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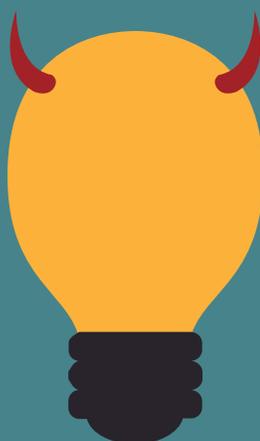
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January, 2018

Sins That Go To Church



– Showing Partiality

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Deadly Spiritual Deceptions

(THREE IN A SERIES OF SIX)

Thayer Salisbury

“Morality Does Not Matter”

It has been going on for years. The following example took place thirty years ago. I had finished my day's deliveries and made the pickups. I was back at the terminal filling out paperwork. A couple of office workers were discussing something, it might have been abortion or homosexuality, I cannot remember exactly what. One of them said, “You cannot legislate morality.” The other agreed. They were both convinced that the government should not pass laws on moral issues. Such is the common attitude today. But can that be correct?

If we cannot pass laws on moral issues, then what are we going to legislate? I guess we can still tell people how hot to make their bath water. There is nothing moral about bath temperature, so it is okay to legislate that. But murder is a moral issue, so we cannot have any laws on that subject. Racial prejudice is a moral issue, so we

cannot have any laws against that. Stealing is a moral issue, so I guess we will have to legalize it.

Admittedly, there are different ethical standards that apply inside and outside the church. It is a mistake to expect non-Christians to live by kingdom standards. Non-Christians are not a part of the kingdom and should not be expected to always turn the other cheek or give without expecting anything in return. We should not try to force them to attend worship. These things are kingdom standards. They apply to those who have named Christ as their king. We should not try to force them on others.

But it is a huge mistake to excuse anyone from creation standards. There are a few basic issues of morality that are expected of all creatures. Creation ethics apply to everyone. We should not kill other creatures made in God's image. We should not misuse our bodies, but should engage in sexual relationships only as the creator designed. These are things that both logic and

the scriptures demand of everyone. These are the kinds of things where we ought to have laws. It is not the government's job to enforce the ethics of the kingdom, those aspects of morality directed toward the church. But it is the job of the government to enforce the basic aspects of morality that apply to everyone (Romans 13:3-4).

Grace, Morality, & Salvation

But there are other ways in which the “morality does not matter” deception is working today. Even those not taken in by a misunderstanding of the role of government, might be deceived regarding the relationship between morality and salvation.

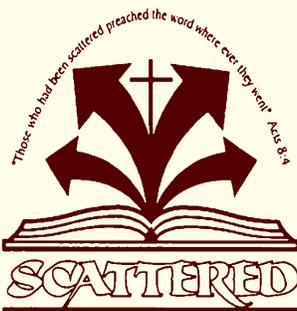
There are two errors into which we might easily fall regarding the connection between morality and eternal salvation. We might imagine that by living morally upright lives we are earning our salvation. Or, we might go to the other extreme and imagine that, since salvation is by grace, how we live is irrelevant (Romans 6:1). This article will focus primarily on this last error, although others will be touched on along the way.

Three Logical Reasons

There are three logical reasons why we should remain morally upright.

Honoring Our Creator

Creatures should honor their Creator. If we use a car to plow a field, or take a vacation trip on a tractor, we are contradicting the purpose of the product and have no basis for complaint to the manufacturer. Those who use their bodies in ways not intended by their creator, are doing wrong and have no one but themselves to blame when they suf-



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fer the consequences. As Paul said regarding those who denied God's existence long ago;

“For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error” (Romans 1:26-27).

So, even though our morality does not save us, our immorality is a sign that we are not right with our creator, and in fact that he has given us up to illogical and harmful behavior. Those who engage in blatant immorality are dishonoring their creator by misusing the body he gave them. They rightfully suffer the penalty for this abuse.

Honoring Our Father, Master, King

Children should honor their Father, servants their Master, subjects their King. Those of us who claim God as our Father and Jesus as our Lord and King have an additional reason for following his standards. The logic is as sound today as it was when the Lord applied it through Malachi, “A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear?” (Malachi 1:6).

Honoring Our Savior

We are saved by grace, not by works, but those saved should honor their Savior. As Paul told the Corinthians, “You are not your own, for you were bought with a price. So glorify God in your body” (1 Corinthians 6:19-20, ESV). As he told the Philippians, “Only let your manner of life be worthy of the gospel of Christ” (Philippians 1:27 ESV).

If we have received a form of grace that frees us to live immorally, then the grace we have received is

a counterfeit grace, not the genuine grace of God. “For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age” (Titus 2:11-12, ESV).

Two Practical Reasons

There are at least two practical reasons why we should remain morally upright, even though salvation is by grace.

We should live moral lives because immorality hurts in this life. Sexual immorality is a sin against our own bodies (1 Corinthians 6:18). It decreases, rather than increases, the joy of the sexual relationship; and it opens us up to diseases that attack the body—diseases that are rampant today because of our disregard to morality.

We should also live moral lives because immorality disqualifies us for eternal life. Paul, that great apostle of grace, tells us plainly,

“Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God” (1 Cor 6:9-10, ESV).

It is grace that makes salvation happen. But if we presume on that grace, if we take it as permission to sin, the grace we have is a counterfeit grace, not the real thing. Those who live thus show that they have not experienced the grace of God. They will not find themselves saved in the end.

One Approach That Succeeds

There is only one approach to morality that will work. We cannot make enough rules to fence our-

selves from sin; and we must not surrender control to others to have our lives fenced from sin (Colossians 2:20-23). We must instead accept our need of a comprehensive Savior who will save us from all aspects of sin (Matthew 1:21).

He saves us from the guilt of sin when we come to him in faith. “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” (Acts 2:38, ESV).

He saves us from the power of sin as we learn and practice his ways. We will not save ourselves by sheer willpower. If we attempt to do so we will find ourselves increasingly entangled in sin (Romans 7:21-24). It is only as we rely on him that we find the power of sin over our lives weakened (Romans 7:25). When we thus surrender control to him, his power gradually overcomes the power of sin over us (2 Peter 3:18; 2 Corinthians 7:1; Philippians 3:13-14).

In the end, he will save us even from the presence of sin. We will be like him (1 John 3:2). Nothing evil will be around us, nothing vile will enter our presence, for we will be eternally in his presence (Revelation 21:27; 22:3).

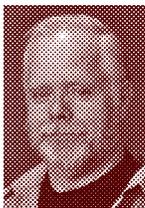
Morality does matter. Not that we save ourselves by morality, but that we honor our Savior by allowing him to save us—first from sin's guilt, then from its power, and finally from its presence. If we join the world in wallowing in sin, we dishonor the one we claim as Savior and show that he is not really our Savior.

Toledo, Ohio

Note from Thayer: A special “thank you” to those of you who kindly pointed out the (rather elementary) error in my article on God's sovereignty (printed in the December issue). Yes, it was Onesimus who ran away, not Philémon. I could make all kinds of excuses for the error, but, as Churchill pointed out, “we should not ruin an apology with an excuse”.

“Beautiful Orthodoxy”

Wayne Turner



For several months, Christianity Today, throughout all its publications, website and organization, has developed a concept they call “Beautiful Orthodoxy.” Initially, it may sound strange. We don’t normally think of orthodoxy in an aesthetic way. So, we may reasonably wonder if the people at Christianity Today (CT) have simply coined a new religious buzz-word or if this represents something that is really important. At this point, while we may not want to adopt the term, we certainly need to understand and learn from it.

The CT website introduces the need for the idea, “*Sharp and hurtful words jump off your screens. Unloving conversations are becoming the norm.*” Then, it adds, “When you take a look at the world today, you see a turn toward ugly orthodoxy and attractive heresy—truth spoken in shrill and unloving ways, falsehood spoken in winsome and compelling fashion.”

Most of us have experienced people who try to present truth (argue about religious beliefs) in harsh, argumentative ways. They come across as mean-spirited if not even nasty. Far from being light and showing love, their manner seems more like the works of the flesh. They forget that the “anger of man cannot accomplish the righteousness of God.” Though their words may attempt to convince others to follow what is believed to be truth, their attitude and actions repel people. In CT’s view, “Beautiful Orthodoxy” is a response to the ugliness, seeking to answer the world’s need for “truth, goodness, beauty and hope.”

