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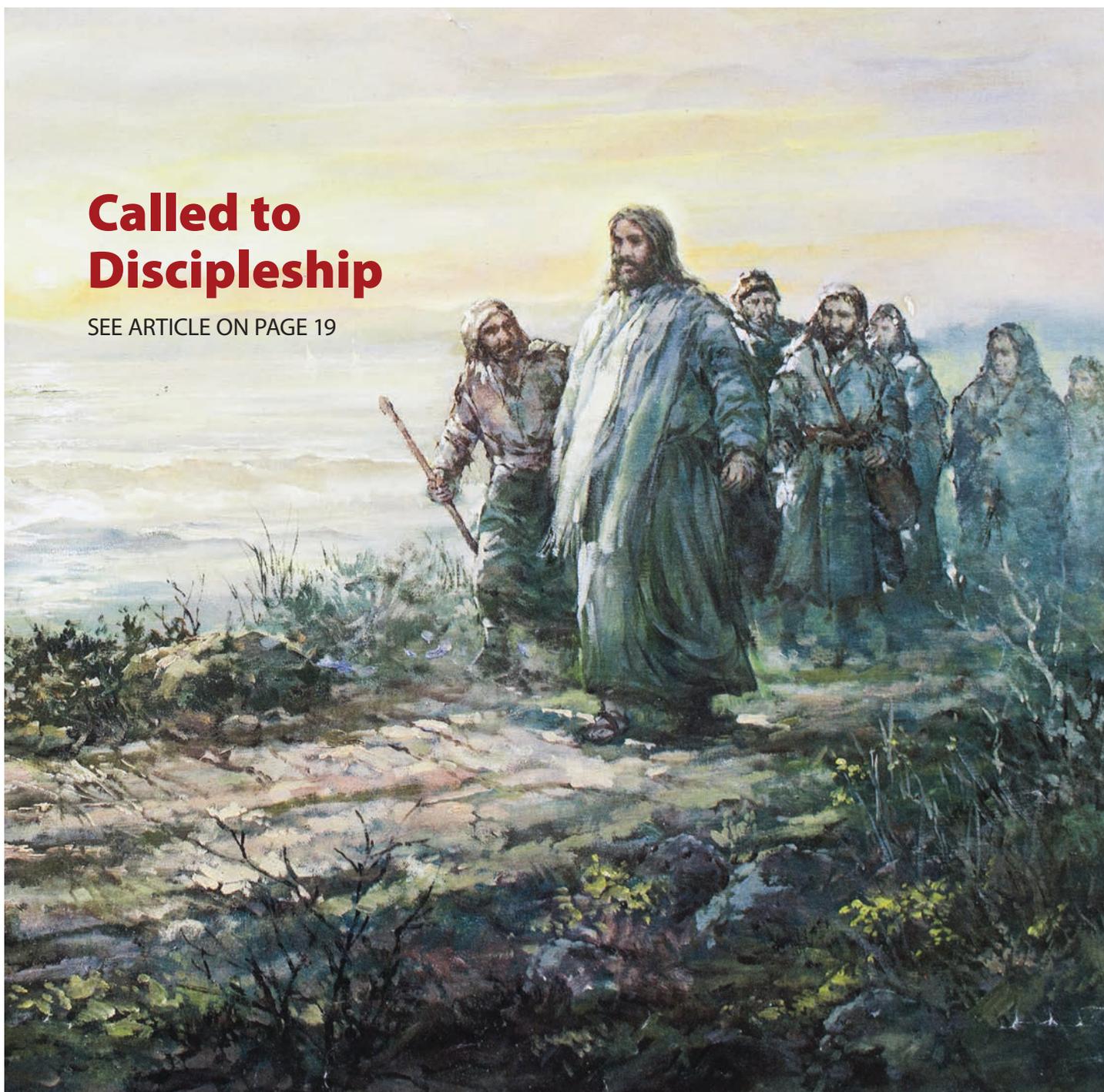
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April 2019

Called to Discipleship

SEE ARTICLE ON PAGE 19



Hear

Thayer Salisbury

This month we present a series of lessons on five steps of obedience. Please note, we are not calling these “the five steps” as if these were the only ways we obey. These lessons cover five fundamental ways in which we obey; but no claim is made that these five are the whole of our obedience.

I say “five steps of obedience”—I do not call these “the first principles,” nor “the gospel,” nor “God’s plan of salvation.” These five are not properly called any of those. They are rather our proper response to what God has first done. God’s plan of salvation did not begin with our hearing the word, it began with the Word becoming flesh. But the first step in our response to God’s plan involves our hearing the word.

To us, that may seem so obvious that it hardly needs to be stated. But there have been times when this obvious truth was denied, and I believe we are moving back into such a time. The common belief in many churches in the 1820s was that one was chosen by God and faith was directly and mystically infused without the learning of the scriptures. The elect would believe, the non-elect would not believe, and the hearing of the word was considered irrelevant to the outcome. In contrast to this, we affirm that faith (and all that faith brings with it) comes by hearing.

But first, we must define what we mean by hearing. We do not mean the mere receiving of sounds. In English we sometimes make a distinction between hearing and listening. When I taught communication at Western Christian, I included this statement in one of the lectures, “Hearing implies the receiving of sounds but listening involves the effort to understand, interpret and remember.” But I am not sure that the distinction between hearing and listening always holds up.

When Jesus says, “He that has ears to hear, let him hear” (Mt 11:15) he seems to mean “you better listen!” Biblically speaking, hearing involves what my old lecture notes said listening involved, “the effort to understand, interpret and remember.” This kind of hearing can be done by the deaf.

In fact, we should go even further. Biblically, hearing even implies the idea of applying the message as well. When Moses says, “Hear, O Israel” (Dt 6:4) the emphasis is on hearing in order to act. The people are not to merely receive the words, or even to intellectually retain a memory of those words. They are to act on the words.

We must also caution against listening to the wrong message. Driving faster will not get you to your destination any quicker if you are on the wrong road. Listening attentively to an unbiblical message will not help (Mt 7:15; Dt 13:1-3). So we might define this biblical hearing as, “Attending to God’s word with the intention of putting forth the effort to understand, interpret, remember, and act upon that word.”

Faith comes by hearing

We must hear because faith comes by hearing. That God could directly infuse faith if he chose to do so, I do not deny. But the scriptures repeatedly show that he has not chosen to do that. The message must be heard. This is made plain in passages like these:

“How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?... So faith comes from hearing, and hearing through the word of Christ” (Romans 10:14, 17 ESV).

“Now the parable is this: The seed is the word of God” (Luke 8:11, ESV).

“And the Spirit said to Philip, ‘Go over and join this chariot.’ So Philip ran to him and heard him reading Isaiah the prophet and asked, ‘Do you understand what you are reading?’ And he said, ‘How can I, unless someone guides me?’ And he invited Philip to come up and sit with him.” (Acts 8:29-31, ESV)

“And falling to the ground he heard a voice saying to him, ‘Saul, Saul, why are you persecuting me?’ And he said, ‘Who are you, Lord?’ And he said, ‘I am Jesus, whom you are persecuting. But rise and enter the city, and you will be told what you are to do.’” (Acts 9:4-6, ESV)

Paul makes it clear to the Romans that faith comes by hearing the message, that no one will come to faith without hearing it, and that the hearing of the message normally comes by means of a human presenting it. That had been his experience and he understands that experience to have been normative. As J.M. McCaleb put it, “Unless they hear they cannot live, the gospel is for all!”

Faith grows by further hearing

We must not only hear to come to faith, we must keep listening because faith grows only by further hearing. It amazes me that people who know that “Faith comes by hearing” somehow imagine that they can quit listening and still expect their faith to grow. We must continue to put forth the effort to understand, interpret, remember and practice or our faith will wither. As the proverb says, “Cease to hear instruction, my son, and you will stray from the words of knowledge” (Pr 19:27, ESV). In the TEV that is paraphrased dramatically, “My

child, when you stop learning, you will soon neglect what you already know.”

Peter seems to go even further. He indicates that it would have been better never to have heard than to have heard and then ceased to heed the word (2 Peter 2:20-21).

So let us protect our spiritual hearing.

My physical hearing has declined significantly over the last decade or so. It is inconvenient and annoying both to me and those around me. But it is not of great eternal significance. But if our spiritual hearing declines, that is a matter of eternal significance. So let us protect our spiritual hearing and that of our children.

Let us wear spiritual hearing protection in this noisy and deceptive world.

What the world says most often and most emphatically is often most obviously untrue. Perhaps you can recall when McDonalds used to say, “We do it all for you!” Why did they have to say that so often? Was it not to drown out the obvious truth that they do it all for their own profit? Now they keep saying “I’m loving it.” Why? Is it not to keep us from thinking about the fact that we know dozens of places with far better food.

Let us practice good listening: listening for the central themes of scripture, listening in an active way that seeks to apply the message. Let us be sure that we hear the word.

