

Gospel

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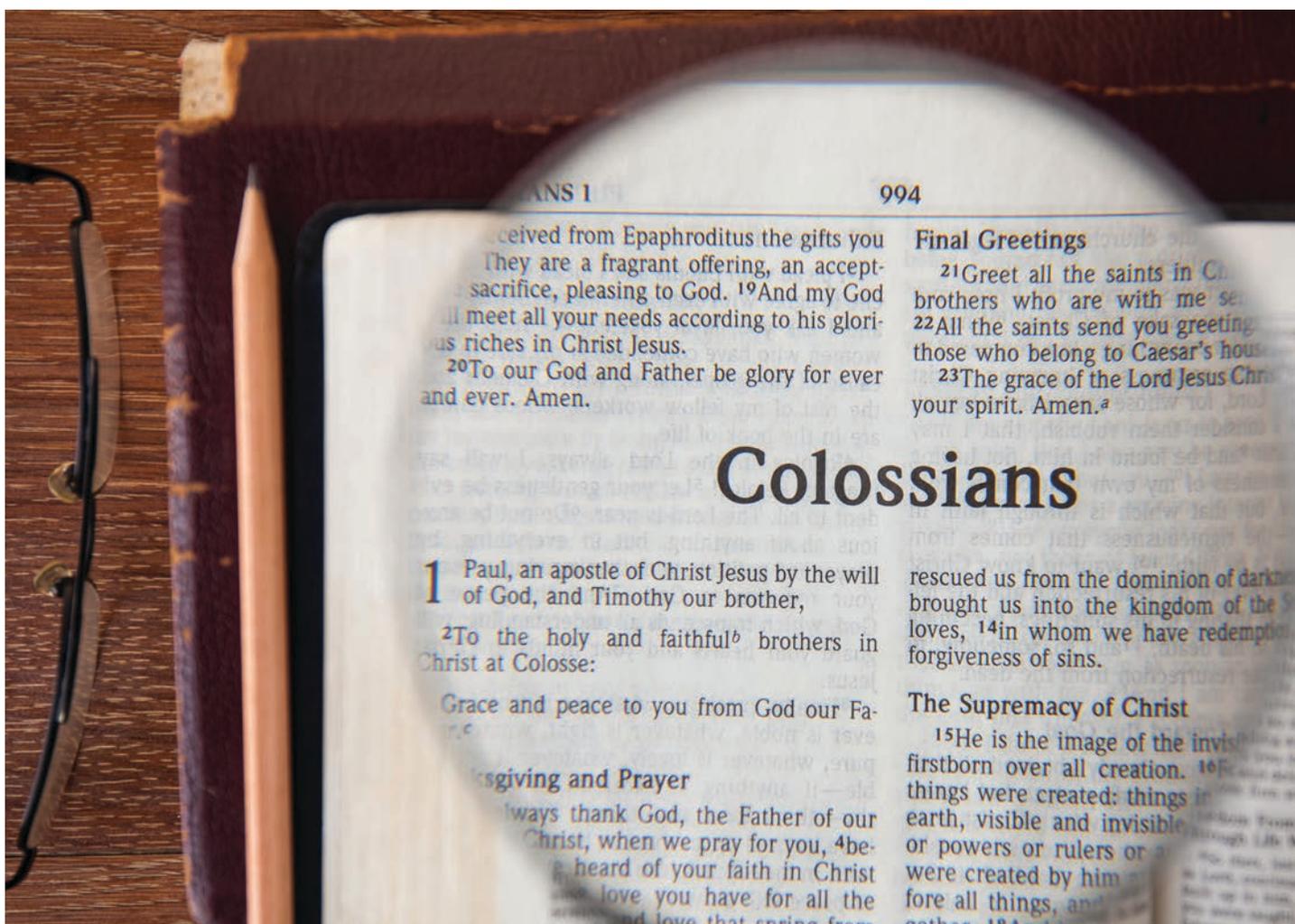
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IN THIS ISSUE:

A One Quarter Bible Class Guide on the Book of Colossians

Written by Thayer Salisbury

We pray this resource can be used by congregations and individuals for congregational and individual study. The four articles start on pages 2, 8, 10 and 12.

“We Always Thank God” – Colossians 1:1-8

Thayer Salisbury

We do not write letters as often as people did in the past. But even so, most of us realize that writing to an old friend is different than writing to a stranger.

Most of Paul’s letters were written to people that he knew. That is certainly true of the letters to Corinth, Thessalonica, the Galatian Epistle and true of the Pastorals as well. One of his letters (Romans) was written to people he did not know, and of whom he knew comparatively little.

When we open Colossians, we are dealing with a different situation. Paul did not know the Colossians firsthand; he had never worked among them; but he had heard detailed reports of their situation. He had lived nearby, at Ephesus; and he knew the evangelist that planted this church.

So, as Paul writes this epistle, he is dealing with a situation that he understands well, but where he is not known firsthand. It is therefore natural for him to begin with some “getting to know you” conversation. He never plunges directly into the teaching, but the length of the introductory comments varies. Here they are a little longer than normal; and these introductory comments give us clear hints of what is to come later in the letter.

Faith, Love & Hope

Paul opens by giving thanks for their faith, love and hope (3-5).

There is no such thing as Christianity without faith. In fact, there is no such thing as life without faith. Even atheists live by faith. Everyone believes things that they cannot prove empirically. Very likely, everyone reading this article believes that the earth is round; and it is also likely that none of us has ever investigated the matter for ourselves. We take the roundness of the earth on faith. We trust that those who tell us that it is so have nothing to gain by telling us this, and the hypothesis

seems to explain much of what we do know. But the shape of the earth is, for nearly everyone, a matter of faith not a matter that we have proved.

What sets Christians apart is not that they have faith, but that their faith is in “Christ Jesus.” Their Christian life began when they put their faith in Jesus. That is important. The Christians at Colossae are being tempted to go beyond Christ, as we will see later. Their situation is in this respect similar to that of the Galatians (cf. Gal 3:1-3). They began with Christ, but they are now

They started out with a faith that led them to love others, and Paul reminds them of that.

being tempted to try to develop their faith along different lines.

But the Colossians had begun properly, and Paul gives thanks for that.

Their faith in Christ naturally led them to love for others who also depend on Christ (4b). This is also a hint of what is to come.

There are teachings that lead to arrogance. There are teachings that lead people to look down on others rather than to love others. The Christians at Colossae did not start out that way. They started out with a faith that led them to love others, and Paul reminds them of that. If they are now accepting teachings that lead to arrogance, divisiveness and needless conflict with their fellow believers, that is a clear indication that something is wrong with the new teachings that they are accepting.

Their faith and love were connected to a hope regarding heaven (5a). The hope they enjoyed at their conversion was not grounded in their own brilliance, nor was it grounded in spirits or angels or any interme-

diated realm. It was grounded in the special dwelling-place of God. Of course He is everywhere, but heaven is his special throne (Isa 66:1). The hope they started their Christian lives with was anchored there, and they need to be reminded of that.

The Truth, The Gospel

Paul also gives thanks for the truth, the gospel. All of the things mentioned above (faith, love, and hope) they had because they had received “the word of the truth, the gospel” (5b).

The ESV and the KJV translated this very literally “the word of the truth”. Lots of things are true, but there is a special truth that deserves to be called “the truth”. It is the gospel, the paradoxical good news that our king has been killed, that the Lord of life has died and that our Savior has suffered.

This message that they had heard was not a distorted rumor that had reached their valley. This same message was being proclaimed and was bearing fruit all over (6a). This too is important. It seems that someone has been telling them that the message they received is not the same as the message preached in Jerusalem and in other places. Paul assures them that the message they had received was indeed the same gospel message being proclaimed all over the world.

The Fruit

Paul also gives thanks for the fruit the gospel has been producing in their lives. It was not just bearing fruit elsewhere, it had borne fruit in their lives as well (6). When they accepted the grace of God, it made a difference in their lives. But people often become impatient.

We see this in regard to physical health. We may see that we are getting better by means of careful eating and reasonable exercise, but we

want to be all the way well right now. So along comes some charlatan with a get healthy quick scheme and we jump to his new, more exciting plan that promises faster results. In the spiritual realm such shortcuts to health are even more dangerous, and the Colossians are being tempted to try shortcuts.