The two words, “Beautiful” and “Orthodoxy” suggest the main aspects. Orthodoxy literally means “straight thinking.” It usually refers to historically accepted teaching. Dictionaries often use words like established, even traditional to define “orthodox.” Interestingly, Catholic and Orthodox churches have different views of orthodoxy from the mainstream Protestants, who also have differences with the Evangelicals (used here to refer to those who believe in the inspiration of Scripture, not just those who are “faith only.”) Also, even within each of these main groupings there are doctrinal differences that have led to dispute and division. Whose concept of Orthodoxy do they have in mind. Since CT exists within the Evangelical world, it obviously refers to those doctrines and teachings that are traditionally associated with it. Shouldn’t Orthodoxy be defined by Scripture, not tradition or history?

Unfortunately, with the best of intentions, CT may have left the door open for more argument, not less. Should not all of us be involved in an active, if not even relentless, pursuit of Biblical truth, not just maintaining our historical, traditional views?

If you look at what CT is saying is not so much stressing beliefs or content as the manner in which they are presented and even discussed. Paul wrote “speaking the truth, in love.” Those who speak and write publicly, need to do so in a manner consistent with Christ. Imagine, for example, if Priscilla and Aquila tried to correct Apollos in a spirit of anger and acrimony – if they had publicly lambasted him on social media (had it existed)? It seems unlikely that this very learned and competent man would have ever become the great Christian leader he did. It is sad that sometimes, church members are most discouraged by the actions of their fellows. Thus, the term “Beautiful” to describe the actions and conduct of believers. Paul speaks of the beautiful feet of those who bring good news. Jesus said the love and unity of his disciples would show the world who He is. Someone once observed, sadly, that some church members change the charge to contend for the faith, to being contentious—angry and argumentative. To borrow Paul’s words, “you (we-WT) did not learn Christ this way.”

The Gospel is good news. It is the most wonderful, beautiful message ever heard in the universe! We must not allow our passion for God truth to bring us to the ugly, nasty speech that so characterizes our world. We are distressed by those who resort to such. As Christians, we need to heed Paul, “Let no unwholesome word come out of your mouth...” (or keyboard!)

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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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Sins That Go To Church – Showing Partiality

It is wonderful to go to worship since there we are guaranteed to be free from any temptation to sin. Wrong!! There are any number of sins that may show themselves when we gather and clearly one of them is the sin of partiality.

We may think of some of the characteristics of God. Among them we like to think about are His holiness and righteousness, changelessness, eternity, authority, justice, perfect grace, love, mercy, faithfulness and goodness. All these characteristics are wonderful but we have failed to include at least one, His impartiality. God shows no favoritism (Acts 10:34) and neither can His followers.

Satan is very accomplished at tempting us into sin. We are warned of his subtle abilities to destroy us and our commitment to walk with God. (Consider the warnings of Genesis 3:1; Hebrews 3:13; 1 Timothy 2:14; Colossians 2:8; Ephesians 4:22). Clearly, partiality shows ones non-Christian sense of values.

The words of James about this sin are clear and pointed. Consider James 2:1-9 as rendered in the Amplified Version: *“MY BRETHREN, pay no servile regard to people [show no prejudice, no partiality]. Do not [attempt to] hold and practice the faith of our Lord Jesus Christ [the Lord] of glory [together with snobbery]! For if a person comes into your congregation whose hands are adorned with gold rings and who is wearing splendid apparel, and also a poor [man] in shabby clothes comes in, And you*

pay special attention to the one who wears the splendid clothes and say to him, Sit here in this preferable seat! while you tell the poor [man], Stand there! or, Sit there on the floor at my feet! Are you not discriminating among your own and becoming critics and judges with wrong motives? Listen, my beloved brethren: Has not God chosen those who are poor in the eyes of the world to be rich in faith and in their position as believers and to inherit the kingdom which He has promised to those who love Him? But you [in contrast] have insulted (humiliated, dishonored, and shown your contempt for) the poor. Is it not the rich who domineer over you? Is it not they who drag you into the law courts? Is it not they who slander and blaspheme that precious name by which you are distinguished and called [the name of Christ invoked in baptism]? If indeed you [really] fulfill the royal Law in accordance with the Scripture, You shall love your neighbor as [you love] yourself, you do well. But if you show servile regard (prejudice, favoritism) for people, you commit sin and are rebuked and convicted by the Law as violators and offenders”.

God has always required His leaders and all His people to be just and not swayed by one's circumstances. When Jehoshaphat came to power in Judah he was blessed by God because he walked in the ways of his father, Asa. He recognized the nature of God and gave instructions to judges and to the Levites and priests he appointed that reflected this knowledge, *“He appointed*

judges in the land in all the fortified cities of Judah, city by city, and said to the judges, “Consider what you do, for you judge not for man but for the LORD. He is with you in giving judgment. Now then, let the fear of the LORD be upon you. Be careful what you do, for there is no injustice with the LORD our God, or partiality or taking bribes.” Moreover, in Jerusalem Jehoshaphat appointed certain Levites and priests and heads of families of Israel, to give judgment for the LORD and to decide disputed cases. They had their seat at Jerusalem. And he charged them: “Thus you shall do in the fear of the LORD, in faithfulness, and with your whole heart: whenever a case comes to you from your brothers who live in their cities, concerning bloodshed, law or commandment, statutes or rules, then you shall warn them, that they may not incur guilt before the LORD and wrath may not come upon you and your brothers. Thus you shall do, and you will not incur guilt” – 2 Chronicles 19:5-10 (ESV).

This truth of the nature and will of God is supported in the New Testament as well. This was a great lesson that had to be learned by the church which began by going “to the Jew first and also to the Greek” – Romans 1:16. This was a lesson that had to be learned, first by Peter as a result of his ministry to Cornelius, (Acts 10:34, 35) and taught to the rest of the church by Peter and the brethren who accompanied him and saw the varication from God of His acceptance of the Gentiles, Acts 11.

This acceptance of the Gentiles by God was a challenge for the Jews and many had a struggle to get on board with this thinking after so many years of seeing themselves as God only people. Even Peter, who was blessed with having the key that opened the kingdom to the Gentiles, appeared to struggle at times with this issue. In Galatians 2 as Paul speaks of his work



of taking the gospel to the Gentiles and receiving the blessing of the apostles expresses a problem that he had to speak up about. “But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, ‘If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?’” Galatians 2:11-14 (ESV).

Our response to this failure of Peter might be our strongly expressing our disappointment and judgement. However, before we jump to that action, consider again the example from James chapter two.

The example James gives is a worship assembly in which Christians made distinctions and became evil thinking judges. Is it possible that we may determine our outreach ministry in view of the people we want to welcome to the congregation... perhaps those who are “well employed” and can clearly give to the support of whatever the congregation plans to do? We desire these rather than gaining those who will need care and support? Give attention to win those who have an obvious benefit to give rather than one who might be a burden?

Like it or not, the example from James gets right to the heart of the matter. There is no doubt that we need to have members who can and will reach into their pocket and give to the support of the good works of the local congregation, so welcoming the rich man who can do this seems reasonable. However, to do so by neglecting to minister to the poor is clearly a sin. Also, it may be worth observing that many times the well-off person, while being able to contribute money to help

A statement from Solomon might be useful for our consideration at this point. “The poor is disliked even by his neighbor, but the rich has many friends. Whoever despises his neighbor is a sinner, but blessed is he who is generous to the poor” – Proverbs 14:20-21 (ESV). Maybe this is a good time to ask, “who is my neighbour?” Jesus answered this question in Luke 10:25–37. What does the song say? “Red and yellow, black and white, all are precious in His sight”. Perhaps we could add to that, “rich or poor, scholars or average, likeable or not so much etc.” A study of the Word of God leaves no doubt that God loves us all and wants all of us to live a life that honors Him by loving His highest creation, man, even the ones that are harder to love because they have lost their way.

***Surely it should be clear that
Christians must love and minister as
Jesus did when He was here on earth.
He is our example of love in action.***

carry out particular works may not be very willing to be involved when it comes to actually “doing the good works” for which we have been set apart by God.

Surely it should be clear that Christians must love and minister as Jesus did when He was here on earth. He is our example of love in action. I must get rid of those things that hinder my walking in His example. One of those things is favoritism.

