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**WHY ARE
WE HERE?**

See article on page 18

Paul's Struggles – Colossians 1:29-2:5

Thayer Salisbury

Jesus said, “Greater love has no one than this, that someone lay down his life for his friends” (John 15:13). But as he said this Jesus was preparing to show a new kind of love, a love that would lay down his life for his enemies (Rom 5:6-8).

Motivated by the love of Christ (2 Cor 5:14) as shown in giving himself even for his enemies, Paul worked hard to be a blessing to others, even to others he did not know (2:1). He struggled with all the energy God had given him (1:29) for people he had not even met.

His goal

Why? What was the end goal of this effort? There are three goals.

Encourage

First, Paul desires to encourage the Colossian Christians (2a).

I find myself preaching about joy and encouragement often. But I do not speak of joy or encouragement frequently because these are states of mind that come naturally to me. I speak of them often because the scriptures speak of them often. Even though I am, by nature, rather reserved and perhaps somewhat melancholy, preaching through the Bible brings me to this theme repeatedly.

Forms of the words “courage” or “encourage” appear 36 times in the New Testament. Forms of the words “joy” and “rejoice” occur about 60 times each.

If we are to offer the world a realistic alternative to the life they are currently living, it will start with our own behavior and attitudes. When they see something different in our lives, when they see in us less dependence on material things, when they see us enduring difficulties with an attitude of hope, the

way for evangelism will be paved. It is when they ask the reason for the hope within us (1 Pet 3:15) that effective evangelism will take place. Obviously, they will never ask the reason for our hope if there is no evidence that we live in hope.

Knit together in love

Next Paul expresses the desire that they be “knit together in love” (2b).

We make a huge mistake when we begin the Christian life focused on Christ, but then try to perfect our walk by some other means.

Loving unity is another major New Testament theme. Jesus set the tone when he said, “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another” (Jn 13:34-35, ESV). Paul, of course, continues that theme throughout his writings. Examples can be found in all of his epistles, from the famous “love chapter” (1 Cor 13), to briefer exhortations like this one.

But of course, we might have a problem of definition here. What does it mean to be “knit together in love”? Some never seem to ask “what can I do for the church” but always “what is the church going to do for me”. They never seem to ask, “Am I acting in love toward others?” But always, “Why don’t people do more for me?”

Love includes discipline (Heb 12:7-8). The clearest indication of a lack of love in the church today is not the fact that some churches discipline their members, but that most do not.

The love of which Paul speaks here is a love that will knit them to-

gether. Real Christian love does not leave people to their own devices; it causes people to grow to be more and more of one mind, and to act together more and more to honor their common Lord.

Assurance

Paul also desires that they have the assurance that comes of understanding God’s mystery (2c). He does not want them to remain uncertain of their salvation. Like the Apostle John, he wants people to really know that they have eternal life (1 Jn 5:13).

Means

How are these goals to be achieved? What were the means for attaining these blessings?

There are three goals, but only one means. Christ is the means. In him they will find all they need for all these goals (2d-3)

This reminds one of Paul’s claim in 1 Corinthians 2:2, “For I decided to know nothing among you except Jesus Christ and him crucified” (ESV). He would go on in that epistle to write on a variety of subjects, but in each case the subject was shown to be related to Christ crucified. Their disunity was to be corrected on this basis (1 Cor 1:13). Their tolerance of sexual immorality must be corrected because of what Christ had done for them (1 Cor 6:20-21). The tendency of some of them to engage in idolatry was judged on this same basis (1 Cor 10:16-17).

We make a huge mistake when we begin the Christian life focused on Christ, but then try to perfect our walk by some other means. In him “are hidden all the treasures of wisdom and knowledge” (Col 2:3). There is no reason for us to turn elsewhere for spiritual growth and blessing.

A danger

What danger could possibly keep them from these blessings? The danger is that they might be deluded with “plausible arguments” (4).

Researchers claim that people with a high IQ are no more likely to be successful in life than those with moderate scores. Various theories have been offered to explain this. The simplest is that, trusting in themselves, they are more often led astray than those who trust themselves less and so seek advice more.

We need to remember that Satan disguises himself (1 Cor 11:14) and he is good at disguise. Moses warned the people (in Dt 13) that false prophets might arise and actually be able to make successful predictions or give impressive-looking signs.

Those who know the Lord’s voice will see through the disguise (Jn 10:4-5). But those not well-acquainted with his voice, and those who are arrogant, who do not really want to do what is right, who do not really love the truth, will be deluded (2 Thess 2:9-12).

The Apostle wants to see them encouraged, knit together in love, and having assurance. All they need to accomplish these three goals is to stick with Christ, for in him they will find “all the treasures of wisdom and knowledge.” But there is a danger of delusion for them and for us—Satan’s deceptions.

To avoid the deceptions that would lead us away from Christ we must know Christ’s voice so well that we will not be fooled. Anyone who says, “I know enough already” is in trouble. There is no danger of our ever knowing more than we ought to about our Lord. There is tremendous danger in not knowing him well enough.

Toledo, Ohio

Questions regarding Colossians 1:29-2:5

1. Based on 2:2, the author suggests that Paul had three goals in mind as he struggled on behalf of the Colossian Christians. What were those three goals, and how do you see them relating to one another?
2. Not only does our text for this lesson mention goals, means are also a consideration. What is the means by which Paul hopes to reach his three goals?
3. How does the discussion of 1 Corinthians, near the middle of this lesson, relate to Colossians 2:3?
4. What is the danger that the Colossian Christians face? Is it one that we still face today?
5. If you believe that this is still a danger, what steps should we take to confront it?

Church Growth SEMINAR

Saturday, February 23, 2019

With Tim Archer, author of
Church Inside Out:
Getting church insiders out
to bring outsiders in



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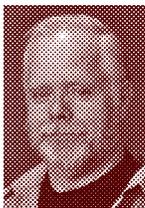
Session Times (Eastern):
10:00 *Church Inside*
11:00 *World Outside*
1:00 *Church Goes Out*
2:00 *Outsiders No More*

Tim Archer is a Spanish-speaking missionary, preacher, author and co-author of five books. Tim preaches for the bilingual service at University Church of Christ in Abilene and coordinates the Spanish ministries for Herald of Truth’s Hope for Life ministries.

There is no cost to participate in person or online
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(204) 471-7720 (cell/text)

“Build the Wall!”

Wayne Turner



“Build the wall! Build the wall!” was chanted frequently at pro-Trump rallies during the 2015 U.S. presidential election. The candidate was promising to build a wall between the United States and Mexico to prevent illegal immigrants from crossing the border. For many years, much has been heard about how people and drugs have come into the country. While many of those heading north have been migrant workers and refugees, Trump has characterized them as criminals—drug smugglers and terrorists. The country needs to protect itself from them by putting up a wall along the border.

For many years, it seems that countless thousands of people have found ways to cross the border, as it goes through a vast expanse of wilderness. Human ingenuity has made it possible for people in remote, desolate country to dig tunnels to hide their crossing. And, it is evident that there is a wide range of motives for those going across—some from personal desperation and need, others to push drugs or commit violence or crime.

Through the months since the campaign, there seems to be a growing thought from many—a fear of those wanting to cross. The irony is that the country is mainly composed of those who either came as immigrants or are descended from them. The invitation on the Statue of Liberty seeks those who are hungry, poor, the tired masses yearning to be free. It now seems that many want the doors that were previously open to the world, to be shut. The growing attitude seems to be xenophobia—a Greek word meaning “fear of strangers.” Sharing the blessings and opportunities of life in the U.S. with the world has given way to hoarding them, while mistrusting others, especially if those of different races and cultures.

