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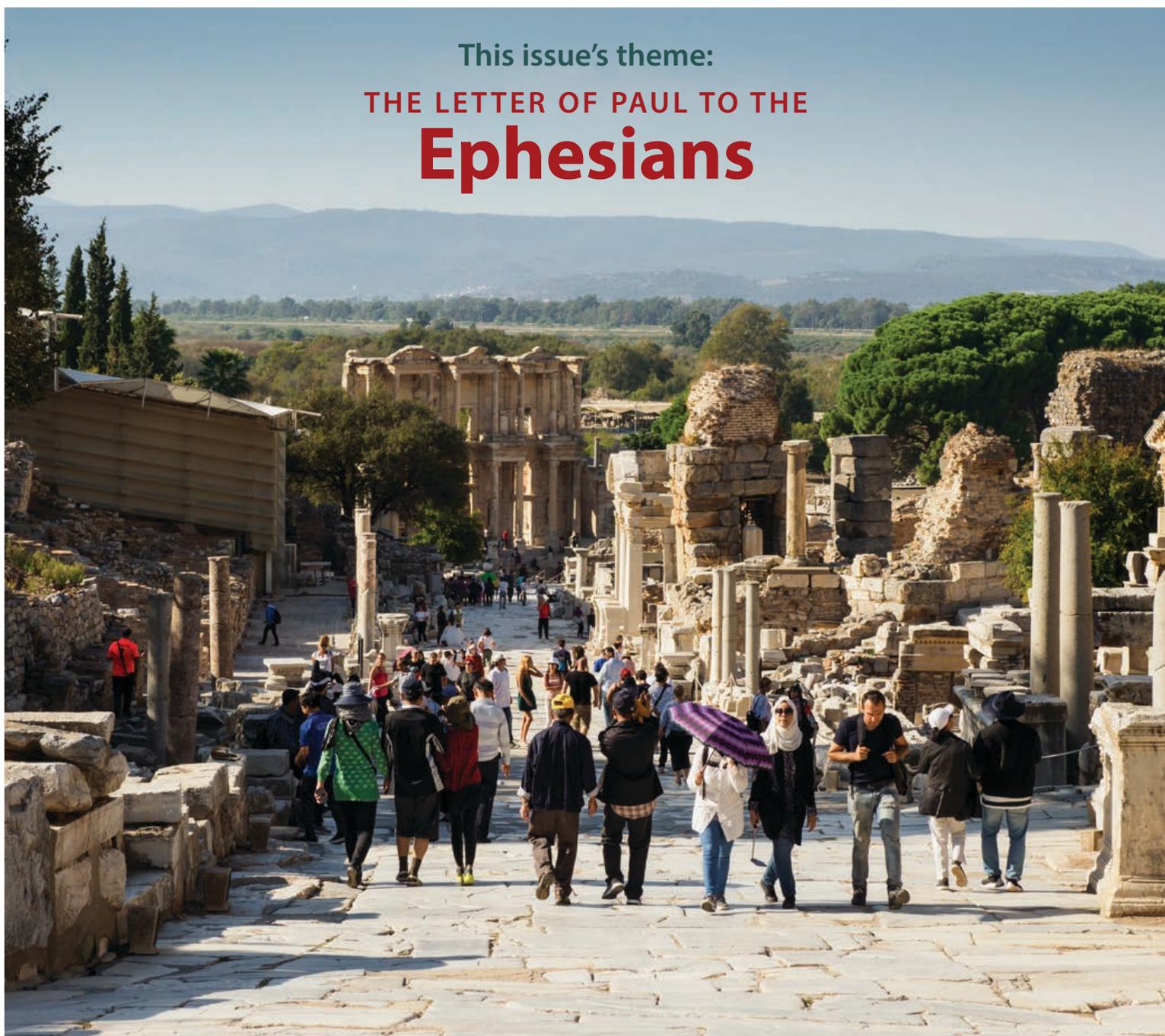
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This issue's theme:
**THE LETTER OF PAUL TO THE
Ephesians**



Ephesus, Turkey – October 06, 2018: Tourists visiting the ruins of ancient city of Ephesus, Izmir Province, Turkey.

CREDIT: ARTAPORN PUTHKAMPOL

Introduction to Paul's Letter to the Ephesians

Edwin Broadus

The letter Paul wrote to the Ephesians is often grouped with Philippians, Colossians, and Philemon as the Prison Epistles, written by the apostle during his confinement in Rome from in A.D. 60–62, as described at the close of Acts. While this is the widely accepted view of the time and place Ephesians was written, some have thought it was composed while Paul was in prison in Caesarea or during an unrecorded imprisonment in Ephesus. Others, who deny Pauline authorship, favor a date as late as the closing years of the first century.

Historical data strongly supports the traditional view that Paul was the author of the letter. The letter itself affirms that Paul wrote it (1:1; 3:1) while he was in prison (3:1; 4:1). Our earliest manuscript that originally had most of Paul's letters is Papyrus 46, and what is left of it contains some or all of eight of his letters, including all of Ephesians. This manuscript is most often dated between A.D. 175 and 225, and ascribes the letter to Paul. That continued to be the case in subsequent manuscripts as well as in the writings of the early church fathers.

Opposition to Pauline authorship has been based in part on alleged differences from his other letters in style and vocabulary. Interestingly, other scholars see sufficient similarities between Ephesians and these other letters to show that the same person wrote them all. Some have also argued that Paul did not write Ephesians because of supposed doctrinal differences between it and other letters, while others see these only as variations in emphasis because of differing circumstances. These arguments are all subjective in nature, and in

many instances seem unduly influenced by a desire to place the letter very late in the first century, three decades or more after the apostle's death.

It is less certain that the letter was originally written exclusively to the church in Ephesus. The manuscript just mentioned, as well as the oldest vellum manuscripts containing all or most of the New Testament (the Sinaitic and Vatican) do not contain the words, "in Ephesus" (1:1). Also, Paul seems to indicate that he did not know

Truly... this letter fulfills Paul's purpose to give God "glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen"

at least some of his recipients very well (1:15; 3:2). Thus, many think Ephesians was a circular letter, written to several churches (similar to Revelation, written to seven churches in the province of Asia). In the area where it was located, Ephesus was the leading city, and thus, it is suggested, the letter soon bore the name of the church there. Some, like the heretic Marcion (ca. A.D. 140), have supposed that it was the otherwise lost letter to the neighboring Laodiceans (Col. 4:16).

Ephesians differs from Paul's other letters in the kind of occasion for writing it. Unlike the others, it does not deal with immediate church problems. Instead, the apostle reflects on the cosmic setting of God's eternal plan to incorporate both Jews and Gentiles into the church, which Paul identifies as the body of Christ (2:11–22; 3:1–6), and to unite all things, in heaven and on earth, in Jesus Christ (1:9–10). In keeping with God's purpose, he calls on Christians to be one and

to mature in the likeness of Christ (4:1–6, 11–16). He spells out much of what this means in everyday living and in our relationships with one another (4:17–6:9).