Toledo, Ohio

Questions for reflection and discussion

1. Why does the author prefer to call these “five steps of obedience” rather than “God’s plan of salvation?”
2. Why was the need to hear the gospel a new concept to many people in the 1820s?
3. Discuss the kind of hearing that is needed in response to the gospel message.
4. If he chose to do so, God could impart faith without our having heard the message. But the scriptures do not indicate that he will do so. What passages of scripture are used by the author to support that claim? Can you think of others?
5. If faith comes by hearing (Rom 10:17), how do we nurture faith so that it will continue to grow?
6. How are we to protect our spiritual hearing so that we do not suffer a spiritual hearing loss?

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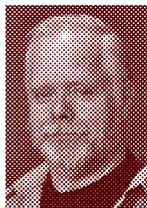
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Marriage and Leadership

Wayne Turner



In February, Global News along with many other news media, reported, “Pope Francis has defrocked former U.S. Cardinal Theodore McCarrick after Vatican officials found him guilty of soliciting for sex while hearing Confession and sexual crimes against minors and adults.” The BBC news article on McCarrick’s dismissal states that he “is among hundreds of members of the clergy accused of sexually abusing children over several decades...” Reread that last sentence and take a few moments to let that sink in. Hundreds of clergy acting as sexual predators suggests potentially thousands of victims. Those who have vowed celibacy in the name of Christ have instead inflicted grievous harm on those they were supposedly charged with shepherding and protecting. Further, the seemingly uncountable number of victims evidences the failure of the Roman Catholic tradition of celibacy in the priesthood.

We do not intend to appear to revel in the shame and embarrassment faced by the Catholic Church and its clergy. That would mean taking delight in the humiliation and suffering of those who have been victimized. This has created scars from which they may never recover. However, it is appropriate for us to consider and point out the lessons.

For example, clerical celibacy is painted as a sacrifice made by priests, following the examples of Jesus and Paul. No mention is made in the Bible of Jesus having a spouse (other than the Church). Paul puts forth the thought that he has a right to have a wife accompany him, like Peter, which implies he did not. Further, Jesus mentions that there are those who “choose to live like eunuchs for the sake of the kingdom.” However, is this what Jesus intended for the leaders of His church? Were they to take vows to remain celibate, to be unmarried and asexual for the rest of their lives?

The first hurdle for Catholicism is the hierarchy of leadership. As we study the Bible, we see congregations led by a plurality of leaders identified as elders (older men), bishops (overseers) and pastors (shepherds). Paul and Peter use these three terms interchangeably. They are not different positions but rather are different

aspects of the same position. In Catholicism, priests are seen as elders/shepherds. They are overseen by bishops who are under archbishops and then cardinals. The prefix “-arch” means ruler, so an archbishop is a ruler of bishops. And the term cardinal refers to importance, thus they are more important than those below. Where is this in the Bible?

Consider the qualifications Paul gives for elders. First there are those traits that relate to his character and life. Included in these is that he must be husband of one wife and have believing children. We understand this to show that marriage and family are where a church leader develops and demonstrates his ability to provide spiritual leadership. What happens if the qualifications brought by marriage and family are removed?

Thus, we come to the point where celibacy creates a major problem. Men and women were made for each other. The Bible recognizes the temptation that can be created by our physical desires for intimacy. Paul tells couples not to deny each other since that could lead to temptation. He tells men that it is good for a man not to touch a woman. And says that those who have difficulty restraining themselves should marry. Proverbs encourages men to “drink water from your own cistern” then says, “may you rejoice in the wife of your youth.” The abundance of Biblical references to the importance of marriage, its close relationship and sexual intimacy shows this is God’s design.

A religious system based on human tradition, unbiblical expectations and denial of the way God has created people as sexual beings seems likely to self-destruct and fail. “Marriage should be honored by all, and the marriage bed kept pure...” (Hebrews 13:4).

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Send teaching articles to Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9
(204) 257-7926 E-mail: <editorial@gospelherald.org>
Send advertising and subscription information to
Max Craddock, PO Box 338 Clarksburg PO, Clarksburg, ON N0H 1C0
Phone: 416-706-5633 E-mail: maxc@strathmorecofc.ca

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— MAY 5, 2019 —



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Repent!

Thayer Salisbury

In 1976 I was teaching a class and one student was confused by the word “likewise.” We read Luke 13:3 and he asked, “How is God going to make every person die in a different way? Surely some will die in the same way.” I was totally confused by his question, but eventually discovered that he understood the term “likewise” to mean almost the exact opposite of what it actually means.

Years later I talked with a sister who spoke of someone “repenting” on the front row. She confused the idea of confessing sin with the idea of repenting of sin. She did not realize that someone who tells the congregation about his sin, but continues to practice it just as before with no effort at change, has not repented.

Both of these events remind me of the fact that we must begin with defining the word.

Biblical repentance

It is not mere sorrow, nor even strong sorrow, that qualifies as repentance. Sorrow may lead to repentance, but it is not repentance.

“For even if I made you grieve with my letter, I do not regret it—though I did regret it, for I see that that letter grieved you, though only for a while. As it is, I rejoice, not because you were grieved, but because you were grieved into repenting. For you felt a godly grief, so that you suffered no loss through us. For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death” (2 Cor 7:8-10).

If one is in Weyburn and wants to go to Regina, the logical route

will be northwest on 39 and then north on 6. These roads will lead you to Regina, but the roads that lead to the city are not the city. One cannot stand in the middle of the road that leads to Regina and claim to be in Regina. Likewise, sorrow may lead one to repentance, but sorrow is not repentance.

Confession of sin is a very good thing, but it is not repentance. Some admit their sin and yet continue to practice it. That is not repentance. Those who would claim to have repented are told to bring forth “fruits worthy of repentance” (Mt 3:7-8; Acts 26:19-20). Except in a few unusual contexts, the biblical meaning of repentance would best be defined as “a change of heart that demonstrates itself in a change of action.”

Critically important

Having defined repentance, we must also consider the importance placed on repentance by the scriptures.

There are things in the Christian life that are optional. We will not all be teachers; we will not all serve as preachers, or as church elders. But all must repent. Repentance is mandatory for every one of us (Acts 26:19-20; Lk 13:1-5; Acts 17:30).

When?

We should also consider the proper timing of repentance. To us it seems logical that faith must come before repentance. In fact you may have been surprised that an article on hearing the gospel is being followed by an article on repentance. You probably expected the order to be “hear, believe, repent... But Jesus puts it the other way, “saying, “The time is

fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (Mk 1:15). The only other passage that brings the two words together also puts them in this order (Acts 19:4).

Our problem is that we have an unbiblical understanding of belief. We define faith too narrowly and so we confuse its relationship with repentance [more on that in the next lesson].

The truth is that only the repentant will really believe. The person who tries to study the facts and come to a conclusion while still living in sin will never understand, let alone believe, the gospel.

Julian Huxley is a great example of this. The man who popularized Darwinism did so with a motive, as his grandson admitted. Aldous Huxley seems to have been speaking for both his grandfather and himself when he wrote,

“I had motives for not wanting the world to have a meaning; consequently assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption. Most ignorance is vincible ignorance. We don’t know because we don’t want to know. It is our will that decides how and upon what subjects we shall use our intelligence. Those who detect no meaning in the world generally do so because, for one reason or another, it suits their books that the world should be meaningless.” (Aldous L. Huxley, *Ends and Means*, p. 270)

Like most things in life, the gospel is understood only by those who attempt to live it. One cannot learn to be a mechanic by merely reading a book on mechanics. One must attempt to apply the

principles. In the same way, repentance must come before real faith will exist. Yes, we will have to have a degree of faith perhaps, at least a willingness to consider the claims of Christ, but unless we want to be rid of sin, we will never be able to really believe the gospel.

Another consideration concerning the timing of repentance has to do with its relationship to baptism. According to Acts 2:38, repentance must come with baptism. We should not baptize someone who intends to keep living in sin. We should not baptize people incapable of realizing that they are sinners.

But repentance does not stop at baptism. Repentance should be an ongoing daily life process for the Christian (Acts 8:22; 1 Cor 9:24-27).

Enabled

Lastly, we must note that we are enabled to repent. It is not something we do on our own it is not something accomplished by sheer willpower. God enables repentance (Acts 11:18; cf. Ezek 11:19-21 & 36:25-27).

So no more excuses. No more claiming that we cannot do it. We cannot do it on our own, but we can do it. God does not expect us to do things we are incapable of doing (2 Cor 8:12). He commands us all to repent (Acts 17:30). Therefore he will enable us to do so.

Toledo, Ohio

Questions for reflection and discussion

1. Discuss the difference between sorrow and repentance.
2. Why is this lesson on repentance placed before the one on faith? Is this a mistake by the editor, or is there a biblical reason for this order?
3. What scriptures does the author use to support the view that we must continue to repent, even after we have been baptized?
4. What would you say to a person, and what scriptures would you point out to a person, who claimed that he was unable to repent?

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Believe!

