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"Non-Christians should see in us, as individuals and congregations, the consistent practice of Christ and His Word. Jesus described His Kingdom as a pearl and a treasure—something of such great value and beauty, that when a person saw them, he would give up everything to acquire them." — from Wayne Turner's editorial on page 4.

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Apocalypics Now

Paul Birston

The Bible contains many apocalyptic passages that can seem strange, confusing, intimidating and frightening to people who have not read the Bible but just hear bits and pieces in passing, and to spiritually mature regular Bible readers alike. Responses can vary between extremes of ignoring apocalyptic passages to being obsessed with them.

Modern fascinations with fearful apocalyptic themes of the end are very evident today in popular entertainment media like movies, television and music, and in documentary interpretations of real current events. These fascinations often turn into flurries of fretful activity as some people try to prepare for a cataclysmic end to the world in response to predictions by cultish leaders. This happened last year and it is happening again this year. Countless websites offer information and solicit money for books on how to prepare and survive or just to support the cause. People are stockpiling supplies and buying underground condominium bunkers in hopes of surviving into a new age beyond the cataclysm.

Rather than ignore or obsess over apocalyptic Bible passages, careful reflection upon these important texts offers rich rewards in understanding God, the nature of his commands that reflect His character, His ethics and His provisions for our salvation. Rather than relegating these writings to a far away future, God means them to inspire us to godly living now. This is why John could introduce the book of Revelation by saying, "Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near" (1:3). Knowledge of God's future victory brings blessings in the present. God intentionally included apocalyptic passages in his compre-

hensive Biblical ethics for moral living in the present and to convince us of His wisdom, power and ultimate victory. It is no coincidence that He ends the Bible with an apocalyptic book.

The History of Apocalyptic Writing: Old, New and Inter-Testament Times

Apocalyptic writings in the Bible have close ties to moral dilemmas in the history of Israel and the early church. From the beginning of the Bible's history of the human race, spiritual cosmic forces play an important role in rupturing and shaping the relationship between God and people.

The frequency and intensity of apocalyptic passages increase toward the ends of both Old and New Testaments. Apocalyptic writing increased in proportion to Israel's theological, moral and political problems, notably from the eighth century BC until beyond the AD 70 destruction of the Second Temple further into the times of the rabbis.

The New Testament contains apocalyptic visionary passages from its beginning in the Gospels, through the letters of Paul, Peter and Jude, and concludes with perhaps the most powerful apocalyptic book of all time, Revelation.

The tree of life figures prominently in the beginning of the Bible in Genesis 2 to 3 and at the end of the Bible when overcomers "eat of the tree of life, which is in the Paradise of God," and the healing of the nations in Revelation 2:7 and 22:2. In one sense, the Bible's apocalyptic literature reveals the final resolution of God's positive system of ethics vs. the negative morality of his enemies and the world without him.

As the moral climate deteriorated in the divided kingdoms of northern Israel and Judah after the zenith of the monarchy under David and Solomon,

apocalyptic passages emerged in the writing prophets, such as in Isaiah 24-27. Old Testament apocalyptic writing intensifies during and after the exile, as in portions of Ezekiel, Daniel, Zechariah and Malachi. Joel contains apocalyptic writing but scholars debate his date arguing for times well before, during and after the deportation to Babylon.

Exile for the Jews meant living under the domination of foreign power and the temporary loss of the land of promise and the temple. Change accelerated as successive world powers swept through Israel's homeland, the Persians, Greeks and Romans. Through the later writing prophets, notably in Daniel 7-12, God used apocalyptic passages to foretell and illuminate the unfolding of world history in advance of the coming of His Messiah and events following His life on earth, His death and His resurrection.

By the time Jesus arrived, the social pressures of living as a minority power in their own land lead to apocalypticism that manifested itself in specific lifestyle responses such as in the isolated community at Qumran. They had their own ethical system interwoven with apocalypics as in *The Rule of the Congregation* found among the Dead Sea Scrolls (document 1QSa, a.k.a. an appendix to the *Manual of Discipline*). It specifies that it is "the Rule for all the congregation of Israel in the last days."

As the Greek empire arose and split, military conflict escalated over Israelite soil, notably in the Maccabean revolt against the Seleucids. In these times between the testaments, and following, Jewish apocalyptic writing outside the Hebrew Bible canon flourished and occasionally included its own messianic expectations. Examples include *1 Enoch*:

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Apocalypse of Weeks, Jubilees and The War of the Sons of Light Against the Sons of Darkness.

The tension between the moral state of the world and the ethics of God's kingdom increased toward the ends of the first century and apostolic age. The Roman Empire dominated and profoundly affected life for Christians and Jews leading up to and following the destruction of Jerusalem in AD 70. John wrote Revelation in the context of the overwhelming force of Roman imperial power.

Apocalyptic writing often dealt with themes of historical events or "otherworldly journeys."¹ Some of the major parts of apocalyptic writings are cosmology (the origin and fate of the universe), primordial events (at the beginning of time), reconciliation of past problems, persecution, upheavals in the last days, judgment, destruction, cosmic transformation, resurrection, afterlife and *ex eventu* prophecy (these are prophecies that are future to the leading figure[s] in the apocalypse but past to the current earthly writer and readers). The general hope of the writers is that positive cosmic forces from another world will correct ethical wrongs and injustices in this one, thus making God's worldview triumphant.

New Testament Apocalypics Now

Jesus and the New Testament writers are of course descendants of the same national culture that produced the Old Testament and other Jewish apocalyptic writings. From Matthew to Revelation, their work contains many apocalyptic sayings and passages that reflect their Semitic Jewish origins, Old Testament ethics and the concern of reconciling a fallen world with the eternal reign of God. Jewish history reveals that apocalyptic writing was a genre that Israel's relationship with God through their

faith, politics and social pressures had well defined by New Testament times. The narrative and apocalyptic passages in the New Testament contain hundreds of direct quotes, allusions and verbal parallels to both the Hebrew and Greek Old Testament (Septuagint) available to the New Testament writers in the first century.

In the New Testament, the noun apocalypse means revelation, disclosure. The book of Revelation begins with the words, "The Revelation [apocalypse] of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place, and He sent and communicated it by His angel to His bond-servant John" (1:1). The verb form means to make something fully known, to reveal, to disclose, to bring to light. This is especially true of God's revealing things we could not otherwise know.

Both the noun and verb appear throughout the New Testament in and outside of purely apocalyptic passages. Most uses refer to the

revealing work of God in the person and work of Jesus Christ. Paul is the most frequent user of the words. Many refer to revelations pertinent to God's theological development of the New Testament in its present time and following. Many uses have a future orientation.