A unique aspect of the emphasis on the cosmic setting of God's eternal plan is Paul's frequent reference to the "heavenly places" and what takes place there. All spiritual blessings in Christ are found there (1:3); Christ is seated there at God's right hand (1:20); Christians have been raised and are seated there with Christ (2:6); rulers and authorities to whom God has made known his wisdom are there (3:10); and the spiritual forces of evil are also there (6:12).

The letter includes the most extended conversation about the church found anywhere in the New Testament. Paul refers to the church as "the body of Christ" (1:22–23; 2:16; 3:6; 4:4, 12, 15–16; 5:23, 29–30), a commonwealth in which Christians are citizens (2:19), God's household (2:19), a holy temple in the Lord (2:21), a dwelling place for God by the Spirit (2:22), the manifestation of God's wisdom (3:10), the bride of Christ (5:25–27), and, by implication, the army of God (6:10–17).

Like his letter to the Colossians, which was probably written about the same time, Ephesians has a high Christology. It is in Christ that we are blessed with every spiritual blessing (1:3); he is the one in whom all things in heaven and on earth will be ultimately united (1:10); he is above all rule, authority, power, and dominion, not only in this age, but also in the one to come (1:21); all things are under his feet, and he, as the one who fills everything in every way, is head over all things (1:22); by his blood we are brought near to God in him

(2:13-18); God's eternal purpose is realized in him (3:11); and truth is found in him (4:20-21).

Ephesians is also a clear exposition of salvation by grace through faith (2:4-10). Sin is attributed, not only to the sinner, but also to "the prince of the power of the air, the spirit that is now at work in the sons of disobedience" (2:1-2). Good works do not save us, but they have been prepared by God for the saved to walk in (2:10). Christians are empowered to attain to the fullness of God by the indwelling of his Spirit in the inner person (3:14-19). The Spirit-filled life is described in very practical terms as addressing one another in psalms, hymns, and spiritual songs, always thanking God for everything, and submitting to one

another out of reverence to Christ (5:15-21). (It is in this last context that Paul discusses relationships between husband and wife, parents and children, and masters and slaves.)

There is an unusual eloquence in the language employed by the apostle in much of the letter. Human words are inadequate to express some of Paul's thoughts, and so he piles words on top of one another to establish his point. See, for example, his summation of the spiritual blessings found in Christ (1:3-10), or his description of how God, who is "rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and

raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming age he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus" (2:4-7, emphasis mine). Finally, he reminds us that the love of Christ is something that surpasses knowledge and that God is able "to do far more abundantly than all that we ask or think" (3:18-20). It is not only our words that are inadequate, but also our ability even to think about these things and to understand them fully.

Truly, then, this letter fulfills Paul's purpose to give God "glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen" (3:21).

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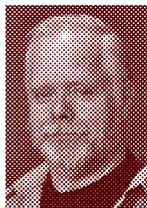
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Living for the Heavens

Wayne Turner



Walking among the ruins of ancient Ephesus, a visitor today has to be impressed by its beauty and majesty. In the New Testament world, it was an amazing city, among the largest in the world. The stone streets lead along main thoroughfares, past shrines and temples, the amphitheater, library, marketplace. It is evident that this was a sophisticated city that had wealth and power. The Temple of Artemis was one of the Seven Wonders of the Ancient World. The “terraced houses” show how wealthy and comfortable some of its residents were, living in large homes with beautiful mosaic floors and frescoed walls. It was into this city that the Apostle Paul carried the message of Christ.

Perhaps the significance of Ephesus is seen in the time Paul spent there, the struggle he faced with some of its merchants, the effect of the message through the whole province of Asia, even the other Christians who lived and worked there, Apollos, Timothy, Priscilla and Aquila, traditionally John and perhaps even Mary. Or, perhaps it is seen in the inspired letters that were written to the Christians who lived there: Ephesians, Timothy and in Revelation.

Reading Paul’s letter to the church at Ephesus, we don’t immediately see evidence of issues like the carnality and division of Corinth, or the misunderstanding of grace in Rome, or the struggle with false teachers at Colossae. Later, in Revelation, Jesus said that they had forsaken the love they had at first and called on them to “consider” how far they had fallen and “repent and do the things they did at first.” Is it possible that because they lived in such a beautiful, wealthy city they had become too comfortable? Was the majesty of the temples and public buildings such that they were distracted from the spiritual blessings in Christ? Or did the Christians there feel inferior compared to the splendor of the city?

In Ephesians, it seems as though Paul was trying to prevent this. Pointing to the spiritual blessings that God has given His people through Christ, Paul states that these blessings are given in the “heavenly places.” The fabulous gifts of God have been lavished on His people through Christ, and are eternal and incorruptible. In contrast to the great structures of Ephesus that had stood for centuries, our spiritual blessings were planned and predestined for us for millennia from before the creation. God’s grace worked from before time to the cross. All the wealth and beauty of this world, even at its most majestic, are insignificant compared to God’s spiritual and eternal

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blessings. And, it is important to note that Paul conveys the all and over-encompassing transcendence of these blessings by locating them in “the heavens.” To make sense to the English reader, translators try to suggest the location of these blessings using words like “places” or “realms.” Our treasure is not here, nor is it anywhere near here. It is heavenly and eternal. It comes through Christ to those who are part of His body, the Church. And it comes with a call to live as those who are part of the light.

Perhaps we can better understand Ephesians if we remember that the city of Ephesus was very much like a paradise—a seeming heaven on earth—more than anyone could possibly dream. Its comforts could easily distract God’s people if they forgot the great wealth and glory God had given them. Perhaps then, we today need to recognize that same danger for us. We live in a culture of wealth, comfort and ease. We might easily feel that we don’t need anything more—we have it all.

The letter to the Christians in Ephesus is important for us, because it shows how people who are destined for the “heavens” should live and think, how our lives should transcend this world as also our God given blessings.

This issue of the Gospel Herald focuses on this important letter. We hope that in reading and studying these articles, you will be encouraged to follow Paul’s teaching and live as those destined for the “heavens.” We thank Paul Birston for his work in putting together this issue, and those brethren who have taken the time to contribute their efforts to it: Ed Broadus, Kevin Cleary, Roy Davison, Shawn Leblanc and Tim Johnson.

As Paul wrote to the Ephesians, “I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe.” (1:18,19)

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“One Lord, one faith, one baptism” (EPHESIANS 4:5)

Roy Davison

There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:4–6).

There is one Lord.

A lord is someone who has authority over others. Who is the one Lord? Jesus Christ “is Lord of all” (Acts 10:36). He once asked His hearers: “Why do you call Me ‘Lord, Lord,’ and not do the things which I say?” (Luke 6:46). After His resurrection Jesus said, “All authority has been given to Me in heaven and on earth” (Matthew 28:18). The Father is also Lord: “The Lord God Omnipotent reigns!” (Revelation 19:6). And “The Lord is the Spirit” (2 Corinthians 3:17). Since there is one Lord and all three are called “Lord”, the one Lord with authority over all men is the Father, Son and Holy Spirit.

