

Gospel

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Shutterstock: *This is a historic theater in Philippi that would have been visited by the Apostle Paul, Silas, Lydia and early Christians from Acts 16. The theater would have housed dramas and gladiator fights.*

THIS ISSUE'S THEME:

Paul's Letter to the Philippians

An Introduction to Paul's Letter to the Philippians

Edwin Broadus

Paul's letter to the Philippians is often, along with Ephesians, Colossians, and Philemon, grouped with his prison epistles. According to the traditional view, which corresponds to the evidence found in the New Testament, these letters were written during Paul's imprisonment in Rome, described in Acts 28:30-31 and occurring in approximately A.D. 62-64. There have been those who have denied that Paul wrote some or all of these letters, and they have tended, because of an agenda of their own, to assign to them a later date and an unknown author.

A more legitimate question is whether Philippians was written during Paul's imprisonment in Rome or at a somewhat earlier date, after his arrest in Caesarea, described in Acts 21:27-26:32, or during an otherwise unknown incarceration in Ephesus. The latter hypothesis is highly unlikely because Luke, who gives detailed information in Acts of Paul's visits to Ephesus during this period, says nothing about an imprisonment there. While the Caesarean theory is not an impossibility, the references in Philippians to "the whole imperial guard" at the time of his imprisonment (1:13) and "the saints of Caesar's household" (4:22) make Rome the more likely site, although there may have been members of the imperial guard and even some in Caesarea who were thought of as part of Caesar's household.

What we do know is that by the time Paul wrote Philippians, he was not certain whether his imprisonment would end in being freed or in being executed, although he thought he would likely be released for further service and encouragement to the Philip-

We learn why he was able to rejoice under these circumstances that would discourage others

pian Christians (1:19-26). From a personal standpoint, Paul had not only come to terms with dying but even preferred it, because it would mean departing to be with Christ, but he also knew that it was important to the Philippians for him to live. Thus, he could say with confidence, to live is Christ and to die is gain" (1:21, 23).

This is an important part of the background of the letter, but the particular timing for sending it was determined by the recent arrival of Epaphroditus with a monetary gift for Paul from the Philippians while the apostle was in prison (4:18). Not only was there a need to thank them for their generosity, but also he needed to allay their anxiety about their messenger, Epaphroditus, because they had heard about his serious illness while with Paul ("he nearly died for the work of Christ" [2:30]). Now that Epaphroditus had recovered sufficiently to return to Philippi, Paul elected to send this letter with him (2:25-30; 4:10-20).

Rather than being content with a short thank-you note, Paul used the opportunity to write about some of his concerns for the Philippians and also to tell them more about his own personal situation. He included an extended warning against those of the Jewish circumcision party, who were putting their confidence in the flesh (3:2-3). While he had the credentials for boasting in the flesh, he had given up all this in order to be found in Christ, "not having a righteousness of my own but that which comes through faith in Christ" (3:4-11). He not only condemned the error but also used his own personal experience to set forth the basis of our salvation in Christ.

The apostle also used the letter to urge two Christian women, Euodia and Syntyche, to "agree in



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the Lord.” Their dispute was likely part of the background of his admonition to all to have the mind of Christ, who humbled himself, thus showing us the folly of selfish ambition and exemplifying the need to consider others better than self (2:1–11).

Paul also responds to the Philippians’ desire to know more about his situation as a prisoner who might be called upon to die for his faith. In chapter one he tells them not to worry but to learn from him not to be frightened by their adversaries and to stand firm with one spirit for the “faith of the gospel.” Persecution was a “clear sign” of their salvation, since it had not only been granted to them to believe in Christ but also to suffer for his sake (1:27–30).

Philippians, perhaps more than any of Paul’s letters other

than 2 Corinthians, reveals his own inner attitude and motivation underlying the practice of his faith. He not only speaks openly, in chapter one, of his attitude toward life and death (1:19–26), but he also speaks warmly of Timothy, who was like a son to him, and of Epaphroditus, whose death would have brought him “sorrow upon sorrow” (2:19–30). We also learn about what he had given up in order to truly know Christ by experiencing the power of his resurrection, sharing in his sufferings, and becoming like him in his death. He recognized that he was not yet perfect but was pressing on toward the “prize of the upward call of God in Christ Jesus” (3:10–16). Finally, he shared what he had learned about the secret of being content, whether he had little or had much – it was “through him who strengthens me” (4:11–13).

All this enables us to better understand a key thought that runs through the letter—10 times he mentions “joy” or “rejoicing.” He had a positive attitude toward life, despite or even because of being in prison or sometimes going without the physical necessities of life. Much of his joy came when others did the right thing, but he was even able to rejoice when some did the right thing for the wrong reason (1:15–18). We learn why he was able to rejoice under these circumstances that would discourage others—the rejoicing he experienced was “in the Lord” (3:1; 4:4, 10). We should not be anxious, because “the Lord is at hand” (4:5). Through prayer we can take our requests to God, and his peace, “which surpasses all understanding,” will guard our hearts and minds in Christ Jesus (4:4–7).

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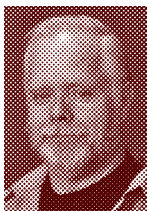
Lance Hawley served

in church planting in Madison, Wisconsin, for 10 years and is now Assistant Professor of Old Testament and Biblical Hebrew at Harding School of Theology. Lance’s special area of research focuses on the book of Job and Hebrew poetry.

For information and registration please contact: **Paul Birston** (204) 471-7720 (cell/text) paulbirston@shaw.ca academics@glbc.ca

“I Still Have Joy...”

Wayne Turner



When Paul had the vision of the Macedonian man calling him there, he and his companions immediately went. They first visited Philippi, a Roman colony and leading city of Macedonia. The city was named for Philip II of Macedon who was the father of Alexander the Great. The first converts were Lydia and her household. Soon, opposition led to arrest, imprisonment and beating, which led to the conversion of the jailer and his household. Town officials asked Paul and Silas to leave town. The seemingly short-lived ministry in Philippi, despite hardship, successfully started the first church in Greece and, possibly, Europe.

Going to Philippi might have seemed an unlikely plan. The city was predominantly made up of Romans, Greeks, and other pagans. Traditionally, it has been assumed that there was a negligible Jewish population, represented by a group of women meeting at a place of prayer by a river outside of town. This does not seem like the ideal circumstance to start a church.

As often happened for Paul, starting a new congregation was in the face of opposition and violence. Since the new Philippian Christians had seen Paul's suffering while there, hearing later of his imprisonment, it was only natural for them to be concerned for him, as he was also concerned for them. What effect would word of his imprisonment and ongoing sufferings have on these relatively new Christians? What could he possibly say to them to encourage them and keep them faithful to Christ? What kind of attitude could he teach and model for them? When we understand the challenges involved, we understand why, of all of Paul's letters, especially the "prison epistles," that Philippians is known as the Epistle of Joy. The word "joy" is used in one form or another some 16 times! A reader could reasonably ask how anyone could be joyful in the face of hardship, suffering and imprisonment.

NOTICE:

All materials for publication must be in the hands of the editors **by the tenth (10th) day of the month** preceding the date of issue. Date of issue is the first of each month.

In the Gospel of John, Jesus spoke of a related quality – peace. He warned that His disciples would find trouble in the world, but promised that they would have peace in Him. Neither peace nor joy come from the absence of hardship or trying circumstances. They come in the face of difficulty and suffering. This is how Paul and Silas were able to sing after being beaten with rods, flogged and put in stocks. Joy is not some kind of masochism, enjoyment of suffering. Rather, joy is the purposeful response to adversity. Christians do not unnecessarily seek suffering. But, they stand up in the face of it to show their faith in Christ. They will not be defeated by hardship and adversity.