Thayer Salisbury

In this article we cover the most misunderstood of our five “steps of obedience” topics. More arguing is done over baptism, more obvious confusion exists in regard to repentance, but we have trouble with those because of our failure to grasp the Bible’s teaching regarding faith. What does it mean to believe? We use terms like “faith” and “believe” at several different levels.

The most common use of the term “believe” seems to be for the giving of mere intellectual assent. We will say that a person “believes” something because they have admitted it to be true, even though their actions may indicate that they do not really recognize it as true. At one level we believe that eating sweets is bad for us; but we do not believe it strongly enough for it to change our behavior. Such is not real belief, in the sense that the Bible normally uses the term.

James Montgomery Boice authored a study of the Epistle of James which he titled, *Sure, I believe, so what!* His title called attention to the fact that, biblically speaking, faith is supposed to lead to action. In fact, James is really the only biblical writer who uses the term “faith” to mean anything other than an active faith; and James does so only to demonstrate what a ridiculous idea inactive faith is.

At times we might believe something but not feel ready to act on the belief. In the book *The Helping Interview* Alfred Benjamin tells of being stopped on the street and asked for directions to a certain address. He gave the directions, and the man

thanked him, but he then started off in the opposite direction. Mr. Benjamin called after the man, “Wait, you are going the wrong way.” He replied, “I know, but I am not ready yet.”

Indeed, sometimes we may know what needs to be done, we may know that we must do it, but we may not feel ready yet. But there is terrible danger in this. A belief that is not put into action generally atrophies into unbelief.

We must be careful of how we use terms, especially key biblical terms such as “faith” and “belief.” We must not, like Humpty-Dumpty, use words however we choose to use them. We must not, as mere products of our time, use words however they are currently used around us. We must be careful to understand and use biblical words as they are used in the Bible.

Evidence based

Biblical faith is based on evidence. It is a matter of truth, not of personal preference. When the Bible speaks of faith it is not speaking of what we prefer, or of what we choose based on personal preference.

It is okay to have personal preferences on certain subjects. Some people have a favorite color. I find that concept silly. I do not have a single favorite color; I do not want my trousers, my shirts, my ties, my car, and my house all the same color. In fact my favorite colors for some of these items vary with the seasons. In summer I prefer to wear light colors, and in the winter darker colors. I like a tan or light grey car because it will not show the dirt as much as a darker color. But, in winter at

least, I wear darker suits because they make me appear more slim and trim. But, if you want a black car and a white suit, that is okay. Those are matters of preference, not truth.

But our faith is supposed to be based on factual evidence. We are supposed to be concerned about truth. We are supposed to use our brains, to reason concerning where the evidence points. As James says, “But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere” (James 3:17, ESV, emphasis added). According to Peter we are supposed to be ready to give a reason for our hope (1 Peter 3:13-15). The book of Acts commends those who examined the evidence for the gospel (Acts 17:10-11).

And Paul insists that Timothy must be diligent in his handling of “the word of truth” (2 Tim 2:15).

So, if our faith is not founded on an examination of the evidence, if we have just accepted what we were told, if we have just inherited our religion (along with our eye color), then our faith is not biblical faith. We may indeed believe something, and much of what we believe might be true, but if we have not based our belief on evidence, if we cannot give a reason for what we believe, we do not have biblical faith.

Active

Biblical faith is never “faith only” or “faith alone,” as those terms are commonly understood. Even Luther, the man who coined the term “faith alone” said, “Faith cannot help doing good works constantly. It doesn’t stop



to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever” (*Preface to Romans*, Luther’s German Bible of 1522).

John Calvin, who most Presbyterians and Baptists consider their greatest theologian, said, “For obedience is the source, not only of an absolutely perfect and complete faith but of all right knowledge of God” (Calvin, *Institutes*, I.6.2).

This statement by Calvin is particularly interesting in that it points to obedience as the source of knowledge and faith. Calvin is saying, in effect, that no one can really believe in God, no one can really know the truth about God, but the person who obeys.

We see this in daily life. We learn from the teachers we obey. We do not learn from those we disobey. The chemistry student who performs the experiments according to instructions learns what the teacher intends. The student who refuses to do the experiments does not learn.

When God tells us to do something, and we respond, “No, I will just sit here and believe, but I will not obey” we will not learn what the Lord intends for us to learn. We will not come to know him.

Faith is active in avoiding wrongdoing. If we really believe we will avoid wrong. If we do disobey, it is because we do not really believe. This is

taught so clearly in Hebrews 3:16-19. The author describes the disobedience of the Israelites in the wilderness and concludes his description, “And to whom did he swear that they would not enter his rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief” (Heb 3:18-19). We expect the word “disobedience” at the end of verse 19, but that is not what is written. One English translation mistakenly inserts “disobedience” but the manuscript evidence is rock solidly in favor of “unbelief.” The author equates disobedience with unbelief. If we do not obey, we do not really believe.

1 John 3:6 presents us with similar parallelism, “No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him”

(ESV). Here we are told that the one who continues to do wrong does not even know the Lord, let alone have a saving faith in him.

Faith is active not only in avoiding wrong but in doing right. If we really believe we will do right. As James says,

“What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, ‘Go in peace, be warmed and filled,’ without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead” (James 2:14-17, ESV).

Faith is also active in honoring God. If we really believe, we will honor God. When Moses and Aaron are condemned regarding the incident of getting water from the rock, the statement equates their failure to honor God as a form of unbelief. God says, “Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them” (Num 20:10-12, ESV). Neither Moses nor Aaron had said, “I don’t believe in God anymore.” But, their failure to recognize the Lord as the one who gave the water, their claiming credit for it by saying “shall we bring forth water” was a faith failure. Faith must be active in honoring God, or it is not real, biblical faith.

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Package concept

Biblical faith is a package concept that includes things we would list separately.

If I tell you that I plan to drive to Texas, will you ask me if I plan to steer the car? Of course not! The concept of driving is a package term that includes items such as accelerating, braking and steering. In the same way the idea of faith as it is generally used in the Bible is a package concept. The Bible says, “by faith Noah built the ark” (Heb 11:7). Did he saw the boards? Did he hammer nails or pegs that held the ark together? How did he build the ark? He did it by faith. That certainly does not mean that he just sat there and gave intellectual assent. His faith was clearly active.

One of the favorite passages of the “faith only” advocates is Acts 16:30-31, where the jailer is told “Believe on the Lord Jesus and you will be saved.” Note, they did not say “give intellectual assent to the idea of Jesus being Lord and you will be saved.” What

kind of faith does the context indicate? At what point is he said to have believed?

After being told to “believe on the Lord” the passage says that Paul and Silas spoke the Lord’s word to him (32, is this not hearing the word?). Then it is said that he washed their wounds (33, is this not repentance?). It also says that he was baptized and that he fed them. Finally it says that he rejoiced “having believed in God.” Why does it not say “having heard, repented, and been baptized?” Simply because all of those are included in the term “believed,” just as steering, braking and accelerating are included in the term “drive.”

Do you see how this explains the biblical order of the words repent and believe Mark 1:15? One will have a degree of intellectual assent before he will repent. But that is not belief in the gospel. Repentance alone would indicate belief in self-salvation. To show that we believe the gospel, actions other than repentance must take place. Something must hap-

pen that points to Christ rather than self, or our faith turns out to be self-reliance.

Do we have biblical faith? Do we really believe? Have we studied, can we give reasons for what we believe? Do we obey? Are we careful to honor God? Have we submitted to baptism, that God-ordained ritual that visually states the fact that our salvation is not our own doing, but comes from something done to us and for us?

If the answer to any of those questions is “no” then the answer to the first is also “no.” We may believe in the sense of giving intellectual assent, but we do not believe in the biblical meaning of the term. If our faith is not active, then it is dead faith, not saving faith.

Toledo, Ohio

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Questions for reflection and discussion

1. List some of the different ways we use the word “believe.” Which of these is the most common biblical use of the word?
2. According to the author, James is the only biblical writer who uses the word “believe” in the sense of “giving mere intellectual assent.” Why would James use the word in this way when it is not commonly used that way in the rest of the Bible?
3. Is biblical faith an illogical “leap” or a personal preference? What scriptures are given to support this answer?
4. Who coined the term “faith alone” and what did he mean by it?
5. List some of the ways in which real faith is active?



3:16

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Confess!

Thayer Salisbury

Our song leaders try to find songs that match the sermon. On a recent occasion, when my sermon was on confession, the song leader immediately asked a key question about the topic. He asked, “When we speak of hearing, repenting, believing, confessing, and being baptized, what kind of confession is intended? Is it confession of sin that is in view or confession of faith in Christ?”

Neither is excluded, but the emphasis must surely be on what we confess or acknowledge about Christ. The emphasis placed on repentance surely indicates that we must recognize ourselves as sinners. But what is the solution to that sin problem? It certainly is not us. Depending on our repentance for salvation is seeking salvation by works, something that neither Jews nor Gentiles should attempt (Gal 2:15-16).