Sometimes, religious people may demonstrate similar attitudes toward outsiders. In a more extreme way, we might think of religious communities that

isolate themselves from the outside world. Some churches communicate that strangers are not welcome, either by showing suspicion and distrust, or by being closed and unfriendly. Judging by the number of books and articles about this, it seems to be more common than people might want to admit.

The Parable of the Good Samaritan shows that fear of strangers is not new. The priest and Levite walked by a fellow Jew. But, there was nothing to lead them to respond to his obvious distress. A family member or friend would have stirred sympathy. So, the man must have been a stranger. Though he was a brother in Israel, they were afraid. The question, “Who is my neighbor?” is what prompted Jesus to tell the story about four strangers and how love of neighbor was shown by a Samaritan, a nationality hated and mistrusted by the Jews. Love of neighbor was demonstrated by love for a stranger. (We could appropriate the word “philoxenos”.) Interestingly, this Greek word is translated as hospitality, but is a compound word—“philos” love and “xenos” stranger.)

We often think about the distinction that Jesus’ disciples are identified by their love for one another. As Jesus said, “By this will all men know you are my disciples, if you love one another.” However, He did not intend for His disciples to build walls and hoard love within. Rather, love is shown by His disciples for all, no matter who they are, where they come from or what they have done.

When we see strangers, we need to tear down any walls that separate us. Jesus tore down the wall between the Jews and Gentiles.

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Walk in Him – Colossians 2:6-15

Thayer Salisbury

The sentence with which this text begins contains the main thesis of this letter. “Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving” (Colossians 2:6-7, ESV).

The Colossian believers are being tempted away from simple dependence on Christ. They are being tempted to take an approach that might be described as “Christ plus.” But the way they started, totally dependent on Christ, is the way they need to continue.

This temptation to make a needless course change is one that seems

to have been common then, and certainly is common now. We see that the Galatians faced the same temptation and had to be reminded to continue in the gospel as they had received it (Gal 1:6-9; 3:1-3). Paul has already reminded the Colossian readers of their need to continue in the faith (1:23). Here he will offer some details as to why they should do this.

At times I think we are like people who grew up in mountains trying to drive on the prairie. We keep thinking that surely we need to change direction every few seconds. That is the way you drive in the mountains. That is the way everything is done in this twisted world of sin. We find it hard to believe, but the best way, once we are in Christ, is to just keep going like we started out.

Filled with Christ

Paul tells them that they are filled with Christ. They are filled with the one in whom the fullness of deity dwells (9-10). What can they possibly want beyond

that? Why make room in their life for legalism, or angel worship, or for whatever it is that these new teachers are tempting them toward?

If we were given the chance to load as much gold as our car would carry, would we instead load in a couple of boxes of lead, or maybe a bit of Styrofoam for packing? No. If we had the chance to fill up on gold we would get every needless thing out of the car to make room for as much gold as possible.

Why do we not take that approach with Christ? Here we have

We have received Christ as Lord, so let us walk on in him, never turning aside to heed lesser masters.

the opportunity to be filled with the one in whom the fullness of deity dwells (9), and we instead fill up on celebrity gossip, pop-psychology and other rubbish. We are taken captive by deceitful human traditions and philosophies and end up with less and less room in our minds for Christ (8).

He is the head of all rule and authority (10), but instead of filling up on him we worry our heads over the antics taking place in Ottawa, Washington or Brussels.

It does not make sense.

Circumcised in him

Paul tells the Colossians that, in Christ, they have been circumcised from their fleshly life (11). They do not need the ceremonies of Judaism, nor the human rules of legalism, to set them straight. That happens in Christ.

At times I remind myself of that young ruler who approached Jesus asking “What must I do to inherit eternal life” (Mk 10:17). He had kept the commandments but

had not found great satisfaction in doing so. He knew that something was missing. Indeed something was missing; but that something was not a command he had overlooked. The missing ingredient was a commitment to a person, Christ, not a new set of rules to follow (Mk 10:21).

Are we trying to save ourselves? We need to forget ourselves in following Christ, for he who saves his life shall lose it and he who loses his life in Christ saves his life.

Are we trying to put down the flesh by thinking about the flesh?

We need to be so focused on Christ that our fleshly nature sinks down of itself—like a part of the body surgically removed and cast aside.

Buried with Christ

We are also buried with Christ (12). In a sense this is taking the previous figure of speech further, and making it more explicitly Christ-centered. In becoming Christians they had died to themselves, their old life had been buried, they had been made alive again, new people, in Christ (11-13). As Thomas Chisholm wrote,

Buried with Christ, my blessed Redeemer,

Dead to the old life of folly and sin;

Satan may call, the world may entreat me,

There is no voice that answers within.

Dead to the world, to voices that call me,

Living anew, obedient but free;

Dead to the joys that once did enthrall me –

Yet 'tis not I, Christ liveth in me.

The Christian is filled with Christ, circumcised in Christ, given a new life in Christ. The Christian does not need to be looking around for something more, but rather should be seeking to take great advantage of what he already has.

Once on a lonely stretch of straight road, my father set me on his lap and invited me to steer the

car. Having watched him drive, I knew that he was often moving the wheel, so I kept moving the wheel. My needless course corrections nearly upset the car. My first drive was a short one.

We have received Christ as Lord, so let us walk on in him, never turning aside to heed lesser masters.

Toledo, Ohio

Questions regarding Colossians 2:6-15

1. According to the author, what is the main thesis of the letter to the Colossians?
2. What is wrong with the "Jesus plus" approach to the faith?
3. In the effort to control our fleshly appetites, which is better, to focus on Christ or to focus on controlling those appetites? Why?
4. Why should we avoid needless course corrections?
5. What was bothering the person we call "the rich young ruler?" Did he need to learn another command? What is bothering us?

Pictures & Reports

We are always looking for items concerning outreach and service activities of congregations across Canada. Pictures are worth a thousand words, they say, and we like to have pictures we can publish on mission outreach and service projects in evangelism, teaching and doing service. These may be of work done in Canada or by Canadian congregational groups who travel and serve outside of Canada. Good quality digital photographs allow us to see, be encouraged by and praise God for these activities of our fellow Christians. We look forward to being able to share these "good news reports" with readers of the Gospel Herald.

– The editors

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Four Flaws of Legalism – Colossians 2:16-23

Thayer Salisbury

Proverbs 30:21-22 tells us, “Under three things the earth trembles; under four it cannot bear up.” The first of these is “a slave when he becomes king.” When a slave, or an oppressed person, becomes king he often becomes a tyrant. It also seems that when people escape one form of legalism, they are often quick to reinvent it in a new form.

In Nigeria we had many churches that used only one cup for communion. Some did it for the very practical reason that they did not know about germs. They always shared cups at ordinary meals, and knew no reason to make the Lord’s Supper different. But others did so for legalistic reasons. We also had some congregations that practiced Sunday evening communion. This was always legalistically, I believe. They argued that a “supper” is a meal eaten at night, not in the morning, that Jesus instituted the meal at night, and that the early disciples observed it at night (Acts 20).

The response of some brothers was to try to out-legalize the legalists. Rather than pointing out the damaging legalism of insisting on one cup, or on evening communion, they produced legal arguments for multiple cups and morning communion.

A committed legalist

I grew up a committed legalist. Many who would make the same confession would then go on to blame their parents or the church of their childhood; but I do not see it that way.