At its core Biblical apocalyptic writing is about God and the consequences and triumph of His way of living in time and eternity. He is the main character and focal point. In Revelation, the Father and the Spirit focus attention on Jesus, the Lamb. The Biblical apocalypses speak of the future but call for action now in repentance, steadfastness in faith and high moral conduct.

The New Testament church lives in front of a horizon of expectation about our future hope that God is victorious and triumphant over evil, injustice and death. He will bring "new heavens and a new earth, in which righteousness dwells" (2 Peter 3:13). This horizon is clearly visible from Matthew 3 to Revelation 22 and

in many Old Testament passages. God means for His apocalyptic words to have a positive impact on how we live now. Yes, we are preparing for a cataclysm, not by stockpiling supplies and buying underground shelters, but by purifying our hearts and loving God and each other. We will be able to stand before Him on the great day with confidence because of what Jesus has done for us.

Lord willing, in part two of this article we will begin to mine the depths of several apocalyptic passages for their insights into God and His expectations and hopes for our lives now.

Footnote 1. John Collins provides helpful information about the history of apocalyptic writing in *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*.

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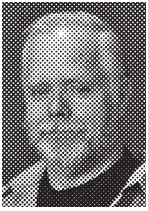
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Apatheism

Wayne Turner



According to the old story, a teacher asked his class, "What is apathy?" A bored, disinterested student replied, "I don't know, and I don't care." That pretty much sums it up. Apathy, from Greek, identifies someone as being without feeling or emotion, indifferent.

In the past, we have shared the results from various organizations, including Statistics Canada, which have surveyed the religious landscape of North America. We have reported on the relative decline of many of the "mainstream" denominations, the rise in other religions and more recently, the increasing numbers who identify themselves religiously as nothing. Over the past several years, we have seen the arrival of a new, very outspoken and aggressive atheism which has been advanced by very articulate exponents. More recently, a new grouping has been identified. Technically, these people might be included under the umbrella of atheism. However, while many atheists have consciously rejected belief in God or religion, this group doesn't even want to think about whether or not there is a God, an afterlife or any real meaning to existence. They are spiritually apathetic. Cathy Lynn Grossman of USA TODAY, in "For many, 'Losing My Religion' isn't just a song: It's life" (12/25/2011), sums up their attitude as "So what?" and observes that the "So Whats appear to be a growing secular subset." These people are being called "apatheists".

No one really seems to know for sure where the term originated other than that it came into use sometime after 2000. Obviously, people with these views (or rather lack of them) are not a new development. What is new is that they are now being identified as a separate grouping. As Grossman observed, "Researchers have begun asking the kind of nuanced questions that reveal just how big the So What set might be..." She mentions a 2011 Baylor University Religion Survey that reported 44% of their respondents do not spend any time seeking "eternal wisdom." Nineteen percent said "it's useless to search for meaning." She also noted a LifeWay Research survey where 46% do not wonder whether they will go to heaven.

Hermant Mehta is an active atheist rather than apatheist. In his blog, Friendly Atheist, he wrote, "As much as I'd love to see more people take on the cause of many atheists ... I don't mind people who don't

care at all. With one caveat: As long as the Apatheists appreciate that many of us (i.e. atheists - WT) take the issue very seriously ... and don't go out of their way to stop us from advocating our own positions." Later, he says, "It's weird for me to support ignorance (or active avoidance) of the issue ... but the Apatheists aren't the ones who give us trouble. It's the vocal believers...who are the problem. They're the ones we need to go after."

The growth of apatheism represents a significant challenge for Christians. In the past, we could at least try to engage atheists in discussion and debate about the evidence for the existence of God. They approached their beliefs with similar conviction and passion as believers. How can we approach people who are not willing to discuss or even think about the deeper, more important questions of life? Apatheists don't care whether God exists or not. The typical "Whatever" attitude of postmodernism appears to have become the "So what?" of apatheism.

Grossman presents the conclusions of David Kinnaman, author of *You Lost Me*. Young people today are part of a culture that "celebrates an idea that all truths are equally valid" and are not interested in following or "trying to talk a diverse set of friends into a shared viewpoint." Then he adds, "Personal experience, personal authority matter most. Hence Scripture and tradition are quaint, irrelevant artifacts." Instead of following Jesus, they want to follow their "friends" on Facebook.

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The Future

Ray L. Miller



(The following article is from Volume 26, Number 10 (November, 1960) issue of the Gospel Herald. Ray Miller was Evangelist with the Ivon Ave. congregation in Hamilton, ON.)

If there is one thing in this world upon which we cannot rely, it is the future. Yet men and women everywhere lean upon its uncertain, trembling arms. When Paul spoke to Felix, as recorded in Acts 24, the ruler was convinced concerning righteousness, temperance, and the judgment to come, but rather than do something about his lost condition, he leaned on the future. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). Did "a more convenient season" ever come to him? We don't know, but it is doubtful.

When Paul preached on Mars Hill in Athens, some of the audience mocked him immediately, some believed, and some leaned on the future. "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter" (Acts 17:32). Did they?

The foolish farmer in Luke 12 provided for himself and his family wonderfully well, and was sure that he would have a glorious future, but the Lord had other plans. He said, "Thou fool, this night will thy soul be required of thee...", and the rich farmer's future in this life vanished. There are many other examples in the Bible about people who relied on the future, but these will suffice.

It is one thing for us to look back on these people in the past and frown at

their mistakes, but it is another thing for us to examine our own lives. How is it with you and me, brother? Are we leaning too heavily on the future? One thing is certain: there are many people outside the church who are doing so. They peacefully bide their time, waiting for a more convenient season, but it never comes. They drift lazily down the stream of time, not at all aware or concerned that they are approaching the brink of bottomless, eternal chasm. Equally sad, however, is the condition of a congregation or an individual Christian who suns contentedly on the shore, completely unconcerned about his perishing fellowmen.

Why does anyone, Christian or sinner, fail to see the foolishness of putting off until tomorrow that which should be done today? Did not James, by inspiration say, "... ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away" (James 1:14). Even as a pitiful puff of smoke, so is the existence of man upon the earth; then comes limitless, boundless, immeasurable eternity.

Instead of depending upon the future in this life, why not prepare for the future of the next life? The story is told of a king who sent for his court jester, and presented him with a gold coin. The king told the jester to keep the coin until he found a bigger fool than himself. Not long after this the king became ill and was about to die. He sent for his jester and said, "I am going away to stand before God." "What provision have you made for meeting God?" the jester asked. The reply came back, "None." The jester

took the coin of gold and handing it to the king said, "Take it, for I have found a bigger fool than myself. I trifle with the things of time, but you have trifled with eternity, and your soul."