The question, “What do you think about Christ” (Mt 22:42) is fundamental. What do we say about Christ? And how do we say it?

In Matthew 10:32 we read, “So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven.” Some of us are still familiar with the King James of this verse, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” Fredrick Danker defined the word translated “confess” (KJV) or “acknowledge” (ESV) as “to express openly and firmly.” What should we

express openly and firmly about Christ?

Come in the flesh

We must confess him as really having come in the flesh. This is indicated throughout the New Testament.

In Peter’s sermon at Pentecost, he made it perfectly clear that the Messiah had indeed come in the flesh (Acts 2:31). It was not merely a spirit or a vision that had gone to the cross. A real human being had taken our place.

In later generations this would sometimes be denied. John did battle with those who denied the incarnation of Christ. Regarding those who denied that he had really come in the flesh, John has this to say, “Beloved, do not believe every spirit, but test the spirits to

see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God’ (1 John 4:1-2). He returns to this subject in 2 John, where he says, “For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist” (2 John 7).

To take our place, he really had to be like us (Heb 10:4). So to fail to affirm the incarnation is to deny the gospel. This is a primary reason why the apocryphal gospels were rejected. They had a supernatural Jesus with no real humanity.

In contrast to this, we recognize and affirm the importance of the incarnation. We don’t want it all mixed up with silly old men in red suits. We are not sure that dragging evergreen trees into the house is a great idea, but we do want to acknowledge the incarnation—Jesus come in the flesh. That is a fundamental truth that we must confess.

As resurrected

We must also confess him as resurrected. As Paul says in 1 Corinthians 15,

“Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been

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raised, then our preaching is in vain and your faith is in vain” (1 Corinthians 15:12-14, ESV).

Without the empty tomb there is no gospel. For it to be good news the story cannot end at the cross. It is this that we must confess. “Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9, ESV).

As Lord

Quoting that verse reminds us also that we must confess him as Lord. Twenty-five years ago, at a small town in Texas, I heard a youth minister say, “I am sick of hearing people say ‘you must accept Jesus as your personal savior.’ That phrase has no basis in scripture, and is close to if not open blasphemy.” I was a bit shocked by his words. But on reflection I came to see that he was correct. No New Testament writer ever tells us to “accept Jesus as Savior.” Of course, he will be our Savior, but only if we accept him as Lord.

Peter told the crowd at Pentecost that the one they had killed had been made “both Lord and Christ” (Acts 2:36); and it is Jesus as Lord (not savior) that we are to confess according to Romans 10:9.

In real life

Our confession of Christ must take place in real life.

I used to think of the confession made just before we are baptized as fulfilling the need to confess. That verbal acknowledgment of what we are doing in baptism is valu-

able, but it is far from the whole story.

Even in the OT we see the expectation that one’s faith must be spoken about to others, the “great congregation” (Ps 40:10). The “great congregation” refers to worshipping and confessing our faith publically, not just to a few close friends.

To speak to others about him means that we must confess him verbally. Romans 10:9-10 emphasizes the verbal confession, but we must also acknowledge him as Lord in the way we live. As Jesus himself says, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name,

Questions for reflection and discussion

1. Which kind of confession is primarily in view in this lesson? Is it the confession of our sins, or the confession of faith in Christ that is primarily in view?
2. List three things we must confess about Christ?
3. Why are these things of central importance in regard to our faith in Christ?
4. Why is it inadequate to confess faith only at the church building before our baptism? How else must we confess him, and what scriptures teach that we must confess him in these other ways?

and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’ Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock” (Mt 7:21-24, ESV).

We must be willing to do this even in the midst of opposition. Before we quote Matthew 10:32 as justifying the confession that is extracted as we enter the baptistry, we should consider that the context indicates a willingness to openly and firmly express our faith in him before a hostile world (Mt 10:24-32).

Let us confess him as come in the flesh, as resurrected, as Lord, and let us do so in real life.

Toledo, Ohio

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Genesis: Understanding Our Roots

Genesis 1-12

Men's Day

Saturday, April 13, 2019

Speaker: Steven Turner

**Hosted by the Fenwick Church of Christ
at Wellandport Community Centre,
5024 Regional Road 63, Wellandport, ON**

Registration & refreshments – 9:30

Session 1 – 10:00 – Origin:

Understanding the events of creation (Gen 1-2)

Session 2 – 11:00 – Deluge:

Is there evidence of Noah's ark & the flood? (Gen 6-9)

Lunch (provided) – 12:00

Session 3 – 1:00 – Civilization:

**Understanding the origins of civilization and is there
evidence of the tower of Babel? (Gen 10-11)**

Session 4 – 2:00 – Father of the Faithful:

Who was Abraham and from where did Israel come? (Gen 11-12)

**(Looking at the subject largely from an historical, archaeological
and cultural perspective, as well as the Biblical text)**

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Be Baptized!

Thayer Salisbury

We come to the last in our series of lessons on five steps of obedience, five ways that we ought to respond to the wonderful offer of the gospel. In regard to the first four there is relatively little opposition these days. At one time in history, some said that hearing was needless; few if any claim that today. Virtually all who claim to be Christians, agree that one will respond to hearing by repenting and believing—although the understanding of what it means to believe needs correction, and there is disagreement as to the extent of repentance. But when it comes to baptism there is significant disagreement on every side.

1. There is disagreement as to what is accomplished in baptism.

2. There is disagreement as to the proper subjects of baptism.

3. There is disagreement as to what constitutes baptism.

The issue in the minds of many is to protect against the danger of presenting a form of salvation by works. We should fully sympathize with that concern. Passages like Galatians 2:15-16 and Ephesians 2:1-8 should make us very careful to avoid any hint of taking credit for our own salvation.

But I cannot help but wonder why this concern is focused around the only passive in the list. Hearing, repenting, and believing are all things we do! Only in baptism is the new believer passive. Yet this is labeled a

work? This is indeed odd. Baptism is, in point of fact, the most passive of the five, yet it ends up labeled a work. It seems that Satan is behind this oddity, and behind all of the confusion that swirls around baptism.

The results of baptism

Satan is behind confusion about what is accomplished in baptism. Satan does not want us relying on what has been

Satan is behind confusion about what is accomplished in baptism.

done to us and for us. He wants to fool us into thinking that we saved ourselves by believing and repenting, and he has fooled many in this way. Taught to regard themselves as saved upon repenting and confessing their faith in Christ, they come to think that they have saved themselves by means of a prayer that they prayed, or by the quality of their repentance. But the scriptures are perfectly clear on this point.

Peter did not tell the first believers to simply repent but to repent and be baptized for the forgiveness of their sins (Acts 2:38). The argumentative will split hairs and claim that the preposition “for” could indicate “because of.” Indeed it is used this way sometimes in English. We might say, “You should be respectful of your parents, for they have done so much for you.” But is the word being used that way in the context of Acts 2? Was Peter telling the people

who had asked “what shall we do” (Acts 2:37) that their sins were already gone? When Jesus said that his blood was going to be poured out “for the forgiveness of sin” (Mt 26:28), did he mean that he was going to the cross because our sins were already forgiven? No. In both of these cases the English (like the Greek) clearly represents the idea that this needs to be done in order to accomplish the forgiveness of sins.

Acts 22 gives us another clear example about the result of baptism. Saul (later to be called Paul) is recounting his conversion. On the road to Damascus he had been confronted by Jesus, and he had called him “Lord.” He had believed that he really was his Lord and Master, and had even obeyed to the point of going into Damascus where he was to be told what more he should do. But when the appointed messenger comes to see Saul, he does not tell him to say the “sinner’s prayer.” Instead he says, “And now why do you wait? Rise and be baptized and wash away your sins, calling on his name” (Acts 22:16).

Evidently Saul’s sins were not removed by his obedience out on the road. Nor were Saul’s sins removed during the three days that he fasted and prayed while awaiting the promised instructions. Saul’s sins were not removed by something he did on the road or in prayer, but by what was done to him and for him in baptism. The Bible is quite plain about this. The human spirit rebels at this thought.



We want to locate our salvation in something we say or do. But the New Testament repeatedly locates it at a point where we are passive and the meaningful action is being performed by another.

Satan confuses people about baptism to keep them out of Christ. It is in Christ that we find the fulfillment of all the promises of God (2 Cor 1:20). It is in Christ that we are “sons of God” (Gal 3:26). And it is in baptism that we “put on Christ” (Gal 3:27). Satan does not want us in Christ, so he tries hard to keep us out of the waters of baptism.

By the way, I am sick and tired of being told, “Well that church is pretty much the same as this one.” I have heard this repeatedly over the last few years and I have rarely found it to be true. I suppose if you are not listening, just sitting, their pews may feel about the same as ours. But for the most part I don’t buy that excuse anymore.