Epaphras

Paul also gives thanks for the faithfulness of Epaphras. This is really important. They had learned the truth from Epaphras (7-8). That truth had borne fruit in their lives, but now someone had put Epaphras down. These new teachers were flashy, and offered a flashier way of salvation. These new teachers may have come from far away, while Epaphras was a local yokel. The false teachers seem to have been demeaning Epaphras in order to exalt themselves and their new teachings. When will we learn to keep the focus on the message not the messenger?

I was blessed as a child to hear the teaching of simple down-to-earth preachers. The preacher in my hometown at the time of my birth was Grady McKnight. He had no college training. He earned his living as a welder. Later we had Rodney Rockwell as our regular preacher. He also was not formally trained.

I was later blessed to study under men with extensive training at the highest levels of academia. But even these men remained down-to-earth. Raymond Kelcy, Ian Fair, John Willis (to name just three) all possessed doctorates from prestigious institutions, but they were all simple, friendly, kind and helpful. I never heard any of them demean others in an attempt to get their way.

Those who resort to arrogant put-downs do so simply because they do not have the truth on their side. We should avoid such teachers. And, in our own teaching, we should remember that it does not make sense to use flashy methods when proclaiming the cross. As Paul told the Corinthians,

For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. ⁶ For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. ⁷ But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. (2 Corinthians 4:5-7, ESV)

The study of Colossians is highly relevant to us because the heresy being opposed in this letter is still going strong. People still want a flashy gospel, a theology of glory instead of a theology of the cross. People still tend to accept a message that begins with Christ but ends with human effort and angelic intervention. We proclaim Christ crucified (1 Cor 1:22f); and we must keep it that way.

Toledo, Ohio

Questions regarding Colossians 1:1-8

1. What kind of relationship does the Apostle Paul have with the first recipients of this epistle? How might the nature of that relationship affect the writing of the epistle?
2. What kinds of things do people take on faith? Is there anyone who sets out to find first-hand proof for everything that they choose to believe?
3. Granting that everyone lives by faith, whether they admit it or not, what sets the faith of the Christian apart?
4. Which direction does faith in Christ naturally lead, toward arrogance or toward humility? How is it that it sometimes seems to lead to arrogance in some people?
5. Why does Paul take time to assure his readers that the gospel message they received from Epaphras is the same message being proclaimed all over the world?
6. What has happened to the false message that Paul was opposing at Colossae? Is there anything like it being proclaimed today?



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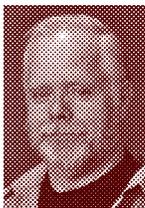
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Contemporary Worship

Wayne Turner



It is common to see church buildings belonging to various religious groups that advertise both traditional and contemporary worship services. These signs remind everyone of the division that has resulted from the “worship wars” that have characterized the past several decades in the religious world. Few religious fellowships have not been affected by these differences.

In many religious groups the difference between traditional and contemporary worship can be demonstrated by those services which use more classical music accompanied by organ and those who use more pop based music accompanied by guitars and drums. Obviously, church music cannot be reduced so simply into two streams, but this does serve to illustrate. For those of us who understand the significance of *a capella* singing in worship, the nature and content of our music becomes more significant. Those preferring traditional services prefer music that has passed through history to be very familiar and comfortable while expressing deep thoughts and values, while contemporary is often seen as more innovative and novel, often coming across as simple, repetitive choruses (sometimes called “seven-eleven songs”—seven words repeated eleven times). In some circles, contemporary has very negative connotations.

Such a negative understanding of contemporary is unfortunate. According to Miriam-Webster’s dictionary, contemporary means that “something is marked by characteristics of the present period.” It refers to that which is “modern, current.” A look through a song book, if the birth and death years of the writer and composer are given, shows that many songs and hymns currently in use were written many decades, if not even centuries ago. Many of those who created the songs are long dead. However, thankfully, their work lives on. It is important to understand that at some point, every one of these songs was introduced as new and contemporary, reflecting the characteristics of its time. In the two thousand years since Christ, music has changed, markedly. We need to understand that none of the songs we use today existed in the

first century. Melody, as we know it today, would have been more similar to chants. Sometimes, passages of scripture were sung. Later, songs written during the Reformation reflected some of the great ideologies of the time, songs written in the early twentieth century in the Southern United States used agrarian images from rural farm life and many other songs show their revivalistic background and times. Sometimes, people may mistakenly assume that older songs are superior to newer ones, almost giving support to the saying that “the only good hymn writer is a dead one.” Over the past half century there have been many very meaningful songs that have come into use. We have all been blessed as a result.

It is important for us to avoid unnecessarily labeling worship songs on the basis of superficial criteria. The value of a song should be its Biblical content and whether it can be effectively used for praising God and edifying the Church. Ultimately, it seems that we should understand that contemporary worship is that which expresses and has meaning for people living in the present time. As Paul spoke of becoming all things to all men that by all means he might save some, so we today need to use the best songs we can in our worship. We don’t want to use songs that are shallow and empty.

The words of Paul in Colossians 3:16 (and similarly Ephesians 5:19) should guide us: “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.” and, the aim Paul expressed in 1 Corinthians 14: “I will sing with the spirit and with the understanding.”

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Have You Considered Preaching?

(This is a repeat of an article from the 1990 Gospel Herald. With the need for faithful gospel preachers we are experiencing today, hopefully it will be read and prayerfully considered by readers. Perhaps if you know someone who might consider making a commitment to preaching you can share this with them. I give thanks for those who are working toward this goal at Great Lakes Bible College and all such faithful Bible and Preacher Schools in the brotherhood.)

One of the most important decisions one must make in life is how he will earn a living. The choice of a profession is often not an easy one to make. There are so many possibilities to choose from and so many good and useful ones to consider.

A Christian may do anything that is “upright” to earn his daily bread. In any profession one must seek not only to make the money needed to sustain life and make it possible to have those things which are needed for living but, as a Christian, one must share his/her faith with those with whom he/she comes in contact. As Christians we are to be in “full time ministry” as we share Jesus with those who do not know Him.

However, today I would like to suggest that for young Christian men, the rewards of a “career” in preaching is worth considering. The church continues to have a need for young men who are devoted to the work of preaching the good news. While every Christian has the “duty” to share his/her faith, it is a very special joy for men who choose to work full time in the ministry of the Word. Since the Lord said, “Go into all the world and preach the good news to all creation” – Mark 16:15, there has been a need for those who could give their lives to this great work. I would like for you, young man, to consider making the

work of preaching your life work. There are many good professions to choose from that will give you more to enjoy in a material way. However, there is no work on earth that can be more of a challenge or more of a joy than to share your knowledge and faith through the work of preaching. (I feel strongly about this after 57+ years in ministry.)

I like the definition of preaching that was given by Jesse P. Sewell. He said, “Gospel preaching is a man, redeemed by grace through faith, standing in Christ’s stead by His authority and in obedience to His command proclaiming, illustrating, making plain and strong and urgent God’s Word in such a manner that responsible people may understand and accept it unto life, or reject it unto death; all of this because he loves God, Christ, the Church, the gospel of Christ and the souls of men”.

In the space remaining in this article let us consider some of the qualities that are important in the life of one who would choose to preach. Of first importance is that one needs a closeness to God. In Proverbs 3:5, 6 (ESV), Solomon wrote, “Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths”. Trusting and leaning on God are at the very foundation of the life of all Chris-

tians and surely is especially important for the preacher. Men who are close to God and are persistent in bringing others to a closeness with God are what is needed in the church today.

Secondly, a man must be a “man of the Book”. The Bible must be home base of the preacher who wishes to bring men and women to relationship with the Father. In the Pulpit there is no substitute for the clear and faithful preaching and teaching of the Bible as the guide to relationship with God. The command given to Timothy by Paul, “... preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching”—is as important today as it was when written and is the watchword for preachers of the gospel today and for the same reasons Paul gave Timothy, “I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry” – Timothy 4:1-5 (ESV).