To be the one body, the church of Christ, and to have the one faith, we must submit to the authority of the one Lord who through the Scriptures has made the gospel known to all nations: “now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith” (Romans 16:26).

There is one faith.

The one faith is “the faith of our Lord Jesus Christ, the Lord of glory” (James 2:1), “the faith of the gospel” (Philippians 1:27), “the faith of God’s elect” (Titus 1:1), the faith we obey (Acts 6:7), the faith in which we remain “grounded and steadfast” (Colossians 1:23), the faith in which we are “strengthened” (Acts 16:5), the faith in which we are “rooted and built up in Him and established” (Colossians 2:7), the faith in which we “stand fast” (1 Corinthians 16:13), the faith in which we have unity (Ephesians 4:13), “the faith which

was once for all delivered to the saints” and for which we “contend earnestly”! (Jude 1:3).

Sadly, there are thousands of false faiths in this world, fake faiths of human origin.

But there is only one genuine faith, the faith of the church of Christ, also called the doctrine of Christ. “Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son” (2 John 9). Paul warned: “But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed” (Galatians 1:8). We may not deviate from the one faith.

There is one baptism.

The one baptism (and the only valid baptism), is the baptism of the one faith, the baptism authorized by the one Lord and practiced by the one body, the church of Christ. “For by one Spirit we were all baptized into one body” (1 Corinthians 12:13).

Sadly, there are many false forms of baptism practiced by false faiths. Any form of baptism that is different from the one baptism of the one faith is not valid because it is not performed by the authority of the one Lord.

Millions think they have been baptized when they have not been baptized. They have been deceived by Satan. He wants people to think they are saved when they have not been saved because their baptism was not the one baptism authorized by the one Lord.

Infant baptism, for example, is not the one baptism because it is not based on the faith of the one being baptized. Jesus said, “He who believes and is baptized will be saved” (Mark 16:16).

The one baptism is a burial, an immersion in water. The Ethiopian eunuch confessed his faith and was baptized in water: “Now as they went

down the road, they came to some water. And the eunuch said, ‘See, here is water. What hinders me from being baptized?’ Then Philip said, ‘If you believe with all your heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’ So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing” (Acts 8:36–39).

The one baptism is a burial in water that unites us with the death, burial and resurrection of Jesus: “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin” (Romans 6:3–6).

The one baptism is an immersion in water, but not every immersion is the one baptism. Immersion as practiced by Baptists, Evangelicals and Pentecostals, for example, is not the one baptism because they do not baptize “for the remission of sins” and they do not believe that the “gift of the Holy Spirit” is received at baptism. Their form of baptism conflicts with the command of Peter: “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38). They reject baptism as the washing of regeneration (Titus 3:4–7) and deny that one must be born of both water and Spirit to enter the kingdom

of God (John 3:5). They also do not baptize into the one body, the church of Christ, as designated by Paul: "For by one Spirit we were all baptized into one body" (1 Corinthians 12:13).

All forms of baptism that differ from the one baptism, are not valid because they are not part of the one

faith and do not occur in submission to the one Lord.

"There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:4-6).

Let us be certain that we submit to the one Lord, that our faith is the one faith, and that our baptism is the one baptism. Amen.

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The **Canadian Churches of Christ Historical Society** is dedicated to the collection and preservation of materials concerning the history of the restoration movement in Canada. Our archive is comprised of materials collected over the years by those who have understood the significance of such materials in the ongoing quest to promote the ideals of the restoration movement.

Most of these are printed materials which are of immense value in preserving our past. Students, scholars, preachers, descendants of notable early Restorationists – everyone is likely to find items of huge interest in this sizable collection.

The archive has been housed in Meaford, Ontario for a number of years, at no expense to the Society. However, we must now vacate the premises that have been so generously made available to us until now, and so we have negotiated with Great Lakes Christian High School for the use of the top floor of McPhee Hall, one of the very old buildings on the campus, making it much more accessible to the brotherhood. This floor has been largely unused in recent years and is in need of considerable refurbishing before it can be used as an archive, which of course needs a very specific climate control. We understand from quotes that we have received that it will take roughly \$30,000.00 to refurbish this space and orchestrate the move of the archive from Meaford to Beamsville.

Obviously, this is a substantial amount of money for a small Society to raise. We are asking you to prayerfully consider our appeal for a **one-time** generous gift to transform the archive into an accessible repository of items from our *past*, that can be of great value in the *present* as we prepare for the *future*.

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Please visit our web site – <http://ccchs.ca/index.htm>, for more detailed information, including a page on the archive (<http://ccchs.ca/Archive.htm>).

Personal Trainers of the Saints (EPHESIANS 4:9-16)

Tim Johnson

Paul's masterful presentation of Christ's church in the book of Ephesians often causes conscientious men and women to wonder how they can achieve the high and glorious roles of work and worship expounded in its six chapters. From a people who were dead in their sins and lusts we are now alive, seated with Christ in the heavenly places and given God-designed works to do. We have been built into a dwelling of God in the Spirit and must behave with humility, gentleness, patience and love. Most of us understand we cannot learn these things immediately. It takes years of learning, encouragement, determination, and renewed attempts after many stumbles. Fortunately, God has included a special group of people in His church who are tasked with the work of equipping and building up people, much like personal trainers.

They're mentioned in 4:11 just after Paul pointed out that Jesus, like a victorious Roman general passing gifts back to his men in a triumphal march, gave gifts of responsibility and talent to his followers (4:8-10). To accomplish this, "He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers." These provide the leadership and guidance to build maturity into people - new Christians as well as older saints. Of course, we realize that apostles and prophets—those who were once part of the original foundation (2:20)—are no longer with us. But we are adequately served by pastor/elders, evangelist/preachers, and teachers who function in many settings. Among many things church leaders do, they are to take an interest in each person in the church and work to guide and develop them into skilled, mature disciples.

Equipping the Saints

Coming out of a sinful, selfish world new Christians have trouble figuring out how to engage in the work of service. The ravages of a sinful life have hurt their minds, souls and often their bodies. They don't know the needs, responsibilities and good works the church must perform. They need guidance and training by godly leaders who pray and work "for the equipping of the saints for the work of service, to the building up of the body of Christ" (v12). Implied in this verse is the work of restoring people to proper order and condition. Leaders attempt to mend, refit and adjust people so that they can serve and work for the Master. This is not always easy to do, for many people don't want to change, or think they can't. But I've also found that most people are pleased when they find there is a special role for them that helps the church work better. Patient leaders can take a personal interest in members—new and old—and pray with them, find out more about them, discuss the challenges they face, make suggestions, and provide appropriate opportunities.