What words can express the feeling that one shall experience who has let opportunity after opportunity slip between his fingers, and who must now give an explanation to God for each wasted one? Moments have come and gone in the lives of most of us when an opportunity flashed before us and we knew that it was "either now or never." We sank back into our easy chair and decided that it would be "never."

How many of us have put off talking to a friend or loved one about Jesus, only to find that the chance never comes again? Imagine how it will be to have someone you have known and loved all your life come to you on the judgment day and say, "You never told me about Christ and the judgment." How many have considered giving more to the Lord, but then decided to wait "until the car is paid for", never thinking that when the car was paid for, there would be something else to hinder their good intentions?

These are just a few of the ways in which you and I put our trust in the future. It is a dangerous practice, indeed. The future is very, very uncertain. As a matter of fact, the only thing certain about the future is that time shall sometime in the days ahead stand still, the sun shall cease to shine, and men shall fall with fear before the One Who caused this life to be, and then shall all men know the foolishness of leaning on the future,

Pictures and Reports

We are always looking for items concerning outreach and service activities of congregations across Canada. Pictures are worth a 1,000 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

Questions People Ask

Bill Craddock

What does it mean to give book, chapter, and verse when discussing religious matters? I have heard it said that this used to be an identifying mark of the churches of Christ but it is no longer as true as it was.

To give book, chapter and verse means that one can show in the Bible scriptural truth for what is being taught. In former years the lessons of most gospel preachers were filled with scripture. Each of the points they made in their lesson was backed with scripture to show that this is God's will concerning this matter.

Because of the introduction of liberal theology, religion gradually lost much of its power. Today the influence of the religious world in our country cannot compare to that of the past. When scripture is omitted, power is lost.

We are seeing a similar trend in churches of Christ today. Many of our older members of the church can remember a time when we were largely united. One could visit out of town and attend the church without worry. Faithful Elders and powerful preachers helped churches grow and prosper. Preachers presented sermons replete with Scripture, and many members brought paper and pen to copy these for later study. It is said, "There was a time when you went to a church of Christ that you knew exactly what you would find. Now, you don't know." Many trumpets give an uncertain sound. When working in South Florida we regularly received phone calls from brethren who would be visiting in our area, to find out if we were a faithful congregation. Even congregations who, in the not too distant past, were faithful in their work and

worship have given in to "pleasing the crowd to increase numbers" and no longer can give *book, chapter and verse* for their practices. There are so many "types" of churches of Christ today, practicing things that cannot be supported by Scripture. People do not want to spend the time getting to the building only to find they cannot worship in that atmosphere.

Too many have fallen into the "feel good" type of religion where nothing is to be said that could be taken as negative. Folks, if you give book, chapter and verse for all of God's teaching, there are going to be times that Scripture is going to "hurt" because it will point out our sins. Not knowing God's will is not going to save us. Knowing God's will and obeying the same must be our aim.

Canton, Ohio

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It Is Loonie Time

Thayer Salisbury

Every few months, here at the Flanders Road Church of Christ, we have what we call “Loonie Time.” Regular attendees now know what that means. If I start a sermon by saying, “It’s Loonie Time,” they know what is coming. At Loonie Time I ask if there is anyone present to whom I owe money (being careful, of course, to make sure that there is not). Once everyone has agreed that I do not owe anyone any money, I then take a Canadian dollar from my pocket and hand it to someone chosen at random. I then ask again, “Now, do I owe anyone here any money?” The answer, of course, is still “No.”

The fact that I have chosen to give a dollar to one person to whom I owed nothing does not obligate me to give a dollar to anyone else to whom I owe nothing. If I had several creditors and the ability to pay them, and I chose to pay some but not all of them, that would be unjust. But he who owes nothing to anyone places himself under no obligation when he freely gives to someone.

That God has, of His own mercy, chosen to redeem, receive and rehabilitate some sinners does not mean that He owes anything to any other sinner. It is by grace that we are saved, not by works. God owes nothing, to me, to you, to anyone.

Charles Spurgeon told of a man who said, “I hate that text which says, ‘Jacob I have loved, but Esau have I hated’” (Mal 1:2; Rom 9:13). Another man asked him what his trouble was with that text. He replied, “I cannot see why God should hate Esau.” The other man replied, “I am not at all surprised that God should hate Esau, but I am greatly amazed that God should love Jacob. That indeed is a marvel of grace; the other is one of the commonplaces of justice.”

Which amazes you? Are you angry at the just judgment of God, or are you in awe of His mercy? Do you imagine that God owes us something? Do you think it unfair that He will not save all, or are you more amazed that He saves any?

To ask the same question in a more personal way, Do you recognize yourself in the description of Romans 7:7-25? Do you agree with the judgment that “all have sinned and fallen short of the glory of God” (Rom 3:23)? Or do you imagine yourself deserving of God’s glory? Of course, if you imagine yourself deserving, then God is surely unjust if He saves you and fails to save anyone else who is as morally upright as you.

The person who receives the Loonie at Flanders Road has admitted that I do not owe it to him, he knows that he does not deserve it. Most people who receive the Loonie keep it as a reminder of the undeserved favor of God. The people who do not receive a Loonie do not complain. None of them has ever told me that I am being unfair in not giving them a dollar as well. I do not owe them. If they receive, they are thankful. But if they do not receive, I have done them no wrong.

Have you received the undeserved favor of God, or do you imagine that he is somehow in your debt? I am owed nothing by God. Whatever I have received, whatever I shall yet receive, is given freely by His mercy, and is to be received as such.

The universalism that is creeping into the church is coming in because we first allowed ourselves to believe that we had earned salvation. And obviously, if God owes it to us then He must owe it to nearly everyone, for we are a pretty sorry lot. But if we recognize the fact, taught plainly in scripture and experienced often enough in our daily lives, of

how far we have fallen short, then surely there can be no question of our deserving anything. And if we are not deserving, then there is no question of God owing anything.

That He should hate Esau does not surprise me. That is natural and expected. That He should love Jacob—after the way he cheated his brother and deceived his father, after all of his self-centeredness, after his repeated lack of faith—that is the wonder. God is not to be blamed that he condemns sinners. The wonder is that He saves any. The wonder is that He saves me.

Toledo, Ohio

Editorial... continued from page 4

We might wonder, if at least in part, at the root of apatheism is that many people have never been exposed to anything spiritually worth caring about. How many are reacting to religious stereotypes? How many may have tried various churches only to find them as apathetic and empty as the secular world around? Obviously an apathetic church has nothing to offer an apathetic world.

While there are many questions about how we can effectively respond to apatheism that we need to answer, it seems evident that the clear demonstration of practical Christianity must be an important part of it. For many years, we’ve repeated “I’d rather see a sermon than hear one.” Non-Christians should see in us, as individuals and congregations, the consistent practice of Christ and His Word. Jesus described His Kingdom as a pearl and a treasure—something of such great value and beauty, that when a person saw them, he would give up everything to acquire them.