In 1999, Ron Kenoly wrote the song, "I Still Have Joy." Over the years, the song has evolved. One version, popular today says, in the chorus, "I still have joy, I still have joy, after all the things I've been through, I still have joy." Then, it repeats the thought using "peace" instead of joy. What a great reminder of Paul's faith and courage! The things that have happened will not rob Paul of his joy. That is his message to the Philippians and to us. Rejoice, in all ways, at all times and in all circumstances.

This issue of the Gospel Herald examines this powerful letter from Paul to the church at Philippi. We thank Paul Birston for his work in planning and organizing this issue and for the brothers who have added their efforts to bring it about.

May we all be able to say, at all times, "I still have joy!"

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The Surpassing Worth of Knowing Jesus

Geoffrey Ellis

Paul speaks of “the surpassing worth of knowing Christ Jesus my Lord” (Phil. 3:8, ESV). Writing to the “saints in Christ Jesus who are at Philippi,” (Phil. 1:1b) Paul is, of course, commending this valuation of Jesus Christ in its absoluteness to his brothers and sisters in the faith there. And by extension, saints today are directed to treasure Christ Jesus as supreme.

Indeed, the essence of the Christian faith is the personal relationship that each disciple is privileged to share with Christ Jesus his and her Lord.

Few were better able to demonstrate the full implication of this fellowship than the apostle Paul. His example, in fact, leaves us breathless!

Paul wrote to the Philippians, “Whatever gain I had, I counted loss for the sake of Christ...For his sake I have suffered the loss of all things

and count them but rubbish in order that I may win Christ...” (3:7, 8b). The word Paul uses for “rubbish” (ESV) is *skubalon* (used only here in the NT) and is variously translated, *garbage*, *dung*, *rubbish*.

In his relationship with Christ, Paul had learned to put “no confidence in the flesh.” In his letter to the Philippians he presented his “curriculum vitae”!

—a circumcised Israelite, in the prescribed fashion of the Law;

—of the tribe of Benjamin, a people that God favored;

—“a Hebrew of Hebrews,” i.e. recognized as an outstanding Jew;

—a Pharisee, holding membership in an elite sect of the Jews;

—known for his perfectionist performance of the Jewish law;

—famous for his persecution of the new Christian sect in its early days (3:4–6).

But what once had meant everything to Paul now meant nothing! He had met Christ—literally! Now his outlook was completely reversed! These treasures had now lost their value. It does not mean that they had lost their residual value, but that for Paul in contrast to the treasure he had in Christ their comparative value was less than worthless! Once having drawn great delight from these marks of his status, Paul now saw they were nothing in contrast to the privilege of belonging to Christ. Earthly plaudits do not stack up against heavenly privileges!

“Indeed, I count everything as loss because of *the surpassing worth* of knowing Christ Jesus my Lord!” →

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Theme: I Want to Know Christ ...

Another Look at Philippians

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We normally treasure our possessions, our accomplishments, our influence, and our heritage. Have we come to know Christ with such intensity, such gratitude, such respect, that all these fade away to trifles?

For Paul, this sense of loss overwhelmed by a sense of gain was more than a keen reevaluation. Paul literally faced the loss of everything—“For his (Christ’s) sake, I have suffered the loss of all things...” (3:8). At the time of this writing Paul was a prisoner of the Roman government—with no possessions, nor freedom, nor surety of the future. The best he could hope for, as a loyal follower of Christ, was “deliverance,” or if not, that he would meet his end with courage, “that he would not be ashamed! (1:20).”

May we see in Paul’s example the real meaning of our Christian faith. May we learn increasingly to love, serve, and imitate our Lord as life’s grandest meaning. May Jesus mean eminently more to us than all we might hold dear in this life!

The Christian religion is not rules, ritual, and regalia. It is relationship with the Creator. God signaled this

as his intention when he created man “in his image.” He anticipated a “family” with whom to have fellowship in the eternities! Consider, Jesus’ great revelation as teacher on earth was his declaration of God as “Our Father.” This teaching is unique to Jesus in all the Scriptures! Earthly values, pleasures, and accomplishments have minuscule value when placed alongside this potential—being a member of God’s family forever! And it is in this context that we are to

The Christian religion is not rules, ritual, and regalia. It is relationship with the Creator.

“know” Jesus Christ, the enabler of our adoption into the family of God!

The ingredients are present for this absolute transaction to be in place. The Son of God “emptied” himself, becoming man (2:5–8). He then gave himself as the supreme sacrifice, dying on a Roman crucifix. Resurrected by God from Golgotha’s tomb, he was received in heaven to be enthroned with God. It is from this prominence that Christ presents himself at each person’s baptism—to share his death with the death that each person experiences caused by sin, and then to

share his resurrected life with each person who is being born again! (See Rom. 6:4–6; Col. 2:12; Tit. 3:4–7). This spiritual brotherhood began when we as sinners had nothing; it continues now when, by his grace, we as saints have everything!

It is only the right thing to do—to agree with the apostle Paul: “Indeed, I count everything as loss because of *the surpassing worth of knowing Christ Jesus my Lord!*”

And how do we “know” Jesus? Let us count the ways! Knowing Jesus begins by tracing those indications in the Scriptures that point

to Christ’s existence as the eternal Word of God (Phil. 2:6). Knowing Jesus also includes an appreciation of the prophetic portrait of the Messiah in the Old Testament—where by one count are to be found 356 predictions of the Messiah! We can then meditate on the steps that the Son of God took when he “emptied” himself, entering this world as a human, as an infant, to share earthly life with us (2:7). Knowing Jesus includes full respect for and response to his life and teaching during his earthly ministry—covered in the four Gospels—methodically musing upon his teaching and marveling at his example with the objective to exemplify his “walk” in our own (2:1–4). “Knowing” Christ in his death is the recurring emphasis of Paul in his letter to the Philippians (2:8), and it is our objective in our regular gathering around the “table.” And above all, we must “know” Jesus Christ today as the ruling “Lord of lords and King of kings,” with the name that is “above every name” (2:9–10). Indeed, “knowing” Jesus is experiencing the privileged ever-present fellowship of our Saviour!

“Knowing” Jesus with the confidence that he has made us “his own,” may we, “forgetting what lies behind and straining forward to what lies ahead..., press on toward the goal for the prize of the upward call of God in Christ Jesus!” (3:13b–14).

Grimsby, Ontario

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The Central Thought – PHILIPPIANS 1:27-28

Thayer Salisbury

Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents.”

It is my belief that in this text we have come to the central thought of the letter to the Philippians. Even if you do not grant it that prominence, I hope that you consider it a sentence worthy of careful consideration.

There are not enough rules to cover every situation in life; but a few simple principles will normally do the job much better than a complete law library. Some have suggested that we ask, “What would Jesus do?” That is not bad, but it overlooks the tremendous gap between our sinless Savior and our sinful selves.

There were many things that our Lord did that we cannot do. He paid the price to redeem the world, we cannot redeem anyone. We cannot live in such a way as to be worthy, in the sense of deserving salvation. But we can live a life worthy of the gospel in the sense of striving to live a life that shows gratitude for the good news we have received.

Paul’s teaching here is that we make a life “worthy of the gospel” our goal or guiding principle. He uses similar

terminology in Ephesians 4:1-3. This principle is expanded on in two ways in the text; but, for the sake of clarity, it will be stated in three points in this article.

Standing Firm

A life worthy of the gospel will be a life lived firmly (“...may hear of you that you are standing firm...”).

As we consider these words, we need to remember the circumstances under which this church at Philippi was begun. Paul had taught there only briefly before being attacked and jailed. He then left town (Acts 16). Such circumstances would have been challenging for the new believers. They would have been tempted to keep their commitment to Christ

quiet, to avoid such persecution falling on them.

Too many of us salve our consciences by an occasional action or word that honors the Lord. But an occasional action that glorifies God is not “a life worthy of the gospel.” Consistency is key.

I played tennis in high school but as a freshman in college I sold my racket and have rarely played since. I can still make an occasional good shot on the tennis court; but I am not, and never was, a good player. I never was consistent.