The Fullness of Christ

The goal in all of this is that everyone in the congregation should "attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ" (v13). This verse is often misused by denominational-thinking people who claim that Paul was directing all denominations to come to some sort of understanding that could be described as unity of faith - and by that they usually mean through compromise. However, there were no denominations at that time, and Paul was writing to the church in Ephesus. In 4:3 Paul wrote that the Ephesians are to "preserve the unity of the Spirit."

This unity is not human compromise, it is the Spirit's unity based on the Word He inspired.

Paul is teaching us that equipped Christians, guided into service by wise leaders, bless the church with a shared purpose and unity. Like a team pulling together there is mutual care, harmony, and goals that everyone strives to meet. It's startling to think we can approach the measure of the stature which belongs to the fullness of Christ. Jesus Himself is certainly the ultimate goal of our worship and service, and the knowledge of Him that we gain together brings us closer to His maturity.

We are not to remain in an immature state. Those who do risk being manipulated and "tossed here and there by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming" (4:13). But with gentle training and guidance from leaders, we learn to "speak the truth in love." The phrase indicates "walking in the truth" or "holding to it," which then allows us to speak it in love. It's a picture of people who are no longer gullible and vulnerable to harm. They can stand confidently in the truth and do so with love. This is the goal of every church leader who cares for the flock.

The Growth of the Body

Our passage ends with a picture of a mature, functioning, growing body under the headship of Christ. Every part (joint) works together properly, each fits well into the whole, all of it held together in a healthy functioning environment, and the result is growth prompted by love. It's a magnificent presentation of the church of Christ as it should be. We get closer to it with the help and wisdom of church leaders who give their lives to the training of souls.

Barrie, Ontario

Christian Expectations (EPHESIANS 5:1-21)

Shawn Leblanc

In the second half of Ephesians 4, in verse 23, we learn that we are “to be made new in the attitude of our minds” or “that you be renewed in the spirit of your mind” as it says in the NASB. It then goes on to talk about the attitudes we need to have and attitudes of which we need to rid ourselves. As Christians, saved children of God, we are expected to change our attitudes. Attitudes can be learned and they can be changed! God has expectations of how His children should behave.

In Ephesians 5:1, we learn that we are expected to imitate God. Someone might say, “Well how are we supposed to imitate God? He is all powerful, all knowing and all seeing!” Colossians 1:15 to 20 describes Jesus as the one who created all things both in heaven and on earth. Jesus said in John 14:9 to 11 that anyone who has seen Him has seen the Father because the Father was in Him and He was in the Father. That means to imitate Christ is to imitate God. To do the things Christ did and live the way He did is to imitate God.

We are expected to live a life of love (5:2). The love we are to have is to be like the love that Jesus had. He loved in such a way that He was willing to die for us. He died as a fragrant offering and sacrifice to God. It was sacrificial love. He was willing to put others first. In the same way, we are to put others first, which is not always easy. Some people make it hard for us to love them, right? However, we are told to love them just the same. We are even told to love our enemies and pray for them (Matthew 5:44).

Though Jesus loved us, He loved His Father more and wanted to please Him. It was that love that drove Him to die in obedience, in accordance with the will of God. Real love for others is a love that wants to see them grow as Christians and please God!

God expects us to hold to good morals and live pure lives (verses 3 and 4). Our morals are important.

Jesus wants us to live a pure life. Before we became Christians, we lived immoral lives. We were part of the world and behaved in a way that displeased God. We were enemies of God without even realizing that we were (Colossians 1:21). We have been called to a higher standard of living, to a moral life. God expects us to get rid of immorality, the sexual kind described in verse 3 and foolish talk and behavior as described in verse 4. All of the things listed are immoral in the eyes of God and we are expected to be good, moral people.

God expects us not to let anyone negatively influence us and/or lead us into sin (verses 5 to 7). Don't be fooled by anyone. Don't let anyone influence you to sin. God's wrath is poured out on people who disobey Him and try to cause others to sin. Paul said in 1 Corinthians 15:33, “Do not be misled: ‘Bad company corrupts good character.’”

God expects us to live as children of light (verses 8 to 14). Practice a pure life. Just as light and darkness do not have anything to do with each other, stay away from people who do not have your best interest at heart and want to see you fail. Influence others by right living instead of being influenced. Your pure life will show people what is right in the eyes of

God. As the apostle Paul said in verse 8, “For you were once darkness, but now you are light in the Lord. Live as children of light.”

We must make sure we live the way God wants us to live. We must please the Lord, and the only way to find out how to do that is to study His Word. We cannot think pleasing God comes from what we think He would like because that would mean we are making our desires and opinions the standard which we go by to please Him.

Paul went a step further: not only are we not to live or walk in darkness anymore but we also shouldn't even talk about it. Then he talked about light making everything visible. What is one of the biggest deterrents of crime at night? Light! If a property is well lit up outside, criminals are less likely to attempt to break in. Light exposes deeds of darkness and evil would rather lurk in the shadows.

God expects us to be wise (verses 15 to 17). Paul could not have worded this any better. He said to be very careful how you live. One definition of careful is: making sure of avoiding potential danger. What is the danger? Some Christians believe that once we are saved, we can never lose our salvation. →

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We read in 1 Corinthians 10:12 the warning to the Christians in Corinth: "So, if you think you are standing firm, be careful that you don't fall!" If we cannot fall away and lose our salvation then why are there so many warnings and teachings for us to follow? We can fall away and oftentimes people do not realise that they are falling away. They become desensitized to sin and then get caught up with the world once again. Sometimes it happens out of a desire to fit in or a desire to please someone. We cannot forget that our enemy, Satan, wants us to fail!

We are to be wise, making the most of every opportunity, because the days are evil. Other translations say, "redeeming the time because the days are evil." To redeem means to buy back or buy up for one's self or rescue from loss. We are to rescue time from waste and improve it for great and important purposes. We live in an evil world and we should not waste our time chasing after things such as money or fame. It is time that could

be better spent doing good for the Lord. Understand what the Lord's will is and do that instead.

God expects us to set good examples for others and encourage one another (verses 18 to 20). Paul said do not get drunk on wine that leads to reckless and out of control behavior. Instead, be filled with the Spirit. We are to set good examples for our brothers and sisters. Some have been in the faith for a long time; others are new babes in Christ and they are watching us and learning how they ought to behave as Christians. We do not want to cause another to fall away!

With temptations all around us, we are to encourage one another with psalms, hymns and spiritual songs. These are all meant to teach and encourage. We are to make music in our hearts to the Lord. We are to always give thanks to God our Father for everything. As Christ's disciples, He wants us to give praise, honor and glory to His Father. We do everything in Jesus' name, by His authority, to

the glory of the Father. It is the Father that we want to please and in turn this pleases Jesus.

Finally, Paul lays out the ultimate Christian expectation: we are to submit to one another out of reverence for Christ! Selfishness is a root of all kinds of evil. If we submit to one another, if we look out for the interests of others before our own interests, it will keep us from stumbling. We do this out of reverence for Christ. We do this out of love and gratitude to Him for saving us. He put His interests aside when He left His throne in heaven and came to earth to die for us. He put our interests first!