The apatheist may resist hearing about Christ but can they avoid seeing Him?

When We Disagree

Art Ford

It seems inevitable that when you put a bunch of folks together, whether in a community cooperative, a service club or a church that eventually we will have some disagreements with one another. I would like to think that in the church, this wouldn't happen, but I remember that Paul and Barnabas had a disagreement that caused them part company and go in two different directions (although they didn't stop fellowshiping each other or start speaking discouragingly about each other).

The Holy Spirit, through Paul, gives us some guidance in Romans 14-15 and in 1 Cor 8-10 about how to handle situations when they come up. As I reflect on my own application of what is said, and that of others I've lived and worshipped with in community, we have a tough time getting our minds around what Paul is teaching. Perhaps we not only find it difficult, but actively resist what we are taught as we would in no other area of Scripture.

Let's be sure not to trivialize the differences within the Corinth and Rome churches. These are not strictly identical problems, but there are certainly similarities. It is easy to think we are talking about social customs and preferences between the Jewish disciples and the Gentiles. But the disagreements go beyond that. In both cases the differences had gone so deeply as to be about who you could fellowship or not. That is, could you really be saved and eat meat? There are some real theological differences that come into play. These were not trivial matters about cultural differences or preferences for colour or design of some aspect of a church building. Nor was the solution presented by Paul as trivial as we might think. It's about fellowship and relationships.

In Corinth, both sides of the issue believed they were right. Paul begins in 1 Corinthians 8:1-3 by setting love and not your knowledge about the right way as the basis to fellowship. Love builds up, but knowledge puffs up. Have you noticed that when we are convinced that we are right, there is often confrontation? In the confrontational approach,

each side claims to have a better grasp of the truth than the other. This leads to pride, and encourages a closed mind to aspects of truth not yet grasped. It does not help either side to open up to the Spirit of God for further teaching, and it causes divisions in the body of Christ.

In what we can call the commitment approach, each side affirms its love for and acceptance of the other. Side by side, without false pride, each humbly admits the limitations on human knowledge and concentrates on helping the other love God better. This leads to both sides remaining open to God, and to the teaching of the Holy Spirit.

When differences are approached in love, there is no retreat from our

***Love builds up,
but knowledge puffs up.***

community to truth. Instead, there is a deep desire to know truth and to grasp it more fully—together.

Churches of Christ today in North America are being polarized in opposing camps. There are those who decry what they call liberalism that is bringing about changes in some of our practices. On the other hand there are those who challenge us to question some of our underlying assumptions we have held about how Scripture should be interpreted.

Entrenching our positions will lead to division and discord in the future as it has in the past. As Jesus once said, a house divided against itself cannot stand. This, brothers and sisters is why we need Paul's teaching more than ever in churches of Christ.

When we are struggling with opposing ideas, let's keep these principles in the forefront. From Romans 14:

1. Accept or welcome the one with weak faith. (1-3); **2.** Jesus is Lord. 4-9; **3.** Not only is Jesus Lord, he is judge. (10-13); **4.** We are united by the Spirit because the Kingdom of God is more important than the matters that pull us apart (17).

As Paul finishes Romans 14, he reminds us of the importance in following our own conscience in these

questionable or disputable matters. Our views, he says, don't need to be put on parade and they aren't to be imposed on each other. While our consciences aren't infallible, they become for each of us a guiding beacon. For me to go against my convictions is sin. He doesn't call on me to compromise my position, or my beliefs. I follow my conscience but I permit you to do the same.

If you are a strong Christian, and hold your beliefs strongly, then Paul addresses you specifically in chapter 15:1-13, and identifies himself with you. To you, he says, bear with the weaknesses of the weak. As in English, the Greek here could mean either to endure their weakness in the sense of tolerate it, or to "carry and support." The latter fits better in this context.

It is easy for the strong to be self-centred and self-serving. To do that may well trample on the conscience of another. Our concern is to help others and build them up. It might include educating the other, and also our being open to being educated by them. We are never to take the idea that we know and understand perfectly and all others need to do is become more like me. No, as in all things, Christ becomes our example. Notice how many times Paul refers to Christ in this section.

We are to accept each other just as Christ has accepted us. On what basis does Christ accept you? Think about that question, because the answer is important. Perhaps we are tempted to think that Christ accepts us because of what we have done. The Gospel is that he accepts us while we are sinners—warts and all. Yes, there's plenty to do once you've been accepted, but we do not deserve to be accepted by Jesus. That is His free and undeserving gift to us.

That is the basis on which Paul accepted the Corinthians and the Romans, and it's why we must learn to accept even those with whom we disagree.

He came so that we all could give glory to God. We just can't do that when we set ourselves against each

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A 'Simple' Lie

Paul Rasmussen

Throughout the course of a single day the average person is exposed to over 600 advertisements and some studies suggest, that number could rise to as many as 3,000! A personal pet peeve is the amount of commercials I am subjected to while trying to enjoy any sporting event. Impossible to miss during any game are the numerous alcohol commercials competing for my attention. While it is expected to see alcohol companies promote their product during a sporting event, I cannot help but notice the promise of a "good time" that permeates these advertisements. Of course, it is not surprising that these companies choose to leave out the consequences produced from drinking. This wouldn't be very good for business. The allure of sin operates in this fashion, promising something to be good while attempting to cover over the destructive consequences that it produces. What greater assault against those bearing God's image than to present something that is evil as something that is good?

Satan's first attack upon God's creation establishes itself in this very manner (Gen 3:1-5). *'Did God really say'* are the first words out of the deceiver's mouth, and while initially the question seems innocent enough, the implications are significant. Satan planting seeds of doubt into the mind of Eve enabled her to look at that which was forbidden as something desirable (v. 6). The questioning towards Eve is helpful to see how Satan chooses to attack the people of God through a subtle change to God's original command regarding the garden. "Shall you not eat of any tree in the Garden?" God never makes this statement; in fact He says quite the opposite. He has told them that they may *eat freely of any tree*. It is only the tree of knowledge they may not

eat from (2:16-17). It is not an outright dismissal of what God has said, but in challenging God's precepts one stands against God. Eve takes the bait and begins her descent into sin. She begins a dialogue with the serpent and adds to the command of God by stating she may not even *touch* the tree, another statement never uttered by Yahweh. The addition falsely portrays God as strict, and to a degree oppressive. Satan's response that they shall *not* die includes only the addition of one word to God's command, which is enough to radically alter the meaning. Satan still is telling a half-truth, their eyes will be opened, but he is misleading them to believe the results will be beneficial,