A life worthy of the gospel will be a life firmly and consistently lived to God’s glory.

In Fellowship

A life worthy of the gospel will be a life lived in close fellowship with other Christians. Paul wants them showing “one spirit,” “one mind.” He wants to hear that they are working “side by side.”

He emphasizes this by stating it in various ways. This point is emphasized because, it seems, unity was a bit of a problem in this congregation. Not surprisingly, the threat of disunity seems to have begun with a “non-doctrinal” matter—if treating others badly is not to be considered a matter of doctrine. Some kind of conflict between two of the sisters seems to have been the wedge that Satan used to start dividing this church (4:2).

God does not want the uniformity of a communist Army; he does not



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want a group of people brought into artificial conformity with regard to size, facial expression and clothing. He does not want a bunch of automatons. But neither does he want people who are unfair, unkind, and uncooperative to one another. We can be right as rain on a whole slew of theoretical questions, but if we are not of one spirit, one mind, working side by side, we will harm rather than help the cause. If we are not working with our brothers and sisters, our lives are likely dishonoring rather than honoring the gospel.

We must not make too much of a distinction between Christian doctrine on the one hand and Christian living on the other. How we live is a matter of doctrine. Failing to do what is right is a doctrinal error that will destroy the church just as surely as false theory. The distinction is between theory and

practice, not between doctrine and practice. If we do not live in Christian unity, then the truth is we do not really believe in it. Our lives teach as much (or more) than do our words. If our lives deny the gospel then we are false teachers, just as surely as the person who verbally denies the gospel.

Courageously

A life worthy of the gospel will be a life lived courageously. They are not to be frightened by their opponents. This is perhaps another statement of the first point. We might call this sentence a “standing firm sandwich.”

They will suffer for his sake, this “has been granted” to them (29). This may not be our idea of having fun; but it is God’s idea of meeting our needs. He grants us the privilege of suffering for the

gospel. Ultimately, it is indeed a great privilege, but sometimes is it a well disguised privilege.

The gospel is all about God doing for us what we cannot do for ourselves. Our lives, once we accept the gospel, are supposed to be lived in honor of the gospel (27–28). We are not to live for ourselves, but to live so as to cause others to glorify God (Mt 5:16).

It is all about the gospel and living a life worthy of the gospel. The gospel was a bloody, painful business that called for great firmness and courage. The physical body of Christ took a terrible beating; and the spiritual body of Christ sometimes has the privilege of suffering today. Working together to accept that suffering graciously is an important part of how we live lives worthy of the gospel.

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Meaford Church of Christ. Phone: 519.538.1750 or email: rsejwilliams@gmail.com

Overcoming Anxiety – PHILIPPIANS 4:6-9

Emanuel Burnstad

Have you ever been kept up at night with feelings of anxiety? Has anxiety caused you to miss out on life? You're not alone. In 2013, the government of Canada reported that an estimated 3 million Canadians (11.6%) aged 18 years or older reported that they had a mood and/or anxiety disorder. More than a quarter of those people reported that their anxiety disorders affected their life "quite a bit" or "extremely" in the previous 12 months, making basic activities and the ability to work challenging. The statistic I found most interesting from the report was that 93% of people with anxiety disorders are currently taking or have taken prescription medications, but only 20% have received psychological counselling to help manage their disorders.¹

While both prescription medication and professional psychological counselling are proven and effective tools in treating mental illness, I believe we could be missing out on a life-changing blessing if we do not seek God's counsel when we feel the need to overcome anxiety. As the Divine designer and creator of our brains, God gives us unique insight into ourselves that cannot be found anywhere else. In Philippians 4:6-9, the apostle Paul addresses the real anxiety being felt by the church in Philippi and gives them inspired, practical tools to help them overcome anxiety.

Paul begins by telling them, "Do not be anxious about anything..." Earlier in Paul's letter, we learn that the church in Philippi could have some legitimate reasons for being anxious (1:28; 3:1-2). As a church, they were facing serious opposition and could have

easily become afraid. Yet, by the Holy Spirit working through Paul, they are told not to be anxious. If you have personally experienced anxiety, you will understand that simply being told to "stop being anxious" does little to help. Paul was able to empathize with their potential anxiety and did not only tell them to stop being anxious, but also shared some practical steps for overcoming their anxiety that can help us today.

First, he told them to **pray and be thankful**: "...in everything by prayer and supplication with thanksgiving let your requests be made known to God" (4:6b). Prayer is the Christian's direct connection with God. In prayer, we have the opportunity to speak to the One who made heaven and earth and who knows us better than we could ever know ourselves. Prayer is our time to not only worship and adore God, but also a chance to cast all our anxieties on

our God who cares for us (1 Peter 5:7). J. A. Bengel has correctly said that, "Anxiety and prayer are more opposed to each other than fire and water."² When we pray, we are reminded of how great God is and in the light of His brightness and brilliance, our anxieties disappear.

Specifically, Paul says to pray with thanksgiving. Anxiety leads us to believe that our lives are falling apart and that nothing good could ever transpire from our current circumstances. To truly give thanks, we must reject this lie from the enemy and remember all of the good things that God has already done in our lives. Remembering God's goodness and mercy will save us from many of the pitfalls of anxiety. The remarkable aspect about Paul's encouragement to be thankful is that he says we can be thankful, in everything, in all circumstances, which would include even the difficulties we find

ourselves in. Because of the gospel, you and I can be thankful in both the times when we have tears of laughter or of sorrow.

Second, we can combat anxiety by **trusting God's promises**. Specifically, the promise in Philippians 4:7 that "the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus." The word translated "guard" is better expressed in the military language of 'will keep guard over.' The Philippians, living in a garrison town, would have been familiar with the sight of a Roman sentry maintaining his watch. Paul says that just as a Roman sentry stands guard over his post, God's peace stands guard over and protects both our hearts and our minds. It is clear that God

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Sunday 10:00 a.m. to 12:00 Noon

1708 Bayview Ave, Toronto

Paul Birston serves on the faculty of Great Lakes Bible College in Waterloo, Ontario, and is passionate about travelling to the lands of the Scriptures and teaching Biblical Archaeology and Geography which are so helpful in our understanding of Scripture and God's awesome works in the history of His world.

Further details to follow in the October Gospel Herald.

For information about the lessons contact

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cares not only about our physical health, but that He is also aware of the things that plague our hearts and minds—such as anxiety. When we feel overwhelmed, we can trust God’s promise that He is standing guard over both our hearts and our minds.

The third tool that we can use to overcome anxiety is to **think about things that are true**: “Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things” (4:8). The battle of anxiety happens in our minds. Anxiety can be defined as awareness working against us. It’s an intense awareness of what could go wrong or what is going wrong. Our ancient enemy uses anxiety to cloud our minds to believe that everything that could go wrong will go wrong. It is ironic, however, that anxiety is rarely founded in truth or reality; it’s a fear that sinks in as you

become aware of all the possibilities of what’s “wrong.” To combat all of the lies that Satan will attack us with, we must focus on what is true, noble, right, pure, lovely, admirable, excellent and praiseworthy (4:8). When you are tempted to believe the lie that you are alone, remember the truth that God is always with you (Deuteronomy 31:6). If you feel that God is against you, believe the truth that He is for you (Romans 8:31). When the mountains of life seem too hard to climb, remember that we serve a God who can move mountains and that all things are possible with Him (Matthew 19:26). If you feel like you are too weak to carry on in your battle, remember that God is the One who gives you strength (Isaiah 40:29–31). For every lie that Satan would bring against us to cause anxiety, God has given us a promise of peace.

During our time in this world, we will wrestle with different levels and types of anxiety. Whatever you are currently anxious about—whether

it be your family, finances, security, or relationships—take those anxieties to God in prayer with a thankful heart. Remembering all of the good He’s done for you in the past will get you through the present and into the future. Trust that God cares for you and is guarding your heart and your mind with His perfect peace. Lastly, think about things that are true. When the enemy distracts you with lies about life, yourself, or God, turn to Scripture to be reminded of His truth. Finally, listen to the words of our Lord when He says, “Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own” (Matthew 6:34).