That excuse was given to me recently by someone who joined a church that plainly denies that the sacrifice of Jesus was sufficient for every sinner’s salvation. The official doctrinal statement of the church this sister had joined stated emphatically that Jesus did NOT die for the whole world. Their doctrinal statement was a direct contradiction of 1 John 2:2 (“He is the propitiation for our sins, and not for ours only but also for the sins of the whole world”), yet she tried to tell me that this church was pretty much the same. Logically speaking, we might be wrong or that church might be wrong, but we for sure are not the same.

This is just one example, but the basic problem is going on all of the time. People are leaving the Lord’s church and being joined to a denomination without bothering to know what that group really believes. They feel comfortable, and are too lazy to be bothered to seek out the doc-

trinal facts. The pews feel the same. Many of the songs sound the same. But often there is a very different message being presented.

Subjects of baptism

Satan is behind the confusion about who should be baptized.

Satan knows that faith in Christ is indeed the central issue (Heb 11:6). He knows that where the seed has not been received (Lk 8:11), there can be no faith. He knows that God-ordained ritual actions, like baptism, when done by faith are the means of grace. But he also knows that these same actions, imagined to be effective where there is no real faith involved, become a form of magic—and attempt to manipulate spiritual power. If Satan can get people to think that God can be manipulated by human actions, he will soon have the whole God-man relationship inverted.

So, Satan has encouraged many to believe that baptism imposed on an unwilling infant, a person that is not even capable of hearing or believing the gospel, is to be called Christian baptism. This practice not only keeps millions from seeking real Christian baptism, it also paves the way for inverting the entire faith. It turns people away from biblical religion to a superstitious and manipulative approach to God. It turns baptism into a magic ritual rather than an act of faith. When coupled, as it often is, with a doctrine of inherited guilt, it makes God out to be an unreasonable and



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unjust judge who does not even heed his own words (Dt 24:16; Ezek 18).

Satan is behind this confusion over who should be baptized. At Pentecost it was those who admitted their need who were told to repent and be baptized (Acts 2:37-38), and it should remain so today.

The action of baptism

Satan is behind the confusion about what constitutes baptism.

Satan does not want us pointed to the gospel. He knows that it is the Lord's desire to keep us focused on the death, burial and resurrection (1 Cor 2:2; 15:3-4). It is Satan's desire to keep us from focusing there. His desire is to keep us focused on what we do—on our prayers, our repentance, our worship, rather than on the God we worship and the deeds for which we give thanks.

So Satan asks himself, "What in this whole conversion process points most clearly to the death, burial, and resurrection?" The answer is quite obvious. It is baptism that points most clearly to the heart of the gospel (Rom 6:3-4), therefore it is baptism where Satan is most determined to cause confusion.

People kid themselves by saying that baptism is merely a sign, and that we can change the nature of the sign without changing the meaning. But changing the outward form of baptism changes the meaning conveyed. Making it anything other than a burial tends to take the empha-

sis off of Christ and to diminish the message sent about the seriousness of sin. Satan does not want us see ourselves as dead and resurrected. He wants people to take sin lightly and never realize that a major transformation (death and resurrection) is needed.

At the heart of the gospel is the death, burial and resurrection of Christ (1 Cor 15:3-5). We are told (somewhat to our surprise) that it is possible to "obey the gospel" (2 Thess 1:8). How do we do that? What is the proper response to the gospel? What are the preliminary steps of obedience regarding this message of good news?

Having heard it, having really given our attention to it, we will be motivated to turn away from sin. As we try to turn away from sin we will often be frustrated, we will find our repentance far from satisfactory. This is why we must "believe the gospel" (Mk 1:5). We must believe that, although our repentance is flawed, he has paid the price for our sins. Believing that, we confess our faith in his salvation, and passively accept the reenactment of his death, burial, and resurrection.

The story does not end at baptism, of course. We will go on confessing him throughout our lives. Our efforts at repentance will not stop, although they will be motivated by thankfulness rather than self-interest. We will go on hungering and thirsting to hear more of the message.

Toledo, Ohio

Questions for reflection and discussion

1. In which of these five actions ("hear, repent, believe, confess, and be baptized") is the person responding to the gospel the passive recipient of what happens rather than the one performing the action?
2. According to the scriptures, were the sins of Saul of Tarsus forgiven on the road to Damascus?
3. What are the "results" of baptism named in scripture? Why does Satan want people to be unaware of these results?
4. Who are the proper "subjects" of baptism? What is Satan's goal in creating confusion about who should be baptized?
5. What is the "action" that is properly called baptism? Why has Satan introduced confusion about it?

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



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Called to Discipleship

A common word for followers of Jesus Christ in the New Testament is disciple (Matthew 5:1; 8:21, 23; 9:19; Acts 6:1,2, 7; 9:1). The Greek word disciple can be translated as “learner”. As the disciple follows a chosen teacher, the words of that teacher become very important. Surely this is true of those who decide to be disciples of Jesus Christ (John 6:68,69). It is important to understand that we are not forced to be disciples of Jesus. If we chose to make Jesus our teacher, we must follow His teaching. Jesus said, “If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free” – John 8:31-32 (ESV).

What is discipleship? What are the expectations that a teacher should have for his disciples? “On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Genesaret, and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon’s, he asked him to put out a little from the land. And he sat down and taught the people from the boat” – Luke 5:1-3 (ESV).

Jesus was by the Sea of Galilee and was being followed by crowds, some because of miracles He did and others to hear Him. It almost appears that Peter and those with him were not paying much attention to Jesus at this point. However, he quickly accommodated Jesus request to use the boat as a pulpit.

This was not the fisherman’s first encounter with Jesus as he had had contact with Jesus in Judea. While this earlier meeting was meaningful, he had gone back to his former occupation of fishing and, on this occa-

sion, was busy at work. Yet, he was willing to stop what he was doing to allow Jesus to use his boat. From the boat, Jesus preaches the “word of the Lord” to those on the bank. All who would be disciples of the Lord must be students of “the word of the Lord”. Jesus in Matthew 11:29 reminds us of the need to “Take my (Jesus’) yoke upon you and learn from me...”.

Sadly, there were and are many who desire to be disciples but want the shortcut method of discipleship. They remain ignorant of the Bible year after year. One thing we need to learn about discipleship is that no one else can do our learning and growing for us. Our growth is determined by how willing we are to make the effort to learn and grow through experience and practice.

The events of this day continue when Jesus asks Peter to “Put out into the deep and let down your nets for a catch” Luke 5:4 (ESV). In our text, the fact that they had just spent the night fishing without success would have been a reason to not try again, especially just after they had gotten their nets washed clean. Yet, in this event we see a wonderful example of discipleship. “And Simon answered, ‘Master, we toiled all night and took nothing! But at your word I will let down the nets’” – Luke 5:5 (ESV).

How is it that Peter, surely tired from a night of frustrating fishing, would have such an attitude? The answer is found in the word Peter used in addressing Jesus, “Master”. In the New Testament, “Master” is used only by Luke in addressing Jesus as having the authority of a teacher or rabbi among His disciples. I understand this is from a compound word that combines the word “stand” with the word for “over”, indicating au-

thority over another. It almost goes without saying that we who would be disciples of Jesus must understand that along with being our Saviour, He is in all things our master. We work diligently to know and do His will. We are learners and stand ready to learn from Him as we search the Word of the Lord daily.

Jesus, like all masters, does not give suggestions but rather commands. These commands are not optional to any who wish to be His disciple. We must daily, 24/7, make every effort to carry out His will. One thing is sure, our Lord will always reward our obedience. “And when they had done this, they enclosed a large number of fish, and their nets were breaking. They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink” – Luke 5:6-7 (ESV). Peter, the fisherman, took the direction of Jesus, the carpenter, dropped his net and was rewarded beyond his greatest hopes. While I understand that Jesus will not always show me results of obedience immediately, He will do so at the right time.

One thing we must learn about being good disciples is that the question is not “Is this reasonable to me?” The question is “Is this what Jesus has asked me to do?” Some of His commands take a great deal of personal commitment and self-control but His commands will always, in the end, bring blessing for the doer, but not the one who hears only.

If we would be the disciples of Jesus, we must whole-heartedly accept and acknowledge, by our manner of life, “that Jesus is Lord and that God raised him from the dead” – Romans 10:9 (ESV). Also, and possibly the hardest for us men, we must accept that we have need of Him, not just on Sunday, but daily as we live to do His will. Far too many of us are so “full of ourselves” that we have no room left for the Lord. Remember, Jesus said, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose

it, but whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done” – Matthew 16:24-27 (ESV).

If we would truly be disciples of the Master, we can learn much by considering a discussion between Peter and Jesus. “Peter began to say to him, ‘See, we have left everything and followed you.’ Jesus said, ‘Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundred-fold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life” – Mark 10:28-30 (ESV).

We must never become complacent about our discipleship. For most of us, when we became Christians, we were enthusiastic about our “call to discipleship” and shared with others the joy we were experiencing as our walk with the Lord was new. However, after a while—for some a matter of days or weeks, for others, months or years—we began to lose the zeal we had at the beginning. A frightening possibility is stated in Hebrews, chapter two, verse 1, “Therefore we must pay much closer attention to what we have heard, lest we drift away from it”. Over the last 57 years of preaching I have known people who set out to be a disciple of Christ who have lost their zeal for Him and no longer walk the path that leads to eternal life. In almost every case, these “walk aways” have not done so overnight. Rather, they have “drifted” a little at a time till their commitment to discipleship holds no importance any longer.