'Did God really say' are the first words out of the deceiver's mouth

not destructive. It is imperative to take heed of this tactic in order to recognize it in our own lives. Removing judgment from an action is an appealing option, but it is never ours to make. Satan's attack is directly against God's word and how one should respond is given in the example of Jesus' answer to the same manner of attack (Luke 4:2-13). Jesus replies with the correct statement of scripture, not an altered version as Eve did. She accepted Satan's lie and replaced God's truth in order to achieve personal "progress." Eve saw the fruit in a different light, no longer was it forbidden but **desirable**. What a greater difficulty it becomes to escape sin when we no longer understand something as wrongful but begin to see it in a desirable light. What a difference between the pronouncements God makes about what is good to what Eve sees as good. The desire for self-improvement has

now cast away God's warning and rendered it irrelevant to both Adam and Eve. Adam *who was with her*, is far from free regarding responsibility here as he willingly participates and does nothing to stand in the way of this fatal choice. After partaking of the fruit *the eyes of both of them were opened*. Indeed they have received the guarantee of the promise, but its effects are catastrophically different to what was portrayed. The high hopes of Satan's promise end in absolute disappointment and shame.

Just like the promise of "good times" given by alcohol commercials, sin packages itself in this manner. We find the precepts of God challenged and begin to question if these actions really are worthy of judgement. What should be a clear line regarding what is right and what is wrong continually is being pushed back when we diminish the corrosive effects of sin. It is a great injustice when we fail to recognize the effects of sin and refuse to not only combat it in our own lives, but in the lives of others as well. We are faced with the constant danger of relying on what "feels" right or pursuing something that seems "desirable." Thankfully through Christ we have been saved from our sin (1 John 1:7) and have been given the gift of God's Word to guide us in "training for righteousness" (2 Tim 3:16-17). Thankfully because of Christ we are able to be cleansed from our sin and through the waters of baptism our old selves die in the process. Although we will still sin (1 John 1:8) we must strive to put sin to death in our lives (Col 3:5ff). The warning is that Satan will continue to try and alter God's word on the matter by attempting to diminish the significance of sin by stating that we *shall surely not die*.

Student at GLBC, Waterloo, ON

When We Disagree... continued from page 8

other, whether weak or strong. He challenges us to rise above ourselves and encourage one another, strengthen one another, build one another up and, if need be, lovingly correct one another (using only the standard of His revealed

Will, not the standard of our own will, opinion, preference or tradition). Most of all, He has commanded us to love and accept one another, even in the face of our many and varied differences.

And when it comes to this action, I alone can do it. I can't make you do it.

I can't use the excuse that you aren't, so I won't. No I accept that Christ not only loves me when I'm unlovable and he expects me to love my brothers, even when they are unlovable. So whether I am weak or strong, my role is to love and accept you.

Beamsville, ON

by Don Hipwell and Harold Bruggen
Church of Christ, Box 416
Fenwick, ON L0S 1C0
Email: donhipwell@aol.com
or Harold Bruggen at hbruggen@gmail.com

NEW YORK

Sardinia: At Bible study on Wednesday, January 4, Brady Williams testified how many wrong places he'd been in his life, and needed baptism for remission of sin. Kyle Frank buried him in baptism while the rest of the class sang and greeted our newest brother in Christ. We are considering Jerrod Doss to work with the congregation if financial support can be arranged.

ONTARIO

Beamsville: We are providing CD copies of the Sunday morning sermon for those of our congregation who make a request. The "Loaf of Bread" ministry, winter meals for Community Care, began January 26 and will also take place February 23 and March 22, with an additional tentative date scheduled for April. The "Breakfast Club" ministry has been off to a good start this school year. We have had a few more students join the club as well as losing a few through graduation. One student who graduated to high school manages to come back a few days a week. On average we serve breakfast to 15 to 18 children, three days a week.

Bramalea: Matilda Ducreay asked for prayers on Sunday, December 18, 2011. Baptisms: Juliet Boadu, wife of Richard and mother of Timothy, on Saturday, December 24, by Walter Straker. Trejan Thomas, son of Philip and Loraine, by his father on Sunday, December 25. William Adjei-Yeboah, on Thursday, January 5, and his brother, Kobi, on Sunday, January 8. Both are sons of Sam and

Elizabeth and were baptized by Walter Straker. Sam and Leonora Genobaga left on January 5 for a two-month mission trip to the Philippines. Sam supports a local preacher there and has built a multi-level Christian Center which houses the preacher and his family and also includes offices and the church auditorium. Bramalea sent \$1,000 with Sam to assist with relief work needed because of the recent flooding. Another \$1,000 was sent to Shepherd Hills Inc., with the Cariaga family (Sam, Sal and their father). Toys and clothing were also donated. Jonathan Straker spoke to the Bramalea congregation on January 8. A going away party was held for Donald, Arlene and Khimberly Williams on Sunday, January 1, to bid them Godspeed in their move to Thunder Bay, Ontario. Esther Asamoah's mother, Beatrice Animwah, celebrated her 100th birthday in Ghana in December.

Fenwick: A group from the congregation went carolling at Woodlands, a seniors' home, on December 20. Len Kimber, husband of Merla and son-in-law to Zeta Ostrosser, passed away

on January 6. A memorial service was held at the church building on January 11. The ladies met with Marni Boland of Niagara Falls on January 10 to plan this year's ladies' day. Marni will be the guest speaker this year.

Stoney Creek: The youth of the congregation continue to lead a Sunday evening worship once each month with the help of Brent Olson. The Sunday School children presented a program at the congregation's annual Christmas dinner December 17. The January Cluster Meeting of congregations in Michigan and Ontario that are participants in Partnership of the Missional Church had their January 20, 21 meeting at Stoney Creek. The congregation's Steering Committee and Listening Team worked hard during the fall and early winter to prepare for this meeting.

Tintern: Tintern is gathering names for those who would like to become Elders. Living Water Mission Trip - Roger and Caleb Perry, Geoff Taylor, Patsy Vandriel, Kathleen Manson, Richard Zila, Lacey May, Matthew Walker, Patsy Vandriel and Katie Whitfield will be going to Nicaragua to help dig a well. The group held a fundraising dinner in the Great Lakes Cafeteria on Saturday January 14. There was a silent auction and Brad Boland provided musical entertainment. Donations may be sent to Tintern if you'd like to help. Tintern Church of Christ, along with many other helpers, hosted a Christmas Dinner on Sunday December 25. The event was held at Tallman Auditorium at Great Lakes Christian High School. The meal was intended for those in the Beamsville area who wouldn't normally be able to share in a Christmas meal with others. The generous support of many in this congregation, other congregations and those in the community that were contacted about this opportunity, was encouraging. Dwayne Williams spearheaded this

continued on page 11

Preaching Position opening 2012

The members of the Church of Christ in Fenwick are actively involved in benevolence, educating children, missions, and outreach.