Edmonton, Alberta

Notes:

- 1 Government of Canada, “Mood and anxiety disorders in Canada”. [canada.ca. https://www.canada.ca/en/public-health/services/publications/diseases-conditions/mood-anxiety-disorders-canada.html](https://www.canada.ca/en/public-health/services/publications/diseases-conditions/mood-anxiety-disorders-canada.html). (Accessed July 2019)
- 2 *Gnomon Novi Testamenti* by J. A. Bengel, 1742. ET Gnomon of the New Testament, 1862.

MISSIONS MADE REAL

By Kevin Carson, member of the Edmonton Church of Christ and Canadian missionary.

This book will be useful for: Christians considering short-term or long-term mission work, congregations who support or are considering supporting a missionary, and any Christian who wants to better understand the challenges and blessings of mission work.

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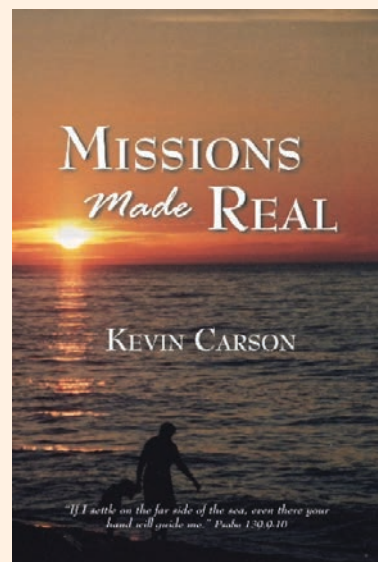
“This is what I would say to any person—or family—contemplating mission work: You must read this book. May the Lord use this book to inspire others with a missionary heart to go into the field with joy!” Herman Alexander, 20 years in the mission field.

“Devour Kevin’s material to determine your motives, pick your field, start your preparation check list, figure out your budget and check your pulse for a long term commitment. I wish I had read this book before I graduated from Bible school” Ken Fox, 22 years in the mission field.

To order, email Kevin Carson at missionsmadereal@icloud.com.

Cost: \$9.00 plus postage. (Note: this is the cost of printing the book.)

Additional resources available at: missionsmadereal.net.



Feelings from Philippians

George Mansfield

Those of us who embrace Jesus and His teaching know in our heart of hearts that neither correct doctrine alone or our feelings alone make up the foundation of our faith. But, since many of us have been scared off by the warning “*You can’t be saved by your feelings,*” we have decided on a “Bible Only!” foundation.

Well, when one reads the letter of Paul to the Philippians he or she soon realizes the marriage that took place in the heart of a great evangelist for Jesus.

Think about it: how we feel about and deal with Christ’s things affects the way we deal with others. That, my friends, involves our feelings.

Philippians is a love letter written by an educated apostle of Jesus. This letter, more than some, allows us to see inside the head and heart of Paul. We find facts of faith for sure but feelings of faith are on the surface of this letter.

God is the author but Paul the penman shows through in a personal way here.

When reading the short letter identified by the name of the recipients, we hear the apostle say: “*I remember you in my prayers,*” “*I always pray for you with joy,*” “*I feel this way about you,*” “*I have you in my heart,*” “*I long for you with the affection of Christ,*” “*You all share in God’s grace with me,*” “*I pray that your love may abound more and more in knowledge and depth of insight.*”

The Epistle to the Philippians is one of the most personal of Paul’s letters, resembling in that respect 2 Corinthians. It has been called the most “letter-like” of all the writings of Paul, and may be compared

in this respect with 1 Thessalonians and Philemon. The personal note is very marked throughout the letter. There is not as much doctrine (teaching) as other of Paul’s letters, and what little is found is introduced for practical purposes. This holds true even with reference to the classical passage in Philippians 2:6–11. The apostle, with the prospect of an early martyrdom before him, yet not without hope of a speedy release, opens his heart to his most beloved congregation. He

You cannot be saved by right feelings with wrong teaching but right teaching with wrong feelings make miserable Christians and fighting churches.

speaks of the blessings that attend his labours at Rome, of the strait in which he finds himself and he expresses his desire to remain with them. He manifests his love for the Christians at Philippi, shows himself concerned for their spiritual welfare and expresses his profound gratitude for their support. Though in bonds, he rejoices, and bids the readers to be joyful. The tone of joyful gratitude rings through the entire letter. Therefore, we see and feel the personal touch coming from the great heart of a converted man.

It reveals to us the ideal relationship between preacher and people, a relationship the church of God should seek to attain in any generation. His doctrine and emotions reflect God’s heart for His people.

This letter called Philippians contains a word used in other places in the New Testament. In the original language, it is *splanchnon*. In the KJV it is translated “*bowels*.” Literally it refers to the chief intestines, viscera; the entrails, bowels but most often used in a figurative way to describe tenderness, courage, affection.

I mention this in this context to give added weight to the premise that Paul, in his letter to the Christians at Philippi, surely showed his most intimate feelings in the midst of speaking and writing the wonderful words of life from God.

We have lots to learn about not only the doctrines found in the Bible but our demeanour; how well we practice it; what is involved in getting along with one another, putting the emphasis on the horizontal empowered by the vertical. This

tremendous twosome has the potential of drawing the picture of a cross in the eye of our minds as we find and use our faith indwelt feelings in getting along with one another,

bearing the burdens of others, and, above all, learning to love one another like Jesus did and taught. These things are done in both the presence and absence of mutual reciprocity.

Here is another area of application from Philippians for us. In chapter one we find: “*Christ is proclaimed; and in this I rejoice*” (1:18). After the Lord’s resurrection from the tomb, He told in plain language what the agenda of the apostles was to be. In Matthew 28 it is recorded “*Go and make disciples of all the nations....*” Mark says, “*Go into all the world and preach the gospel to every person...*” – chapter 16

We are reading in these verses what Paul believed and practiced no matter who were the preachers. See Philippians 1:1–18 then feast on the remainder of the chapter. What I am hearing is that not you, not me, not anyone in particular, but ALL need to be in the business of seeing the larger picture and then getting to the task of “*Telling the Old, Old Story.*”

Grimsby, Ontario

YOUR HELP IS NEEDED! An important message from the



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CANADIAN CHURCHES OF CHRIST HISTORICAL SOCIETY

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

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

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

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

Donations may be sent to our financial officer in the following ways:

1. A cheque, payable to
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may be mailed to:
Randy Morrill
24 Edmund St
St Catharines, ON L2R 2G2
2. Funds may be e-transferred via email to
donations.ccchs1@gmail.com. (Please be sure to let us know the password in a separate email.)

Also, whichever way you choose to send your donation, please indicate that your gift is for the archive project so that it will be used for that purpose.

All gifts to CCCHS are eligible for ***Canadian tax receipts*** which will be issued before the end of next February.

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

MAX'S MUSINGS

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Phone 416-706-5633, e-mail <maxc@strathmorecofc.ca>



“I Looked for a Man”

“I Looked for a Man.” It almost sounds like a personal ad that one might put in if they were looking for a man or someone that they could meet and get to know. But our title really is speaking of God and His looking for a man, specifically back in the Old Testament days during the days of Ezekiel. Ezekiel wrote, “And I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it, but I found none. Therefore I have poured out my indignation upon them. I have consumed them with the fire of my wrath. I have returned their way upon their heads, declares the Lord GOD” – Ezekiel 22:30–31 (ESV).

God is dealing with the people who have become unfaithful, His people, whom He has brought out of bondage. He gave them the promised land to live in, He’s cared for them, He’s been there for them, He’s blessed them. And yet, again and again, they have gone against Him and gone away. Here in this case, speaking to the people in Jerusalem, He’s looking for someone who will stand up, really stand up for right. He wants to find someone who will stand up and be counted, someone who will be on the Lord’s side, will speak on the Lord’s side, will be ready to defend the Lord’s will in the eyes of those who might come.