God has expectations of how we should behave as Christians but when considering the price Jesus our Lord paid for us by dying for us on the cross, we should consider it a joy to want to please God! After all, He always has our best interests at heart and He proved that!

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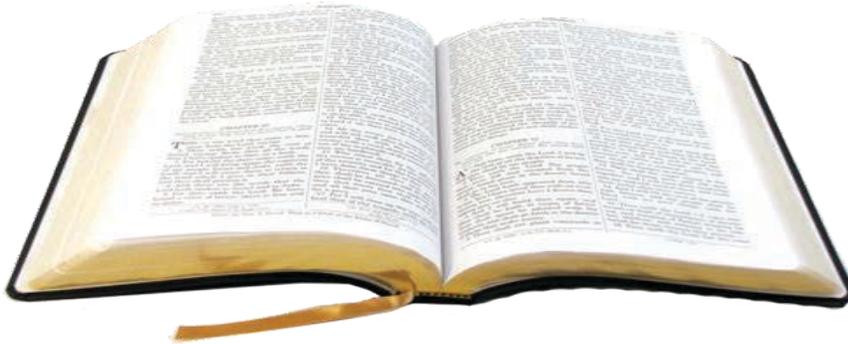
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10:15-11:00 am	Lesson 1 Understanding Church Membership
11:15- 12:00 md	Lesson 2 The Church: Some Metaphors Considered
12: 00-01:00 pm	Lunch
01:00-01:45 pm	Lesson 3 Church Membership: Rights and Privileges
02:00-02:45 pm	Lesson 4 Church membership: Its Obligations

Sunday, July 21

10:00 am	Lesson 5: Placing Membership
11:00 am	Lesson 6: I Can See Clearly Now

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Please come. You will be edified.

Off Key Ephesian 5:19 – the Vocal Music Verse

Kevin Cleary

You may have noticed if you've been among churches of Christ for any length of time that we are a little out of step or off key as compared to many religious groups around us. We don't have a piano or any other mechanical instrument to play while we are singing. If you have ever inquired about this it's likely that the response included a reference to Eph 5:19 which says "addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart" (All scripture references will be taken from the ESV unless otherwise noted). At this point the person may have considered the conversation over and moved on to other things. While the verse does talk about singing it's certainly not the only verse that does so and answering a question with one verse, while better than no verses, is not the approach that a serious Bible Student should take. I want to take a few minutes and expand on that answer just a little.

When people ask me this question the conversation usually follows a particular pattern. If it's someone with little or no background in churches of Christ who asks, I say, "Well we don't have them because if you read how they worshiped in the New Testament they just sang with no instrument and so that's what we do". The person will generally say, "Okay that sounds reasonable and move on with life". If you want to have a longer discussion you have to ask someone who has been around churches of Christ. Among long time members it's still one of the top questions I am asked. Usually in hushed tones someone will come to me and whisper "this instrumental music thing..." In response I nearly always ask the person what the Bible says about it or what they have read in Scripture about this question. The interesting part is they never tell me that; what they do next is to share what they have heard. I would like to take a few moments and address the "I've Heard" statements that people most often share with me and discuss each one just a little before we return to Ephesians.

I've Heard: *Instruments were used in the Old Testament and in Revelation, so if they were fine before they will be fine later but just not right now? That doesn't make sense.* I have a couple of points to raise here, first regarding Church activities vs those of the Old Covenant and those in Heaven. Some things really are different now than they were in the Old Testament and different than they will be in Heaven. In heaven they will neither marry nor be given in marriage (that is a lot different). What about the law of levirate marriage (again that's way different than what God expects of us now). Furthermore, Revelation is figurative and so in Revelation 5:8 the passage being referenced in the above statement we are told that incense isn't incense but the prayers of the saints. If anything, the harp being used in Revelation 5:8 proves that there will be no harps in heaven because it's symbolic of something else. Might I suggest, if incense is prayers maybe harps are songs of praise? Whatever they stand for is besides the point. What we have now as instruction for the Church in Ephesians 5:19 and other places is to sing.

I've Heard: *The Bible doesn't say thou shalt not use an instrument.* That's true, but does it need to? Perhaps you can recall the time when Jesus was asked about Divorce. In response he made reference to Genesis where it says, "For this reason a man shall leave his father and mother and cling to his wife." Notice this text says nothing about Divorce and yet Jesus thought that they could figure out based on the positive instruction about what to do, and what they should not do. Further, I would assert that God doesn't need to tell us every single thing that we shouldn't do. Imagine I sent my kids to bed then went up and found them playing wrestling (not an impossible occurrence) and they say to me, "Well you didn't tell us not to play wrestling". I would not be pleased because the command to go to bed excludes all other options.

I've Heard: *Some people have a talent for an instrument and they can't*

use it for worship. I'm rather surprised at how often someone says this as it's really not an argument or even a reason for doing anything. I, for example, have a talent for starting camp fires and yet I have never had an opportunity to start a camp fire as part of worship. This does not constitute an argument in favor of camp fires in worship. Neither is it an argument in favor of instrumental music.

I've Heard: *We could attract a lot more people if we just had instruments.* Maybe we could? First let me say I highly doubt it as I know of many churches with instruments that are shrinking or even shutting down. Second, there are any number of things that we could do to attract more people; I suggest free ice cream. Even better have, AC/DC put on a concert; have you seen how many people show up for that? I'm being a little facetious but you get the point. In all seriousness, you know what might work? If we were more diligent to sow the seed of the Kingdom, and to develop Christian Virtues and to Love one another as Christ loves us.

I've Heard: *Instrumental Music is not a salvation issue or really a major issue at all.* My first concern is Christians being so presumptuous as to think it's up to them to decide what is and isn't a salvation issue. But perhaps what's worse is the implication of this statement which seems to be: If God isn't going to send me to hell for this then I'm not going to listen to him. I don't think this is a healthy approach at all. Lastly, when Jesus addressed the idea of some matters being more weighty than others he did not say forget about the less weighty things. He said "These you ought to have done without neglecting the others" (Matthew 23:23). Rather than try to relegate different issues to salvation issue or not what if we just tried to do God's will in all things large or small.

There are a few more things I've heard but suffice to say I'm more interested in hearing what God says than what men do. So let's turn to the other point mentioned above that



Ephesians 5:19 is not the only place the Bible talks about singing. This is easier than you may think as there are not a large number of passages.

What else does the Bible say?

Colossians 3:16 Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

James 5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise.

I Corinthians 14:15 What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also.

Acts 16:25 About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

Matthew 26:30 (Mark 14:26) And when they had sung a hymn, they went out to the Mount of Olives.

Romans 15:5-6 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

Hebrews 13:15 Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.