In Matthew 22:39 Jesus gives a third quality of the preacher, “Love your neighbour as yourself”. Besides the love for God a man needs, he also needs a love for his fellowman. He needs a closeness with people that expresses real concern and love. Someone has well said, “People don’t care what you know until they know how much you care”. People must be able to feel your care for them is real and true →

before they will respond to the message you carry.

If there was ever a time when the world needed to hear the Word of God preached by men who really care for them it is now. We have a shortage of preachers. We need to have young men who are interested enough in the eternity of their fellow man that they are willing to preach even though it may mean some sacrifice of the material things of life. There is no greater fulfilling life than that which preaching provides. To be able to share the most important message ever given to people on a full-time basis brings much joy and satisfaction. To be able to help fellow Christians in their preparation for the work of ministry is rewarding for God, the Church, the world and the preacher alike. "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" – Ephesians 4:11-13 (ESV).

Have you considered preaching? I pray you will.

THROUGH A WOMAN'S EYES

Articles for this page or reactions to it should be sent to:
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Virginia Hipwell, Editor



Comfortable or Committed to Christ?

January. That time of year when New Year's resolutions are made and often broken. A meme on Facebook points out why so many fail to keep their resolutions. It said, "I need to lose weight. I know how to lose weight, but I don't wanna do the things that I need to do to lose weight. But I still wanna lose weight." The writer of this meme is honest and accurate in assessing why, far too often, we do not do those things we know we should do. We simply do not want to put in the effort and sacrifice necessary to accomplish them. It takes commitment, self-discipline and perseverance to change our eating habits and stick to an exercise program. It is far easier to continue as we are, enjoying the foods we like and our usual activities. The needed changes would require continual effort and sacrifice.

This attitude often spills over into our spiritual lives as well. We would like our religion to be com-

fortable and convenient not something which requires ongoing effort and sacrifice on our part. We want salvation and God's blessings in our lives but we do not want serving Him to take up too much of our time, energy or resources. We do not want to have to change our habits or lifestyle in order to follow Christ. That attitude will not remove our excess pounds nor allow us to serve Jesus as He requires. It makes being a Christian a burden rather than a blessing.

Jesus told us that being His disciple would not be easy. **"And he said to all, 'If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it'"** – Luke 9:23, 24 (ESV). Denying self does not come naturally and a cross is not sports equipment. To be Jesus's disciple we will face a continual battle against selfish desires and sin's enticement.

"Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it" – Matthew 10:37-39 (ESV). Jesus will not settle for second place in our hearts.

Being a Christian is not a cake walk. We are to expect struggles and difficulties. There will be suffering. **"For you have been given not only the privilege of trusting in**



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Christ but also the privilege of suffering for Him” – Philippians 1:29 (NLT). Suffering is a privilege? Paul indicates that it is and here is why.

“And since we are His children, we are His heirs. In fact, together with Christ we are heirs of God’s glory. But if we are to share His glory, we must also share His suffering. Yet what we suffer now is nothing compared to the glory He will reveal to us later” – Romans 8:17, 18 (NLT).

Peter said that suffering should cause us to rejoice. “Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed” – 1 Peter 4:12, 13 (NIV 1984).

“So be happy when you are insulted for being a Christian, for then the glorious Spirit of God rests upon you” – 1 Peter 4:14 (NLT).

We should expect persecution. Paul, after mentioning some of his own personal struggles, said, “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted” – 2 Timothy 3:12 (ESV).

He commended the Thessalonian Christians for their faithfulness in the face of persecution. “Therefore, among God’s churches we boast about your perseverance and faith in all the persecutions and trials you are enduring. All this is evidence that God’s judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering” – 2 Thessalonians 1:4, 5 (NIV 1984).

Jesus warned His disciples that they would be persecuted. “Do you remember what I told you? ‘A slave is not greater than the master.’ Since they persecuted me, naturally they will persecute you. And if they had listened to me,

they would listen to you” – John 15:20 (NLT).

In the verses just previous to this, Jesus mentioned something else His disciples should expect to encounter, namely hatred. “If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you” – John 15:18, 19 (NIV 1984). This was not the first time He had warned them that the world would hate them. “All men will hate you because of me, but he who stands firm to the end will be saved” – Matthew 10:22 (NIV 1984). As these verses indicate, much of our suffering, persecutions and hatred will arise from our belonging to Christ rather than the world.

Rather than write memes, those who have actually done what is necessary to get rid of unhealthy fat have found that they look better and feel better. The end results were worth the effort and sacrifice required. Likewise, being wholeheartedly devoted to Jesus is worth the cost. Paul, who suffered for the cause of Christ more than most of us can even imagine, said this: “Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ” – Philippians 3:8 (ESV).

So we have a choice – stay in the world and be comfortable or belong to Christ and be comforted in whatever struggles we may encounter. “All praise to God, the Father of our Lord Jesus Christ. God is our merciful Father and the source of all comfort. He comforts us in all our troubles so that we can comfort others. When they are troubled, we will be able to give them the same comfort God has given us. For the more we suffer for

Christ, the more God will shower us with his comfort through Christ” – 2 Corinthians 1:3-5 (NLT).

“When I survey the wondrous cross on which the Prince of glory died,

My richest gain I count but loss and pour contempt on all my pride.

Forbid it Lord, that I should boast, save in the death of Christ, my Lord;

All the vain things that charm me most I sacrifice them to His blood.

Were the whole realm of nature mine, that were a present far too small;

Love so amazing, so divine, demands my soul, my life, my all.”

(Isaac Watts)

Guidelines for News Pages

The News Pages give fellow Christians a glimpse into other congregations and their good works along with the spreading of the Good News in their little corner of God’s kingdom. When you help and encourage God’s servants, you become a fellow worker with them in spreading the truth. The brotherhood faces a challenging moment. Twisted doctrines fly from congregation to congregation. Denominational and postmodern influences flow freely.

We, as a board of directors and editors of the Gospel Herald, seek to serve a brotherhood that sets Scripture as its infallible and only guide, that finds in the New Testament its pattern for work and worship and that depends upon the power of God’s Spirit to function in the world in following our Saviour. We also seek to highlight those congregations and saints who follow those convictions. It is a difficult task, one for which we are all too aware of our inadequacies.

Here are some guidelines we would like you to refer to when presenting news for the news pages.

- 1) Significant Birthdays 80 +
- 2) Significant Anniversaries 50 +
- 3) Baptisms
- 4) Deaths
- 5) Good news/Outreach that the congregation wants to share with others
- 6) Good works to share with others
- 7) Gospel Meetings
- 8) Special days (homecomings, friend days, etc.)
- 9) Results of your good works, gospel meetings, etc.

Knowledge, Walk, Fruit, Repeat – Colossians 1:9-14

Thayer Salisbury

For much of my life, I misused this passage. It was not that I taught anything false from the passage, but I turned to this portion of Colossians only to prove a certain point. Many people are waiting for Christ to establish his kingdom. I would take them here to show that his kingdom has long been in existence. The kingdom was in existence in the first century, for the Colossian Christians had been transferred out of the kingdom of darkness into the Lord's kingdom (13-14). That point is true, but it hardly exhausts the meaning of the paragraph. One might know that the kingdom exists, and still miss the main point being taught here.

Religion is, for too many of us, a means of getting what we want. It is a means of gaining power, or a means of getting an out-of-this-world retirement plan. But what Paul prays for the Colossians is that they would be filled not with the power to get what they want, but with the ability to do God's will and bear fruit to his glory.

And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,¹⁰ so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. (Colossians 1:9-10, ESV, emphasis added)

The following questions may be painful, but they are questions we need to ask ourselves — “What is the focus of my faith? What is my fundamental goal in being a Christian? Is it about the Lord or is it about me?”

Some would say that their faith is about getting to heaven. That could be a good answer or a bad answer, depending on why one wants to

get to heaven. Is it just so we can be comfortable, or so we can go on glorifying the Lord?

The Colossian Christians were being led astray by people who encouraged religious self-centredness. They were being encouraged to seek spiritual things for wrong reasons and in wrong ways. Paul is trying to correct them, and we can learn from how he does so. They had been transferred from the kingdom of darkness into the kingdom of light, but if that transfer is to work as it is supposed to, there are some things that need to change.