It’s kind of an interesting idea when you think about God looking for a man who will stand for Him.

In Genesis 18, we read about the problems that were going on in Sodom and Gomorrah, and the effort that was made by Abraham to try to get God to not destroy them as He had suggested He was going to do. In Genesis 18:23 and following, beginning at verse 23, “Then Abraham approached Him and said: ‘Will you sweep away the righteous with the wicked? What if there are 50 righteous people in the city, would you really sweep it away and not spare the place for

the sake of the 50 righteous people in it? Far be it from you to do such a thing, to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you. Will not the Judge of all the earth do right?’” It’s kind of an interesting discussion here because Abraham’s discussing this with God, and God’s going to destroy these cities.

So Abraham says: “Well, wait. Wait a minute. You know, you’re God after all and we don’t want anything bad said about You and You certainly wouldn’t want to destroy the righteous with the evil. So if we can find 50 people, will you pass? The Lord said: ‘If I find 50 righteous people in the city of Sodom, I will spare the whole place for their sake. Then Abraham spoke up again. “Now that I have been so bold as to speak to the Lord though I am nothing but dust and ashes, what if the number of the righteous is five less than 50, will You destroy the whole city because of five people?’ – ‘If I find 45 there,’ He said, ‘I will not destroy it’”.

We could go ahead reading this, but it works out that he gets down to 10 and God says: “If I can find 10, I won’t destroy it.” But He did destroy it because He couldn’t find them. He couldn’t find even 10 righteous people, 10 people who would stand upon God’s will, on God’s way and live righteously and be the people that praised and showed honour to God in holiness. Surely, the Lord must have been disappointed with Sodom and certainly He was disappointed with His people at this point, if He was looking for just one, as we read back in Ezekiel chapter 22. →

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Ralph Perry

Let me set the stage a little bit. Ezekiel is preaching during the middle of the Babylonian captivity while the people of Judea are in Babylon. Judea is being punished for their long history of rebellion and idolatry, according to Ezekiel chapter 2. And so they are reaping the rewards of their failure to really honour God and to be faithful to Him. The people of God kept going back to worship idols, they kept listening to the people around them, they kept following in the ways religiously of the people around them rather than maintaining their commitment and their devotion to God. God would stop His judgment if they would repent. God is looking for a leader, someone who would stand in the gap, who would stand up and be counted, being the person who might call them back and get them back in a proper relationship with God. God has always been searching for people who will take a stand for righteousness and godliness and is doing so even today.

Isaiah 59:16: "He saw that there was no one. He was appalled that there was no one to intervene. So His own arm worked salvation for Him, and His own righteousness sustained Him. And we could go on into Jeremiah and also in the prophet Micah we see the same kind of thing going on: God looking for someone who's going to speak on His behalf, and someone who's going to work at trying to bring the people back to God, those who were supposed to be in service to God. It's interesting, if you spend time in reading and studying the Old Testament the number of times along the way that God's people Israel said: "We will honour Him. We will be His people. We will follow Him." And yet it only lasts for a while and then, as the days come and go, they continue to drift away.

God is still looking for people, He's looking for those who are

struggling with sin and who want to overcome it, and who want to truly be God's people. God invites everyone to accept the opportunity to be the person that He's looking for. "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls" – Matthew 11:28–29 (ESV). And not only is He offering

God invites everyone to accept the opportunity to be the person that He's looking for.

that invitation, but He's also promising that if you'll accept the invitation: "I'll help you." "If you accept the invitation, I'll help you be the person that I need you to be."

The idea of the yoke being easy has to do with the fact that it fits well. And if one will put on that yoke that Jesus provides, He says: "The burden will be light." And you know why? Because He's going to help carry it. He's going to be with us to lead us through the minefields that are out there, that we have to go through. He's looking for people who are struggling with sin who want to become His people, those that want to honour Him. The invitation in Matthew chapter 11 is for people who are

out there in the world, people who are not Christians, but people who are facing the daily struggles of sin. He says to them: "Come to me and I'll give you the help you need. I'll give you purpose for life. I'll give you reason for living. I'll give you joy for the day. I'll give you the help that you need to get up in the morning and head out and face the world because you have a future. You have a future that's beyond description." And not only that, I think it's essential that we recognize how important it is that we see ourselves as a part of the

body of Christ, the church, and that we share with each other and we help each other. That's a promise we have from God.

It's interesting to me that not only does Jesus make this invitation to those who are out there in the world, sometimes Christians need to be invited back. You know, once saved doesn't mean we're always saved. Once we become a Christian, have our sins washed away through obedience to the gospel when we hear the gospel, believe it, repent of sin, turn from sin, confess our faith in Jesus and are buried with the Lord at baptism and raised with Him as a new person, as Paul describes it in Romans chapter 6. Right at that →

The Carman church of Christ is looking for a full time Evangelist.

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moment, we are saved and have nothing to worry about. If we died at that very second, we would go be with the Lord forever. But unfortunately, we can go off the rails, we can miss the way!

Consider Revelation 3:20 (ESV), “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.” This is a statement that’s being written specifically to the church at Laodicea but is important to every Christian who is not what he/she should be in service to God. Lukewarmness has no place in Christian service. Not only is God looking for a person who will be a servant, but also a person who will continue in that service.

I am really impressed with the idea that God is seeking a man, one person who will do this. Because this reminds me of how important one is, how important one can be, how important you can be, individually as you choose to become and live the Christian life. To understand the importance of your influence as one, think of it in the home, the power of the influence of a godly person in a home. In fact, the Word of God speaks about the power of a believer on an unbeliever. I know many people who have been led to Christ by the example of their husband or wife. In my fifty-nine years in ministry, I have baptized many young people into Christ who have come to know and love the Lord because of the example of their godly parents.

Of course, we are also dealing with some of the negative influences today that were around

in Ezekiel’s day. Consider, Ezekiel 13:1–6 (ESV), “The word of the LORD came to me: ‘Son of man, prophesy against the prophets of Israel, who are prophesying, and say to those who prophesy from their own hearts: ‘Hear the word of the LORD!’ Thus says the Lord GOD, Woe to the foolish prophets who follow their own spirit, and have seen nothing! Your prophets have been like jackals among ruins, O Israel. You have not gone up into the breaches or built up a wall for the house of Israel, that it might stand in battle in the day of the LORD. They have seen false visions and lying divinations. They say, ‘Declares the LORD,’ when the LORD has not sent them, and yet they expect him to fulfill their word.” We must daily be on guard for those who will come with false words, claiming to be the “prophets of God” but are really servants of Satan. While they claim to be God’s spokesmen, they are really,

as Jesus describes the Pharisees in Matthew when He calls them “whitewashed tombs”. These prophets who were supposed to be giving strength to God’s people were failing to do so. And may I suggest that we also need to be concerned today as we have those who teach us, as we listen to the things that are being taught, we are careful to filter their words and teaching through the one true guide, the Word of God.

Surely we need to be like the people of Berea who searched the scriptures to make sure that the things being taught were true, that these things are indeed the things of God. There are false teachers who are teaching and who are eloquent, and who come on with a real fanfare and brilliance, but whose words are empty because they’re not the words of God.

So today, as in the past, God is looking for a man. He’s looking for a person, maybe you, who will be a person who will hear what He has to say and then will share that with people you know and people you meet, and help them to come to know the truth of God’s Word. May we seek to be the people of God who can build a strong wall that will protect the people of God from the enemy. I pray that you will be such a person as you read, study and meditate day by day upon the Word of God, and may you have the strength when you discover His will to do it. And, you know what? By doing that, you will be a blessing to yourself and to all who know you. May God help you to be the man or woman who will lead others to safety.