You have now looked at most of what the New Testament says about musical praise; did you notice anything? You're right. Repeatedly we see God's people making music with their voices. Just like we read in Ephesians 5:19. Let's get back there for a moment. As Paul describes our Christian walk he offers a whole list of important admonitions. Primarily, he warns us to avoid immorality and to walk with wisdom in the world. Among these is the instruction not to be filled with wine but to be filled with the Spirit and as such to praise God in song. "And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart." Part of what we do as Christians is to express our love and devotion to one another and to God through song. I think it's important to add that God in his wisdom has given us a beautiful opportunity for great joy and encouragement as well as an avenue of praise. Anyone who has been among the saints praising God knows it's true; like the song writer said "it thrills my soul to hear the songs of praise we mortals sing below." I dare say that were this the only place that musical praise was addressed it would be enough.

The final questions as we consider these verses is, What will we as God's people do with them? This subject is important as a litmus test of our comfort level with doing things God's way even if it's different or not what those around us are doing. We have a choice in this life; do we take God at his word even when it makes us uncomfortable or when we don't really like what he has said (John 14:23)? If we are going to claim to be New Testament Christians, we need to be as consistent as we can with the teaching of Scripture. We will not be perfect but obedience starts with the small things and frankly this one is fairly easy; "addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart."

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DAVID YOUNG

completed an M.A. at Harding School of Theology and an M.A. and Ph.D. in New Testament at Vanderbilt University. He has worked for churches in Missouri, Kansas, and Tennessee, taught at several universities, and spoken around the world. He is the host of the New Day Television Program and author of several books, including *The Rhetoric of Jesus in the Gospel of Mark* (Fortress Press, 2017). David currently serves as the senior minister for the North Boulevard Church of Christ in Murfreesboro, Tennessee. David and his wife Julie have two married children

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Seeing What We Look For

What is your view of the world and life in general? For many it is dark. Perhaps because we watch the news too much? It would be a much different world if everyone looked for the positive rather than the negative. I suppose it has ever been so that one's humanity gets in the way, resulting in looking for and seeing only the negative. Jesus faced this attitude daily in His walk on this earth and His people today often do the same. Jesus knew His duty as the Son of God to carry the message of salvation to every person He possibly could. It is safe to say, that we who are sons and daughters of God have the same duty today.

In Luke 15, we see that Jesus often did not limit His audience to only those who were on the "approved" list of the Jews. Luke records, "Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them" – Luke 15:1-2 (ESV). For those who were self-righteous, Jesus' willingness to talk and eat with the those they saw as "sinners" simply gave them more fuel for their dislike of Jesus. When one desires to find fault, even good deeds can become viewed as evil.

Jesus was a master at teaching with parables. In Luke 15, Jesus confronts the Pharisees and scribes by speaking to them in three powerful parables that, it would seem, went in one ear and out the other without making much of an impression. The first had to do with an owner's sorrow at one lost sheep. He does not rest until he has left the safe sheep and gone to search for and find the one that was lost. A reason for great rejoicing. The second concerns a woman with 10 silver coins

who, when one is lost "turns the house upside down" until she finds the lost one...again a reason for rejoicing.

Thirdly, Jesus tells them a more extended parable, one of a short-sighted son, that should bring the message home in a strong way. Mixed into this parable is the self-willed younger brother who wanted to get away from parental control, a loving father who wanted his son to respect and love him and an elder brother who stayed home and faithfully and happily

Some see only negative and bad everywhere they look. Paul gave the brethren at Philippi some good advice in Philippians 4:8

served his father, or so it would seem. However, when the younger brother returns and is welcomed home by the loving father the true colours of the elder brother are seen.

The question is, "What point did Jesus want to make to the Jews in these three parables"? Surely His purpose was to contrast the heart of God toward the lost with the heart of the scribes and Pharisees in their attitude toward sinners. Surely these leaders of God's people would see the point... God has a forgiving, gracious and loving spirit, therefore, He always looks to see the best in all His creation. These leaders saw the "sinners" as far below them in righteousness and considered them as not worthy of God's grace. They saw only themselves as worthy...and maybe were not fully sure of some of themselves.

The view of the pessimist is always a downer. The elder brother in the parable of the Prodigal Son, was the true pessimist. He had served his father but really seemed to almost see it

as slavery. When the father welcomed the younger son home the real nature and attitude of the elder brother came to the surface.

All of us may be a pessimist at sometimes in our life. And there may be many reasons for it; however, for some it is that they are simply a negative person. Also, in some cases, pessimism may be a faith problem. Remember the parable Jesus told of the talents? The one talent man failed, basically, because he saw only the demanding nature of the master. He was not rejected because he failed to gain another talent. He was rejected because he failed to TRY!

Thankfully, we have a God who rewards faithful effort and the person who looks to the positive and does not dwell on the negative. A good question to consider: "In your daily life are you an optimist or a pessimist?" This is a question that each of us needs to address for our own personal life. Do we put our confidence in what we can see easily reached before us or are we able to see that our life is not lived on our own ability alone? The prayer

that Paul wrote to the Ephesians is one in which he encourages them to understand the real source of power for the Christian life. "For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen" – Ephesians 3:14-21 (ESV). Believing in the power and promises of God is key to looking for the best in ourselves.



There is no doubt that God rewards optimistic faith in those who obey Him. The examples in the Bible are many. Abraham, for example, believed God when it did not make good "human" sense to do so. His expression of faith began when he left house and family behind to go where God would lead him, even without a GPS. Perhaps the greatest test of his faith was when he was told to offer his son as a sacrifice to God – Genesis 22:6–8.

Remember the optimistic faith of David when he faced the challenge of Goliath and the Philistine army - 1 Samuel 17:34-37 (ESV). Now, before you say, "yes, but..." remember the promise of Ephesians 3:14–21 noted above.

Of course, not all characters in the Bible were so optimistic. Perhaps one of the saddest examples of pessimism is found in the book of Numbers. Here there has been 12 spies who went in to spy out the land of Canaan which God has said He would GIVE them. However, the report of ten of the spies was

grossly pessimistic, resulting in their failure to enter at that time. (Numbers 13:31-33). It is easy for us to sit here and criticize them for their pessimism; however, the same God who promised them victory has promised us victory over evil...yet we often fail. (1 Corinthians 10:13; 1 John 4:4).

The question then may be, "Where does one look for the best?" Since the person closest to you is yourself, then begin there. Think about what you "think" about. Since the truth is that a man will be as he thinks, what one spends time thinking about is of great importance. Some see only negative and bad everywhere they look. Paul gave the brethren at Philippi some good advice in Philippians 4:8, "Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things". One of the things that should be a part of the Christian's focus is the promise of God to be with us every

step of the way and to give us strength to endure.

Where does one look to see the best...our brethren, focusing on the good that is being done rather than seeking to see the failures and weaknesses of others. It is true that sometimes brethren fail to live up to their calling from God and this brings heartache and often leads to a negative spirit in relationships. Paul begins first Corinthians with words of hope and praise. (Read 1 Corinthians 1:4–9). Then Paul goes on to write about the truly sad condition of the church there, of his appreciation for them and the hopes and desires he had for them. The power of this encouragement is seen in 2 Corinthians which has a very different tone because the first letter fulfilled the desire of Paul for them.