My prayer is that every person who reads this article and that the writer as well, never allows ourselves to “drift” into an eternal hell.

THROUGH A WOMAN'S EYES

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



Awesome!

Awesome! When was the last time you heard that word used? What was it used to describe? Most likely it was not something that was truly awesome. Our casual usage of the the word awesome has watered down its meaning to such an extent that it has lost its punch. Awesome, meaning to inspire awe, is far more than just pleasing, very good or even the “wow factor”.

Awe is defined as “reverential fear; dread mingled with veneration” and veneration is “a feeling of profound respect and awe; reverence”. “*Venerate, revere, reverence, worship* and *adore* mean to regard with profound respect mingled with other feelings. We venerate that which we judge objectively to be of great worth...*revere and reverence* imply respect, to which have been added personal affection and awe.”¹ Very few things in our daily lives qualify as awesome. Have we therefore lost our awareness of what it means to be in awe and has such loss affected our view of Almighty God?

“We live in a day of pitifully shallow concepts of God. Some of today’s contemporary Christian music leaves the impression that God is our buddy – a great pal to have in a pinch...One pop song asks, ‘What if God were just a slob like one of us?’ That is not the biblical view of God. That is man’s feeble attempt to make God *relevant*. Do you hear the cheap twang of such a concept of God?”²

When we try to bring God down to our level we lose the reverence and awe that we should have for Him. “Who should not revere you, O King

of the nations? This is your due” – Jeremiah 10:7a (NIV 1984). Other translations of this verse use the word fear rather than revere. This is not surprising as the fear of God, which Scripture frequently mentions, is in fact awe or reverence.

In recent years there has been a lot of emphasis placed on God’s love and our relationship with Him. Without a doubt those are important. We know that God is love (1 John 4:16) and that He has lavished His love on us and adopted us as His children (1 John 3:1; Romans 8:14-17) but, if that is our only view of God, our perspective is skewed. God is also holy and awesome – one to be worshipped and revered. We must not only love God in return for His great love for us, we must also fear God for who He is.

“When we maintain a sincere fear of God, something wonderful occurs within. Self-made pride and presumption continue to decrease as fear of God increases. I do not mean fright ... feeling uneasy and afraid in His presence. The right kind of fear is reverence for His holy name, a wholesome respect for His sovereign will, holding Him in highest regard.”³

The Israelites were commanded to fear the Lord. Love for and fear of God pretty much sum up the Law. Moses stated it this way: “*And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments and statutes of the Lord, which I am commanding you* →

14th Annual



HOW BIG IS YOUR GOD?

Revelation 15:4

May 25, 2019

10:00 am – 3:00 pm

Speaker: Deb Hibbard, Toronto, ON

presented by

Fenwick Church of Christ

@ Wellandport Community Centre

5024 Regional Road 63, Wellandport, ON

Morning coffee and lunch provided

(donations to defray cost gratefully accepted)

To assist with planning, please register by May 17, 2019.

Phone 905-386-6916 or email: dandelionacres@gmail.com or
cofcfenwick@gmail.com

today for your good?" – Deuteronomy 10:12, 13 (ESV).

The wise man, Solomon, ended up the book of Ecclesiastes with this observation: "Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole [duty] of man" – Ecclesiastes 12:13 (NIV 1984).

We are also commanded to fear God. Peter put it very succinctly: "Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king" – 1 Peter 2:17 (NIV 1984).

"Do you know why it is so crucial for us to recover such a respectful understanding [of God]? Because a shallow view of God leads to a shallow life. Cheapen God and you cheapen life itself. Treat God superficially, and you become superficial."⁴

We can see this in the old Law where the commanded treatment of others was often tied to the fear of God. Fear or reverence for God influences all of our behaviour. See Leviticus 19:14 and 25:17, 36, 43. This is also pointed out in the New Testament.

"Because we have these promises, dear friends, let us cleanse ourselves from everything that can defile our body or spirit. And let us work toward complete holiness because we fear God" – 2 Corinthians 7:1 (NLT).

"And further, submit to one another out of reverence for Christ" – Ephesians 5:21 (NLT).

"Slaves, obey your earthly masters in everything you do. Try to please them all the time, not just when they are watching you. Serve them sincerely because of your reverent fear of the Lord" – Colossians 3:22 (NLT).

We cannot worship God as we should if we do not hold Him in awe. "Therefore let us be grateful for receiving a kingdom that cannot be

shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire" – Hebrews 12:28 (ESV).

Having a reverential fear of God in no way prevents one from having a close, loving relationship with Him just as a deep respect for our earthly parents does not negate a loving relationship, on the contrary, it enhances the relationship.

"He who fears the LORD has a secure fortress, and for his children it will be a refuge. The fear of the LORD is a fountain of life, turning a man from the snares of death" – Proverbs 14:26, 27 (NIV 1984).

"The friendship of the Lord is for those who fear him, and he makes known to them his covenant" – Psalm 25:14 (NLT).

"For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him; as far as the east is from the west, so far does he remove our transgressions from us. As a father shows compassion to his children, so the Lord shows compassion to those who fear him" – Psalm 103:11-13 (ESV).

"But the love of the Lord remains forever with those who fear him" – Psalm 103:17a (NLT).

"The LORD delights in those who fear him, who put their hope in his unfailing love" – Psalm 147:11 (NIV 1984).

Our relationship with our Heavenly Father not only can but must be made up of both a deep love and a reverential fear. If you sing "I Stand in Awe" make sure you truly are in awe of our Almighty God.

"Let the whole world fear the Lord, and let everyone stand in awe of him" – Psalm 33:8 (NLT).

1 Funk & Wagnalls Standard College Dictionary; Fitzhenry & Whiteside Ltd., Toronto, 1980. p. 1486.

2 Wisdom for the Way, by Charles R. Swindoll; J. Countryman; Nashville, TN, 2001. p. 211.

3 Ibid. p. 333

4 Ibid. p. 211

NEWS

- EAST -

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

Barrie: We had a wonderful Friends Day on March 3 with about a dozen new people from the community present to hear Jason Rollins (from Guelph, ON) speak. We enjoyed a fine potluck lunch afterwards, which gave us time to visit with everyone. Lots of Bible studies are taking place with new people. One soul, formerly from another congregation years ago, placed membership in Barrie in January. Please keep us in your prayers, for all results and blessings flow from God.

Fenwick: We were saddened with the passing of Jean McPherson on January 31. Jean was 95 and was ready to go home but we miss her. We are looking forward to Men's Day on Saturday, April 13. Steven Turner will lead us in examining the first 12 chapters of Genesis. Look for our ad for more information. Shawn Redding has tendered his resignation so Fenwick joins many other congregations in search of an evangelist. He and Donna have been with us for about five and a half years and we wish them well in their future endeavors. The Fenwick congregation will be searching for an evangelist to work with us in reaching out to the lost of the community. Twelve of us met for a fellowship meal and games at Chris and Nancy Moore's home on February 16. A week later, six of us met at their home to be part of GLBC's Church Growth Seminar with Tim Archer.

Meaford: In spite of cold and snow the congregation at Meaford has continued to enjoy an active program and great times of fellowship. During the winter there are three small groups that meet once a month, two in Meaford and one in Thornbury. These groups are studying the Sermon on the Mount and enjoying the fellowship being together in study and conversation.

On January 27 the annual meeting was held with a good number of the congregation present. A breakfast meeting is being planned for April 6 to discuss how we can reach out in an effective way to the community with the Good News of the gospel. During March an invitation was given to friends in the community to join in at the arena on a Sunday afternoon for a free skate and Chili lunch. It was a good day and allowed for skating, mostly by the young, and interesting conversation with visitors. April 7 is the first of our Georgian Bay Area Singings. This is the first of the season and will be hosted by Owen Sound. Others will be hosted by Collingwood, Barrie and Meaford during the “snow free” months.

Tintern: For information on what’s happening at Tintern: www.facebook.com/TinternChurchOfChrist or www.tinternchurchofchrist.ca

Toronto (Bayview Ave.): On January 27, after service Bayview’s Annual Meeting was held. Officers were elected, annual reports received, and the 2019 budget accepted. Future plans were considered, including options for our spiritual renewal weekend in the fall. Michael Hilborn assumed teaching and preaching duties on February 3 in the absence of our regular teachers and preachers. We are grateful to Michael for his willingness to serve in this capacity when the need arises. The Ladies’ Class met in January and is scheduled to meet again on Saturday, February 9. We were encouraged by the attendance in January, with nine women present, when Bonnie Porter presented the lesson. Anita Daulatram will be leading our study and discussion in February. We’re looking forward to the new insights to be gained by our study of “The Promised One: Seeing Jesus in Genesis” by Nancy Guthrie. At our Annual Meeting on January 27 Bayview renewed our commitment to protecting the children in our care from sexual abuse through annual training. Christine Koehler, the Secretary, reviewed the five steps in the program designed by Darkness to Light’s Stewards of Children. She highlighted the second step “Minimizing Opportunity”, which eliminates or reduces isolated one-on-one situations and thereby decreases the risk

of abuse. The website D2L.org is a good resource for those wanting more information. We are grateful to Christine for her assistance in this important area.