Prentice A. Meador, Jr wrote: “While love affirms unconditionally, favoritism denies conditionally... While love looks beyond dress, colour, economic status, nationality, sex, or social standing, favoritism sees nothing else... While love doesn’t like walls, favoritism lives in ever smaller constricting circles... While love worships Christ as Lord, favoritism falls before the idols of class, race, sex, creed, nationality and social formalisms.” Well said, brother Meador.



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In conclusion, consider these five things that are wrong with showing partiality and favoritism, restated from the Preacher's Outline and Sermon Bible Commentary:

1. "Showing partiality sets one up as the judge of men making oneself as God, determining who God will accept or not accept". (Romans 14:4; James 4:12).

2. "Showing partiality reveals evil thoughts" (James 2:4). The person who shows partiality focuses upon ordinary and changeable things, things such as clothes, cars, houses and all the other outward things that change, waste away, rot and decay ever so rapidly".

"Believers are never to show partiality, not to a single soul. We are to look at the person himself. What matters is that he be saved and come to know the love, joy and peace that only Christ can bring

him. Then and only then can he fulfill his purpose for being on earth and make the fullest possible contribution to society and Christ. But the only way he can do this is for believers to stop discriminating against him and begin to love him and win him to Christ".

3. "Showing partiality discriminates against the poor, a people who are loved by God" (James 2:5). This verse is not saying that God does not love and care for the rich. However, He also cares for and loves the poor. Therefore, they are not to be discriminated against. Believers are not to shun them nor shut them out of the church".

4. "Showing partiality shows a disgraceful attitude" (James 2:6a). It dishonors, humiliates, shames, disgraces and insults the poor person. No believer is to ever make a person feel unwelcomed or of little value and worth.

5. "Showing partiality shows foolish behavior" (James 2:6b-7).

Simply stated, the rich usually feel self-sufficient. There is a reason: they have everything they need upon earth—food, clothing, shelter, pleasure, possessions, position, recognition and varying degrees of authority. Thinking they have everything they have forgotten how quickly these earthly blessing can disappear and that they have an eternity to face.

They (and we) need to consider "Blessed is the one who considers the poor! In the day of trouble the LORD delivers him..." – Psalm 41:1 (ESV), and

"Whoever is generous to the poor lends to the LORD, and he will repay him for his deed" – Proverbs 19:17 (ESV).

May we never carry the sin of showing partiality to church or anywhere else!!

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Virginia Hipwell, Editor



Danger! Deadly Lies!

In this age of internet and smart phones, we have a world of information literally at our fingertips. If you want to know something, just “google it”. There is just one problem with these easy answers. Not all information obtained from the internet is correct. Searchers need to use caution and consider the validity of the sources they use. And when it comes to our salvation, we need to be very careful about where we get our information.

One of the saddest stories in the Bible is found in 1 Kings 13. It is a story which clearly illustrates the danger of accepting information from the wrong source. We are not told the names of the people in this tragic story, they are identified only by their roles. The only person referred to by name is King Jeroboam.

It seems that early in his reign, Jeroboam established a system of idol worship in Israel. Because of that, God sent him a vivid warning. The messenger is described as a man of God from Judah. The man boldly delivered God’s message to Jeroboam along with a miraculous sign to verify the prophecy. The shriveling and restoration of Jeroboam’s hand also provided evidence that this man had indeed been sent by God.

We do not know if Jeroboam was shaken by the hand incident or simply trying a different tactic, but his initial anger changed to an invitation to a meal and an offer of a gift. “But the man of God said to

the king, ‘Even if you gave me half of everything you own, I would not go with you. I would not eat or drink anything in this place. For the Lord gave me this command: ‘You must not eat or drink anything while you are there, and do not return to Judah by the same way you came’.’” So he left Bethel and went home another way” – 1 Kings 13:8-10 (NLT).

Put your trust in God alone and rely solely on the instructions given to you by God rather than those that come from people—no matter how sincere, honest or knowledgeable that person may seem.

Scripture does not tell us how this man received his commission from God but he had obviously been given some very specific commands. The king was not able to deter him from following those commands, but unfortunately, someone else was. At this point a man whom the Bible calls an old prophet enters the story. When the old prophet, who lived in Bethel, heard of the events of the day, he set off to find the man of God and when he did so, he invited him to come to his home for a meal. At first the man of God refused again citing God’s command as his reason for doing so.

“No, I cannot,” he replied. “I am not allowed to eat or drink anything here in this place. For the Lord gave me this command: ‘You must not eat or drink anything while you are there, and do not return to Judah by the same way you came’.” But the old prophet

answered, “I am a prophet, too, just as you are. And an angel gave me this command from the Lord: ‘Bring him home with you so he can have something to eat and drink’.” But the old man was lying to him. So they went back together, and the man of God ate and drank at the prophet’s home – 1 Kings 13:16-19 (NLT).

We are given no clue as to the old prophet’s motive for lying. Was he jealous? Upset at not being the one chosen as messenger? Just curious about what had happened and wanted to hear it from the man of God? In what had become an idolatrous nation, was he lonely for godly company and wanted to spend time with a fellow prophet? Did he think God would overlook the lie and disobedience because he was a prophet? We can only guess at his reasoning. But surely a prophet of God, more than anyone else, should have understood the consequences of disobeying a direct command from God.

An even more puzzling question is why would one who had received direct commands from God listen to a man instead? Again, we cannot say with certainty why the man of God believed the old prophet. Perhaps he let his body rule his mind. The old prophet’s lie sounded reasonable. He claimed his instructions came from an angel. Although we do not know how far the man of God had travelled, he was likely tired, hungry and thirsty. An opportunity to eat, drink and relax probably sounded very good to him. And after all, this was an old prophet not an idolatrous king issuing the invitation.

Maybe he accepted the old prophet’s words because of who he claimed to be and what the old man claimed as the source of his message. The man of God seemed →

to have forgotten that he himself had been given direct instructions from God and that this man's words contradicted those commands. We need to take warning and learn from this story and the man of God's mistake.

We have God's direct commands and must obey them if we are to be pleasing to Him and receive the salvation He offers. Those commands are found in the pages of our Bible. It does not matter who a person is or claims to be: preacher, teacher, Bible college professor, renown author, TV personality, noted speaker or long-time church member. If what that person says contradicts God's written word, DO NOT BELIEVE IT no matter how plausible or appealing it may sound. If their words do not agree with God's, do not accept them. Put your trust in God alone and rely solely on the instructions given to you by God rather than those that come from people – no matter how sincere, honest or knowledgeable that person may seem.

The man of God had been told by God what he was to do and not to do. When he heard instructions that claimed to be from God but were exactly opposite of what he had been told by God, he should have sought the truth. He should have gone back to God to verify the old prophet's words. He did not do that and it cost him his life (1 Kings 13:20-26). We need to compare what we hear to God's word to verify whether or not it is true. DANGER! Listening to people rather than God can cost you your soul.

“But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!” – Galatians 1:8, 9 (NIV 1984)

The Three C's of Life

Harold Bruggen

We face challenges every day. Sometimes those challenges will come in the form of an opportunity of which we can take advantage. At other times they will come in the form of a temptation that hopefully we'll resist. We will make choices in life because of these challenges. We need to make the right choices in life because it can affect the entire course that our lives take. The choices of life are binding in eternity. There will be consequences of those choices. If we have made the right choices, there will be good consequences. If we have made the wrong choices, there will be bad consequences.

I wonder sometimes if people are more concerned about the consequences of being right than they are of being wrong. In Matthew, chapter twenty-five, Jesus told several stories (parables) that dealt with consequences. There are some issues faced in life in which we are, by Scripture, forced to a conclusion that we may not like. The temptation is to give up what we see as right in favor of consequences that aren't so distasteful. The question, is our commitment to truth or to favorable consequences? Joshua said to the Israelites “But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD” (Joshua 24:15 NIV). The Israelites had to make a choice, a commitment.

We often anticipate suspected consequences. Life does surprise us from time to time by God's grace. Ironically, we often guess about consequences that are projected from our own worldly desires and

their inferred fears. Rejoicing in the LORD helps diminish that and makes “hard” decisions easier. Peter said “In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials” (1 Peter 1:6 NIV). And the consequences of sin and righteousness that were invisible to us often make good choices more satisfying than we imagined. Paul said “Jesus is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us” (Eph 3:20 NIV).