Perhaps some of the early teaching I received contributed to the problem, but the problem was (and is) mostly internal. Legalism in one form or another is not second nature to fallen humans; it is first nature. It is deeply rooted in the way we think.

We want to justify ourselves. We want to save ourselves. As soon as we hear Paul saying, “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,” we want to start qualifying and watering down his statement. We fail to see that, in attempting to justify ourselves, we are robbing God of his rightful glory (see Romans 9:3-10:4), and saying that Christ died for no reason (Gal 2:21).

The legalistic approach returns us to the spiritual shadows.

Do you ever wonder, “Am I a legalist?” If you do ask yourself that question, there is a chance that you are not a legalist. But, if you are real sure that you are not a legalist, then I would say it is nearly dead certain that you are. The litmus test for legalism, like so many things in Christianity, is counter-intuitive. The way up is down. The first is last; the last is first. A dying savior gives us life. Those who think they see are blind; while those who know their own blindness have begun to see (Jn 9:40f). The person who recognizes his own tendency to self-justification has begun the cure. The person who

does not recognize it in himself has not even begun to be cured.

Do not ask a drunk to explain drunkenness. He can’t. You have to be sober to understand drunkenness, wide awake to understand sleep, saved by grace to see the danger of legalism.

I hope that we are awake to our own legalism so that we can see its danger, flee from it, and cling to Christ.

Colossians two

The second chapter of Colossians is about having been delivered from the debt of sin under which we have been bound. But the amazing thing is that some of the Colossians were rushing right back into new forms of legalism.

The legalistic approach feels so right to fallen humans. But it is not right and Paul gives us four clear reasons why it is not right.

Spiritual shadows

The legalistic approach returns us to the spiritual shadows. Paul says, “Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are

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a shadow of the things to come, but the substance belongs to Christ” (Col 2:16-17, ESV, emphasis added).

Legalism appears more tangible; it appears to be dealing with realities—but it deals with physical realities which are mere shadows of the spiritual realities. The really-real stuff is not the visible and tangible, but the spiritual. The visible forms of religion are the shadow of the reality, not the reality.

We are to “look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal” (2 Cor 4:18, ESV). The highly visible, tangible tabernacle was not the reality, but only a shadow of the heavenly reality (Heb 8:5). The visible, tangible animal sacrifices were not spiritual realities; they were merely shadows, incapable of really making people perfect in God’s sight (Heb 10:1).

Children, quite naturally and necessarily, need clear boundaries and limitations. A three-year-old is not capable of applying abstract principles to real life situations. They need to be learning how to do this, but children need specific rules for at least the first decade of their lives.

But oddly, some want to continue in this state throughout life. They want to live by regulations, not principles. I see this tendency actually growing in our society. We want a rule or even a law for every situation. But we never grow to maturity in that way. That is the way of ongoing childishness. We cannot make, and God has not provided, a law for every situation. He wants us to grow in maturity, and legalism is not the way of maturity. It is the way of spiritual shadow and immaturity.

Divides believers

Another flaw of legalism is that it separates believers from one another. If salvation is by works, then obviously some of us are better than others, some of us will get more than others, because we have more talent and do more for the Lord. At Colossae the problem of such arrogance was beginning to be evident, so Paul warns, “Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind (Col 2:18).

In legalistic churches there will always be an elite group. In some it is those who claim to have spoken in tongues. They feel superior

to those who have not. At Colossae, some claimed to have seen visions; they looked down on those who had not. In some places it has been those who kept to stricter rules than those in the Bible, looking down on those who did not keep these rules.

Salvation by grace through faith puts us all on an equal footing, and puts a stop to this dividing of brothers. When we see that “we are all sons of God through faith in Christ” rather than through law-keeping, it unites us (Gal 3:25-29). When we realize that, spiritually, we have nothing of value that was not given to us, it silences our boasting (1 Cor 4:7). The gospel levels the field and allows us to work with others as equally saved by grace.

Severs from Christ

The legalistic approach not only separates us from other believers, it severs the body from Christ. Some acknowledge that justification is from Christ, but then seek sanctification and growth apart from him. But it is only as we continue to depend on him that we grow. We grow only when we hold fast to the “Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God” (Col 2:19, ESV).

Rules-keeping as the way to either justification or sanctification is fundamentally a denial of the Lord. He is THE way (Jn 14:6), if we claim to justify or sanctify ourselves, we are denying this. Legalism is saying that Christ died in vain. As Paul tell the Galatians, “...if righteousness were through the law, then Christ died for no purpose” (Gal 2:21). Perhaps it needs to be pointed out that there is no definite article in the Greek of this verse. It excludes not only righteousness by means of the Mosaic Law, but by means of any system of law whatever.

Legalism denies that spiritual growth is from him, making it our work rather than the fruit of his Spirit’s activity in our lives (Gal 5:25-26). Legalism sees the Christian →

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virtues as our accomplishments, instead of as things he has “granted to us” (2 Pet 1:3).

Does not work

The legalistic approach is flawed in that it simply does not control the flesh as it claims to do.

If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations—“Do not handle, Do not taste, Do not touch” (referring to things that all perish as they are used)—according to human precepts and teachings? These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh. (Col 2:20-23, ESV, emphasis added)

An emphasis on what to avoid merely focuses our mind on what we should be avoiding. The opposite approach will always be more fruitful. We are better off to focus on what is good rather than to concentrate on rules against evil. As Paul instructed the Philippians, “whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things” (Phil 4:8, ESV). This is what we all need, a focus on what is good. We also need good examples on which to model our behavior, and the strength of God to carry out our good intentions, as Paul goes on to say, “What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you” (Phil 4:9, ESV).

These truths from the first century are still true. In the late 1980s three professors from Abilene Christian University studied the sexual behavior of teens in Churches of Christ. Lewis, Dodd, and Tippens concluded, “Our research confirms Paul’s instruction to the Colossians: ‘Forced piety’ and ‘self-mortification’ are ‘of no use at all in combating sensuality’ (2:23, NEB)” (*Shattering the Silence*, pp 98-99).

They further noted that pornography usage among these teens was at 39% in grace-oriented churches (bad enough), but it was worse in legalistic churches, 53%. They found that 73% of the teens in grace-oriented churches were virgins, as compared with 64% in legalistic churches. Not only actions but even intentions were clearly affected by the church’s approach to salvation. Sadly, only 61% of youth from grace-oriented churches were striving to live consistent with the scriptures; but in legalistic churches it was only 45% (p 100).

So, if legalism does not work, what should we do? We must hold fast to the head (Col 2:19), rejoicing in his grace, relying on his power, resolving to honor the one who nailed the verdict against us to his cross (Col 2:14).

Toledo, Ohio

Questions regarding Colossians 2:16-23

1. The author confesses that he grew up as a legalist, but he does not blame his parents or his home congregation for this. Why not? Who is primarily at fault when we think legalistically?
2. What harm are we doing when we claim that we can justify ourselves?
3. What are the four reasons Paul gives in our text for avoiding legalism?
4. Give a biblical example of a physical reality that was really just a shadow of the greater spiritual reality.
5. Is it a mature or an immature society that seeks to have a rule to cover every situation?
6. Why does legalism tend toward divisions between believers?
7. How does legalism sever the believer from Christ?
8. How did research conducted in the 1980s confirm the truth expressed in Colossians 2:23?

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Past, Present, and Future – Colossians 3:1-4

Thayer Salisbury

Different cultures have different ways of viewing time. We say the past is behind us, meaning that we can no longer do anything to shape the past. But in some societies people speak of the past being before us in that the past is known, we can see it. It is the future that is behind us, in their thinking, for, like anything behind us, we cannot see it.