This passage identifies three

“What is the focus of my faith? What is my fundamental goal in being a Christian? Is it about the Lord or is it about me?”

practical steps that Christians must follow if our conversion is ever going to amount to much.

Knowledge

Paul's prayer is that they be filled with knowledge of God's will (9). Of course, there is a negative side to knowledge of the wrong sort. Knowledge of the wrong kind often leads to arrogance (“knowledge puffs up,” 1 Cor 8:1-3). But without the right kind of knowledge, we cannot draw near to God (“my people are destroyed for lack of knowledge,” Hos 4:1, 6).

Our knowledge needs to be knowledge of God's will, not knowledge of how to get what we want, or knowledge that we can use as an excuse for spiritual pride. This leads naturally to Paul's next prayer request for them.

Walk

He also prays that they will walk in a manner pleasing to him (10). We must not stop at knowledge. True knowledge of God will always

be put into action, as the context of the earlier passage from Hosea also indicates.

Hear the word of the Lord, O children of Israel, for the Lord has a controversy with the inhabitants of the land. There is no faithfulness or steadfast love, and no knowledge of God in the land;² there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed.³ Therefore the land mourns, and all who dwell in it languish, and also the beasts of the field and the birds of the heavens, and even the fish of the sea are taken away.⁴ Yet let no one contend, and let none accuse, for with you is my contention, O priest.⁵ You shall stumble by day; the prophet also shall stumble with you by night; and I will destroy your mother.⁶ My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children. (Hos 4:1-6, ESV)

Notice that Paul speaks of their walk being “worthy of the Lord.” In one sense we can never be worthy, yet the call to walk in that manner is made repeatedly by Paul (Eph 4:1; Philip 1:27; 1 Thess 2:12). Called by grace to be children of God, we are granted an exalted position that we do not deserve. Having been granted that position we should strive to “practice our position.” We should strive to walk in a worthy manner, not with a view to earning what has been given to us, but with a view to honoring the one who has given the gift.

Knowledge that does not change our walk is of no more value than ignorance, and in fact it increases our guilt in God's sight, as Jesus so clearly indicates in Luke 12. →

And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating. But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more. (Lk 12:47-48, ESV)

Fruit

Paul also prays that they will be bearing fruit (10b).

Have you ever asked an apple tree how it goes about bearing fruit? Of course not. The healthy apple tree naturally derives nutrients from the soil, reacts to the sunshine, and produces fruit.

Likewise, healthy Christians bear fruit, not so much because they are putting forth conscious effort to do so, but simply because it is natural to do so. Drawing strength from the soil of God's word and might from the light of his presence, we come to be more loving, joyful, peaceful, patient, kind and faithful (cf. Gal 5:22-23).

When do these things fail to happen in our lives? When do we fail at fruitfulness? Any time we neglect to learn his will or neglect to walk in his presence our fruitfulness falters.

Then What?

Okay, so the movement of Paul's prayer, the direction he seeks for these Christians, is from knowledge, to walk, to fruitfulness. Then what? What comes next? After "bearing fruit" Paul cycles back, to "increasing in the knowledge of God" (10c), and the process continues through the same steps, although perhaps at a higher level.

Please note that all this is by his strength, his qualification, his deliverance, his redemption. We do not succeed by our strength. We do not qualify ourselves. We do not transfer ourselves into his kingdom.

May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, ¹² giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. ¹³ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins. (Colossians 1:11-14, ESV, emphasis added)

There is a natural progression in the Christian life. It will take place if we rely on the Lord. If we open our hearts to increased knowledge of his will, and if we walk according to that knowledge, the fruit of the Christian life will come and will increase. Failure occurs when we shift our attention from him and try to force growth by some other means.

Toledo, Ohio

Questions regarding Colossians 1:9-14

1. Why might the desire to go to heaven be an improper desire?
2. What makes the difference between good knowledge and bad knowledge, between knowledge that leads to arrogance and knowledge that saves?
3. Why does the author say that he was sometimes guilty of misusing this passage? What was wrong with the use he made of the passage?
4. What are the "three practical steps" that must be followed if our conversion is really to make a difference?
5. Which of these three do you think is most often neglected?
6. What should we do once we have taken each of these three practical steps?

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The Preeminent Christ – Colossians 1:15-20

Thayer Salisbury

If you have been given a new Lexus, all paid for, and have found it to be reliable, economical and comfortable, what would be the odds of my selling you a Kia? As long as you are satisfied with your Lexus, you will not buy the Kia.

The only way you would buy the Kia is if you somehow forgot about your Lexus. Believe it or not, that kind of thing can sometimes happen. Sometimes a fast talking salesman can so focus our minds on what we do not have that we seem to forget that we already own something better.

I admit it. I have sometimes bought things I already owned, because I forgot that I owned one or could not find the item. I have bought books that I already owned, because I had not read a particular book in a long time and I had forgotten that I owned it. When we lived in Nigeria, I used to buy a roll of electrical tape any time I saw one for sale. For a long time electrical tape was in short supply, and I developed that habit. Later, when it was more readily available, I ended up with a lot of electrical

tape. I have bought tools that I already owned. When I have not used a tubing cutter in months (or even years) I forget where I put it and end up buying another one. But I have never done that with a book or tool that I used constantly.

At Colossae, new teachers have come in and are persuading the people that they need a new means of approaching God. They are meeting with success because they have so focused the minds of the people on the new means and methods they

He is not only the creator but the upholder, the one who keeps it all together and functioning.

are peddling that the blessings they already have in Christ are being forgotten.

Paul aims to get their minds back on the preeminent Christ.

Preeminent in Creation

Paul reminds them that Christ was preeminent in creation. *“For by him all things were created, in heaven and on earth, visible and*

invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him” (Col 1:16, ESV). This is, of course, a truth taught elsewhere as well. We are told in Hebrews 1:2 that it was through Christ that the world was created.

The creation of the world is, of course, something the Hebrew Scriptures ascribed repeatedly and exclusively to God (Gen 1:1; Ps 96:5), but in the New it is stated that the creation was accomplished through Jesus. Thus the New Covenant believer is being told that Christ Jesus is deity, and fully capable of meeting all of our needs.

Paul also emphasizes that Jesus existed before everything. *“He is before all things”* (1:17). That God existed before all else had been a commonplace of biblical teaching. *“Before me no god was formed, nor shall there be any after me”* (Isa 43:10). This same preeminence of time is something affirmed of Jesus throughout the NT (cf. John 1:1). Once again, we are being taught to regard Jesus as God.

Jesus not only created everything, he continues to sustain everything. He holds it together and moves history toward its goal. *“... in him all things hold together”* (17b).

Again, this is a commonplace of NT teaching. *“He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power”* (Hebrews 1:3, ESV).

The Deist notion that God created the universe and then left it to itself simply cannot be reconciled to the biblical teaching. He is not only the creator but the upholder, the one who keeps it all together and functioning.

The biblical concept is neither of a god that has to be carried by created beings, nor of a god that



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created and then abandoned the universe, but of the God who constantly cares for his creation.

“Bel bows down; Nebo stoops; their idols are on beasts and livestock; these things you carry are borne as burdens on weary beasts. ... “Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save” (Isa 46:1, 3-4, ESV).

How is this accomplished? How is it that God carries and saves? Isaiah 46 does not comprehensively answer that question. But here in Colossians 1, and elsewhere in the New Testament, it is made clear that it is through Jesus that he does so (Col 1:20; Acts 4:12). Which brings us to the next main point.

Preeminent in the New Creation

Just as he was preeminent in creation, Christ is preeminent in the new creation. Paul reminds the Colossians that Christ is the head of the church, *“...he is the head of the body, the church”* (18a). A person might begin a business but not remain at the head of that enterprise. This is common. Walter Chrysler, for example, began Chrysler Corporation, but he is no longer the head of it. Death prevents any mere human from remaining permanently at the head of anything. But Jesus is not only the founder but the eternal head of the body, the church.