Please send resume to the Elders at:

CHURCH of CHRIST, Fenwick
Serving God & Community

P.O. Box 416, 765 Welland Road, Fenwick, ON L0S 1C0 PH:905-892-5661
email: cofcfenwick@gmail.com





by Marion Waugh
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Phone: (780) 637-0867
E-mail: waughr1@shaw.ca

(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton Northside: A group of 11 have begun studying the book of James through the Sunset Bible Institute Program. Several sisters have begun another Beth Moore study. It is entitled "Breaking Free" and is based on Isaiah. Tara Kemble of Winnipeg, Manitoba and Shawn and Donna Redding of Barrie, Ontario have moved to Edmonton and wished to be identified with this congregation. A Warm Welcome to you!

SASKATCHEWAN

Gravelbourg: (submitted by Wendell Bailey) Sunday, December 11, was an historic day for the congregation here in Gravelbourg. Historic because it was during our worship assembly that we formally recognized four men who had been selected by the congregation to serve as deacons. On Sunday afternoon, December 18, members gathered to take part in an annual holiday tradition for the congregation

here. The women bring baked goods and a variety of the "offering" was placed on more than 100 trays to be delivered to seniors and shut-ins in our community. It has been a wonderful opportunity to greet people individually and show them that we care.

MANITOBA

Winnipeg: Gary King has been appointed as an elder. Lil King passed away at the age of 95. Jean Meneer passed away at the age of 94.

BRITISH COLUMBIA

Abbotsford (Central Valley): As a result of their pre-Christmas visit to the Sunshine House, a Special Care Home near our meeting place, Norm and Jen Weir learned of several ways in which the Central Valley church may be of service to the residents. The initial gift from the church was three boxes of oranges, which were delivered before Christmas. Norm preached the funeral service for Mae Krogsgaard who died on December 26 in Boston Bar. She was a member of the North Bend congregation, and leaves her husband, Bordy. The service was held in Chilliwack, but burial was in Hope, B.C.

Burnaby: Richard Park reported the baptism of a lady in their Bible Study class on December 9. She is Hyun Sook Kim, with whom he also studied privately. Our newly-married couple, Josh and Julia Hyslop, have continued the appeal in 2012 for blankets to distribute to the homeless that

they initiated before Christmas, which they have done for several previous winter seasons.

Oakridge (Vancouver): In spite of the variation of nationalities in our congregation, their bonding over the last few years has been amazing. The church and others continue to appreciate the brief but meaningful Wednesday-evening messages sent by Milton Diaz over the internet. A recent one pointed out the superior importance of ending a race, as opposed to how it is started. Many who begin the Christian life drop out and fail to finish their life worshipping God.

Vernon: The Evangelism Action Group continues to learn from the book, *Surprising Insights from the Unchurched and Proven Ways to Reach Them*. With the pre-Christmas rush behind us, we enjoyed our annual "Holiday Dinner" on January 11. The funds for the Melanesian Bible College in Papua New Guinea have been received and our \$1400 exchanged to 2752 Kina (local currency). Jab, the president of MBC, has been asked to update us as to how the funds are used. Naomi Ververda disclosed in January that she was taking a sabbatical this year from card-making. As a result, the Ververda family are wishing the congregation a "Happy 2012" for the year, including the numerous birthdays and anniversaries. They extended their deep appreciation for the continued love and support of their family and ministry in Vernon.

News East... continued from page 10



Meaford Youth Rally Cancelled for 2012

The Meaford Church of Christ regrets that they will not be hosting a Youth Rally this year.

The congregation would like to thank all those who usually attend and add that we look forward to doing other events in the future.

activity. Tintern has decided, as a congregation, that everyone will memorize Philippians 2. Stay tuned at the end of the year to find out the results.

Toronto (Strathmore Blvd.): The first Saturday of the month, the men meet for a Bible study at 7 pm, followed by a business meeting. Also, at 6 pm the song leaders meet and Max gives instruction on song leading, they practice leading singing – learning how to properly pitch the songs etc. The congregation is blessed with seven brethren who are capable song leaders. The congregation rejoiced at the

New Year's Day worship at the baptism of Joeffre Braga, son of Jonathan and Vivien Braga. The rejoicing continued the following Friday when Junnifer Villanueva, wife of Noel, was also baptized.

Windsor (West Side): We are delighted to have started off the year with two new sisters in Christ. December 25, following the morning service, Angeline Morris was baptized for the forgiveness of sins and prior to Wednesday evening, December 28, Hailey Thibert-Ouellette was baptized. Garry St. John performed the baptisms.

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



PHILIPPEANS: The latest disaster in terms of loss of life and property destruction in the South Pacific occurred on the islands of Cagayan de Oro and Mindanao when Typhoon Washi hit on December 18 and was followed by torrential rains. Over 1000 bodies were recovered by January. Hundreds are still missing, and tens of thousands left homeless. In addition to recovery efforts, the army was recruited to construct coffins as mortuaries refused to take any more bodies. The waves and floods carried away entire houses along coastal areas with families in them. A family who survived a trip out to sea by clinging to their tin roof was eventually picked up by a ship. In addition to the death toll, the structural and economic damage is massive. Bridges are washed out. Communities and subdivisions have disappeared. Related diseases are spreading. Along with 50 volunteers supplying food, water, clothing and counseling, is a girl who lost her parents, two brothers and three sisters in the Leyte landslide six years ago. She is Mercy Naparuta, who is working as a volunteer with other college students from all over the country by conducting surveys and talking to survivors. Although she shed tears more than once as she listened to stories from people who lost relatives, homes, and livelihood, she did not give up on her mission. Coordinator Salvador Cariaga (and founder of the "Give A Goat" program) noted that "The victims do not just need aid—they need trade. In the midst of this disaster mission, I am trying to find a way to put livelihood in perspective". For more information see <http://philippinedisaster.shutterfly.com/mercymission> OR cariaga@yahoo.com. (Note: You can send help

through: Shepherds Hill International, c/o Glen Dods, PO Box 3131, Abilene, TX 79604; Bread for a Hungry World, contact Bobby Moore at givebread.org; or Bands Ministries, contact Dr. John Bailey at bandsministries.org.