Toronto (Strathmore Blvd): The monthly Bible study, devotional and pot luck lunch for couples continues as an enjoyable and strengthening activity for the couples who attend. The “Teen Talk” sessions are getting parents and teens together for enjoyable conversation along with helpful discussion of issues facing teen in our world today. The monthly mens’ breakfasts are helping the brothers to share ideas, lessons and good fellowship. A brochure is being prepared for use in local evangelism as the church reaches out to the community and members reach out to friends and family with the Good News. So far this winter the filming of Key To The Kingdom has been done one weekend a month, filming on Friday evening and again on Saturday at Strathmore. During the summer and fall, filming plans are to visit some other congregations and film in their building. Concern about the Haiti work – Jean Volcy and his family were in Haiti recently due to the passing of Marie’s Mother. They report that things at the orphanage and with the church at Fond-Parisien have not been directly impacted by the troubles in Haiti thus far. Continue to pray for the church and the work of the orphanage.

Waterloo: The Glen Robins family has shared their decision to return to a full time ministry role with the Stoney Creek congregation. Glen will start in the new role in March. The Robins expect to move down to the Niagara Peninsula in late spring or summer. Alfonso Rivera committed his life to Christ on Wednesday night, January 23, by joining in Jesus’ death, burial and resurrection in the waters of baptism. We praise God for his choice and the commitment to make Jesus his King! We enjoyed a day to honour Geoff and Doreen Ellis. It was Saturday, March 16, at the church building, to say goodbye and send our best wishes to Geoff and Doreen. They have been members here since 1984, they have moved to Grimsby as of the end of March.



*by Marion Waugh
#7, 420 Hunters Green
Edmonton, AB T6R 2X3
Phone: (780) 637-0867
Email: waughr1@shaw.ca*

(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton Northside: Fifteen attended the “Stand Conference” in Niagara Falls February 15-17. Beat the Blues Banquet was well attended, and it was a great evening for all. The YAM, Young Adults Sunday Bible Class is starting with the study of 1Corinthians with Grant Johnson teaching. Ben Decardi-Nelson and Afia Boatemaa were married January 12 in Ghana. The Galatians class from Sunset is being studied Tuesday evenings. Three teens traveled to Wolf Point, Montana for the Northeast Montana Youth Rally. The theme was “Surviving the Dead Zone” and the speakers were Jacob Petit, Christian Eggar, Matt Burluson and Jeremiah Eggar. JR Agustin was baptized February 1.

Edmonton Southside: Our winter lectureship was “Let Us Return to the Bible”. The lesson titles were: To understand how it began; To have absolute authority; To learn of the Savior; To have fellowship with the Father; To have life and peace; To understand the blessings of the church and To Understand God’s plan for the family. The guest speaker was Wayne Burger of Denver, Colorado. The lessons were excellent.

MANITOBA

Winnipeg (Central): We are sending monthly financial support to the missionary work of Rusty and Laura Campbell in Ecuador. March 2, the ladies held an informal time of fellowship and singing. Grow 2019 (Spiritual Growth, Renewal and Outreach) weekend on May 3-5. The theme will be “In Spirit and Truth: The Nature of Biblical Worship.” Mike Mazzalongo will be the guest speaker and Keith Lancaster will lead the Praise and Harmony Workshop. January 27 an afternoon worship service was held in Filipino and English in Steinbach. Amelia Barker was born.

Emylia “Emmy” Anne Haskayne was born January 16. Jakob Bradley Knutson was born February 4 to Mark and Hillary. Sunday morning Ladies Bible Class is a video for our Old Testament Survey from the Bible Project.

SASKATCHEWAN

Clearview Christian Camp: March 9 there was a curling bonspiel in Carlyle, Saskatchewan with proceeds to go to the camp. Weyburn is collecting bottles and cans to help fund the camp store.

Regina Northwest church of Christ: We are now meeting at St. Luke’s Anglican Church, 3233 Argyle Road, S4S 2B5. Sunday School starts at 8:15 a.m. and worship at 9:00 a.m..

Weyburn: We are saddened to report the passing of Velda Coulter (September 3/1923-March 8/2019). Her celebration of life was held at Weyburn church of Christ on March 23. March 8, we met together for supper and then went bowling. The ladies had a movie night and watched “I Can Only Imagine”. Harold Orr of Saskatoon was made a member of the Order of Canada in Ottawa for his work in the development of energy efficient housing. June 7-11 a Great Lakes Bible College Class: Restoration History will be held. Harvest Fellowship 2019, will be held October 18-20. The keynote speaker is Peter Brazle and the theme is “I Want to Know Jesus...another look at Philipians.

A Call for Unity

Vern Hibbard

Psalm 133:1 reads, “How good and pleasant it is when brothers live together in unity!”

The greatest commandment we have been given is to love God, love our neighbours and love ourselves. Matthew 22:34-40 says, “Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question: ‘Teacher, which is the greatest commandment in the Law?’ Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the Law and the Prophets hang on these two commandments.’”

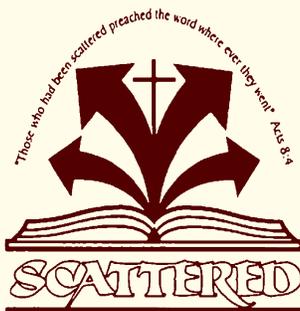
This commandment consists of three parts and no one part can be fulfilled without the other two parts. How can we claim to love God if we do not love our neighbour, or if we love them conditionally? How can we truly provide unconditional love to our neighbour if we do not have a personal relation-

ship with God? More importantly, how can we love our neighbour if we do not first love ourselves? It would seem impossible to truly love God and all His creations if we do not love ourselves. 1 John 4:20 says, “If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.”

By claiming to love God, we profess that we love all He has created and therefore, are claiming to love His greatest creation of all, ourselves. God placed breath in our lungs, and He allows us to take every single breath that we breathe. He told us that He knew us before we were born. “Before I formed you in the womb I knew you, before you were born I set you apart” – Jeremiah 1:5a (NIV). Consequently, we must come to the realization that we are worthy of being loved, for certainly God would not create you if you were not worthy of being loved. Therefore, we must value ourselves and love ourselves unconditionally.

Remember this! It is very important! It is impossible to love God without loving ourselves. Once we come to the realization that we are worthy of being loved and come to love ourselves then we can love those around us. This must be unconditional and all-inclusive. We cannot truly love one brother and not love another or select which brothers in Christ to love. All brothers and sisters in Christ are worthy of being loved.

We cannot live together in unity if we do not love each other. 1 John 4:11 tells us, “Dear friends, since God so loved us, we also ought to love one another”. It is possible to coexist without love, but to exist in unity means to exist as one. Just as a married couple learns to live as



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

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one so must God's people learn to live as one. This means that we exist without quarrelling and devouring one another. Galatians 5:15 reads, "If you keep on biting and devouring each other, watch out or you will be destroyed by each other". We must exist by delighting in each other with mutual endearment and striving to promote each other's wellbeing.

If we live in unity then we will live together without causing or desiring harm to each other. The groom does not wish to harm his bride on the honeymoon, rather the opposite. Chances are he would be willing to lay his life down for her, just as Christ laid His life down for us. This is the attitude we need to have for each other if we are to live in unity.

How good and how pleasant it is when God's people live together in unity!

It is in fact good in itself and agreeable to the will of God. Indeed, it is the very conformity of earth to heaven, therefore, it is good for us, for our honour and comfort. Most importantly, it is pleasant and pleasing to God and all good men and brings constant delight to those who do live in unity. Romans 12:1-2 says that when we offer ourselves as living sacrifices it is holy and pleasing to God. It is our true and proper act of worship. When we are transformed by the renewing of our minds, we will be able to test and approve what God's will is--his good, pleasing and perfect will.

How good? We cannot fathom the goodness and pleasantness of it, for it goes beyond our understanding and is contrary to our earthly nature. Romans 6:3-7 says, "Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in or-

der that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin-- because anyone who has died has been freed from sin". WOW! Let that sink in! Baptism is a complete renewal of our way of life and our way of thinking. As children of God and followers of Christ, we are no longer of this world and our earthly nature has been discarded and replaced by godly principles (John 17). It is these godly principles that make it possible to live in unity in our new life. Living in unity and harmony is not of this world. The world would tell us it is impossible, but we know otherwise.