You will face challenges today, and you will make choices because of those challenges. The consequences of those choices will affect you forever. You make your decisions, and then your decisions make you. “Let your light shine before men, that they may see your good deeds (choices, commitments) and praise your Father in heaven” (Matthew 5:16).

Port Colborne, Ontario

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

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

ONTARIO

Ajax: Reasons to rejoice: Lydia Phillip was baptized into Christ by her Father, Dexter, on December 5, 2017. Larry, Stacy, and their son Jonathan placed membership with Ajax. Ajax celebrates 5 years of service to the Lord on January 6, 2018.

Fenwick: Once again, the Fenwick congregation entered the Santa Claus parade. Four of the Young Disciples Club, our youth group, helped. We handed out a lot of pens, fliers and candy. The ladies prepared gift bags of goodies for various church members which were then delivered by the men. A Christmas Eve song service was also experienced.

Port Colborne: We mourn and rejoice with the Haymes and Martel families with the passing of Connie (Haymes) Martel. The apostle Paul said "Rejoice with those who rejoice; mourn with those who mourn" (Romans 12:15 NIV). We rejoice that she is at home with her Lord and Saviour and the God that she loved; she is now at peace and without all the pain and suffering she went through with the cancer. Harold finished a series of 34 lessons from the Gospel of John at the end of November and has delivered a series of four lessons from Isaiah 9:6 in December on the four attributes of Jesus listed in that one verse.

Toronto (Bayview Ave): Ella Jones celebrated her 102nd birthday on November 12 and was joined by a few members from Bayview and family members at her retirement home. We had our congregational meeting on November 19. Among the items discussed was our upcoming 75th anniversary in 2018. Thirty-five of our number enjoyed fellowship at our ethnic luncheon on December 3 after service. Food from the homelands of members and friends were featured, with Elsie Tennix's black cake from the West Indies "stealing the show". Again this year Maggie Hilborn and Christine Koehler are spearheading the preparation of holiday food baskets for needy families at Chester Public School. As well, the congregation is being invited to contribute to the Daily Bread Food Bank and Great Lakes Bible College.

Waterloo: Did you know that the entire Handel's Messiah score is taken directly from scripture? We enjoyed Messiah and Mediterraneo (restaurant) as a church family on December 7. It is a beautiful pairing of food and music.

Windsor - West Side: We had our second annual giveaway November 30 to December 2. We pray that not only will those who came have received necessary assistance but that relationships could possibly begin from

Pictures & Reports

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- The editors

this. Our annual church Christmas get together was December 17. We are planning a movie night January 13 at 7:00 pm. We will be showing the movie, The War Room. This movie is done by the same people who produced 'Fireproof' and 'Courageous'. The power of prayer and love in a family. Very encouraging movie.



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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton northside: Jenna Latifi and Abigail Maw were baptized. Grant and Trish Johnson wish to be identified with the congregation.

BRITISH COLUMBIA

Abbotsford (Central Valley): Norm and Jen Weir spent three weeks of November on their circuit trips. The first Sunday they were in 100 Mile House, where Sheldon and Lillian Perry are. The second Sunday they had traveled on to the villages of Tsay Keh to be there for the morning worship service, then to Ft. Ware in the afternoon for an evening meeting of the church there. The third Sunday saw them back in Prince George. They also visited those who are shut-in in Quesnel. All in all, it was a busy and eventful, but good trip. Jen wrote that the trip into the villages was difficult as it took two days. "Halfway in, we spent the night at a logging camp as it got too dark, wet, soggy and snow-slushy to go on. We were given a nice spot to park by a power pole so we could plug in and be warm and I could make our supper. It was good to be in the villages again and I will be writing more about them in our year-end letter. The trip back was much more pleasant with fresh snow filling in the potholes, clear and sunny, and even a full moon after dark." The news when they returned was not the best, as the church had received a notice from "Big Brothers" (from whom they have rented their meeting place for the last seven years) had been offered a permanent tenant and they would need to find another place to worship."

Burnaby: The ladies are starting to renew their "Gather Circles" this month. We are discussing ways in

which we can spark interest from our immediate neighborhood.

Delta: We were excited to have the Rogers back with us during December and January while the school in Kiev is on holiday. They are primarily using their time for fund-raising for the Ukrainian Bible Institute. Jay Don's first sermon consisted of a report on the progress of the school and the church started there as a result of the move from Donetsk. He has also given us some details about a seminar conducted by the Obolon congregation in Ukraine to which the entire UBI staff was invited. Titled "How Family Works", Alex Maluga explained how "Relationship Affects the Body (Church)". In speaking of "The Glorious Church", Dimitry Greshuck contrasted the books of Ephesians and Colossians, pointing out that Galatians emphasizes the glory of Christ as the Son of God, while Colossians addresses the "why" the church is precious and glorious to Christ. It is because He is the owner: it is His Body. The ladies were instructed by Theresa Winnett from Marietta, Georgia, on how to "Teach One, Reach One", which concerned how to teach children and make Bible stories practical to their lives. (As parents and grandparents, wouldn't you like to have been there?!) The Rogers are both proud and amazed at how their students are eager to go out on the streets and talk to people as they pass out material furnished by Eastern European Missions. He said they have both courage and dedication.

Oakridge (Vancouver): To emphasize where the place of children should be among the people of God, we had a Children/Youth Celebration for our potluck in December (see Matt 21:16). The rearrangement of some classes was introduced, and acknowledgment made to all students, especially those moving up to a higher level. Nora had provided a logo competition along with other games and contests for the afternoon. We congratulated a newcomer, Miguel Suarez, when he was finally able to take the oath of citizenship on Nov. 28. He is the son of Sister Yoli, a member of the church in Mexico. As her son is not, she introduced him to Oakridge and now he is "a church's

friend", Milton Diez explained. Although the joy of this achievement cannot be compared to becoming a citizen in God's Kingdom, it is a relief to know that one now "belongs" to Canada!

Salmon Arm: We were encouraged to have several visitors for a "Family Movie Night" (with free popcorn) in November. Our elders put out questionnaires in December for each member to answer as we examine how best to plan our future course for this new year. Available also were attractive invitations for all to use to invite neighbors and friends to our Christmas party. This year our children enjoyed being included in the gift exchange.

Surrey: Our girls, ages 11 and up, are being encouraged to take part in the "Blossom Ladies' Time" as it begins a new year on Jan. 28. Because of the distance so many of our families travel to meet in Surrey, once a month the ladies bring a sack lunch and meet for an hour to discuss what work projects need to be undertaken during the coming year and offer ideas after the close of the morning worship service. They make crafts, plan bulletin boards, and take care of benevolent activities as well as suggesting fellowship opportunities for the ladies. A "Sock Party Exchange" was enjoyed at the Dan Beckett home before Christmas, with outrageous socks being filled with knick-knacks & tied with gay ribbons. Shirley Wood and Kim Clark assisted the hostess in the four-hour long event

MANITOBA

Winnipeg: The Mexico Mission trip was from December 28 - January 4. We put up one building and renovated another. We participated in the Hospice Poinsettia Delivery again this year. Congregational Christmas Dinner was held December 25.

SASKATCHEWAN

Weyburn: A grand total of 185 pairs of mittens were given to the Gentle Road church for their work in inner Regina. Carlee Wade was baptized. The congregation was invited to the Kyle Farm to remember the first Christmas. Singing, encouragement, the story of the birth of Christ was followed by fellowship and snacks.