In this text the order with which we are more familiar—past, present, future—is used. In all three tenses the Colossian Christians are expected to be different from others.

A different past

Their past is different, they have been raised. The apostle begins, “If then you have been raised with Christ, ...” (3:1, ESV).

In explaining this verse, many preachers would trot out an argument from Greek grammar claiming, “This is a first class conditional sentence, rightly translated ‘since’ in the NIV.” Indeed it is a first class conditional sentence, which sometimes can be translated accurately with ‘since’ rather than ‘if,’ but the certainty of the first class conditional sentence is only a relative certainty. Compared to other conditional statements, the first class leans toward a condition of reality, but it does not absolutely indicate reality. Matthew 5:29 is also a first class conditional, but it would not be correct to translate it as, “Since your right eye causes you to sin, tear it out and throw it away.”

There is a degree of uncertainty in this type of sentence. There is no doubt the Colossians believed themselves to have been raised with Christ, but there may be some doubt that they have been. A part of the purpose of the passage is to

motivate them to examine that possible doubt, so it is best to stick with the more literal rendering, “If then you have been raised with Christ.”

Being raised implies, of course, death, but a death that leads to a new life. This opening focuses them on Christ, with whom they have been raised. It forces them to examine their relationship with him. It silences, for the moment, their tendency to glory in visions they claim to have seen, and things they claim to have done.

The resurrected body is, of course, a transformed body. After his resurrection, Jesus was still a physical being, not merely a spirit. He says, “See my hands and my

The question for the Colossians (and us) would be, “Do our lives show any signs of transformation?”

feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have” (Lk 24:39). He then goes on to eat a piece of broiled fish in their presence to prove that they are not merely seeing a spirit (Lk 24:4-43).

Yet, while Jesus retains his physical body, that body has been transformed. He can now walk through doors without bothering to open them (Jn 20:19). He is the same, yet different.

The question for the Colossians (and us) would be, “Do our lives show any signs of transformation?” If they have been resurrected with Jesus, their lives should show signs of transformation (cf.. Rom 12:1-2).

A different present

In other words, their present must be different. They must be different from those around them in what they seek and where they seek it. “If then you have been raised with Christ, seek the things

that are above, where Christ is, seated at the right hand of God” (3:1, ESV).

They must also be different in thinking, and in the sphere that most interests them. The exhortation continues, “Set your minds on things that are above, not on things that are on earth” (3:2, ESV).

Their earthly lives, previously their main if not sole concern, must now be a matter of secondary importance. Their human life is hidden in the divine life of their Lord, “For you have died, and your life is hidden with Christ in God” (3:3, ESV). The statement Paul made of himself in Philippians 1:21, “For to me to live is Christ, and to die is gain,” should be true for all Christians.

Different future

They claim that their past is different; their present should be different, and if it is, their future will certainly be different.

Just as their past has been transformed by their association with the death of Christ, and their present transformed by the life they live in him, their future is also Christ-centric. “When Christ who is your life appears, then you also will appear with him in glory” (3:4, ESV).

But note well, it is when “Christ who is your life” appears that this will take place. It stuns me the number of people who think that heavenly glory is automatic. They imagine that the Christ whom they have kept at arm’s length all of their lives will suddenly recognize them in judgment. He says otherwise.

Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. 22 On that day many

will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' 23 And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.' (Matthew 7:21-23, ESV)

Is our past different (3:1)? Have we died and been raised in baptism (cf. 2:12)? Is our present different (1b-3)? Are we currently seeking and setting our minds on what is above? Have we really died to self; have we been raised with and are we currently living in Christ?

If so, if he is currently our life, then we can confidently say that we will appear with him in glory (4). Our life may have its problems, his certainly did, but we are headed for glory if we are living in him. But if he is a mere side light to our life, a Sunday morning only difference, then we are going to hell. Sorry if that seems politically incorrect; it is plainly what Jesus himself taught (Mt 25:41), as well as what Paul here reiterates.

Toledo, Ohio

Questions regarding Colossians 3:1-4

1. Which translation of verse 1 does the author prefer, the NIV's "Since, then, you have been raised" or the ESV's "If then you have been raised"? Why?
2. In speaking of Christians as having been raised, what two things are clearly implied?
3. When Jesus was raised, he was certainly raised with his body (no part of his body remained in the tomb). But was his body still just as it had been before? Why is this point important?
4. What are some of the ways in which the present tense of a Christian should be different from the present tense of a non-Christian?
5. Do you think the author is being a bit harsh when he claims that if Christ is merely a side light to our lives now, then we are going to hell?

AGES 13-18 WELCOME FOR A WEEKEND OF WORSHIP, ACTIVITIES, FOOD, AND FUN!

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— MAY 5, 2019 —



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THROUGH A WOMAN'S EYES

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



Food for Thought

For the past seven years, my husband and I have enjoyed travelling through various parts of the United States over their Thanksgiving holiday in November. Such travel can present a challenge when it comes to finding a place to eat on Thanksgiving Day as many restaurants are closed. This past year found us travelling through the southern US, arriving in Atlanta, Georgia on the afternoon of Thanksgiving. As we searched for a place to have lunch, we discovered that one very popular chain of restaurants, which has numerous locations in the South, is open on the holiday. However, actually being able to eat there is another matter entirely.

We circled through the parking lots of three of these restaurants unable to even find a place to stop. Not only were the porches of these eateries packed with people waiting for seating inside but there were also tents set up outside the building from which take-out meals and pies were being distributed to customers. As we drove through one of those lots, my husband commented, "Doesn't anyone cook anymore?" I found it ironic that in an area famous for its food and cooking style so many people were eating out or buying restaurant take-out.

It seems that this attitude carries over to our spiritual lives as many people do the same thing when it comes to feeding their soul. In a church once known as the people of the Book, few, it seems, actually know the Book these days. Like those people who chose to have someone else cook for them, many want someone else to do the Bible study and just serve it up for them. They rely on preachers, teachers, book

writers, on-line contributors, etc. to feed them. Don't get me wrong, these things can be very good and useful in our spiritual growth, but they should not be our only source of soul food.

Eating out on occasion can be enjoyable and sometimes necessary (as when travelling) but it is unhealthy to base one's diet entirely on such food. When we eat restaurant food, we have no control over what ingredients make up the meal or the quality of those ingredients. We are limited to menu items offered. Portion size is limited. And while restaurants are supposedly inspected and regulated, we are blindly trusting that those regulations are sufficient, are being followed and that food is properly handled and cooked.

When we rely on the Bible study of others we are limited to whatever they share from their study. We get their insights and opinions on Scripture not just the Scripture itself. We are trusting that what is taught is in agreement with the Bible. While the lessons presented by others can be helpful, the one who did the study gains the most and there is danger in solely depending on others.

We must study the Word for ourselves in order to fully know God. No matter how many years you sit in a Bible class or listen to sermons, you are unlikely to ever hear the full Bible taught or every possible insight noted. It needs to be studied from beginning to end in order to fully understand God's love for us and the redemptive grace He displayed through Jesus Christ.

Personal study allows one to become familiar with the Bible. All of the Bible. One becomes accustomed to the writings and how they fit to-

gether. The Book becomes a comfortable place to live, not a strange city where you can't find your way around. We will retain more of what we study for ourselves than we will from lessons we hear or read and this will allow the Word to have a greater effect on our life.

"So Jesus said to the Jews who had believed in him, 'If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free'" – John 8:31, 32 (ESV). We cannot abide in His word if we do not know His word and if we do not know His word we are in danger of being taken captive by whatever teaching tickles our ears.

