It is hoped that this venture will turn into a yearly event in order to bring Christians from all congregations in this

area together for an uplifting time of fellowship and encouragement.

MANITOBA

Winnipeg: July 29, eight from the Winnipeg congregation went to worship with the congregation in Kenora. They led the worship service. Evertt Huffard presented a sermon. He is a professor of missions and leadership at Harding School of Theology in Memphis. He and his wife Ieene were the presenters at the Fifty Plus week at Clearview camp August 6-11. Jordan and Brianna Perera and Gavin and Tatina VanHeer were baptized.

SASKATCHEWAN

Weyburn: Aaron Husband reported on his work with Intervarsity Christian Fellowship at the University of Winnipeg. Jonas Burdan was baptized. Deanna Cook was in Athens as part of a LST team that was teaching English to refugees from Syria, Iraq, Iran and Afghanistan. She had a class of 16 students Monday - Thursday.

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

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



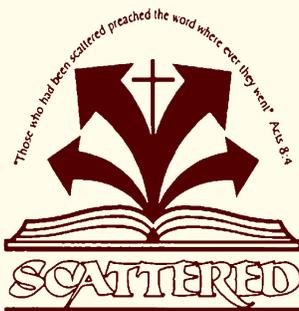
ETHIOPIA: We were saddened to learn of the passing of Carl Thompson, who, along with his wife Willadean and family, were one of the two missionary families from the Lord's church to enter the ancient land of Ethiopia to preach the news of Christ's gospel in 1961. Carl, along with Bob Gowen, planned the mission well. Carl was gifted in working with officials and enlisting their help in providing legal status and land on which the mission compound could be built. It was necessary to provide a benevolent service to receive permission to preach and teach. Carl obtained the gift of four acres of land on what were the outskirts of Addis Ababa at that time on which to construct the first School for the Deaf, and it is still a flourishing model school. Under Carl's mentoring, two young men were trained, and they provided the leadership that would be required

in the years to follow. Brothers Behailu and Demere are those men, and they have made the difference for 55 years of service—both are still a valuable asset by obliging immediately wherever they are called! God had prepared Carl for such a time, and his kindness, compassion and work were the keys to success of all that has followed. (From July issue of the Ethiopia Gospel Outreach)

TENNESSEE, U.S.: From his son doing mission work in Hokkaido, Japan, comes word of the death of his father in Tennessee, T. J. Hasbrouck, who would have been 99 on Nov. 20. He was a man to whom his five children have always been grateful for the Christian upbringing he gave them as they work in various capacities for Christ's church and the spread of the gospel. Not only was his life an example of giving and doing for others, but he left no stone unturned in making sure that his children knew the Bible and its importance in their lives. Among their memories they recall when he, together with his wife and their five children rented a building in El Cajon, CA. and went there to get a church started that eventu-

ally grew from their seven to one of the most respected larger congregations in California. Although not wealthy, he and his faithful partner continued to support their children wherever they were doing mission work in other places. In spite of having suffered the terrifying events of Guadalcanal in World War 11, and later a struggle with cancer, he never quit encouraging others to follow God's Word and keep the path to the throne the primary goal of their lives. (From Steve Hasbrouck, Northern Japan)

UKRAINE: After spending the months of June and July at "home" in Canada and the U. S. the Rogers returned to their job in Kiev of directing the activities and staff of the Ukrainian Bible Institute in August, which is when the fall semester started. This spring Jay Don enlisted the services of another couple to be permanent full-time teachers. They are Brandon and Katie Price who have already been working in Ukraine for several years, so are well acquainted with the people and the school. Kirk and Lori Ruch from the South Burnaby church in Burnaby, B.C., were here for opening classes in August and Sept. Two more visiting Americans were here to teach in our last 2 weeks before graduation exercises took place. Willie Holcomb from Tennessee taught a class on "Conflict Resolution", and then, for the first time, the preacher at Cactus Drive, Aaron Scott, was here to teach "Personal Evangelism" the last week. He also served as the main speaker for our graduation ceremony. "Jay Don preached for Cactus Drive for five years in the 70's and this is where our sons were born, the twins in '76 and Rhett in '79. Cactus has continued to help us faithfully over the years and they are very special to us," Mary Lee couldn't resist confiding! (Editor's note; You'll have to ask Mary Lee where Cactus Drive is—I haven't a clue: which State? City? Country? Hemisphere?



William H. Bunting
PO Box 708, Thessalon, ON L0R 1P0
scatterministry@mail.com

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We praise God for His continual blessings on this ministry.

Great Lakes Bible and Christian Colleges **PARTNERSHIP DINNER**

September 29, 2018 at 5:30 p.m.

Tickets: \$30.00 (pre-registered)
\$35.00 at the door
(limited number at the door)

Honouring: Ruth Zimmerman ('90)



Missionary in Papua New Guinea since 2002

RSVP by September 25th, 2018 by:
Email: shannon.lavictoire@glchs.ca
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GREAT LAKES CHRISTIAN HIGH SCHOOL

ALUMNI WEEKEND

October 20-21, 2018
Class reunions ('3 and '8)

Register Now:

Homecoming Dinner
Saturday, October 20

Admission:

\$30 pre-registered
\$35 at the door

RSVP by October 18th, 2018 by:
Email: shannon.lavictoire@glchs.ca
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Online: <https://goo.gl/wEC9xE>



*This year we are honoring
Samson Ling ('75)*
President, Clarion Medical Technologies

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/rddcc

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

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): Sun. 10:30, 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; besijim2@hotmail.com

COURTENAY: Tslolulm Building, Lewis Park, Courtenay; Worship 10 am; Ev. Bill Pakoz, 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.c79@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 Krogsgaard 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 Salsbury 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: southislandschurch@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 Manimintim 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: stephanemillett@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: niagalcofc@aol.com; website: www.niagalfallscofc.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 Convo 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 rcfisherofmen@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, 7

Residence 905-728-6125; Cell # 647-378-7231 e-mail: ajaxcofc2000@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@bramaleaocfc.ca; Sunday worship 10:00, Bible class 11:15; Adult Bible Study Thursday 1:30 pm, Kevin Hunter, ev. (905) 455-5796 (res); www.bramaleaocfc.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: cofcfenwick@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.grimsbycofc.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 place and time. Week day Bible studies by appointment. Mailing address: Box 702, POJ 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

HAMILTON: 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 Morrirt, 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: jrjwss@cogeco.ca

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

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

Ice Lake (Manitoulin Island): (1 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@brucelecom.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@coceco.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

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

STONE CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 10, 11; (summer worship10) Contact: Ben Wiebe: website: www.patchworkkinthecreek.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

TILLSONBURG: 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 Wiredo, 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 Azzoparde, 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.veccoc.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 3K3; 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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