MISSION NEWS

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



HEALING HANDS INTERNATIONAL:

The year 2016 marked the 25th anniversary of the Healing Hands ministry, and it was noted as a milestone to remember God's faithfulness and how far He has brought us through the generosity of so many people. Can you imagine what the future holds as we reach out to save multitudes from death caused by tainted water in so much of our world? It was God who told the Israelites that milestones would help them not to forget what He had done, and challenged the people He had brought through the Jordan to build a monument to remember His help. In 1998 a devastating famine ravaged the country of Ethiopia, but, alas, we had not had Joseph's wisdom and were not prepared to fill all the needs it caused. But we did use some of Joseph's wisdom in figuring out a better solution than trying to meet such a challenge with only what we had at the time. Healing Hands asked why people couldn't be taught to grow their own food with assistance? God opened a door and this year we reached our 30th nation with this life-changing & saving ministry. As 2018 arrives, we continue to believe that God has great things in mind for us so long as Christians are not afraid to share what they have with the less-fortunate nations of the world. The multiple natural disasters that hit our own country, as well as the helpless islands on this side of the Atlantic, also

had to have our attention this past year. We worked with "The churches of Christ Relief Effort", which was able to use our expertise in shipping. Family food boxes, cleaning supplies, new clothes/shoes, infant care kits, fans and bedding they provided were sent to a church in Bayamon, Puerto Rico, for distribution by the local church when the shipment arrived. (From E-mail and Monthly Postal Report)

PHILIPPINES (Shepherd's Hill):

With headquarters in Oklahoma City, Shepherd's Hill International is giving help to "the poorest of the poor" on a couple or so islands of the dozens that make up this country. Unique to this organization is the fact that the Board of Trustees is entirely voluntary, which means that every penny donated goes directly to the people. They have introduced organic farming to the Philippine government so that it can be recognized all over the country as it had been unheard of before "our" invasion a few years ago. One of the most important facets is teaching people how to help themselves by showing them the path to self-sufficiency through improved farming techniques and how to make numerous items to sell from what is already available on their island. Some people make it a family practice to "Give A Goat" rather than exchange gifts as Christmas approaches. Pigs, chickens, ducks and other animals are all profitable for those fortunate enough to own them as well as goats. Another way in which Shepherd's Hill is different is that it practices having the natives take care of evangelism rather than use preachers or missionaries from other places. At this time, we are supporting the only college in the Philippines offering a Master's degree in Bible. Graduates return to their

homes and preach to their people even while becoming experts in accounting or other fields to earn their living. While Shepherd's Hill has been there over ten years, it continues to oversee the giving of new life and hope to a people ready to accept Jesus. (Newsletter from Dennis Matthews, Chairman, Oklahoma City)

ISRAEL: The Trinity North University in Langley, B.C. had a seminar on Nov. 30, with Erol Dogan to participate along with ministers Adam Gabeli and Ernie Cutley being the speakers on the subject of "Israel, The Land and the People". The Regional Director was the moderator, with the first speaker telling about the religious nature of the Israel/Arab conflict in the Holy Land. The Hamas Charter states: Israel will exist and will continue to exist until Islam invalidates it, just as it invalidated others before it. A sample of what is included in the charter are the following articles: #11- "Palestine is sacred (waqf) for all Muslims for all time, and it cannot be relinquished by anyone." #13- "There is no negotiated settlement possible. Jihad is the only answer." #14- "The liberation of Palestine is the personal duty of every Palestinian." #15- "The day that enemies usurp part of Muslim land, Jihad becomes the individual duty of every Muslim. It states the history of crusades into Muslim lands and says the Palestinian problem is a religious problem." #33- "calls upon Muslims worldwide to work for liberation of Palestine". The second speaker spoke about the political nature of the conflict, citing history with the Balfour Declaration, the UN Partition of the Land in 1947-48, the vote to recognize the State of Israel to exist side by side with an Arab State. The subsequent 3 wars in 1948, 1967, and 1973 and peace initiatives with Egypt, Jordan and new cooperation with other Arab/Islamic states gave the rising threat of Iran and ISIS in the region. Erol was speaker #3.-He touched a bit on the religious nature of the conflict and how he/we as a church have dealt with it and the fruit which our actions bore, then gave an overview of the religious ideology of the Arabs. From the Hadith religious text, he quoted Mohammad: "Judgment Day will not come before the Muslims fight the Jews, and the Jews will hide behind the rocks and the trees, but the rocks and the trees will say: Oh Muslim, oh servant of Allah, there is a Jew behind

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me, come and kill him — except for the gharqad tree, which is one of the trees of the land.” Interestingly enough, there exists an Arab’s text in the Book of Ezekiel that talks about the Land, names an enemy, Edom, (synonymous with Arabs) who declare it to be their own possession against the wishes of God, and then of God’s plan for His own Name’s Sake of how He will bring the house of Israel back into His land from wherever they are scattered in the world. (It kind of fits the current day scenario.) Read Ezekiel 36 and note the four prophesies of what will happen in the future. Regardless of how one wants to “understand and interpret” the passage, in dealing with enemies, there is a proper response that we as Christians are called to follow. What did Jesus teach about enemies if not to love them, pray for them, go the second mile, extend forgiveness and a helping hand? Now Jesus also lived under what we call today an “occupation”, except that then it was Roman occupation. Jesus’ interaction with the Romans often confused and angered his fellow countrymen. In spite of their reaction, we can and must follow his example. “The truth is God loves both Arabs and Jews. And wants to bring us both to a higher perspective. He is not “anti” either one of us. He wants the peoples of the Middle East, all of us, to realize that Jesus is our Savior and Reconciler—Could any instruction be clearer or any more bold? God is saying that the Holy Land was meant for Jews and non-Jews to enjoy together. No one was to be considered a “second class” citizen. The land was meant to be a common inheritance. This is not an impossible dream after all. It is a calling from above.” Erol closed his remarks with details about a personal experience he once had in Israel wherein a member of Hamas who had studied the Bible some while imprisoned, through an unexpected encounter with a Christian, was eventually baptized to become a Christian and prove his faith in God. The evening ended with a period of Questions and Answers from the Audience to the Speakers. (As Erol has worked in Israel with Palestinians, Arabs and Jews for 35 years, it was evident that he was the speaker most able to answer the numerous questions. Thanks to Erol for sharing this recent experience and his ability to provide the only possible answer.)



COLIN MULVANY

Congratulations to Barbara and Ray Lewis

*Picture credit and story information from:
Cindy Hval, The Spokesman-Review, Spokane, Washington, USA*

Congratulations are in order for Barbara and Ray Lewis on a rare experience. Barbara has, for many years, supplied the Mission News and the news from British Columbia for the Gospel Herald. On US Thanksgiving Day in 2017 they had much to be thankful for with the added celebration of **Seventy Years** as husband and wife.

Barbara and Ray were married November 23, 1947, so in addition to the traditional Thanksgiving turkey day feast in 2017, they celebrated 70 years of wedded bliss.

Barbara was born in Texas, while Ray was born in Ohio...they met in Indiana, and three and a half months later, they were married.

Ray was a mechanical engineer working for oil refineries, and during their married life they lived in thirteen states and four Canadian provinces. Wherever they were, they made it home and involved themselves in the wor-

ship and work of the local congregation.

They were blessed with five children, Linna, Kent, Leslie, Laurie and Lorinda.

When asked for advice for those who wish to achieve their own happily-ever-after, Barbara proved practical, Ray philosophical. “Always make the bed together as soon as you get out of it,” Barbara said. “Making the bed takes five minutes instead of 10, and it’s very effective in introducing your husband to household chores.”

Ray said, “Don’t think about it (marriage) in terms of 70 years – think of it in terms of one year at a time, and go with the flow.” Then he grinned. “I’m still finding problems with her,” he teased. Barbara smiled, acknowledging that Ray is her friend “most of the time,” but then grew serious. “Marriage is so much more than friendship,” she said.

She looked at Ray. “He’s one of the best men who ever lived.”

From the Gospel Herald Foundation...