"For a time is coming when people will no longer listen to sound and wholesome teaching. They will follow their own desires and will look for teachers who will tell them whatever their itching ears want to hear. They will reject the truth and chase after myths" – 2 Timothy 4:3, 4 (NLT).

While we can learn from both, study goes deeper than just listening to or reading a lesson. Someone has compared them to the difference in being a tourist who visits well known sights or being an explorer who searches for undiscovered things. We increase the benefit of our Bible classes by studying for the class ahead of time. (It will also improve the quality of the class.) We can also gain more from sermons if we take notes and review Scriptures later. This is helpful to ensure that what is being taught is according to Scripture.

What would life be without those occasional sweet snacks? One of the sweet treats I enjoy is M&M's which is a good reminder of two things which should be part of our personal Bible study. One M is Meditation. Meditation is like worry only it is ruminating on the Word of God rather than the cares of the world. The following passage from Psalm 119:97-105 (NIV 1984) points out some of the benefits of meditation.

“Oh, how I love your law! I meditate on it all day long. Your commands make me wiser than my enemies, for they are ever with me. I have more insight than all my teachers, for I meditate on your statutes. I have more understanding than the elders, for I obey your precepts. I have kept my feet from every evil path so that I might obey your word. I have not departed from your laws, for you yourself have taught me. How sweet are your words to my taste, sweeter than honey to my mouth! I gain understanding from your precepts; therefore I hate every wrong path. Your word is a lamp to my feet and a light for my path.”

The second M is Memorization. Memorizing is just a matter of repetition. We can “unintentionally” memorize Scripture simply by going over it again and again. A mind capable of understanding is capable of memorizing. Again we turn to Psalm 119 to see why this is important.

“I have stored up your word in my heart, that I might not sin against you” – verse 11 (ESV).

We need personal study because it will stick with us more than just listening will. James pointed out the danger of just listening.

“But don’t just listen to God’s word. You must do what it says. Otherwise, you are only fooling yourselves. For if you listen to the word and don’t obey, it is like glancing at your face in a mirror. You see yourself, walk away, and forget what you look like. But if you look carefully into the perfect law that sets you free, and if you do what it says and don’t forget what you heard, then God will bless you for doing it” – James 1:22-25 (NLT).

Recently, I saw a post on social media which stated that cooking from scratch is the best thing you can do for your health. That is likely true but without a doubt personal Bible study is the best thing you can do to ensure that your soul is properly fed.

NEWS

-EAST-

by Harold Bruggen
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ONTARIO

Brantford: We continue to appreciate the monthly speakers who come to encourage us with their lessons: Wayne Whitfield, Nathan Brown, Glen Robins and Murray Hibbard as well as the speakers who fill in on the 5th Sundays. For the next four months, we will be supporting the Brantford Food Bank with food collections. We also have a change box to collect for the Ronald McDonald House in Hamilton which assists families with children at the McMaster Children’s Hospital. We continue to support Paul and Miriam Chimhungwe and family in Swaziland with a quarterly collection.

Fenwick: On December 15, the men, with the help of the children, delivered Christmas baskets that the ladies had put together. On December 20, eight from the congregation visited Shorthills Retirement Home in Fonthill and sang for the residents. The candlelight service in the evening of December 23 went well. Four visitors from the community attended.

Toronto (Bayview Ave): On December 3 members of the Bayview family gathered to enjoy our very popular ethnic lunch. Given the diversity of our membership, there were lots of opportunities to try food from around the globe. A recent look at the congregation features the following places of origin: Canada-34%, Caribbean-33%, Central and South America-11%, Europe-7%, U.S.A.-7%, Africa-4%, and Asia-4%. Bayview’s congregational history has been printed and

the distribution of hard copies has begun. A PDF version is available for emailing to those who are interested in this format.

Toronto (Strathmore Blvd.)

Over the last number of weeks, we have had much reason to rejoice as four people came forward to be baptized into Christ, and Wednesday nights seemed to be the time of choice for their precious spiritual birthdays. Those who obeyed the gospel were: Chase Hibbard on December 19; Sanique Carty on January 16; and Meredith Godwin and Aaron Hubbard who were both baptized on January 23. We pray God will bless each and every one of them as they begin their journeys in serving and honoring Almighty God. Two new programs are launching this year at Strathmore. The first is called “Teen Talk” which will be facilitated by Bob and Deb Hibbard at their home to allow for in-depth discussions on a number of different subjects that the teens are dealing with. The second program will be a series of Psycho-Educational Sessions designed to discuss a variety of mental health issues; Deb will be facilitating these discussions. We were saddened to hear that Marie Volcy’s mother, Marie Anne Joseph, passed away on Tuesday, January 22nd in New York. She was 93 years old. Her body was transported to her native Haiti to be buried next to her late husband. Five new Key to the Kingdom programs were filmed at the Strathmore building over the course of one weekend – Friday, January 11 and then the following day, Saturday, January 12. We ask that you continue to pray for this evangelistic ministry as the Word of God is proclaimed in many homes across the country and beyond.

Waterloo: We enjoyed a New’s Year’s gathering and games night on Dec. 31. David Nিকেle has started a weekly prayer hour at his home Mondays, 7:30 – 8:30 pm. Everyone is welcome to attend.



by Marion Waugh
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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton northside: Care groups have started a new study “Discovering Discipleship Part One”. We packed our old pews up in a sea-can along with some household things, toys, clothing, etc.. and sent it to the church in Arapal, Philippines. They are building a new church building and will use the pews. A mission team from Fairbanks, Alaska was there when the sea-can arrived and they helped to unload.

Edmonton southside: Our annual winter seminar will be held February 22-24. Guest speaker is Neriah Leblanc of the Cayman Islands. Theme is “Let Us Return to the Bible” Jeremiah 6:16.

Lloydminster: Our new evangelist is Larry Boswell.

Red Deer: A Marriage Encounter weekend will be held March 8-10. For more information: <https://reddeerchurchofchrist.com/events>.

MANITOBA

Winnipeg (Central): December 30 we held a new year’s celebration. The MPR Bible Class will be studying “Building Godly Families” and the Young Adult Class will be studying “Psalms” starting in the new year. The other classes will continue in the studies they were doing in 2018. Mexican Missions raised \$460.00 for Christmas gifts for the children in the Maneadero congregation. A new Bible study group has started in the Eastern section of Winnipeg. The study will be on the gospel of John. Saturday supper and song was held January 12 with

an opportunity for fellowship. True North Helping Hands will be building in Mexico again this year from June 30 to July 6. The annual teen ski trip – Mountains of Fun on the Prairies was February 1 -3.

Winnipeg (Portage Avenue): A group of brothers and sisters in Christ in Winnipeg have established a new congregation there as the Portage Avenue church of Christ. They met for worship for the first time on December 23, 2018, with 30 in attendance. They are currently meeting at the Chapel Lawn Funeral Home at 4000 Portage Avenue. For more information, contact Scott Johnson 204-295-9712,

Shawn Leblanc 204-887-6407, Gerald Knutson 204-471-2935.

SASKATCHEWAN

Weyburn: Sister Triangle Ladies Retreat is February 22 – 24. Janelle Ross is guest speaker with the theme “Courage Daughter.” Rem-heart and Naga from the Philippines report 3 more baptisms. We held a potluck and games night to ring in the New Year together. We support Roy Davison’s work in Belgium. He explains in his update that internet evangelism is an important part of his work. He publishes thirty-one websites in six different languages at the present time.