ASSESSING ACCOMPLISHMENTS IN 2011

INDIA: Ron and Karen Clayton, long-time evangelists in India, returned from a five and one-half month stay in India to report that their work went extremely well. Ron preached 180 times, not counting classes. At the largest gathering, 82 were baptized into Christ. Karen conducted her yearly "Wives of Leaders" Seminar along with teaching numerous women's and children's classes. As anything special for women is rare, the encouragement wives find during these Seminars is especially appreciated, and usually well-attended. The church is growing rapidly in India, as a majority of those baptized remain faithful, even in spite of persecution in some places.

CAMBODIA: In this country, the "Ship of Life" was boarded by over 37,440 patients to be treated for various illnesses, injuries, eye and tooth problems who otherwise would have gone without aid. Several thousand received glasses so that they could make their livelihood as weavers, school teachers, tailors and blacksmiths. The Ship worked six months of the year in the Tonle Sap Lake, where some of the world's poorest people survive on less than \$100 a year. The lake is the largest in Cambodia, being 200 miles long and 60 miles wide. It is peopled with some 30,000 boats housing families. About one-third of these are Vietnamese minority groups who have escaped persecution by the Vietnamese government. A study by the Rockefeller Foundation reported that 85% of the health problems of those living on water are caused by its use. Partners in Progress has plans to build two floating filtration

plants to purify enough water for the population, with a meeting place for the church on one of them. The initial investment is \$60,000, but will cost only pennies a day to operate after the barges are built and the filtration equipment installed. Local evangelists will live on the raft with the meeting place, and teach children daily as they come to get water, providing "Living Water" in evangelism activities. If you would like to be a part of this project that will change the health and lives of thousands, make cheques payable to Partners In Progress, P. O. Box 13989, Maumelle, AR, 72113, or to donate on line go to web site www.partnersinprogress.org.

MYANMAR (BURMA): The nine congregations established following the cyclone of three years ago continue to grow and are becoming more evangelistic, in spite of ongoing government restrictions and corrupt officials who constantly ask for bribes (never given) to allow them to meet. On two occasions, 40 members have been brought together for week-long Bible Training Seminars to increase their knowledge and strengthen their faith. Teachers have been recruited for a special effort being made this month to follow up on many of the Bible correspondence course students in Burma.

ETHIOPIA: While visiting a completed water well in the Gedio Zone of southern Ethiopia where sources for good water are non-existent, a man named Zeleke Tagano introduced himself to the Clarks from the Woodward Park church in Fresno, CA. Since attending the School of Preaching at Santarica, he had been trying to plant a congregation in Anchabe, and wanted to know if they knew of someone who could come to help him. One of the preachers who has specialized in water well evangelism came. The two visited homes, and soon had several families meeting in Zeleke's house. Twelve people have

responded to the Gospel, and are in the process of obtaining land on which to build a building. It is one of 76 churches established after the completion of a well. A new School of Preaching is being built in Shone, where 20 men a year who speak the Badewatcho and Wollieta languages can be trained to become preachers in this area where there are more than 150 known churches of Christ. Most of the 321 water wells are found in this part of Ethiopia.

—Selected from report
by John Ed and Kevin Clark

KENYA: The founder of “Body and Soul” (BandS), Dr. John Bailey, partnered with the Caris Foundation in a surgical camp in Malindi for the third consecutive year. A team of 4 surgeons, 5 anesthesiologists, 13 nurses, 2 Phys. Assist’s performed 168 major surgical procedures over a 2-week period. Team members came from eight States and Canada.

THE HORN OF AFRICA: Healing Hands International, in conjunction with several other organizations, is meeting the immediate needs of those who are starving, but also working to change the culture of dependence that has predominated in these countries for so long. Churches, Bible classes and families are being invited to “Fast to Finish Famine Forever” on whatever day they choose to save the money spent on groceries or eating out to help with the task of teaching food sustainability workshops. This effort was started in Kenya in 2009, and the preachers trained sent out to train others in Ethiopia, Somalia, the new country of South Sudan and others. For more information, contact Alisa Van Dyke at 615-832-2000.

JAPAN: A house to be used as headquarters in Japan was purchased by Healing Hands International for the use of hundreds who have come from all over the world to help restore the ravaged country. In addition to being used to store supplies, it has already

housed relief workers from Ibaraki Christian University, the Mito church of Christ, and numerous other groups. Many homes have been so surrounded by refuse and wreckage that they could not be reached by the owners. When the surrounding impediments have been cleared away, owners are able to get some assistance from the government to salvage their homes. Sasha Ingle (<http://sashainsendai.blogspot.com/>), intern to Japan plans to visit the USA from January 18 to February 23 to report on the work in Mito and that of the East Japan Relief Committee. She requests prayers for Kana, a university student she is working with; for Takumi, a postal delivery worker in Mito, and for Suzuki-san, a woman who lost one of her grown daughters in the tsunami but helps the volunteers in their relief

efforts. Joel Osborne (joelosborne4@yahoo.com) reports that he left for the mission in Cambodia on March 11—the day of the major earthquake and tsunami in Japan. That event changed his plans. From then on he has been back and forth between Mito and Sendai/Ishinomaki. To receive Joel’s regular reports, contact him via email. Jonathan Straker (www.strakerhouse.com) graduated in mid-December. He and family plan to move to Japan on February 1, 2012. Their address there is: Japan, Miyagi-ken Ishinomaki-shi Ibarazu 2-2-21. “Healing Hands International” will provide their first year’s support in the relief work in Ishinomaki, Japan. The immediate response of Christians to those hurting from the disaster prompted notice from the Japanese people.

What do these churches and schools have in common?

They have partnered with CCDC to help accomplish their ministry goals.

Talk to someone at:

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OBITUARIES

(The editors apologize for the delay in getting this obituary included in the Herald)

Bell, William Ebert

William Ebert Bell left this life on December 8, 2010, peacefully, with family by his side. Bill was born March 5, 1922 on the homestead near Shamrock, SK, to Skeffington and Eva (Elford) Bell. His childhood was a happy one on the farm with brothers Elford and Walter and sisters Betty and Eva (deceased in childhood). Bill's cousin, Amy (Bell) Fowler recalls many wonderful times spent with her family and Bill's for special occasions such as Christmas or birthdays. She also remembers Bill as an extremely caring and kind cousin who even took the time to help his younger girl cousins and sister learn to ride a two wheeler, a memory that has been dear to her for many years. Another memory that stands out in Amy's mind is the day in 1937 when Bill, as well as his brother, Walter, and two cousins, Allan and Sarah (Tib) Bell, were baptized by J.C. Bailey.

Bill worked for a time on the farm with his father, and then obtained his own land near Shamrock. In 1951 Bill married Violet Tromberg and that was the beginning of a long and happy married life. For 58 years Vi was Bill's soul mate and constant companion. Together they raised four daughters and welcomed three foster daughters into their home. Bill was a wonderful and caring dad. Bill's daughters tell that "never did we doubt that we were loved or that he would be there for us".