Edwin Broadus

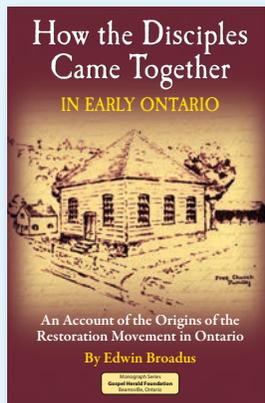
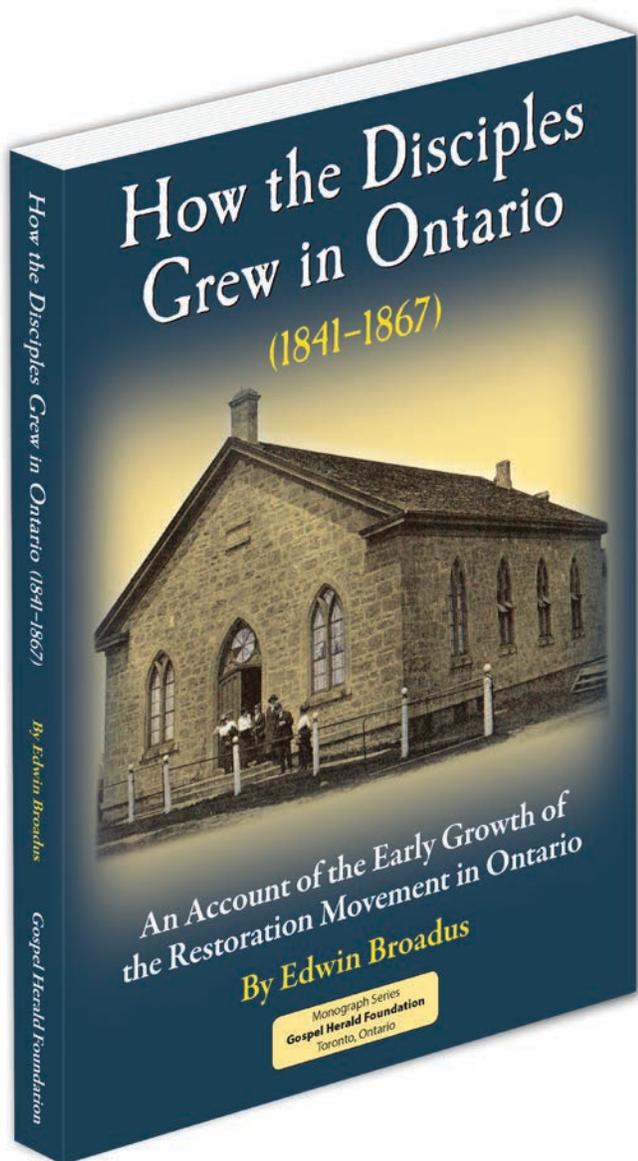
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From Thessalonica to Thessalon

Geoffrey Ellis

Perhaps you have wondered about a possible link between Thessalon, a community in Algonoma District, north-central Ontario (juncture of Hwys. 17 & 129), and Thessalonica, a major port city in southern Macedonia on the Aegean Sea in Biblical days. Did the fathers of Thessalon choose this name because of its Biblical connections? If yes, the church of Christ located in that community has a special distinction among Canadian congregations!

The suffixes of “Thessalonica” (place) and “Thessalonians” (people), i.e. -ica and -ian, both mean the same, “pertaining to,” and the base reference is to “Thessalon.”

THESSALON

The origin of the Ontario “Thessalon,” however, seems lost in time. Historian J. E. MacDonald, in his book, “This Point of Land; Once in a Lifetime, and Shantymen and Sodbusters” (available in the Thessalon Library), suggests one possibility. The name may be derived from the First Nations word or phrase “Neyashewun,” i.e. “Point of Land.” At this location there is dominant point of land bisected by the river, subsequently named “Thessalon River.” This native word may have been paraphrased as “Tessalon,” the name that appears in a 1760 map. “Thessalon” is then in common use by 1850 when the “Thessalon Indian Reserve” was created.

A more specific shaping of the word “Thessalon,” with its Biblical root, however, is likely. Jesuit missionaries evangelized in this area in the 17th century. (Jesuits had established a mission at nearby “Sault (‘rapids’) Sainte Marie” in 1668, where a First Nations village had been situated for 500 years.) These may have drawn upon the New Testament place name, because of identified struggles, and possibly merged them with the native usage into the

resulting “Thessalon.” The Town of Thessalon was incorporated in 1892.

The church of Christ located in this area, in North Livingstone township, in 1907. Here the families of Archie Seabrook, Robert Bailey and Howard Whitfield moved from Meaford and Griersville and began homesteading. Later the Tom Bailey family came; their son, J. C. Bailey, preached his first sermon here in 1921. The congregation moved into Thessalon in 1979.

THESSALONICA

“Thessalonica” was the name given to the daughter of Philip II, king of “Thessaly” (a name identifying regions of ancient Greece). She was born on the day that Philip with the Thessalian army was victorious in a war against the Phoenicians. Thus her name is “Thessaly,” with the Greek ending, “-nike,” i.e. “victory,” honouring the event. She married Cassandra (350-297 BC)—one of four generals who divided the land won by Alexander the Great, her half-brother—who subsequently became king of Macedonia. He named the new city that he founded in 315 BC, “Thessalonica,” honouring her. This city was situated near the ancient town of Therma (cf. “hot springs”) and the Thermaic Gulf, in the north eastern portion of the Aegean Sea.

Macedonia was conquered by the Romans in 168 BC. Thessalonica was made capital city of the Roman province of Macedonia in 146 BC. Thessalonica became a “free” city after the Roman victory at Philippi in 42 BC. Thessalonica was located on the Egnatian Way, of Roman times, and, with its sheltered harbour, became an ancient trade hub of importance. In Paul’s day, the population of Thessalonica was about 200,000. (The city still exists today, called Salonica, the second largest city in modern Greece, with a population of over one million.)

THESSALONIANS

Paul, with Silas, from Antioch, retraced his first missionary journey in Asia Minor, visiting the congregations that he had planted in the region (Acts 15:36-41). Timothy joined them in Lystra (Acts 16:1-3). The Spirit directed them to Troas, not permitting them to preach in Asia or Bithynia. Luke joined them in Troas (see “we,” Acts 16:11). Here Paul received the vision to proceed to Macedonia (Acts 16:1-10). They planted the church in Philippi where they experienced beating and imprisonment (Acts 16:19-40). They stopped at the cities of Amphipolis and Apollonia on their way to Thessalonica.

In Thessalonica they preached at the synagogue for three weeks. Luke does not detail how long they continued in the city before the persecution prompted by the opposing Jews forced Paul to leave the city (cf. Acts 17:1-9). That Paul engaged in manual labour to support himself, that there was time for assistance to be sent from Philippi, and that the results of his ministry included the conversion “of some Jews, and a great number of devout Greeks including leading women,” indicate that his ministry extended here for a number of months. When persecution arose, brethren sent Paul and Silas to Berea, where the people “searched the Scriptures” (Acts 17:11), and a large number believed. When Jews came from Thessalonica to oppose him, Paul went on to Athens (500 miles from Thessalonica). Here he was discouraged and went on to Corinth where he received word of conditions in Thessalonica through the report of Silas and Timothy. This prompted him to write his first letter to the church there.

The letter is dated AD 51-52. It is possibly the first writing of any in the New Testament, even before the first Gospel, (cf. Mark), just 20 years after the resurrection of Christ. Its value



is in Paul's teachings: God, salvation, the Second Coming, and morality; in his relation to his converts; and his evangelistic message. Paul's purpose in writing was to express his joy and gratitude, give a defence of his ministry, encourage his brethren, and instruct them.

READING

How then might we read First Thessalonians?

We might approach it *theologically*, armed with all the doctrinal insights gained over the intervening centuries.

We might read it *didactically*, e.g. in preparation for some teaching assignment before us.

We might examine the Letter in some *detail*, selecting a specific verse or chapter for in-depth study.

We might reflect *devotionally* on the Letter or some portion of it, seeking some relevance in our spiritual walk.

OR

We might attempt to read it *empathetically*. This calls for us to identify—to the best of our ability—with the author and with the readers in their thoughts and feelings. While our insights may be only approximate, the experience can be insightful! To better understand the context, both for Paul's thoughts and the congregation's reception of them, refer to Luke's description of the surrounding events—Acts 15:36-18:5.

Read First Thessalonians several times, and at each reading select a specific perspective: from the viewpoint of Paul, or from that of the Thessalonian, or of the disciples in Macedonia and Achaia, or of your own as a person of the 21st century! By attempting to *identify* with Paul and these early believers, we can experience the meaning and the encouragement of this Biblical writing in its most basic setting.

Read the Letter through in each exercise, without being distracted by the chapters or verses (note that chapters were added to the Bible in AD 1227, and verses in AD 1551!).

Read the letter aloud. Paul likely dictated his thoughts verbally to an *amanuensis*; and the letter would have been read audibly to the receiving congregations.

Identity reading will drive us into the heart of Paul the evangelist, to sympathetic insights in the condition of his Thessalonian converts, and into third party oversights of the disciples in the regions of Macedonia and Achaia who subsequently read copies of Paul's first letter to the Thessalonians (see 1 Thessalonians 1:8; 5:27).

From Thessalonica to Thessalon, to the hearts of believers in Canada and around the world, First Thessalonians is the gift of God's Spirit to believers everywhere!