Finding and Doing God’s Will

Harold Bruggen

“I desire to do your will, O my God; your law is within my heart.” (Psalm 40:8 NIV)

How would you describe the process by which you find and do God’s will in your life? For some, finding God’s will is like playing bumper cars. We keep going in one direction until we bump into an obstacle, turn, and go in another direction. It is a constant process of elimination, failure, or success.

Is this the way God would have us find His will? No. God, through Solomon says “Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight” (Proverbs 3:5-6 NIV). There is a relationship between hearing God’s voice and living within the mystery of His omnipotence in our lives. It is, (1) through prayer to God, (2) the study of the Word and (3) reflection, that we come to a deliberate judgment according to the best of our ability and knowledge of God’s will in our life.

There is a direct connection between finding and doing God’s will and having God’s law in our heart. Someone complains that he does not know what God wants of him in his life. The question arises, “How much time do you spend with God in Bible study, prayer and meditation on Scripture?” Only a few minutes a day? How can we expect to hear and discern God’s voice if we don’t spend focused time with Him? If you have a spouse, how did you get to know him or her before you were married? You spent time together. You got to know everything about each other. Our walk with God is no different. It isn’t enough to have a desire to follow God; we must put our energy into getting to know Him. His will for us flows out of our relationship, it is not an end in itself. Commit yourself to seeking Him more in your life by spending more time with Him. God, through Jeremiah says, “Call to me and I will answer you and tell you great and unsearchable things you do not know” (Jeremiah 33:3 NIV).

Finding and doing God’s will always require change. What changes are necessary in your life to join God in what He is already doing?

Port Colborne, Ontario

MISSION NEWS

The following information was provided by Isaac Persaud

Mission Update

True North Helping Hands

Building Homes, Building Schools, Building Hope

True North Helping Hands is a humanitarian society which is committed to sharing God's love with those in need. Our hope is that the service we do will Build Hope in the people we work with. Our hope is in God. We believe that because of that hope we should serve others.

Building schools has been our primary focus to date. we believe that education is vital in helping people compete for the jobs that will give them a better standard of living.

Since 2007, True North Helping Hands has been building school classrooms by the Grace and Provision of God and with the selfless help of many beautiful, kind-hearted volunteers from across Canada and the US. Thirty-five classrooms have been built, along with playgrounds, bathrooms and various other structures designed to meet the needs of young students and their teachers.

The reality is that by helping to educate young women and men, a foundation is being laid for many strong homes to emerge.

We normally travel to Mexico twice per year and are intentional about making our trips fun and rewarding for the entire family. There are activities for all ages going on at camp (which has a nice beach out front), at the job site and at the local church we partner with.

In the summer 2018 with the help of our faithful

volunteers we built a school near El Salitral in the community of Arce in Ensenada. In addition we provided desks, chairs and school supplies. This school will provide a place for over 30 High School students. To God be the glory.

In November 2018, our core team (Patty & Roy Kunkle, Dean Haskayne and Miguel Garcia) spent two weeks visiting various locations across the Ensenada area to identify projects for our upcoming summer mission trip 2019. God willing, our plan is to travel to Ojos Negros, Ensenada with a team to build a new school and conduct renovations on the existing 2 class rooms and washrooms which were built in the winter of 2012. There is an urgent need for additional learn-



ing space in this small town of approximately 3,500 people. The number of students has out-grown the current facilities; they are currently using the kitchen and other rooms in the building as class rooms. This limits their ability to learn and grow. We believe that by helping a child in obtaining an education we can foster change in the community and an entire generation.

The work we are doing to bless the families around Ensenada Mexico would not happen without the many kind-hearted volunteers that join us each year, people in Mexico that advise us and work with us and the folks back home that support us through prayer and funding.

If you are interested in joining us for our summer 2019 mission trip please contact—Patty Kunkle at: patty@truenorthhh.org or visit our website <https://www.truenorthhh.org/>

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Church of Christ

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December 24, 2018

Editorial Staff
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Dear Friends,

Greetings to you in the wonderful name of Our Lord and Savior Christ Jesus.

We of the Church of Christ at 47 Harding Avenue, Toronto, would like to inform the Churches of Christ in the Ontario region and beyond that as a result of deliberations between the Harding Avenue Church of Christ and the Rexdale Church of Christ, the two congregations have agreed to fellowship one with another, to work together in unity for the cause of Christ.

In this regard, the congregation at Harding Avenue has extended a hand of fellowship to the brethren at the Rexdale Church of Christ, as of the date of this letter, in the spirit of unity - Ephesians 4:3 and Psalm 133:1.

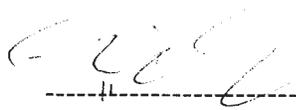
It will be recalled that the Rexdale brethren separated from Harding Avenue Church of Christ in the year 2000 and as a result Harding distributed a disfellowship letters to sister congregations in the Toronto area.

In light of the above, we are appealing to all sister congregations to support the Rexdale brethren in the spirit of unity and peace.

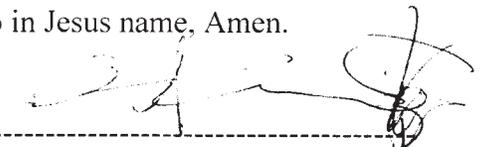
We also would like the Gospel Herald to amend their record of our meeting times as indicated below:

Bible Studies: Wednesdays 7pm - 8pm ; **Sundays** 10:00am – 10:45am
Singing & Prayer Night: Last Wednesday each month 7pm – 9pm
Worship Services: Sundays 11:00am – 12:30pm

May God richly bless you and the good work you continue to do in Jesus name, Amen.



(BRO. AIKINS WIREDU, ELDER)



(BERNARD WORLOSON, ELDER)

UNDERSTANDING OUR TIMES

(2) Why Are We Here?

Edwin Broadus

Jesus said about himself, “I know where I came from and where I am going, but you do not know where I came from or where I am going” (John 8:14, ESV). He said this in defense of his astounding claim about why he was on the earth: “I am the light of the world.” Knowing where he came from and where he was going enabled him to know, not only why he was here, but it also informed his world view.

Our previous article about understanding our times identified the Age of Authenticity in which we live. This has come about because secularization has left many people with a world view that leaves them with no meaningful explanation of why they are here. By “world view” we mean “a comprehensive view or philosophy of life, the world, and the universe” (*Student’s Oxford Canadian Dictionary*). We all have a world view, whether we can define it or even know that we have one. From it we make countless decisions in life, for it determines our values and, depending on what it is, can enable us to know why we are on the earth. This in turn informs our choices. There are, of course, many world views—Muslim, Buddhist, Christian, secular, etc. We are focusing on the last two, because these are the two most common in our Western culture.

The secular world view pushes God out of the picture. For this reason, N. T. Wright has called our times an “Epicurean Age.” While the ancient Epicureans were not likely to be atheists, they believed that God (or the gods) did not involve himself in human affairs. In this way they were like Deists at the time of the American Revolution who believed that once God

created the world and set it in motion he withdrew from the world – like a person who winds up a clock and then leaves it to run on its own. The view of ancient Epicureans has often been defined by the saying, “Eat, drink, and be merry, for tomorrow we die.” This did not necessarily mean that they lived dissolute lives, for many sought the good by living useful lives. The point was that they believed that this life is all there is, and that while we are living it we are on our own. Modern secularists tend to take a similar approach to life.

The Christian view, which recognizes that humans are the result of divine creation, offers dignity and meaning to all of life.