What a fantastic example for Christians of all ages. Rejoice in the preaching of the pure gospel, which is the power of God to save, and depend on God to give the increase.

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Not a Bad Word

If you want to get some women's backs up like a cat cornered by a hound dog, just read Ephesians 5:22 to them, or the companion passage in Colossians 3:18. Many, it seems, balk at the word submit, but submission is not a bad word. Most likely this negative attitude results from the influence of our society's views which cause a misunderstanding of Scripture. Problems also arise whenever we isolate this verse from its context.

Bible publishers sometimes do us a disservice by adding topic headings to a passage. These breaks were not in the original writings and may lead us to considering just a chunk of instruction rather than the whole. Several of these "topic added" Bibles place such a break between verses 21 and 22 of Ephesians 5. That division can make it seem as though Paul is starting on a new thought, which is not the case.

If we back up a bit we can see that Paul is describing the changes in the lives of those who choose to follow Christ. You were once darkness but now are light. We are, he says, to be filled with the Spirit (5:18). I am told by those who have studied Greek, that Paul's instruction to "be filled with the Spirit" is followed by a series of participles which describe the actions which result from being under the influence of the Spirit. These are "speaking, singing, making music, giving thanks and submitting" (verses 19-21). The middle two of these, singing / making music in your heart and giving thanks are directed to God. The first and last refer to how we relate to one another. The latter being submitting

to one another out of **reverence** for Christ.

"Submission provides evidence that we have Spirit-controlled relationships, and it requires the Holy Spirit's guidance and restraint. In the church, the believers should be willing to learn from, serve, give to, or be corrected by others in the fellowship. Such submission can allow growth both individually and corporately as the believers seek to follow Christ. Our motive should be reverence (literally, "fear") for Christ."¹

The next few verses simply continue that thought. (In fact the Greek does not have the word submit in verse 22. Translators draw it from verse 21 based on context.) Here, Paul moves from the church to the home. **"For wives, this means submit to your husbands as to the Lord. For a husband is the head of his wife as Christ is the head of the church. He is the Savior of his body, the church. As the church submits to Christ, so you wives should submit to your husbands in everything"** – Ephesians 5:22-24 (NLT).

Paul is not picking on wives. He has an admonition for husbands as well. **"For husbands, this means love your wives, just as Christ loved the church. He gave up his life for her"** – Ephesians 5:25 (NLT).

Although husbands are told to love their wives, this too, is a form of submission. The love that Paul speaks of, one which emulates Christ's love for His bride, the church, is a love which sets aside one's self in order to provide what is best for the one loved. "[Jesus] gave up His life for her". For both husbands and wives the example is to be Christ.

"Christian marriage involves mutual submission, subordinating our personal desires for the good of the loved one and submitting ourselves to Christ as Lord. The wife's submission to her husband is one way that she can demonstrate her submission to Christ."²

Some would like to dismiss this call to submission as being based on first century culture but this is not the case. In describing how husbands and wives are to regard one another, Paul compares marriage to the relationship between Christ and the church. Christ is the head and the church submits to Him (verses 23, 24). He gave Himself for her because He loves her (verse 25). He wants her to be beautiful and holy (verse 27). He cares for her and is One with her (verses 29-32). None of that was based on culture nor has any of it changed over the centuries.

Submission is a facet of humility. It is yielding to some designated authority. It is necessary for all of us in many ways. We submit to civil authorities as we are instructed in Romans 3:1-5 and 1 Peter 2:13. In spiritual matters there are also authorities assigned by God to which we are to submit. As has already been noted in verse 21, we are to submit to one another. Paul also mentions this in 1 Corinthians 16:15b, 16 – "...they [Stephanas and fellow workers] are spending their lives in service to God's people. I urge you, dear brothers and sisters, to submit to them and others like them who serve with such devotion." (NLT)

All believing women are to be in submission to the men in the church. **"Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet"** – 1 Timothy 2:11, 12 (ESV). (This is

¹ *Life Application Concise New Testament Commentary*; WORDsearch7 software.

² *Ibid.*



not cultural as Paul goes back to creation for the reasoning behind it.)

We are all to be in submission to the elders. **“Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you”** – Hebrews 13:17 (ESV).

Submission does not imply inferiority, subservience or lesser value, rather it is the humble acceptance of the roles our all-wise Creator assigned to us. Whether it is a household or a nation, without designated leadership and submission to it, there is anarchy. God, who loves us and wants the best for us, deemed that the husband is to be the head of the family. This does not make him a despot or slave master. It makes him the one responsible to God for the care and spiritual nurturing of his wife and children. Willing submission will allow him to fulfill his God-appointed role.

But what about those women who are not blessed with a Christian husband? Peter addresses that issue and gives basically the same instructions as Paul. **“Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives— when they see your respectful and pure conduct”** – 1 Peter 3:1, 2 (ESV). A wife’s godly conduct, which includes submission, could be the light which leads a lost husband out of darkness.

Ladies, we are not smarter than God! Our loving Father said this is the best way. It is how He wants us to behave. Submitting to your husband as head of the family is not oppressive, rather it is empowering. It empowers your husband to be the godly man God wants him to be and that, in turn, blesses you and empowers you to grow to your full potential in the Lord.

Virginia Hipwell

NEWS

- EAST -

by Harold Bruggen
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hbruggen@gmail.com

NEW YORK

Niagara Falls (LaSalle): We enjoyed and were encouraged by the presentation of Great Lakes Christian High School Chorus at our evening service on March 24.

ONTARIO

Newmarket: This year we hosted the Annual Training for Service

Event. Over 500 people attended this year. John Mark Hicks from Lipscomb University was the keynote speaker. The congregation also walked through the waters of Baptism with Gary McDonald. Gary was known in the neighbourhood as the local drug dealer. For the past decade Gary has watched us live out the mission of God and through a series of events, is now journeying deeper into the life of God. We are anticipating another year of Summer Camp and the community gardens. This year we also marked making 10,000 sandwiches for children in the neighbourhood who arrive at the school hungry.

Stoney Creek: The Stoney Creek Church of Christ in Hamilton is happy to announce that Glen Robins



**Retirement
Celebration**

After 50+ years of ministry

George Mansfield

is retiring!

Please celebrate

with us on

July 13, 2019

1-4 p.m.

At GLCHS

Questions? Contact Anna-Lise Zavitz
(905)-931-5643; twalmz4592@gmail.com

began work with us in March as full time minister. He and his wife, Ashley, as well as their daughters, Eva and Lena, will complete their move to Hamilton in the middle of May, when they gain possession of the house they have purchased. Their move has been delayed, waiting for the birth of Lena (March 31) and the sale of their house (completed April 8). Meanwhile, Glen has been commuting to preach for us on Sundays. We are delighted to have the family with him and delighted that Glen has reentered full time ministry. Lorelei Wiebe and David DeBoer were married in Ancaster April 6. Lorelei is the oldest daughter of Paul and Melanie Wiebe and the granddaughter of Ben and Patti Wiebe, all of the Stoney Creek congregation. Don Smith, the bride's uncle, performed the ceremony. The Stoney Creek church again hosted an Easter sunrise service at

the cross on the top of the escarpment in Hamilton - something they have done for more than 20 years. Those attending from the community were invited to a breakfast at the Stoney Creek church building.