Waterloo, Ontario

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"Andrea has filed Joyce's and my income tax papers the past several years promptly, effectively and cheerfully. No problems. I heartily recommend her services"
Ralph Perry

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

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

Our congregation of about 70 members wants to work with an enthusiastic and dedicated individual in ministering to our Church family and community. A three bedroom house with a finished basement is included.

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

Traditions and Humility

Stephen K. Moore

I love traditions generally; they bring a great deal of comfort and stability to our lives. Traditional family gatherings, pizza and ice cream on Friday nights, two songs and prayer and a host of other routinely accomplished events add to the quality and familiarity of life. Traditions bring tremendous comfort and predictability to our often-chaotic world.

On the other hand, tradition has at times in the history of God's people become pseudo-truth; oft-repeated traditions among certain groups have come to be regarded as biblical truth resulting in division and confusion among believers and non-believers alike.

One of the most notable groups who replaced/supplanted truth with tradition are the Pharisees. If we are to learn how to avoid the mistakes of the Pharisees while benefitting from their good qualities (and there were many commendable Pharisaic attitudes!), we must strive to understand these interesting people.

Pious

Most biblical researchers agree that the Pharisees grew out of the Hasidean movement. This Hebrew sect is named after the word Hasidhim, which means pious. In the words of the old International Standard Bible Encyclopedia (ISBE), this group "...held perhaps narrow but strict and seriously honest views in religion". It also notes that they stood on "ancient ways;" in other words, they were people who looked back on the law and said, "let's get back to following that!"

The Pharisees had much the same aim and adopted their name from the Hebrew word *parash*, which means "to separate." They tried to avoid political contamination (from the Greeks) and strove to keep God's law carefully. The ISBE further notes "believing themselves the saints of God and therefore His peculiar treasure, they regarded any association with the heathen as faithlessness to God."

The Jewish historian Josephus notes that they (the Pharisees) "interpret the law with careful exactitude". Nothing wrong with this so far; the careful keeping of God's word is a good thing! As to being "separate," there is value and biblical precedent for being in the world but not of the world – John 17:16.

Contempt?

I do not know if you have ever noticed the biting commentary that precedes one of Jesus' parables. For those of us who value God's word, we must be very cautious that we examine our spiritual eyes for a similar "log!" (Matthew 7). This should serve as a strong warning for all who strive to "keep the law" to this day:

"He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt..." (Lk. 18:9, ESV).

Is it not often true, that those of us who strive to do things the right way can easily look down on those that we perceive are not? In the parable above Jesus specifically mentions that this Pharisee is looking with contempt upon a tax

gatherer. Yet it was and is well known that Jesus frequently socialized with tax gatherers and even chose one (Matthew) as one of his top men!

The persons that the most religious (at least in their own eyes) people of the day, the Pharisees, would not associate with were the very people the Messiah came to save! Further, the Messiah was the one that the Pharisees were looking and waiting for as a deliverer and savior of the Jewish people. Yet they were so ensconced in their "doing it right" mentality that they could not even recognize the Son of God when he appeared, even with all of the signs and fulfilled prophecies!

Confession

That scares me, as I came to the realization several years ago that I was raised in a Pharisaic tradition. My church family could be very loving to those within (assuming they did all things right) but we definitely held nearly everyone else in our community with contempt. I'm not just talking about their attitude; I'm talking about mine!

Honestly, my attitude towards those that I perceived to be outside violated Romans 12:3 – "For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned".

Indeed, I and some of my church family believed as did the Pharisees that we were the "the saints of God and therefore His peculiar treasure," with the added distinction that at least

in my heart I knew that I was His peculiar treasure, while others outside were not. This had a strong and harmful impact on the way that I interacted with pagans and even other believers in our community.

Further, this attitude of my heart was directly opposed to the sovereignty of God: Ultimately I am not qualified to say who is in or out, God is! It is vital to remember the truth of Acts 2:47 – "...The Lord added to their number day by day those who were being saved."

Ultimately on judgment day, it is God who determines who is in or out. While on earth, I can and should exercise discernment and discuss my concerns with those I believe are engaged in false beliefs; yet I need to do so with humility. I need to communicate those concerns with compassion, gentleness and the recognition that I could be wrong as well (No matter how convinced I am to the contrary, yes it has happened before and will certainly happen again).

If I believe that I am inerrant, then am I not making the same mistake that many heretics of the past have made? If I refuse to associate with those I perceive to be in error, then I am making a Pharisee-type traditional mistake. I am not here on earth to glorify my rightness and accentuate the wrongness of others; I am here to glorify His righteousness and proclaim the good news. That good news is that my place in heaven is not predicated on my perfect compliance with a legal code, but rather is assured by my receiving of the cleansing blood of Christ through baptism. Jesus died for a reason...

Dixon, Tennessee

A Thought for the New Year

Max Craddock

(A writing assignment from a 2010 Great Lakes Bible College a course)

(Thoughts on Luke 19:10: "For the Son of Man came to seek and to save the lost")

The beginning of a New Year is a good time, while thinking about those resolutions concerning better health practices and commitment to fulfilling required tasks, may we also give serious thought to the privilege and responsibility we have as the Lord's Church. With God's help, may we never lose sight of what membership in His Kingdom requires.

During His ministry, Jesus was always under pressure from the leaders of the Jews. They looked for every opportunity to find fault and point out what, in their opinion, was some fault or failure. Coming into Jericho, such an opportunity presented itself with the Jesus' contact with Zacchaeus, a tax collector.

Inviting Zacchaeus to come down from the tree and take Jesus home with him, opened the door for fault in the eyes of the leaders. The results of that visit intensified their fault finding!

It would be interesting to know all the conversation that took place at his house, however, the effect of this meeting with Jesus is clearly shown in the words of verse 8, "***And Zacchaeus stood and said to the Lord, 'Behold, Lord, the half of my goods I give to the poor. And if have defrauded anyone of anything, I restore it fourfold.'***" *This response shows the conversion of Zacchaeus to be real, providing he followed through on his statement, and we have no reason to think he did not.*

In that connection, we are reminded of the teaching of James when talking about the need to support claims with action. He says in ***James 2:18, "But someone will say, 'You have faith and I have works.'***

Show me your faith apart from your works, and I will show you my faith by my works." The commitment of Zacchaeus is truly a statement of responding to the knowledge of blessing from God.

The response of Jesus appears to accept that his repentance as genuine and would further frustrate the Jewish leaders as He says, "Today salvation has come to this house, since he also is a son of Abraham" (verse 9). Jesus closes this event by saying, "For the Son of Man came to seek and to save the lost" (verse 9), pointing out that what has taken place in this home is the purpose of His ministry, the saving of the lost.

The events in the house of Zacchaeus are consistent with the calling of Matthew to be an apostle. He too, was a tax collector and hated by those who knew him and saw him as a traitor to the Jews. In the record of this event in Luke 5:27 - 32, Luke records the words of Jesus, "***...Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous but sinners to repentance***" (Luke 5:31, 32). Here again Jesus makes clear His purpose for coming, serving and dying.

We, the Church, must never lose sight of the fact that this is the work Jesus left it. His Church, to accomplish in His name. Jesus raised the outcasts and rejected of men to relationship with God. His commission to the church apostles, and through them to the church, was "***Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age***" (Matthew 28:19, 20). The church must always keep before it the purpose for existing. It is the same as that of the Master, "to seek and save what is lost."

Key To The Kingdom Day

— MAY 6, 2018 —



On the Vision Network

Friday at 8:30 AM (ET)
(Check local listing for channel #)
Star Choice – 394 • Bell ExpressVu – 65 (new #)

CHNU JoyTV

Sunday at 11:00 AM (PT) Channel 10 covering
Vancouver, Victoria and the Fraser Valley –
Also Nationwide: Bell Satellite TV channel 656
and Rogers Digital – 173
(check local listings for time)

also on CJRL Radio

Sunday at 7:30 AM in Kenora, ON

Key to the Kingdom programs are also available
at all times on web:

www.keytothekingdom.ca

Your support of the Key To The Kingdom ministry is needed daily
in 2018

- **Pray** daily for this outreach...
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budgets...