Jesus is preeminent among the resurrected, *“He is the beginning, the firstborn from the dead, that in everything he might be preeminent”* (18b). This is telling us that Jesus is not only the one in whom we are reborn, but that he remains “firstborn,” that is he remains preeminent among us. The term firstborn is not merely a chronological indicator. Psalm 89 (attributed to Ethan the Ezrahite) indicates that David was declared “firstborn.” David was not, in fact, the eldest son in his family, nor was he the first to rule over Israel. He is called “firstborn” because he is, in God’s view, *“the highest of the kings of the earth”* (Ps 89:27).

Paul goes on to state that the fullness of God dwells in Christ. *“For in him all the fullness of God was pleased to dwell”* (19).

This raises an important question for those who would appeal to angels, saints, and other intermediaries. Would you talk to a councilman if you could talk to the mayor? Would you make your appeal to a Captain if you could talk to the Commander-in-Chief? The fullness of God is in Christ, so why would we turn to anyone else?

Paul further affirms that all things, both earthly and heavenly, that are in need of reconciliation, find it in Christ, through the blood of his cross (20).

The trouble with most religion is that most religion separates, most religion deepens the divide between man and man, and between man and God. The atheists who complain of the ill effects of religion are right, in this respect. Wrongful religion is harmful. We should not deny that. Polluted water is harmful as well, but we will not give up drinking on account of the abundance of polluted water in our world. Instead we will diligently seek pure water.

Jesus came to reconcile, to unite, to bring people together—both God and man, and man and man. Satan, naturally, has tried to undo this by developing substitutes. Satan’s religions create conflict, but that is no reason for giving up on the true faith, the pure faith. This we must diligently seek.

We must look closely at our faith. Is it the real thing, or a satanic substitute that is separating rather than reconciling? How can we tell? We must ask ourselves, “Is our faith really centered on the one who was preeminent in creation and recreation?” And we must ask ourselves, “Is our version of Christianity a fake like the one peddled at Colossae so long ago—one that mentions the name of Christ, but really centers elsewhere?”

We must keep our eyes on Christ. Ignore a free Lexus and buy a Kia if you wish. To do so is crazy; but in eternity will be no big deal. But do not accept a substitute for Jesus Christ. That will be a big deal, both now and in eternity.

Toledo, Ohio

Questions regarding Colossians 1:15-20

1. What might cause us to buy something that we already own?
2. Do we forget that we own something when the item is in daily use?
3. Why are so many supposed Christians abandoning Christ and seeking spiritual blessing by some other means?
4. What are the two main areas where Christ is seen to be preeminent?
5. When used in the Bible, is the term “firstborn” an indicator of birth order? If not, what does it indicate?
6. If it is all right to ask your friends and fellow Christians to pray for you, why is it not a good idea to seek the intervention of angels or of other beings in the spirit realm?
7. Should we agree or disagree with the claim made by many atheists that most religions are harmful?

The Process of Reconciliation – Colossians 1:21-23

Thayer Salisbury

My friend, Tom (not his real name), preached a very unclear sermon. I knew that he was a better preacher than that, so I asked him what the problem might be. He told me that the congregation was very upset by some events in the recent past and that his goal at the moment was to give people a chance to calm down. He was intentionally preaching vague sermons to give them time to get their emotions under control.

I like to be clear, and to keep things simple. But sometimes that can be problematic. There are subjects where words like “always” “only” and “every” signal trouble. There are subjects where words like “perhaps” “likely” and “possibly” ought to be used. There are subjects where two sides have argued, and where both are oversimplifying.

At times, the Apostle Paul seems like an either/or guy. He gets pretty dogmatic about some things, like the centrality of Christ. But at other times he makes it clear that there is more than one aspect to a matter, more than one side to certain stories.

This text from Colossians 1 is a classic example of Paul’s vivid writing. Our sinfulness is plainly and boldly stated. The cross is held up high. And Christ is credited with our salvation. Yet there is an element of progression recognized here. Salvation is presented as accomplished and yet as an ongoing process.

Let’s consider the statement of our sinfulness for a moment. Paul writes, “you, who once were alienated and hostile in mind, doing evil deeds” (21). That is

not beating around the bush. He calls them “Alienated and hostile in mind.” He does not call them “confused” but “hostile.” He says that they have been “Doing evil deeds.” He does not say that they have been “making mistakes” but that they have been “doing evil.”

Some of us may answer, “O no, not me. I have always been a good, moral person. I have never been in rebellion against God.” But that is the worst rebellion of all. That is a claim that we can save ourselves, and therefore a denial of the idea that it was necessary for Jesus to go to the cross for us (Mt 26:39).

Reconciliation has a purpose, and it is not merely to grant us a “get out of hell free” card.

As long as we make claims like that, there is no hope for us. It is only when we admit our spiritual blindness that we begin to see (Jn 9:41). No one will be justified by works (Gal 2:16). When we attempt to justify ourselves in this way we are rejecting God’s righteousness and putting our ways ahead of His (Rom 10:3).

The fact is, we are rebels who must surrender, not mildly mistaken ones who need a little re-direction. This being the seriousness of our case, how are we to be reconciled with God?

By Christ’s death

Reconciliation has been accomplished by Christ’s death. It was accomplished by his blood according to verse 20. Here in verse 22 it is said to have been accomplished in his body. These are two ways of stating the same truth, brought together to emphasize that truth. I do not believe that we are to make any distinction between

what is accomplished by body and blood. But Jesus taught us to recall both the body and the blood (Mt 26:26-28), and Paul does the same here.

If there is any distinction to be made at all, it might perhaps be that the mention of the blood underlines the violent nature of his death. Meanwhile, the mention of his “body of flesh” in the midst of a passage that has emphasized his divinity reminds the reader that he had indeed taken on humanity. The incarnation is an essential prerequisite to the atonement (cf. Rom 8:3).

Note that the wording indicates rather strongly something that has been accomplished. They once were alienated but now have been reconciled. His death has accomplished this. The full realization of our salvation may be in the future, but there is an already accomplished aspect to our salvation that we ought to cherish.

For a purpose

This reconciliation has been accomplished for a purpose.

I do not know about you, but sometimes I go out with three things to do, and come home having forgotten the most important one. I forgot the main purpose of my trip. I fear that many Christians have forgotten the purpose for which they have been reconciled.

Reconciliation has a purpose, and it is not merely to grant us a “get out of hell free” card. Our Lord’s desire is to present us to the Father holy and blameless. “He has now reconciled..., in order to present you holy and blameless and above reproach before him” (22).



Occasionally I wash my car. I know it will get dirty again, but I want to get a fresh coat of dirt on it, so I wash it and then look for some puddles to drive through so that I can get it dirty again.

I hope that you do not believe that! But is that not how many who call themselves Christians act? When will we start acting like people who understand the purpose of our reconciliation? When will we start living as people who may get dirty again, but who will do their best to honor the purpose, who will strive to be holy and blameless in God's sight?

A process

Reconciliation begins a process in which we are called to participate. Here is where we must watch out for extremism.

Calvinism, due to a laudable desire to acknowledge the Lord as sole author of our salvation, insists on "perseverance of the saints," the idea that anyone who really is saved will never sin so as to be eternally lost (and they do find scriptures to use in defending that belief). Realizing the potential dangers of that idea, others turn to other passages of scripture to hang a sword of Damocles over our heads.

Verse 23 certainly indicates that we are supposed to participate in the process of sanctification that will inevitably follow a real conversion. But it does not indicate that the grace of God is nothing but a transaction that can and will be canceled at any time if we slip up.

We must affirm both that Christ has reconciled us to God, and that we must do something to live out that reconciliation. It is possible to affirm that salvation is a free gift, and to affirm that it is a gift we must accept and apply. Isaiah pictured our salvation as free food and drink (Isa 55:1). But he did not indicate that we would feel no need to swallow and digest this free gift in order to enjoy it.

Jesus paid it all. Our salvation was won for us, once for all, at the cross (Heb 10:10). But the application and enjoyment of that redemption is a process in which we are called to participate.

It is a process that continues to take place in Christ. We must not, after being saved by Christ, drift off (23) into some other means of making spiritual progress (cf. Gal 3:1ff). As we learn to rely on him, the fruit of our reconciliation is realized in daily living. The process of reconciliation takes place in Christ. It all takes place in Christ, as we continue in him (23).