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NO LATER than OCTOBER 10TH

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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



Think About It

Several years ago, the teacher of one of our adult Bible classes encouraged his students to memorize certain passages of Scripture. One of our assignments was Philippians 4:4–9. My husband made up a mnemonic to assist in remembering the list in verse 8.

“Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things” – Philippians 4:8 (NIV 1984).

It was a tricky verse to memorize, but Paul did not intend for us to simply recite this verse. He wanted the Philippians and us to put it into practice because he knew the importance of our mental focus.

Writing about how our thoughts affect our behaviour, Charles Swindoll noted, “Thoughts form the thermostat which regulates what we accomplish in life. My body responds and reacts to the input from my mind. If I feed it with doubt, worry and discouragement, that is precisely the kind of day I will experience. If I adjust my thermostat forward—to thoughts filled with vision, hope and victory—I can count on that kind of a day. You and I become what we think about...Our performance is directly related to the thoughts we deposit in the memory bank. We can only draw on what we deposit.”¹

Swindoll’s observations are valid; however, Paul’s words were not meant to help us all become positive thinkers or so that we would be filled with “warm fuzzies” from thinking good thoughts. No, this admonition was given because he knew that what our minds dwell on

is the source of our actions and our attitudes and is therefore vital to our spiritual development. More to the point are the words of noted author and philosopher, Ralph Waldo Emerson, who said, “Beware of what you set your mind on for that you will surely become.”²

Jesus pointed out to His disciples that all evil, sinful acts and attitudes begin inside – in the heart or mind.

“And he said, ‘What comes out of a person is what defiles him. For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person’” – Mark 7:20–23 (ESV).

Note that at the beginning of the list of sins which come from within is evil thoughts. Too often we fall into the trap of thinking that only wrong actions are sin, however, Scripture reveals that our thoughts may also be regarded as sin even if they never culminate in action. (e.g. Matthew 5:27, 28; 1 John 3:15). We may only reveal our thoughts to others through our actions, but God knows our thoughts. This is another reason why we need to watch them carefully.

“The LORD detests the thoughts of the wicked, but those of the pure are pleasing to him” – Proverbs 15:26 (NIV 1984).

Have you ever anticipated what some mischievous person was about to do and warned, “Don’t even think about it”? Paul said something similar to the Roman brethren when encouraging them to stay away from sinful desires.

“Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature” – Romans 13:14 (NIV 1984).

Sinful acts and sinful attitudes begin with sinful thoughts. As Christians, we are not to entertain sinful thoughts lest they move in and make themselves at home. This is why Paul warned us to keep our minds full of thoughts which are true, honourable, right, pure, lovely, admirable, excellent and praiseworthy. Dwelling on only the beneficial will protect us from being caught up in the ungodly mind-set of the world and shield us from Satan’s attacks.

“The secret of living a life of excellence is merely a matter of thinking thoughts of excellence...Since the mind holds the secrets of soaring, the enemy of our souls has made the human mind the bull’s-eye of his target. His most insidious and strategic moves are made upon the mind. By affecting the way we think, he is able to keep our lives on a mediocre level.”³

Peter stated that his letters were written to spur proper thinking in those who received them. **“Dear friends, this is now my second letter to you. I have written both of them as reminders to stimulate you to wholesome thinking”** – 2 Peter 3:1 (NIV 1984).

“Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy.’” – 1 Peter 1:13–16 (NIV 1984).

We cannot possibly be holy if our thoughts are unholy. **“Guard your heart above all else, for it determines the course of your life”** – Proverbs 4:23 (NLT).

In order to guard our heart/mind we must be careful of what we

allow it to be exposed to. What do you watch? Listen to? Read? Who do you spend time with? Communicate with in cyberspace? All of these things contribute to what goes into our minds and what our minds take in is what we will think about.

“Influenced and impressed by the press, our secularized system of education, shallow social expectations, and the quasi-omnipotent forces of conformity to peer pressure (not to mention the impact of television and movies), Christian servants can easily be caught in the trap. We can literally stop thinking biblically...Take heed!”⁴

Don't try to deceive yourself by believing that what we think does not matter. If we are to be Christ-like we must focus our minds on what pleases God. Never forget that our thoughts are not hidden from Him.

“For the word of God is alive and powerful. It is sharper than the sharpest two-edged sword, cutting between soul and spirit, between joint and marrow. It exposes our innermost thoughts and desires. Nothing in all creation is hidden from God. Everything is naked and exposed before his eyes, and he is the one to whom we are accountable” – Hebrews 4:12, 13 (NLT).

“Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess” – Hebrews 3:1 (NIV 1984).

Your mind is a garden,
Your thoughts are the seeds.
You can grow flowers or
You can grow weeds. (V.H.)

1 Charles Swindoll as quoted in a sermon by David Owens, posted on sermoncentral.com, March 26, 2018.

2 Ralph Waldo Emerson from the David Owens sermon previously cited.

3 Wisdom for the Way, by Charles Swindoll; published by J. Countryman, Nashville, TN, 2001; p. 344.

4 Ibid. p. 315.

Virginia Hipwell

If You Love Me Come Away

(A Weekly Devotional by Steve Higginbotham, January 18, 2019)

In 1843, Nathaniel Hawthorne wrote a short story entitled, “The New Adam and Eve.” In this short story, Hawthorne imagined what it would be like if God purged the earth of all mankind. The works and infrastructure remained, but man was gone. This empty shell of a world then became a new “Garden of Eden” wherein God placed a new “Adam and Eve.”

As this new “Adam and Eve” explored their new world, they tried to make sense of their surroundings. They visited several buildings (e.g. courthouse, jail, grocery store, etc.) and tried to imagine what the functions of these buildings were. Eventually, they entered a library. While Adam browsed through one of the books in the library, he suggested to Eve that maybe the answers to all their questions might be contained inside one of these volumes. However, Eve was not interested in the contents of the books. Instead, she told Adam to fling the book down and to leave the library and its musty air for fresher air elsewhere. Then Eve made the statement that begs to be allegorized. She said, “If you love me, come away.”

Have you ever considered how many people have been enticed to leave the Word of God by the very same words? How many people have “flung down” the Bible to follow someone or something else that beckons them away from God's Word?

Friends let this fictional short story remind you that there are countless people and things that call us away from the Word of God. They call us to seek meaning in life in other places and in other ways. We are called away by others who have no interest in the contents of the Bible. So, we are forced to make a choice. Do we fling down the Bible for “fresher

air,” or do we cling to the Bible and embrace the answers it provides?

Have you been asked to make a choice? Has someone, in essence, said to you, “If you love me, come away”? If so, what was your answer?

Suffering For Forgiven Sins

*(Via: The LaSalle Newsletter,
December 23, 2018. By: Mel Martin,
borrowed from Bulletin Gold)*

Forgiveness is not a denial of a deed, but a removing of the penalty of sin. At the risk of oversimplification, let us clarify this point. When a person is forgiven, it is not the case that his past actions really never occurred. They did occur. Furthermore, the sins in which we once participated may have lasting consequences. (We may still have to go to jail, not get our job back or be able to regain our family. Some things may be lost to us.) But We can rest assured that though we may bear the scar of sin for life, we do not have to bear the penalty for sin.

We should not equate the physical suffering brought on by our sin with our spiritual relationship with God. It just may be that some will think that God never has forgiven them because they are still suffering for some lasting consequence of their sin. Because we may have a strong hatred for our past sins, we may want all things to be as if we never committed the sins, but this cannot be.

Forgiveness does not erase the past and deny that the action ever took place. Forgiveness admits the sin and then removes the penalty for the sin. We can be bathed in the comforting truth that we can be as clean and pure, having our sins forgiven, with a clean heart, as one who has never sinned. We can hold our heads high and honestly say, “I am not like that anymore!” This is not a denial that we were once a sinner, but a denial that we still serve sin.