The Christian world view is based on many factors, including belief in God and in Scripture, but fundamental to this world view is that we were created by God in his image, that our home for eternity will be with God, and that God has made all this possible through the redemption that comes in and through Jesus Christ. Since God made us and actively sustains us, we should want to live responsibly and to be all that God created and redeemed us to be.

There are obvious implications of these contrasting world views. The secular view, by leaving God out of the picture and suggesting that somehow we evolved from lower forms of life, has no inspiring explanation for why we are here. The Christian view, which recognizes that humans are the result of divine creation, offers dignity and meaning to all of life. What God did in creation provides us with all sorts of convictions and values, including the basis and meaning of marriage (Genesis 2:18, 21-25; cf. Matthew

19:8), the responsibility for environmental stewardship (Genesis 2:15), our relationship with the animal world (Genesis 2:20; cf. Psalm 8:3-9), and our understanding of God and his self-revelation of his eternal power and divine nature (Romans 1:20).

The secular world view, by pushing God out of the picture, leaves humans totally on their own, where “man is the measure of all things.” With no divine guidance, human rights and freedoms have been defined as the right to do as we please, as long as doing this does not harm others. This leaves us in the dark about why we are here. Life tends to become meaningless, or at least without any transcendent meaning to make it all worthwhile.

The Christian world view provides an all-absorbing purpose, for we are God’s image-bearers, created and redeemed to be holy (1 Peter 1:16), and thus to bring glory to God’s name (Ephesians 1:4-6, 11-12). It also properly defines human freedom, which is freedom to be all that God designed us to be. To attempt to be something other would be like trying to live underwater like a fish or to fly unaided through the sky like a bird. There is no freedom to be and do what we were not designed for.

The Christian world view sustains us through the inevitable ups and downs of life on this earth by giving us ultimate meaning for today and hope, not just for tomorrow, but for all eternity. Thus, it determines the kinds of choices we make in life and explains the difference between the genuine Christian and the secularist in this Age of Authenticity.

– Burlington, Ontario



Full Time Ministry Position

Starting May 2019

About Us

The Tintern Church of Christ is a congregation of 200 people served by six elders, twelve deacons, a Senior Minister, part-time Children's Minister and a full-time Administrative Assistant. The Tintern family includes a blend of all ages (including 65 children ages 18 and under).

Our Ministry Opportunity

We are looking for an Associate Minister with good personal and relational skills to join our ministry team. In addition to having a passion for the Scriptures, as well as teaching skills, a successful applicant will have a practical understanding of missional theology, and the ability to work cooperatively with established ministry teams are also an asset.

Details

- Salary is flexible and includes:
 - a travel allowance, a matched Retirement Savings Plan,
 - funding for Professional Development
- Position is available in May 2019

Please send applications and contact information to: tinternchurchofchrist@gmail.com

Hiring Committee
Tintern Church of Christ
4359 Spring Creek Road
Vineland ON L0R 2C0

With Jesus

Stephen Moore

There is a challenge found in Scripture which I return to regularly. It is something that helps me rev up my zeal and return to gaze upon Jesus on a regular basis.

To be fully honest, for much of my life I absolutely failed this challenge. The challenge is found in Acts 4:13: *“Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus”*.

This episode is taken from the account when Peter and John stood before the High Priest and some other leading Jewish officials. The two apostles on trial had healed a man, and the ultra-religious of the day were offended and demanded an explanation.

Yet the remarkable thing was that there was something the ruling elite determined without the accused having to say it: The High Priest and his associates *could tell that Peter and John had been with Jesus and were under His influence!* There is no record of the two apostles *stating* this, it was just evident because of the way they conducted themselves. As the text notes, these men were not a product of high education, yet they were bold beyond their social status.

Therein lies the challenge for me and I would pray, for you. As I go about the life that God has assigned me, do people know without my pronouncing it, that I have been with Jesus? Is my life so radically different that it grabs people’s attention and either proclaims or at least (if they are ignorant of Jesus) makes them wonder why I am so radically unconcerned with what others are concerned about?

CRUCIFIED

“I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Paul, Galatians 2:20). Look left. Look right. Look down. Are the nails still there?

Are we living in love of the one who gave it all for us, or have we pulled

free of our death to selfishness and resurrected the old lost sinner? This is not just some theoretical theological musing.

In all that I do, in every day, am I living with a passion for Christ that drives me to live for His purpose in all that I do? Do people notice me, not because I am striving to be noticed, but because the Holy Spirit working through me makes me stand out like a colorful flower on a brown and dead desert landscape?

BOLDNESS

If there were ever an age of boldness, this is it. The common man (and even women) boldly spews profanity in public. Those with deviant and sinful lifestyles march boldly in the streets demanding fair treatment. It seems that those who are slaves to sin are bolder every day.

Yet missing in the demonstration of boldness far too often is the blood bought believer. We must remember what our Savior told us: *“And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell”* (Matthew 10:28).

We could do much mental analysis on why the believers who have assurance of the backing of the all-powerful creator of the universe act in this sheepish manner. Certainly, in America we went through a long period of time when it seems that believers were made to feel ashamed of their disbelief in the all-powerful self-creating universe, this idea of evolution which was falsely promoted as scientific.

Of course, probably we have all been embarrassed by the ignorant and hateful boldness of groups who shamefully and hatefully proclaim to be the mouthpiece of God at soldiers’ funerals.

But at the same time, we must return to our conviction: That being, that those who are not covered by the blood of Christ will upon their death be delivered into the hands of Him who can condemn their soul to hell.

The tragic unseen reality of life’s ve-

neer of happiness and success is that everyone you meet on the street, no matter how apparently content they are with their own godless philosophy, is merely one heartbeat away from an eternity without God.

Jesus never spoke in veiled terms of the horrific destiny of the lost. He in numerous ways reminded His followers of the torturous and irrevocable nature of hell. He called it a place where the “worm does not die and the fire is not quenched” (Matthew 9:48).

So, the question I ask myself when I am not bold around the lost is this: Am I comfortable looking this creature of God in the eyes and pronouncing their hellish destiny by my sheepish silence? Why do I fear the disapproval of those around me so much that I in my actions show a deep and un-Christ-like apathy towards the people he came to save?

Sometimes one will meet a person who seems so vehemently against God that one is tempted to believe that nothing could bring them to Christ. I used to work with one such man.

SPIT

When I was a new officer in the military, I was summoned to the deserts of Arabia just prior to the first Gulf War. I had, in my brief time in my unit, distinguished myself as a total *freak*. Here was this quiet guy who would not take a beer even if it was free. He wouldn’t go to the girlie shows in Alaska, nor would he use bad language. That might sound good, but unfortunately, I was mainly known for what I was not.

One night, as I walked into the tent next to the one I was living in, I was accosted by a tall and handsome *drunk* fellow officer. He proceeded to yell as he moved closer and closer to my face as he told me what a sorry excuse of a man and officer I was. At one point I was leaning backward with his mouth about three inches from my nose, with him screaming insults at full volume. I could feel his spit landing on my face. The tent was full of my fellow squadron mates. Everyone seemed to be enjoying the show—except me.

The gist of the tirade was that he

didn't care for my following of Christ. He did not believe that I belonged in this squadron and thought that I should be kicked out. No one came to my defense.

It shook me up. It hurt. It was embarrassing. I wrote this man off as a hopeless atheist who would never change. I could not imagine ever trying to share Christ with this hateful enemy of God. *I wrote him off and avoided him from then on.*

One decade later, I was holding a church service in a hotel room on a military deployment following the terrorist attacks of 2001. I looked across the faces, and I was so amazed and awed at what God showed me He could do.