Toledo, Ohio

Questions regarding Colossians 1:21-23

1. How have you viewed the Apostle Paul in the past, as an either/or kind of guy or as a both/and sort of teacher? Has this lesson caused you to adapt that thinking in any way?
2. What are the items presented boldly in this text?
3. What item or items are presented in a both/and sort of way?
4. Why does the author say that claiming to have never been in rebellion against God is "the worst rebellion of all"?
5. Each of the Apostles had his own point of view and way of putting things, but all of them make the exclusive claim of Christ quite clear. Can you list some examples of passages where Matthew, John, and Paul made the exclusive claim of Christ very clear?
6. For what purpose had they been reconciled? Why is that purpose important?
7. Discuss the interaction of salvation as an accomplished fact and as an ongoing process. Why is it important to maintain that it is both of these?

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NEW YORK

Niagara Falls, NY - LaSalle:

We gathered items and assembled Thanksgiving Baskets which we delivered on November 18th, the Sunday before US Thanksgiving. We have a few ongoing mission projects such as collecting personal care items for the vets at the V.A. Hospital in Buffalo and also non-perishable food items for Casey House on Cedar Ave. in N.F. are being collected. We also collect funds for the Zambia Baby Fund, several members are contributing financially to this project. We continue to mail out 1,000 copies of *House to House/Heart to Heart* to our neighbors around the LaSalle church building. Please help us pray for open and receptive hearts in the homes we are mailing to.

ONTARIO

Barrie: The ladies here had one of their best Ladies Days yet, full to overflowing. We're thankful for everyone who came. Eric Valiquette was baptized October 28th. He and his family live a block away from the church building. Emily Rowland was baptized November 5th. Vini Budny, from Brazil, placed membership, as well as Riyadh Dos Santos, formerly of Brampton. We enjoyed Paul Birston as Sunday guest speaker November 18th.

Beamsville: Some 250 enjoyed the costumes, candy and fun at our annual Halloween Community event. We raised \$134.80 and collected 320 pounds of food for Community Care this year. The Giving Knitters have wrapped up this year's

work. They have created 462 hats, 162 pairs of mittens, 11 small blankets, 20 big blankets, and 4 shawls. These will go to 8 elementary schools in Niagara, some women's shelters and West Lincoln Memorial Hospital. This is a Dorcas ministry we utilize to serve our community. Over the last year or so, many of the members of our congregation have gathered a little over 900 milk bags. That means that two people in Haiti will each have a long lasting mat to sleep on that will protect them from insects and cushion their sleep.

Fenwick: December 8 was a beautiful day for a parade. Perhaps because of that fact, the Fenwick Christmas parade was the biggest ever and had more spectators lining the streets than usual. We once again were able to participate with a small float and walking contingent. We distributed 115 Test Your Bible Knowledge leaflets, 166 pens, 238 Key to the Kingdom brochures, 300 invitations to our Christmas candlelight service and lots of candy. Please pray that something

we handed out ended in the hands of a searching soul.

Toronto (Bayview Ave.): A group of women at Bayview met on November 3rd for our first Ladies' Class of the season. We had joined the Strathmore women for their special day in September and had cancelled our class in October because of our 75th anniversary. The decision was made at our class to begin a study from the series by Nancy Guthrie, "Getting to Know Jesus from the Old Testament". We will begin with Book 1, "The Promised One: Seeing Jesus in Genesis". In December we went to visit with Dorothy Paterson, who has been unable to join us for worship. Lunch with her was planned after a devotional at the building. Food is being collected by the congregation for the gift baskets for needy families at Chester Public School. This community project is organized by Maggie Hilborn and Christine Koehler and began in 1996. In addition to Chester Public School we are continuing to donate funds to the Daily Bread Food Bank this holiday season.

Waterloo: November 25 was Irish Sunday. We took up a special collection that was forwarded to David and Sally Dunn and their work with the church in Ireland. David and Sally hope to be with us in 2019. David Nickel has started a weekly prayer hour at his home Mondays from 7:30 pm to 8:30 pm that began December 3. This is an invitation to the Waterloo congregation as well as our sister congregations in the surrounding area. We would like to welcome our new brother in Christ! Renato Pereira was baptized on November 24. He is originally from Recife, Brazil and works as a software developer. We sing praises with the angels for him!

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(BC news supplied by Barbara Lewis)

SASKATCHEWAN

Weyburn: The senior's dinner was December 9 and the community supper was December 16. One hundred fifty-five pairs of mittens, thirty-eight headbands and seven scarves were collected and given to the Gentle Road church of Christ to be given out in inner Regina. "Born in a barn" was held in the Kyle barn to remember what the first Christmas might have been like. There was singing, encouragement and the story of the humble birth of our Lord Jesus Christ. Forty-five attended. A group of young people went to the homes of those living alone to sing Christmas Carols and leave a basket of goodies. June 7-11 there will be a Great Lakes Bible College class in Weyburn: Restoration History.

MANITOBA

Winnipeg: Mom and tots Bible study group is held weekly. A group of ladies held a time of fellowship and the singing of Christmas Carols. Our annual craft sale and baking exchange was held. The money raised/donated is being sent to the church in Maneadero, Mexico, to buy Christmas presents for the local children. The Youth held their Christmas party. True North Helping Hands held their annual meeting December 22. The Filipino - Canadian Bible Study Group held a Christmas luncheon. A group went to Oakview Place to sing Christmas Carols to the residents. A turkey dinner-pot luck was held on Christmas day at the church building.

Wishes for a happy and blessed 65th Wedding Anniversary

Amber Leverette

Ralph Perry married Joyce Dale on Saturday August 15, 1953 at the Strathmore Blvd. Church of Christ building in Toronto. They met and married in Toronto, while Ralph was preaching at Bayview Church of Christ for a few years in the early 50s. Their married life began in a little apartment in the building. Joyce was a secretary until she became a full-time mother and preacher's wife. They built their relationship on the foundation of serving God together. They've changed countless lives in the process. Five children, fourteen grandchildren and currently four great-grandchildren later, it is a love story worth celebrating, and a couple worth honouring.

Our family had been looking forward to hosting a come and go celebration to honour them for Ralph's 90th (now 91st) birthday, their 65th wedding anniversary,

and Joyce's 88th birthday. This has unfortunately become impractical. We ask instead that any well wishes or remembrances be sent to: c/o 4568 Leawood Court, Beamsville, ON L0R 1B5, or electronically to: the65thanniversary@outlook.com.

We thank God for the blessing of such warm hearts leading the way and showing us how to serve God and the world faithfully and tirelessly. There are not enough words to describe our love. Please join us in honouring this wonderful couple.

Nothing has been quite as special to Ralph and Joyce as their brothers and sisters in Christ all these years. The first air flight that Joyce ever took was joining Ralph in going to Nigeria. She has always had an adventurous spirit and a heart for serving others, to me, her love and passion for God have been unparalleled. Her siblings describe her as an angel, she has always taken time for people in need, or those who are alone.

In Nigeria Joyce helped teach the women, even taking motorcycle rides deep into the rainforest early in the morning. She homeschooled her children in Africa, and supported Ralph in his work. One of her greatest joys in life was that God answered her prayers and brought Ralph and her together so that she could be a loving preacher's wife. Her love for Ralph is the most beautiful example of the love God wants us to have, unfailing and deep as the ocean.



Ralph and Joyce Perry wedding, August 1953

Joyce has a beautiful singing voice and singing or even just listening to hymns has been a great pleasure in her life (along with reading a lot).

Ralph's life is nothing short of miraculous. At birth it seemed he might not make it, but God knows His plans, and 91 years later, God has worked in the ways that are higher than ours. Ralph knew fairly early on that he wanted to work in service to God while growing up in the country on a cow farm with seven siblings.

Ralph was baptized at thirteen in the summertime after hearing Dr. Tallman, but as Tintern didn't have a baptistry, he and his brother were baptized at the Beamsville building where he would later preach. He also became more aware of and active in the mission field, especially in his last year before graduating from David Lipscomb University. Ralph has had a particular passion for children and young adult ministry, with a true gift in growing youth programs such as VBS, Sunday school, young adults' nights and to touch hearts with God's word.