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

NEW YORK

LaSalle – (Niagara Falls): The adult Bible class just finished studying the book of Hebrews and will begin looking at the Gospel According to Matthew. We will have a “Day of Prayer & Giving For Children” for Potter Children’s Home and Family Ministries. We will spend our lesson time on Sunday September 29 talking about serving children. Additionally, we will have a special contribution that day that will be for the Potter Children’s Home. Please help us pray as we continue our preacher search process.

ONTARIO

Fenwick: We are beginning a new series on both Sunday mornings and Wednesday evenings. The Sunday morning class will be on Romans and the mid-week class will come from Numbers. This past month, we cleaned up a portion of Fenwick as part of the Adopt-A-Road Program. In the past few months over six-thousand cans have been crushed and recycled resulting in a donation of \$150.00 to Camp Omagh. Please help us pray as we conduct our preacher search process.

Meaford: Wednesday evening devotionals were held weekly throughout the summer, meeting mostly at member’s homes, enjoying the yards of hosting members. Otherwise meetings were enjoyed at parks in the area, one with a beautiful view of the Georgian Bay. A good number of members and visitors attended and enjoyed the singing and study as well as refreshments provided by the hosts. A “wrap up to summer” church picnic is planned

for September 14 at Harrison Park on Owen Sound. Also in September, a Singspiration weekend is planned with activities on September 27 and 29. See the advertisement on page 9.

Tintern: Hosted their annual Bible Day Camp July 1–5. This year one hundred seventy four campers spent one or more days in the camp learning about Paul’s second missionary journey through Athens and beyond. Sixty-one volunteers (including twenty-one from outside our congregation) helped to make it possible. Please pray for the relationships that grow from our week spent together. In July we celebrated a number of significant birthdays including Eugene Perry’s 97th and Hope Martin’s 90th birthday. On August 3, we shared in the “Summer Slam” a community event serving families in need in Pontiac, MI, hosted by the Micah Six Community. For more details check <http://micah6community.com>. We look forward to Joel Osborne and Hiro Akahosi visiting from Mito Japan in September. Joel and Hiro

will share a mission report on Saturday September 7 and will lead us in worship on Sun September 8.

Toronto (Bayview): We have been blessed at Bayview to have our regularly scheduled preachers bring us inspiring lessons and sermons. In Bible class Jean Volcy has concluded the study of Isaiah and has begun presenting lessons on places in the Bible from the series, Pictorial Library of Bible Lands. David Knutson has finished presenting the book of Numbers, continuing with the Old Testament books, with a focus on one per Sunday. And Chad Comfort’s study is on the book of Romans. During the summer we have also used some of Michael Mazzalongo’s videos in class. In the absence of our regular ministers some of our men have presented excellent sermons during worship service. We are thankful to Michael Hilborn, Isaac Persaud and Jevaughn Marshall for their efforts. As well here at Bayview we have enjoyed meeting with and worshipping with visitors from all over the world.

To the Gospel Herald:

(The following word of reminder and concern is well worthy of our thoughtful consideration. It speaks of a matter that could be experienced in any of our church buildings and could leave a lasting memory that no one wants to experience. mec)

Once upon a time (eleven months ago) a lovely lady, named Jimmie, who served the Lord’s church and was always in attendance at worship was knocked down one day by children running in the church building. As she lay there moaning in pain the leaders made a new rule, “**Thou shalt not run in the church building.**” She was left with a shattered pelvis that could not be operated on. The parents thought to teach their children respect and consideration and proper behavior in the church building.

This lovely Christian lady will spend the rest of her life in pain and limited mobility even though she and other senior Christians had asked the children on numerous occasions to “**NOT RUN IN THE CHURCH BUILDING!**” This is a true story—that our sister in law Jimmie Hart and Walter and Elaine hope is not repeated anywhere, anytime.

Seniors often have thinning bones and problems with balance. Some have joint replacements. All of these mean they are apt to have serious injury if they fall.

Teach your child to use his/her small voice—you will endear them to everyone.

Submitted by Elaine Hart

A Message From A Dove

(From the Collingwood, ON bulletin)

“**T**hen he sent forth a dove from him, to see if the waters had subsided from the face of the ground. But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. He waited another seven days, and again he sent forth the dove out of the ark. And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. Then he waited another seven days and sent forth the dove, and she did not return to him anymore” – Genesis 8:8–12 (ESV).

Have you ever thought of Noah and the flood. In contrast to others of his time Noah was a good man who had faith in God. I have difficulty grasping how bad others must have been because God is a loving God who does not want to punish people. Genesis 6:11–13 tells us that God was so disgusted with people that he felt he had to eliminate them from the earth.

While Noah was building the Ark that God told him to build, he preached to the people. He tried for a hundred years to get them to repent and turn back to God. It appears that none responded positively to his preaching because Noah was able to take only his family of eight people into the Ark when the rains started.

After one hundred and fifty days the flood waters receded, and Noah tested to see if it was dry enough to disembark from the ark. That is when the passage of scripture below the graphic took place.

OBITUARIES

Mabel (Perry) Taylor

April 22, 1925 ~ August 8, 2019
(age 94)

Florence, AL – Mrs. Mabel Perry Taylor, age 94 of Florence, passed away Thursday morning, August 8, 2019. The funeral service was held on Sunday at 3:00 with visitation from 1:30–3:00 at Greenview. Ellis Coats officiated, assisted by family members.

She was preceded in death by her son, Ronnie Ernest, parents, Ernest and Grace Perry, of Ontario, Canada; brothers, Donald Perry and Charles Perry; sisters, Mary Wark and Amy Halls. She is survived by her devoted husband of seventy-one years, Richard; three sons, Richard, Jr. (Janis) of Henderson, TN, Perry (Karen) of Murfreesboro, TN, Bruce (Debby) of Marietta, GA. Also, by a sister, Myrna Grace Perry and two brothers, Eugene C Perry and H. Ralph Perry of Beamsville, ON, Canada. She is survived by her grandchildren, Chris (Tisha) Taylor, Grant (Tonya) Taylor, Heather (Dustin)

Imagine the amount of hope that was placed on that little dove when it went out. Probably Noah and his family were a little insecure floating around in that vessel for 5 months. After all rain, floods and floating were not common things at this point in history. To have that little bird returning with a twig in its mouth meant that some plant somewhere was able to grow a branch that the dove could pluck off. That meant they could soon get out.

A song writer penned the words of a song which I may misquote because I remember them only vaguely. “When Noah had drifted on the tide many days. He searched for land in various ways. Troubles he had some but he wasn’t forgotten. God sent him his love on the wings of a dove.” A dove shows up

Steele, Hannah (Derek) Ratcliff, Renna (Ben) Clark, Kelsey Taylor, and Joshua Taylor. She is also survived by five great-grandchildren; Kylie Taylor, Tori Sailor, Caden Taylor, Taylor Steele, and Nate Steele.

Mrs. Taylor was known for her twenty years of faithfully serving as High School Librarian for Mars Hill Bible School. She was also known for her hard work assisting her husband, Richard, as a preacher for many congregations of the churches of Christ in the Florence area.

She was a faithful member of the Church of Christ since her teenage years. She loved her family and friends and loved to travel and read. She loved her homeland of Canada, but finally became a U.S. citizen. She had been bedfast for almost a year with her loving husband caring for her. Special thanks go to Brittany Hill and Hills’ Home Helpers for their daily care for Mrs. Taylor in this last year! In lieu of flowers the family has requested donations be made to Mars Hill Bible School.

Information provided by
Eugene C. Perry

again in God’s Word. The Holy Spirit sat upon Jesus at his baptism in the form of a dove. A dove became a symbol of Christian peace and joy.

But to Noah and his family that dove with a twig in its beak was a symbol of hope. The hope that their lives and the lives of the animals they had saved would not be lost. The hope that they would be able to return to dry ground and safety. God sends us hope in many ways. The greatest is through the death of his son. There are times we float around in this world seeking an assurance that everything will be okay with our souls. It is then the assurance of God’s grace and his Son’s sacrifice come like a dove to remind us – God still loves you.