Living in unity is so much against our earthly nature that it requires us to live as if we are in another world. There must be such goodness and pleasantness among men that we live not of this world but rather as if we were already in heaven. We must emulate Heaven and create heaven on earth. Truly this is the greatest desire of God! When I communicate with my hockey friends (or anyone, really) I see how they live and how they talk and I absolutely MUST let my light shine so that they may see the life that I live and want what they do not have. I must be the sermon they see.

Living in unity brings an abundance of blessings along with it, as numerous as the drops of rain in a storm. If you watch a storm closely you will note that it does not consist of just one pool of water, but rather it consists of millions of individual drops that work together so closely, as to appear as one cohesive unit. In order to live

in unity we need to live as the rain. We need to be like the individual drop that works together with all the others for the same purpose, to create the rain. The body is one unit, but it consists of many parts and the body needs each part. Some are deemed more important than others, but each one is important. If one part suffers, every part suffers with it. If one part is honoured, every part rejoices with it. There should be no division in the body, but rather all its parts should have equal concern for each other. (1 Corinthians 12:18-27).

Unconditional love does not wait for the other person to love first but rather we should take the initiative, leaving our gift at the altar and making things right with any whom we have offended or even think we might have offended. This is divine love! The proof of our love is our blessing. When we live in unity and love unconditionally, we receive blessings as many as the drops of rain. By being blessed by God, we are blessed indeed. When we live in unity, God will demand blessings for us. God has the prerogative to command the blessing. We cannot claim to love our brother in hope of receiving His blessing. We are unable to demand the blessing.

The blessing which God commands on those who dwell in love is life for evermore. That is the blessing of blessings! Those who dwell in love not only dwell in God but do already dwell in Him. As the perfection of love is the blessedness of Heaven, so the sincerity of love is the earnest of that blessedness. Those that live in love and peace shall have the God of love and peace with them now, and they shall be with Him shortly, with Him forever, in the world of endless love and peace. How good then is it and how pleasant that we live together in unity?

Thessalon, Ontario

DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

The Gospel Herald Publication exists to serve the non-instrumental Churches of Christ. The church directory is included as a service to the congregations. It should be understood that inclusion of a congregation in the church directory does not necessarily imply complete endorsement, by the editors, of all practices of those listed.

PROVINCE OF ALBERTA

CAMROSE: 4901 42 Street T4V 1A2; Sunday AM Bible study 10 am; Sunday AM worship service 11 am; Thursday Bible Study 7 PM; Phone: (780) 672-1220 (Office); Evangelist: David Friesen; Email: info@camrosechurchofchrist.org Website: www.camrosechurchofchrist.org

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

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

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

MEDICINE HAT: Crescent Heights Church of Christ, 655 Stewart Dr. NW, T1A 7C2; Sun. 10, 11, 7; Wed. 7; Jamie Lobert, ev. (403) 527-7346 or (403) 527-7311 (off)

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

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

PROVINCE OF BRITISH COLUMBIA

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

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

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

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

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

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

KELOWNA: Spring Valley Church of Christ, #106 – 1580 Springfield Road, Kelowna, B.C. V1Y 5V4 Sun. 10:30; Charlie McKnight, ev., Ph. 250-862-8739, email: McKnight8739@shaw.ca

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjp.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 Salisbury Ave., Burnaby BC V5E 3A5; Sunday worship: 10 a.m.; Bible classes for all ages: 10:45; Midweek groups meet in homes. Kirk Ruch, ev.; K.M.Ruch@SBChurch.ca; Conor Wilkerson, youth; Office: onor.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 Jay Manimtim, ev. (jay@winnipegchurch.ca)

WINNIPEG (Portage Ave): Portage Avenue church of Christ: 4000 Portage Avenue, Winnipeg, MB (Chapel at "Chapel Lawn Memorial Gardens & Funeral Home"); Mailing address is 629 Muriel Street, Winnipeg, MB R2Y 0Y1 Worship time at 10:00 a.m., Bible study immediately after; Contacts are Scott Johnson 204-295-9712, Shawn Leblanc 204-887-6407, Gerald Knutson 204-471-2935

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; Stéphane Maillet, ev., (506) 204-8365 (Office) (506) 672-3179 (H) (506) 988-0098 (C) Email: 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: niafallscofc@aol.com; website: www.niagarafallscofc.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 Convooy 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 rcfisherformen@gmail.com www.live4Jesus.ca

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

PROVINCE OF ONTARIO

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

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

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

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

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

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

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 pm; Wed. 7:00 pm; P.O. Box 416, L0S 1C0; (905) 892-5661; Email: cofcfenwick@gmail.com Website: www.fenwickchurchofchrist.ca

GRIMSBY: 164 Mountain St, Grimsby, ON L3M 4E7 Sun. Worship: 10:00 am, Bible Class: 11:00 am Wed: Bible Class: 7:00 pm Minister: George Mansfield; Phone 905-945-9066

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, P0J 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

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

NORTH HAMILTON: Sun. Bible Study, 9:30–10:30; Worship: 10:30–11:30; meetings at YMCA building, 79 James St. S. Wednesday Bible Study 6:30–7:30 For information re. place of meeting, please call 905-389-8308 c/o Winston Sandassie, 286 East 26th Street, Hamilton ON L8V 3E1; email: rjwss@cogeco.ca

HAMILTON (Stoney Creek): 105 King St. E., L8G 1L1 905-664-1130 (off); Sun. 10, 11; (summer worship 10) Contact Ben Wiebe; Website: www.patchworkinthecreek.com

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 P0P 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: errattai@sympatico.ca

KINGSTON: 446 College St., K7L 4M7; Sunday 10, 11 a.m.; (off) 613-546-5409, KingstonChurchofChrist@yahoo.com

KITCHENER (Southwest): Sunday 10:30 AM, Please find us at <http://swkitchenerchurchofchrist.org/> or Facebook.com/swkccoc.

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

MISSISSAUGA: Mail address: Mississauga Church of Christ; PO Box 42264 128 Queen Street S., Mississauga ON L5M 5Z5 Place of Worship: McKinnon Public School, 3270 Tacc Drive, Mississauga ON L5M 0H3; Worship: 10:30 – 11:30 AM; Bible Class 9:30 to 10:15 AM; Contact Marc Mattadeen; Email: reed5000@gmail.com Phone: 647-473-6972; 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 L0P 1B0

OSHAWA: Cedar Park Church of Christ 566 Simcoe St. N, Oshawa, L1G 4V3 Sun. 9:45, 11:00, 7; Thursday 7:00 pm; Church Phone. 905-434-1258 (Please leave a message) Santiago Molina, ev. 416-751-6879

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

OTTAWA (West): The Olde Forge Community Resource Centre, 2730 Carling Avenue, Ottawa; Mailing Address: West Ottawa Church of Christ, c/o Bill Schlarb, 361 Viewmont Drive, Ottawa, ON, K2E 7R9; Sunday morning: 10 am. Bible study, 11 am; Worship service Contacts: Bill Schlarb, 613-224-8507; Bruce Veinot, 613-592-0291 email: 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. S1215 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; phone: (705) 357-1224 Email: jayaksich@yahoo.ca

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

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 10:45, Bible Study Wednesday 7:00 pm Mail to: 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 PM time; Wednesday 7 PM; Elders: P. Bailey (705) 256-6789), C. Whitfield (705) 254-6153; <http://pinehillcoc.ca>

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

STRATFORD: 478 Brunswick St., N5A 3N6; Sunday Worship 10:00, Wednesday - various activities 7:00 pm, please call for details; Voice mail (519) 273-5280; Greg Toohy, ev. 519-635-5921; Contacts: John Brush (519) 625-1054; Charles Kippax (519) 539-6931

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

SUNDRIDGE: #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 Wiredu, 905-216-6896; Bernard Worloson, 416-742-8292; Twi service available last Sunday of the month, and Spanish Classes, Mondays 7:30 p.m., Santiago Molina (416) 751-6879.

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Peter Dwornoch 416-462-3616; Stephen Gill 416-265-2496, Marvin Johnson 647-350-3755 x 269, 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 Glenelg 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 ANGRÉS 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 minute s from Downtown); (514) 765-8919. Simultaneous electronic translation: Sunday 10, 11, Wed. 7; Website: www.vecoc.org; Roger Saumur, ev. (514) 602-5105; e-mail: rogersaumur@sympatico.ca

PLESSISVILLE: Centre Communautaire, 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, Kenose 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.); mjccoc@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: lesliejwilliams@gmail.com

SASKATOON: Sunday, Worship 10 AM, Wed,7 PM; Phone for summer schedule; Office: 343-7922; Lead Minister: Mike Parker; Senior Minister: Bob Parker; Location & Mail:134 Cardinal Cres. S7L 6H6; Fax: 343-1589; Bob Parker: stonchurch@live.com Mike Parker: mike@skchurch.ca

SWIFT CURRENT: Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 11; Susan Eidem, sec., 306-741-9925; (call for location of meetings)

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9:30, 10:30, 7; Wed. 6:30 p.m.; John Smith, ev. 306-842-6424 (off)

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