Having lived for 2 years in Africa then off and on for about 15 years, Ralph feels very deeply connected to Nigeria. He has seen more of it than most Nigerians, and it really became a home away from home. When listening to all of the pieces of the puzzle that make up Ralph's life, one thing is clear above all, God's hand was on Ralph from the beginning, guiding his steps along the way.

In the early 60s the family packed up and moved to London, Ontario to help establish the church with support from Granny White in Tennessee. They were also involved in work with Camp Omagh where Joyce had been baptized as a girl, with Ralph being president of the board and in charge of Family Week for years.

While in London, they worked tirelessly and ended up with as many as 600 children at the VBS's at a congregation of only 60 people. The city let them use the school and they used a city bus to transport children from further afield if their parents couldn't get them there. People came up from the south, such as Abilene, to assist with such vast numbers.

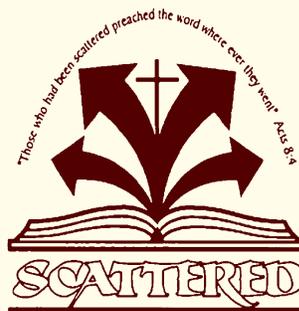
Ralph and Joyce's house was always open to any and all who needed a place to rest, sometimes even having to move the children around to make sure everybody could fit. Ralph was busy shepherding the flock and Joyce was the best helpmeet anybody could ever hope for, helping with all she did while also cooking, hosting, entertaining helpers and so on.

The most special ministry that Joyce and Ralph ever had was that to their own family of five. Whether it be asking the older children if they would be okay uprooting their lives as young teenagers to go to Africa and giving them that respect, or Joyce taking them out for fish and chips as a treat when Ralph was away... it's been a long and unbelievable journey, but so

treasured. They excel at nothing as much as being wonderful grandparents, helping to care for all of their grandchildren at one point or another, whether while they were sick, or while their parents were working, and even sometimes because they just needed their grandparents. Often Ralph was more of a taxi driver than preacher during those years, as his grandchildren were so important to him. All the while, whether it be baking, cooking, driving or going on adventure walks in the woods behind the house and climbing trees, 'Grandma' and 'Grandpa' are often the heroes in our stories.

It's amazing how time flies. This is just the Coles notes version of two AMAZING human beings who have influenced countless lives in innumerable ways and places. Much has been left out, but the stories are in our hearts. God has been good. We are grateful. We only wish that we could mention each precious life that has been helped by Ralph and Joyce along the way when they crossed their path.

With love from,
Ralph and Joyce's family.



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

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We praise God for His continual blessings on this ministry.

(1) The Age of Authenticity

Edwin Broadus

While Jesus was on this earth, he told his contemporaries, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ And in the evening, ‘It will be stormy today, for the sky is red and threatening.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times” (Matthew 16:2-3, ESV).

Most of us are well aware that there have been widespread changes in Western culture and behaviour since the 1960s and 1970s, including increased secularization, but many of us do not know how to interpret these “signs of the time.” What are the underlying reasons for these changes? Why have they taken place? In this and in two subsequent articles, one on world view and one on attitude toward truth, we will attempt to better understand the times in which we live. But in this first article we want to look at the fundamental nature of the changes themselves, which are very much a part of the secular age in which we live.

Because these changes have often involved loosened morals, many may be inclined to call them a turn to egoism (self-centeredness) or hedonism (pleasure), and though this is undoubtedly true in some cases, these changes involve something much more fundamental. Charles Taylor, a Canadian philosopher and professor emeritus at McGill University in Montreal, in his epic 900-page volume, *A Secular Age*, identifies what has taken place as “a large scale shift in the understanding of the good” (479). People have been seeking an answer to the question of how we can best live our lives. We do not have to like their answer to recognize that this is a question all of us should be interested in.

Taylor believes that this secular shift has resulted in what he calls “The Age of Authenticity.” “Authenticity” refers to the preferred view that, in seeking to realize our humanity, it is “important

to find out and live out one’s own [way of doing this], as against surrendering conformity with a model imposed on us from the outside” (475). He further identifies this as an “expressive authenticity” that those “doing their own thing” want to proclaim openly.

Implicit in this view is that the bare act of making a personal choice is of prime value within itself, irrespective of what one is choosing between and in what area of life. The value expected of others in reaction to one’s own personal choice is not only tolerance but acceptance. As one person has put it, sin is no longer falling short of the glory of God but falling short of one’s

[T]o make choice itself the prime value ignores the obvious fact that some choices are good and some are bad.

own potential and failing to be true to oneself (Trevin Wax, in *The Age of Authenticity*).

All of us need to be true to ourselves in the choices we make. To do otherwise is both hypocritical and destructive. But to make choice itself the prime value ignores the obvious fact that some choices are good and some are bad. This approach often leads to choices based on feelings rather than good judgment, since doing what we feel like doing is often the easy way out. It also ignores the fact that some choices are non-negotiable, involving matters of conscience, while others are optional, neither right nor wrong within themselves but needing to take into consideration, not merely our own rights and desires, but also those of others, like our family, church, or nation.

While many of us have not bought into these characteristic views of the Age of Authenticity, we are often affected by them and need to be aware of this. Marriage and family relationships have been seriously affected, for the focus on self-fulfillment has often

undermined the commitment that successful marriage demands of each spouse. Vows to stay together “until death parts us” are repudiated when one of the spouses feel that his or her own needs and wants are no longer being met.

Churches have also been greatly affected and even marginalized. Part of this is because of the influence of secularization itself, but Taylor is not among those who believe that the secularization of western culture will eventually destroy religion in general or Christianity in particular. He himself is a man of faith, but what he does recognize and stress is that churches and

Christians now exist in a changing environment, and we need to be aware of this.

In this Age of Authenticity, people no longer ask the same questions that they asked before the 1960s. People then were often concerned about what church is right or what doctrine is correct. But now, as Taylor puts it, “The religious life or practice that I become part of must not only be my own choice, but it must speak to me, it must make sense in terms of my spiritual development as I understand this.” So the expressive individual forms his own spirituality, his own personal Jesus. Emphasis shifts toward the strength and genuineness of one’s own feelings rather than the object and the validity of one’s faith. There is often little loyalty to the church and its people and a growing willingness to go elsewhere, where one is more “comfortable” and feels more personally fulfilled.

Ultimately, the values of the Age of Authenticity fly in the face of the teaching of Jesus, who reminds us that whoever would save his life will lose it, but whoever loses his life will find it” (Matthew 16:25, ESV). Anyone who seeks to find lasting fulfillment in any other way is on a fool’s errand.

– Burlington, Ontario

DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

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

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

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

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

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

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

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

PROVINCE OF BRITISH COLUMBIA

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

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

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

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

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

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

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

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjp.c79@telus.net

NORTH BEND Church of Christ: North Bend Community Hall, 48846 Highline Road, North Bend; Sun. 10:30 am; Mailing address: 47220 Green Ranch Road, North Bend, BC, V0K 1C1 Borden Krosgaard 604-867-9420

PRINCE GEORGE: 9465 Old Summit Road South, V2K 5S8, Sunday worship – 10 AM, 250-962-6978 or 250-562-6708

PRINCE RUPERT Church of Christ: 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sunday Bible classes 11:00 am, worship 10:00 am; Thurs. 7 pm; Contact: Meynard Carlow (250) 624-4449 (off) or (250) 624-3347

SALMON ARM: 490- 5th Ave, S.W. V1E 1V4; Sunday 10:00; Call for times and locations of other meetings; 250-833-0927; Doug Kendig, and Gordon Parmenter, elders; website: sa4CHRIST.com

SOUTH BURNABY Church of Christ (Metro Vancouver): 7485 Salisbury Ave., Burnaby BC V5E 3A5; Sunday worship: 10 a.m.; Bible classes for all ages: 10:45; Midweek groups meet in homes. Kirk Ruch, ev.; K.M.Ruch@SBChurch.ca; Conor Wilkerson, youth; Office: conor.office@SBChurch.ca; (604) 522-7721; Website: www.sbchurch.ca