Les Cramp

Report on Church Membership Workshop.

For two days, July 20–21, congregations within the Toronto area, met for a workshop on Church Membership: It's Rights, Privileges and Responsibilities. The programme was hosted by the Rexdale congregation and was conducted by Eddie Fisher of Warner Robins, Georgia, USA. The sessions were held at the Harding Avenue building and at our place of worship.

Six lessons were presented over the two days beginning with a definition of church membership. One of the key take-aways from this session was that while our justification places our membership in the universal church, it is membership within the local congregation that guarantees our continuous sanctification. The second lesson was on metaphors of the church, a number of which were studied. Our responsibilities to and participation in the local congregation was affirmed. The other two lessons highlighted the fact that God has endowed both the leaders and members of the local congregation with privileges, rights and obligations.

Sunday's Bible Class explored the idea of placing membership within the local congregation and highlighted the fact that scripture has set out a protocol that ought to be observed by the individual seeking to identify

with a local congregation.

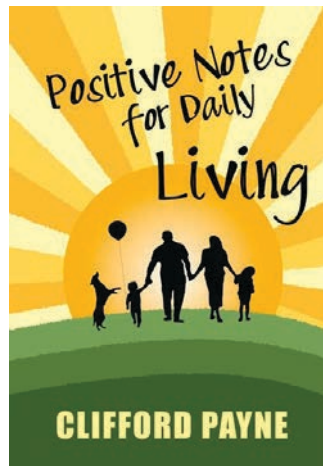
The sessions were very interactive, and the participants left the two days feeling satisfied that they were not only physically fed but were spiritually edified. They were challenged and left with a more scriptural understanding of church

membership. A booklet was presented to each participant at the end of the two days.

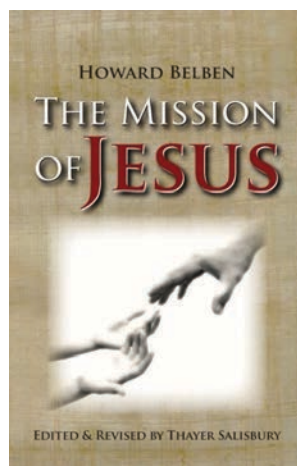
The Rexdale Congregation wishes to express its gratitude to the Harding Avenue Congregation for hosting us and the congregations that attended.

Recommended Reading

Christ-Centred & Practical



200 brief devotional thoughts by the late E. Clifford Payne \$6.51 paperback



An excellent study of Jesus' mission and method \$7.71 paperback \$2.08 Kindle



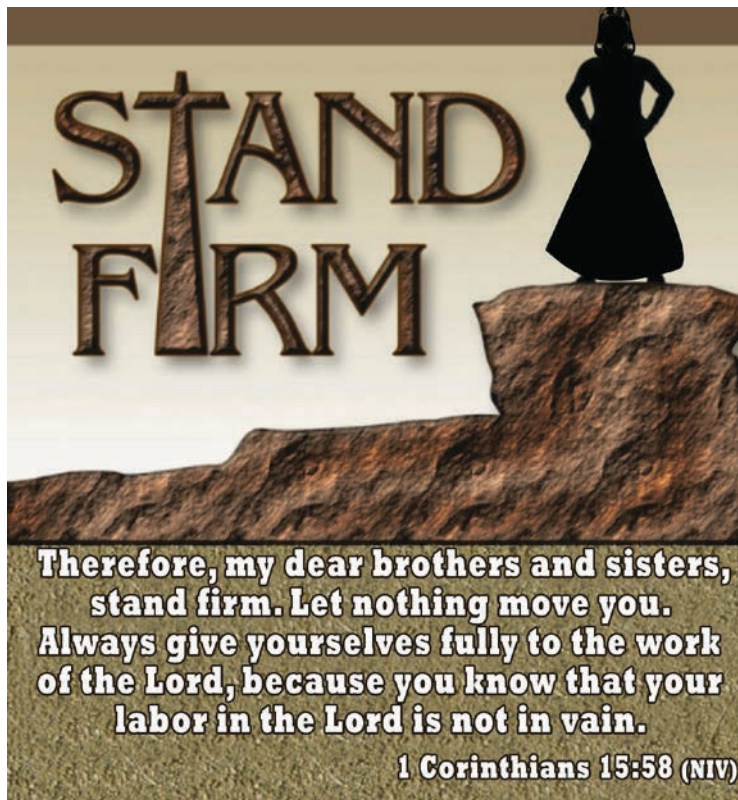
An additional 200 devotional thoughts \$9.36 paperback \$2.60 Kindle



26 lessons concerning our Savior, drawn mainly from Colossians and Isaiah \$6.46 paperback \$2.60 Kindle

Order online at Amazon.ca

LADIES DAY 2019



Cedar Park Church of Christ

566 Simcoe St. North, Oshawa

Our building is fully wheelchair accessible.

When: Saturday, October 26, 2019

Time: 10:00 am – 3:00 pm

Registration: Please contact Melanie Harris 905-666-3212

Or 905-434-1258 (Please leave a message.)

RSVP by Sunday, October 13, 2019

(Lunch will be provided.)

Speaker: Ruth Etienne (Strathmore Blvd. Church of Christ, Toronto)

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 Donley 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/rddcc

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; besijim2@hotmail.com

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

CRESTON: Call for service times and place: David & Diane 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 Boryd Krosgaard 604-867-9420

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

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

SALMON ARM: 490- 5th Ave. S.W. V1E 1V4; Sunday 10:00; Call for times and locations of other meetings; 250-833-0927; Doug Kendig, and Gordon Parmenter, elders; website: sac4CHRIST.com

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

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

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

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Verberda, 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: southislandchurch@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 Manintim, ev. (jay@winnipegchurch.ca)

WINNIPEG (Portage Ave): Portage Avenue church of Christ: 4000 Portage Ave. Winnipeg, MB (Chapel at "Chapel Lawn Memorial Gardens & Funeral Home"); Mailing address, 629 Muriel St., Winnipeg, MB R2Y 0Y1 Sunday Worship 10 a.m., Bible study followers; Bible study Wednesday evenings; locations and times may vary, call beforehand for place and time. Contacts: Scott Johnson 204-295-9712, Shawn Leblanc 204-887-6407 Gerald Knutson 204-471-2935

PROVINCE OF NEW BRUNSWICK

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

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

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

NEW YORK STATE

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

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

PROVINCE OF NOVA SCOTIA

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

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Contact Jack Bearden; (902) 538-3329 or Care of Ray Fisher, PO Box 171, Canning, NS, B0b 1H0

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: ajaxcoccennialroad@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@bclnet.ca website: www.beamsvillechurchofchrist.ca

BRAMALEA: 750 Clark Blvd., L6T 3Y2; (905) 792-2297; mail@bramaleacofo.ca; Sunday worship 10:00, Bible class 11:15; Adult Bible Study Thursdays 1:30 pm, Kevin Hunter, ev. (905) 455-5796 (res); www.bramaleacofo.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: elainemikegray@rogers.com; 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: churchofchrist@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 third St W, K6J 2N9; Sunday Bible Study 10 am; Service 11 am; Mid-week study Wed 6 pm (call first or check website); Allen Bojarski: evangelist/secretary; Ph: 613-933-1825 (H) or (Church) 613-933-8445; Joel Bojarski: chairman, Ph: 613-363-5635 (C); Mark Duperron: treasurer, Ph: 613-931-9638 (H); Mail: 1702 Dover Road, Cornwall, ON, K6J 1W1; email: albojarski@hotmail.com website: www.churchofchristcornwall.ca

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

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

GUELPH: Sun. 10:00, 11:00, Wed. 7:00 Ev. Jason Rollins (519) 760-4694 Call for meeting locations. www.GuelphChurchOfChrist.com

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

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