Toronto (Bayview Ave): On March 31 Bayview celebrated David Knutson's recent retirement from Great Lakes Bible College with David and Pat. Over the years David has had a number of leadership roles at the college and is leaving it in capable hands. Cake was served at our 5th Sunday potluck and best wishes were expressed to the couple. Bayview is blessed by David's contribution for over 20 years as teacher and preacher. Currently he serves in this capacity twice every two months. We look forward to David's survey of the Old Testament in our Bible class, beginning April 7. May God grant David and Pat many more years of service to Him.

On Saturday, April 27, the Bayview Ladies Class hosted a Women's Spiritual Renewal Day for women in the Metro Toronto area. Bonnie Porter and Althea Branker spearheaded the effort, featuring Beth Hibbard from Hamilton as the keynote speaker. Our theme was "Guard Your Heart" from Proverbs 4:23. We were pleased with the attendance of seventy-one women, including eight from Bayview. The following nine congregations were represented: Ajax, Bayview, Bramalea, Cedar Park, Harding, North Hamilton, Peterborough, Rexdale and Strathmore. Beth's talk was inspiring, with many Biblical references, practical applications and even homework! In the afternoon Vivian Osei-Cobbina from Bramalea presented on "Heart Health" and Marie Volcy from Strathmore shared the heartwarming story of Notre Maison. The fellowship and singing were also highlights. Thanks are extended to all who participated and to all who contributed their efforts to inspiring us to "guard our hearts".



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): Twelve have signed up with True North Helping Hands to go to Mexico to build a school for an extremely poor community June 30 – July 7, 2019. A youth rally was held May 31-June 2. The theme was "The Game of Life" and guest speaker was Paul Rasmussen of Waterloo, Ontario.

St. Albert: We held our ladies' retreat June 7-9. Lesson topics were from Colossians 2:6-7. Would you: receive Jesus Christ? Walk in him? Be rooted & built up? Be established in your faith? Be instructed? and Be overflowing with gratitude. Lessons were given by sisters in our congregation.

MANITOBA

Winnipeg (Central): Jennifer Lavalley was baptized and added to the Lord's family. Several in the congregation are taking the Food Handlers Course so we comply with Provincial Standards for those times our kitchen is in use. Tyler Gauthier will be working for the church as an intern this summer. He will focus on working with the youth group (grades 7-12) planning and conducting activities for our young people. He will also be involved with the VBS here and in Bengough, SK. A farewell potluck was held for Ekow, Sandra and George Essel who are moving to Ontario. We are searching for a new minister.

SASKATCHEWAN

Weyburn: May 27-31 Restoration History Class from Great Lakes Bible College was held here.

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

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/rdccoc

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: stalbertcfc@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: Tslolulum 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) 758-6885, 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: our.office@SBChurch.ca; (604) 522-7721; Website: www.schurch.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

FREDERICTON: Meeting in the home of Kingsley and Roselyn Agyare; Sunday at 10:00 AM. Call 506.425.9277 for directions

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; Stephane Maillet, ev., (506) 204-8365 (Office) (506) 872-3179 (H) (506) 988-0098 (C) Emails: stephanemillett@rogers.com; moncton.churchofchrist@gmail.ca FB page: https://www.facebook.com/AddedMembersOfChurchOfChrist

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

NEW YORK STATE

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

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

PROVINCE OF NOVA SCOTIA

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

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

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

PROVINCE OF ONTARIO

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

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; Tim Johnson, ev. (905) 718-0017 (cell); 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 call (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: cdchurchofchrist@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 Ev. Jason Rollins (519) 760-4694 Call for meeting locations. www.GuelphChurchOfChrist.com

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

HAMILTON: Fennell Ave. Church of Christ, 321 East 27 Street (at Fennell), L8V 3G8; Sunday 10:00, 11:00, 6:00; Wednesday 7:00; (905) 385-5775 (off.); Randy 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: jrjws@cogeco.ca

HAMILTON (Stoney Creek): 105 King St. E., L8G 1L1 905-664-1130 (off); Sun. 10, 11; (summer worship 10:00) Contact Ben Wiebe; Website: www.patchworkinthecheek.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 POP 1H0; Sunday: classes 10 am, Worship 11 am; midweek - call for information: David Cariaga 905 872-2098

KENORA: 101 Norman Dr.; Sun. 10, 11; P.O. Box 2905, P9N 3X8; Phone 807-466-1449 Earle Rattai, ev.; 807-548-2245; email: erattai@sympatico.ca

KINGSTON: 446 College St., K7L 4M7; Sun. 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; P0J 1P0; (705) 647-5488, Email: cstone65@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; Worship 10 am, Sunday School 11am. EXCEPT for July/August there will be no Sunday School. Mailing address: Judy Yaksich, Sec. S12125 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; Phone: (705) 357-1224; Email: jayaksich@yahoo.ca

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

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

SUNDRIEG: #10500 Hwy. 124 N. Sunday School 10:00, Worship 11:00, Wed. 7:00 Robert Gieg (705) 380-9007 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 Dwornoh 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 Glenelm Cres., Waterloo, ON N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, Wed 7:00 pm, Jamie Azzoparde, 519-885-6330, e-mail: Jazz.wcoc@gmail.com website: churchofchristwaterloo@gmail.com

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

PROVINCE OF QUEBEC
MONTREAL: (English/French/Ashante): 5611 RUE ANGERS COTE-ST-PAUL (MONTREAL) QUEBEC H4E 4A7 Sun. 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.veccoc.org; Roger Saumur, ev. (514) 602-5105; e-mail: rogersaumur@sympatico.ca

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

QUEBEC CITY: 2980 De Verteuil St (corner Jean-Noel St); Mailing address: PO Box 9041 STN Sainte-Foy, Quebec, QC G1V 4A8, Sunday School: 9:30 AM; Sunday worship: 10:30 AM (French); Wed. 7:00 PM (Phone in Summer) 418-651-3664 (of); Yvon Beaudoin, ev. 418-728-5240; email: ybeaudoin@oricom.ca; Roger Paradis, ev. 418-831-8690; email: rparadis1518@videotron.ca

PROVINCE OF SASKATCHEWAN

BENGOUGH: E. side Hwy. 34; Sun. 10:30, 11:15; Doug Coroluck, Box 224 SOC 0K0; (306) 268-2062.

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

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

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

LLOYDMINSTER Church of Christ: 4702 56 Ave., Mailing Address: Box 88, Lloyminster, 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: lesliewilliams@gmail.com

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

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

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

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