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

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

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

VICTORIA (South Island Church of Christ): Mailing address: South Island Church of Christ, c/o 1600 Charlton Rd. Victoria, B.C. V9E 2C8; Meeting address: Westshore Chamber of Commerce, 2830 Aldwynd Rd., Langford, BC.; Worship service 11:00 am – 12:00 pm, Contacts: Dick Morton 250-479-8480, L/S Walters 250-478-7275, Don Knox 250-382-0824; e-mail: southislandschurch@gmail.com

PROVINCE OF MANITOBA

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

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

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

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

WINNIPEG (Central): Sun. Worship 10, Bible classes 11:15, Eve. 6 p.m., Wed. 7 p.m.; (204) 475-6462; Fax: (413) 677-6165; Mail: 170 St. Mary's Road, Winnipeg, MB R2H 1H9; website: www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261-9861; Shawn LeBlanc ev. (shawn@winnipegchurch.ca) Jay Manimintim youth min (jay@winnipegchurch.ca)

PROVINCE OF NEW BRUNSWICK

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

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

NEW YORK STATE

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

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

PROVINCE OF NOVA SCOTIA

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

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

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

PROVINCE OF ONTARIO

Ajax Church of Christ: 75 Centennial Road, Ajax, Ontario L1S-4L4, 2nd floor, Duffins Room Sunday School 10:00 am-10:45 am, Worship 11:00 am; Wednesday night Bible class in different brethren homes; Steve Chubry, Minister, 7

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HAMILTON (Stoney Creek): 105 King St. E., L8G 1L1 905-664-1130 (off); Sun. 10, 11; (summer worship 10:00) Contact Ben Wiebe; Website: www.patchworkinthecheek.com

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

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

Ice Lake (Manitoulin Island): (1 mile South of Hwy 540, Ice Lake, ON); Mailing address: 408A Robertson Rd., Gore Bay, Ontario P0P 1H0; Sunday: classes 10 am, Worship 11 am; midweek – call for information: David Cariaga 905 872-2098

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

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

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

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

MEAFORD: 113 Nelson St. W. N4L 1G3; Sunday School 9:45–10:30 a.m., Morning Worship 11:00 Sunday night: home locations will be posted on the web page each month; Wednesday 7:00 p.m. Kevin Cleary, ev.; (519) 538-1750; e-mail: meaford-cofc@brucelecom.com website: <http://www.meafordcofc.ca/> Check website for monthly changes

MISSISSAUGA: Mail address: Mississauga Church of Christ; PO Box 42264; 128 Queen Street S., Mississauga ON L5M 5Z5; Place of Worship: McKinnon Public School, 3270 Tacc Drive, Mississauga ON L5M 0H3; Worship: 10:30–11:30 AM; Bible Class 9:30 to 10:15 AM; Contact name: Tony Lourenco; tlourenco@cogeco.ca; Bill Currie, 905-826-4816, Email: wjcurrie65@gmail.com Web address: www.mississaugacofc.ca Email: mail@mmississaugacofc.ca

NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 9:30, 10:30; Wed. 7:00; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON; P0J 1P0; (705) 647-5488, Email: ccstone65@hotmail.com

NEWMARKET: 230 Davis Dr., L3Y 2N4; Sunday worship 10 am, Bible classes 11:15 am; Wednesday, please call for time and location, Nathan Pickard, ev.; 905-895-6502 (off); email: pickardnathan@hotmail.com www.newmarketchurchofchrist.ca

NIAGARA FALLS: 3901 Dorchester Rd. N., L2J 3A8, (905) 356-3412 (turn E. on Thorold Stone Rd. from QEW and left on Dorchester Rd.); Sunday Worship 10:30 AM, Sunday School 11:30 AM Wed. 7:30 Adult & Children's classes; Darrin Douglas, (minister) 905-356-3412, darrin@niagaracoc.com; Bruce Boland (youth/involvement minister) 905-356-3412, bruce@niagaracoc.com; website: www.niagaracoc.com

NORTH BAY: 73 Gertrude St. E.; Box 745, P1B 8J8; Sun. 10:00; (705) 472-7040 (off.); email: church@northbaycoc.ca; Website: www.northbaycoc.ca

OMAGH: 9850 Britannia Road, Milton, ON L9E 0E4; 10, 11; website: www.omaghchurch.org, Mailing address: Harold Ellis, Sec., 7435 Twiss Rd., RR # 3, Campbellville, ON L0P 1B0

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

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

OTTAWA (West): The Olde Forge Community Resource Centre, 2730 Carling Avenue, Ottawa; Mailing Address: West Ottawa Church of Christ, c/o Bill Schlarb, 361 Viewmont Drive, Ottawa, ON, K2E 7R9; Sunday morning: 10 am. Bible study, 11 am; Worship service Contacts: Bill Schlarb, 613-224-8507; Bruce Veinot, 613-592-0291 email: westottawacofc@gmail.com, website: www.westottawacofc.ca

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11:00, 6 pm; Thurs. 7; Brian Thompson, ev. (519) 376-6702 (off.), 372-2155 (res.); email: oscoc@wightman.ca website: www.owensoundcofc.com

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

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sunday School 10 am except July/August, Worship 11 am; Mailing address: Judy Yaksich, Sec. 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

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

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:00; 935-9581 (off.); Jeremiah Cisco, ev.; Email: churchofchrist@bellnet.ca; WebSite: www.stcatharinescofc.ca

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

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

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

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

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

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

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

SUNDRIDGE: #10500 Hwy. 124 N. Sunday School 10:00, Worship 11:00, Wed. 7:00 Robert Gieg (705) 380-0907 Email- rbgieg@gmail.com Don Preston (705) 384-7058

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

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

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

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7; Michael Hilborn, mhilborn@rogers.com; 609-319 Merton St. Toronto, ON M4S 1A5 (416) 489-7405 (office)

TORONTO (Scarborough): 2035 Kennedy Road, Toronto, Ontario M1T 3G2 DELTA Toronto East Hotel, (Leaside Suite) Kennedy & 401 East; Sunday Shool 10:15, Worship 11:15; Thurs. 7:00pm (in homes) (Mailing Address: 300 Borough Drive, P.O. Box 47011, Scarborough, Ontario M1P 4Z7) Church Phone: 416-970-3835; Website: www.scarboroughchurchofchrist.com Devon Bennett, Minister, 905-686-2486, Cell: 416-970-3835; Fax: 905-428-1579; email: devonben@gmail.com

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; 416-244-9152; contact: Aikins Wiredu, 905-216-6896; Bernard Worloson, 416-742-8292; Twi service available last Sunday of the month, and Spanish Classes, Mondays 7:30 p.m., Santiago Molina (416) 751-6879.

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

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

WATERLOO church of Christ: 470 Glenelm Cres., Waterloo, ON N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, Wed 7:00 pm, Jamie Azzoparde, 519-885-6330, e-mail: Jazz.wcoc@gmail.com website: churchofchristwaterloo@gmail.com

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

PROVINCE OF QUEBEC

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

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

PLESSISVILLE: Centre Communautaire, 1745 Ave. Fournier; Sun. 6.00 & 7.00 pm Ev.Yvon Beaudoin,(418)728 5240; e-mail: ybeaudoin@oricom.ca ; Mailing Address: c/o André Côté, 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 (off); Yvon Beaudoin, ev. 418-728-5240; email: ybeaudoin@oricom.ca; Roger Paradis, ev. 418-831-8690; email: rparadis1518@videotron.ca

PROVINCE OF SASKATCHEWAN

BENGOUGH: E. side Hwy. 34; Sun. 10:30, 11:15; Doug Coroluck, Box 224 SOC OK0; (306) 268-2062.

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

GRAVELBOURG: 300-2nd Ave. E., Box 507, S0R 1X0; Sun. 10:30; (306) 648-3435 Darrell Buchanan, ev

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

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

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

REGINA (Northwest): 4400 4th Avenue Regina S4T 0H8 (in the Orr Centre) Sunday: 9:45am Classes: 11:15am Contact: Dr. Leslie Williams E-mail: lesliejwilliams@gmail.com

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