Sitting across from me, with a smile on his face and an open Bible, was Don. The one I had written off. I was speaking, but I kept meeting eyes with him, remembering our "conversation"

ten years earlier, and by the way, this guy was now my *commander*. I finally stopped and said, "Don, you know this is just weird!" He laughed and said, "Preach on brother, it's all right."

I believe that is the message Jesus would have us remember when we want to be open to improving our relationships. "Preach on brother, it's all right." We are merely instruments in the hands of God; the conversion of even the hardest enemy of God is not ultimately up to our ability. It is the work of God through us on the hearts of the lost.

We just have to fear and trust God enough. We have to remember what God told Moses: *Then the LORD said to him, "Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? Now therefore go, and I will be with*

your mouth and teach you what you shall speak" (Exodus 4:11,12).

God made our mouth with a purpose, and it is not for self-glorification. It is for proclaiming the glories of God. It is for encouragement. It is for admonishment. Do we dare be faithless and imagine that the God who was with Moses and gave him the right words is not with us as well? We sing *There is a God, He is Alive*. Do we dare act as though He is?

May God remind us of the grim reality and fate of the unsaved around us. May He reward us with a vision of Him so great that it shakes us to the core of who we are. May those who love us place on our tombstone the same epitaph placed on the courageous believer John Knox so long ago: *"Here lies one who feared God so much that he never feared the face of any man."*

Dixon, Tennessee

OBITUARIES

GARSDIE, William Kelly

Kelly Garside died unexpectedly at his home in the Bahamas on Saturday January 12, 2019 in his 62nd year. Kelly was the loving husband of Anne-Marie, also of the Bahamas. Loving son of Marjorie Garside (late William). He will be missed by his brothers Richard (Carol), Tym (Patti Jo), Lyndon (Gayle), and Patrick (Karen). Son-in-law of Deirdre Bowe and Ernest and Mary Giordano. Brother-in-law of Raffaele Giordano (Nancy) and Tanya Amadu-Bowe. He was also the loving uncle of numerous nieces and nephews and 2 great nephews.

Kelly was a faithful member of the church and loved to spend time in Bible study. He was a member at Strathmore Blvd. in Toronto for several years before moving to the Bahamas. His warm smile and friendly nature brought joy to others. Kelly joined in a small group that met for study during the week as often as his work would allow. He loved to ask questions and always had thoughtful and encouraging things to say in the studies. His questions and studied input were appreciated by all in the group and were missed when he left to live in the Bahamas.

A celebration of Kelly's life took place on Saturday, January 19, 2019 at the Church of Christ, 132 Cunningham Road, Sault Ste. Marie. He will be missed by his wife, Anne-Marie, as well as his mother, brothers, extended family and all of us who knew him. We are thankful that we were blessed by knowing him.

- Info from Charles Whitfield and Max Craddock

THOMPSON, Marie

Marie Thompson (husband Keith Thompson) passed away on December 18, 2018. Born on July 14, 1929, in Jordan Station, Ontario, Marie grew up working on the family farm. Marie's mother passed away at an early age, leaving Marie to care for her father who struggled with the death of his wife. Marie took her father to the Jordan Church of Christ one Sunday morning where she met, for the first time, a young minister named Keith. Soon afterwards, Marie and Keith were married. Together they had four children (Karen, David, Trevor and Mary), nine grandchildren and nine great-grandchildren.

Marie and Keith's ministry endeavors led them to establish the Owen Sound

Church of Christ. After beginning a community of faith in Owen Sound, Keith and Marie ministered at Beamsville, Niagara Falls and Newmarket. Keith and Marie served the Newmarket Church of Christ in a variety of ways for forty years.

Marie loved Scripture. With Marie's love of the Scriptures, she often was a regular Sunday school teacher, led a variety of classes for woman, and never tired of studying and learning the Scriptures. Marie also loved to pray. If any of the children or grandchildren needed prayers, they would call Marie and ask her to pray for them because they knew Marie would pray and pray fervently.

Marie left a lasting legacy of faith in Newmarket. We (the Newmarket Church of Christ) have been blessed through Marie's gifts and her spirit of generosity. We give thanks to God for Marie's service in the kingdom of God. Having learned the story of Jesus through Marie's gifts, we pick up the story of Jesus and the cross and embody this story in new ways so that we too can leave a lasting legacy of faith.

Nathan Pickard

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/rdcc

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PROVINCE OF MANITOBA

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

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

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

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

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

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

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; Stephane Maillet, ev., (506) 204-8365 (Office) (506) 672-3179 (H) (506) 988-0098 (C) Email: stephanemillett@rogers.com; moncton.churchofchrist@gmail.ca FB page: https://www.facebook.com/AddedMembersOfChurchOfChrist

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

NEW YORK STATE

NIAGARA FALLS: 2011 Tennessee Ave., Niagara Falls, NY, 14305; Off (716)285-6534, Home (716) 297-6563; Sunday Bible study 10 am, worship 11 AM, Wed. 7 PM. Minister Eddie J. Cornelius; cell:716-478-5278, e-mail: niagalascofc@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 Convooy Ave., B3N 2P8; Sun. 9:45 & 11 am; Tuesday 7 pm David Cariaga, ev. (902) 443-9628 (off), Cell (902) 410-8496 Wayne Taylor, 9sec. (902) 876-7402

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11:00; Wed. 6; Box 26, B4N 3V9; Contact Jack Bearden; (902) 538-3329 or Ray Fisher rcfisherformen@gmail.com www.live4Jesus.ca

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

PROVINCE OF ONTARIO

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

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

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

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

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

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

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

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

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

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

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

HAILEYBURY: Meeting in homes, usually Sundays at 4 PM but call to confirm place and time. Week day Bible studies by appointment, Mailing address: Box 702, P0J 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

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

NORTH HAMILTON: Sun. Bible Study, 9:30–10:30; Worship: 10:30–11:30; meetings at YMCA building, 79 James St. S. Wednesday Bible Study 6:30–7:30 For information re. place of meeting, please call 905-389-8308 c/o Winston Sandvise, 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: errattai@sympatico.ca

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

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

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

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

MISSISSAUGA: Mail address: Mississauga Church of Christ; PO Box 42264 128 Queen Street S., Mississauga ON L5M 5Z5 Place of Worship: McKinnon Public School, 3270 Tacc Drive, Mississauga ON L5M 0H3; Worship: 10:30 – 11:30 AM; Bible Class 9:30 to 10:15 AM; Contact Marc Mattadeen; Email: reed5000@gmail.com Phone: 647-473-6972; Bill Currie: 905-826-4816 Email: wjcurrie65@gmail.com Web address www.mississaugacofc.ca Email: mail@mississaugacofc.ca

NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 9:30, 10:30; Wed. 7:00; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON; POJ 1P0; (705) 647-5488, Email: cccstone65@hotmail.com

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

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

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

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

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

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

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

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

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

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sunday School 10 am except July/August, Worship 11 am; Mailing address: Judy Yaksich, Sec. S1215 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; phone: (705) 357-1224 Email: jayaksich@yahoo.ca

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

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

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

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

SARNIA: 796 Errol Rd E N7V 2G7 Bible Study Sunday 9:30 am Worship 10:45, Bible Study Wednesday 7:00 pm Mail to: sarniachurchofchrist1@gmail.com Phone (519) 339-1161

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PROVINCE OF QUEBEC

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

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

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

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

PROVINCE OF SASKATCHEWAN

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

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

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

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

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

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

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

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