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Taking a **special contribution** to help with the financial
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Strathmore Blvd Church of Christ, 346 Strathmore Blvd., Toronto, ON M4C 1N3 • Phone: 416-461-7406 Email: maxc@strathmorecofc.ca

Please send donations to: Strathmore Blvd. Church of Christ, 346 Strathmore Blvd., Toronto, ON M4C 1N3

Because of bank requirements, please make cheques payable to Strathmore Blvd. Church of Christ and please put **Key** on the memo line.

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 NW of city; 13015 – 116 Avenue NW; Ofc 780.455.1049; Fax 780.454.9545; 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 various homes (phone for location and other times); Elders: Henri Bouchard, Walter Hreczuch, Kirby Salter; Evangelist: Emanuel Burnstad 780.678.5395; 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: southedmontonchurchofchrist@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 7G2; 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/rdocc

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: stalbertcof@hotmail.com, webpage: www.stalbertchurchofchrist.org

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): Sun. 10, 11; Thur. 7 PM, Meeting at: Suite 200 - 2445 West Railway Street, Abbotsford, BC; Mailing address: #4 – 3292 Elmwood Dr.; V2S 6B2 Norm Weir, ev. 604-850-8670 (off); 859-5973 (res). If no answer 604-850-9001; email: normjen@shaw.ca

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

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

CRESTON: Call for service times and place: David & Diane Phyers: 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 Meredit Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjp.cc79@telus.net

NORTH BEND Church of Christ: North Bend Community Hall, 48846 Highline Road, North Bend; Sun. 10:30 am; Mailing address: 47220 Green Ranch Road, North Bend, BC, V0K 1C1 Borden 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.sbchurch.ca

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

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

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

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

PROVINCE OF MANITOBA

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

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

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

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

WINNIPEG (Central): Sun. Worship 10, Bible classes 11:15, Eve. 6 p.m., Wed. 7 p.m.; (204) 475-6462; Fax: (413) 677-6165; Mail: 170 St. Mary's Road, Winnipeg, MB R2H 1H9; website: www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca; Chad Celaide, youth min. (204) 284-6280 (res) chad@winnipegchurch.ca

PROVINCE OF NEW BRUNSWICK

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

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

NEW YORK STATE

NIAGARA FALLS: 2011 Tennessee Ave., Niagara Falls, NY, 14305; Off (716)285-6534, Home (716) 297-6563; Sunday Bible study 10 am, worship 11 AM, Wed. 7 PM. Minister Eddie J. Cornelius; cell:716-478-5278, e-mail: niagalcof@aol.com; website: www.niagalcof.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: ajaxcofcentennialroad@gmail.com Personal e-mail steve.chubry@sympatico.ca Find us on Facebook at Ajax Church of Christ Centennial Road

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

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

BRAMALEA: 750 Clark Blvd., L6T 3Y2; (905) 792-2297; mail@bramaleaocf.ca; Sunday worship 10:00, Bible class 11:15; Adult Bible Study Thursday 2:00 pm, Kevin Hunter, ev. (905) 455-5796 (res); Walter Straker, ev. (905) 789-1632 (res); www.bramaleaocf.ca

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

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

COLLINGWOOD: 494 10th Street, Collingwood, Ontario L9Y 2H1; Email: cchurchofchrist@bmts.com; Phone 705-444-0010; Minister: Les Cramp, Phone 519-538-5184; Cell 519-375-0559; Sunday Study 10:00 a.m. & Worship 11 a.m.; Study Thursday 2 p.m.; Please join us for worship, Bible study or fellowship at any time.

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

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

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. Worship 10 am; Bible classes 11 am; Sun evening 7 pm, Wed. 7 pm; Box 181, L3M 4G3; (905) 945-3058 (off); George Mansfield, ev. (c) 905-401-3482; website: www.grimsbycof.org

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

HAILEYBURY: Meeting in homes, usually Sundays at 4 PM but call to confirm place and time. Week day Bible studies by appointment, Mailing address: Box 702, P.O. 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 Morrilt, ev. email@churchofchristhamilton.com Chris Gardner, sec., (905) 388-9174; Website: www.churchofchristhamilton.com

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

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

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



ICE LAKE: (Manitoulin Island) (1-1/4 miles South of Hwy 540, Ice Lake, ON); Mailing address: RR# 1, Site2, Box 3, 408A Robertson Rd., Gore Bay, Ontario POP 1H0; Sunday: classes 10 am, Worship 11 am; midweek - call for information: Bud Dearing 705 282-0406

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

KINGSTON: 446 College St., K7L 4M7; Sunday worship 11 AM; (off) 613-546-5409

KITCHENER (Southwest): Sunday 10:30 AM, Williamsburg Community Centre, 1187 Fischer Hallman Road, Building 600, Suite 620, Kitchener, Ontario. Church phone: (519) 496-2286 Mail to: Southwest Kitchener church of Christ, 1187 Fischer Hallman Rd, PO Box 48035 Williamsburg RO, Kitchener, Ontario N2E 4H0.

LONDON: 186 Gammage Street, London ON N5Y 2B3; (519) 672-2426; Sun. Worship 10 AM, Contact: M. Pennington, 519-872-7629; Email: mpennington40@gmail.com; P. Fewster, 519-672-2426; Email: peter.fewster@gmail.com

MEAFORD: 113 Nelson St. W. N4L 1G3; Sunday School 9:45-10:30 a.m., Morning Worship 11:00 Sunday night: home locations will be posted on the web page each month; Wednesday 7:00 p.m. Kevin Cleary, ev.; (519) 538-1750; e-mail: meaford-coc@brucetelecom.com website: http://www.meafordcoc.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: 10:30-11:45 AM; Bible Class 9:30 to 10:15 AM; Contact name: Tony Lourenco; tlourenco@cogeco.ca; Bill Currie, 905-826-4816; Email: vjcurrie65@gmail.com Web address www.mississaugacoc.ca Email: mail@mississaugacoc.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: westottawacoc@gmail.com, website: www.westottawacoc.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.owensoundcoc.com

PETERBOROUGH: The Board Room, Parkway Place Mall, Landsdowne Street W.; Mailing address: c/o Bob and Carol Myers, 2567 Dummer-Asphodel, Norwood, ON K0L 2V0. Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm, Bob Myers (705) 760-2661

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

ST. THOMAS: 60 S. Edgeware Rd, N5P 2H6; 519-633-2210 Sun 10,11 Wednesday 7 pm; Bob Jackson, 519-633-1123

SARNIA: 796 Errol Rd E N7V 2G7 Bible Study Sunday 9:30 am Worship 11:45 am Bible Study Wednesday 7 pm mailto: sarniachurchofchrist1@gmail.com phone (519) 339-1161

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

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

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

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

STRATFORD: 478 Brunswick St.,N5A 3N6; Sunday Worship 10:00, Wednesday - various activities 7:00 pm, please call for details; Voice mail (519) 273-5280; Greg 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; 705-10-11, Wed. 7 pm; Mailing address: Rick Klazinga, sec, Bill Bunting, interim ev; Box 708, POR 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

TINTEREN: 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 Wortson, 416-742-8292; Twi service available last Sunday of the month, and Spanish Classes, Mondays 7:30 p.m., Santiago Molina (416) 751-6879.

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Peter Dwomoh 416-462-3616; Stephen Gill 416-265-2496, Marvin Johnson 416-752-0325, Moises Velasco 905-591-0361, Jean Volcy 905-237-3312; Bob Hibbard, ev. 416-461-7406, bobh@strathmorecoc.ca; Max Craddock, ev. (Key To The Kingdom); 647-346-2076, e-mail maxc@strathmorecoc.ca; Marlon Molina, ev. marlonm@strathmorecoc.ca; Santiago Molina (Spanish) ev. 416-751-6879, websites: www.strathmorecoc.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: www.waterloochurchofchrist.ca

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

PROVINCE OF QUEBEC

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

MONTREAL: (South-West • English/French/Spanish): Ville Emard Church of Christ, 6259 Monk Blvd., Montreal, QC, H4E 3H8 (2 streets east of the Monk subway station, 10 minutes from Downtown); (514) 765-8919. Simultaneous electronic translation: Sunday 10, 11, Wed. 7; Website: www.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 Corolulick, 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.coc@sasktel.net website: www.estevanchurchofchrist.org

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

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

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

MOOSE JAW: 901 James Street, Moose Jaw, SK S6H 3H5; (306) 693-4064 (off.); mjcoc@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: 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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