In 1959 Bill moved his family to a farm in the Weyburn area. Bill and Vi wanted their daughters to

attend Western Christian College in Weyburn and felt it would be a good idea to be near the college. As time went along all of Bill's daughters attended WCC. The Bill Bell home became "home away from home" for many many students at Western. There was never a Sunday or weekend that did not have students from the school at the Bells for a meal or perhaps several meals. Along with a good meal Bill's home could be counted on for food for the soul. The Bible was never far from Bill's hand or thought and he could be counted on to give advice, delivered directly from the Scripture—there were no "gray" areas in Bill's teaching, just the black and white of God's word, delivered in kindness and sincerity. At Bill's funeral service several of his nephews delivered thoughts and prayers and the constant message from these men was of Bill's devoted Christian life and love of the Lord. They also remembered (with a smile) that each of them had been Bill's favorite nephew, a thought that carried through to anyone who knew Bill. He had a gift for making everyone who knew him feel like they were special and important to him, not just for today or tomorrow, but for eternity.

Bill served his farm and church community in many ways, being a member of the local school board and also an Elder of the church of Christ in Weyburn. For years Bill and Vi were caring visitors to the hospital and senior facilities in Weyburn and also delivered Meals on Wheels for 25 years in the city.

They eventually retired from farming and moved into the city of Weyburn. Farming, however, was always dear to Bill's heart, especially on the land near Shamrock which was now farmed by his nephews. He loved to hear how the crops were doing and enjoyed a drive to

the Shamrock area to see firsthand how harvest was coming along.

After Violet's passing in 2008 Bill remained in Weyburn. They had purchased a condo and, although very lonely, Bill continued to be active in his church and with his church family. Due to failing health Bill moved, in the last months of his life, to Winnipeg to live with his daughter Eva. He passed away in hospital on December 8, with his daughters Eva and Sherry by his side.

Bill is remembered by his family, church family, and friends as a man of constant faith in the Lord. His kind and quiet demeanor, together with his complete faith in the word of God, made him an example of the finest kind of Christian.

Bill was predeceased by his parents, Skeffington and Eva Bell; his wife Violet Bell; brothers Elford and Walter and sister Eva; two grandchildren, Brian and Jeffrey King. Left to remember him with love are his daughters, Eva (Gary) King and their children, Tracy (Liam) Hesketh-Jost, Brad, Sharon (Tori) Krogsgaard. Donna (Hugh) Gannon and their sons, Monte and Greg, Reva (David) Wiebe and her children, Tanis, Eric and Adam. Sherry Mullal and her children, Jonathan, Jim, Lisa and Megan. Sister, Betty (Allan) Jacobs. Sisters-in-law, Marie McMillan and Myrtle Brehaut. Also, many nephews, nieces and friends.

– Amy Fowler and Kathy Young

Leadley, Alice Isobell (Comfort)

Alice Leadley passed away at her home in Welland with her husband and family at her side. Cancer finally took her on Sunday, November 13, 2011, after a courageous battle. She was in her 82nd year.

Alice was the beloved wife of

Edward (Ted) and loving mother to Donna Rainville and her husband Ivan and Debbie Comar and her husband Jack. She is greatly missed by three grandchildren, Julie and Stacey Rainville and Jordan Comar. She loved her family dearly.

Alice is survived by her sisters Sylvia Hansler, Eva Grigg and her husband Ivan, Doris Sweitzer, Marilyn Pickering, Helen Prisciak and her husband Mike, Elsie Brady and her husband Garson. She leaves one brother, Roy Comfort and his wife Marilyn. She is also survived by numerous nieces and nephews. She was also sister-in-law to Tom and Paula Leadley, Jack and Winnie Leadley and Audrey and Bill Chambers. Alice was predeceased by her parents, Alton and Elsie Comfort.

Alice was a faithful member of the Fenwick church of Christ. In spite of her ongoing ailments and much pain, she missed very few Sundays. She was open about her faith and was always willing to talk to people about Jesus. She did so even when taking treatments, talking to fellow patients and health care workers. She was an inspiration to those who knew her and we miss her.

– Don Hipwell

Hallett, David William

David began his earthly journey in St. Catharines, ON, and came back there to complete that journey, but what a varied and interesting life he lived between those times!

David was born October 11, 1935, the second oldest of six boys and a girl in the family of William George (Red) and Gladys Ralph Hallett.

He enlisted in the Royal Canadian Navy in July 1955 and served for five years, over half of that time on sea duty. These five years were

a tremendous broadening of vision for the St. Catharines boy, and David often spoke of them with appreciation. The navy was either lucky or wise in sending David to cooking school and assigning him as a cook. Many of us, in Canada and in India, have benefitted from his cooking interest and skills. For a single man, he cooked a lot of food and fed a number of people through the years!

Through the grace of God, Tom Moore was inducted into the navy the same day as David. They had not known each other previously but became good friends. More importantly, Tom was a Christian and was the catalyst for a major spiritual change in David's life. Tom was able to get David to come with him to meetings of the church in Halifax, and in December of 1958 David was baptized into Christ by Bruce Tetreau in the Halifax YMCA pool. He was, from the beginning, a devoted and eager servant of God, eager to learn and grow.

After he got out of the navy in 1960, David could have obtained good employment as a cook but declined because it would have interfered with his getting to worship regularly. Instead he trained as an orderly and worked as a Nursing Orderly at Camp Hill Hospital in Halifax.

The year 1963 saw the next major change in David's life, for it was that year that he went to India, along with J.C. and Myrtle Bailey, the Donald Perry family and Ray McMillan. They went to Shillong, a city of over 100,000 up some 2,000 metres in the hills of Assam State in Northeast India. David stated that he was not sure of what value he could be to the team, thinking that he was not qualified to teach and preach, but at least he could be of

some help in the medical area. At that time he could not imagine how the Lord would eventually make such extensive use of him.

It was suggested that David could start a work with Bible correspondence courses. He began with English and Khasi language courses (Khasi being the local language). To these were eventually added courses in Paite, Lushai (Mizo), Manipuree and Garo—languages of other tribes in Northeast India. By 1973 there were 13,285 Bible course students in these languages and David estimated that they had printed 91,000 lessons of the various courses they offered, along with tracts on various spiritual subjects. Who knows how many people were touched and taught in this way and what eternal good was done—primarily because David was willing to plan, to apply himself and to work hard consistently in spreading God's Word?

In the meantime Ray and Ellen McMillan had started working with young men who were university and college students on the other side of the city in an area known as Laitumkhrah. Shillong is an educational centre to which promising young men from various Northeastern states are sent to further their education. Since Northeast India has up to 50 different languages and dialects, the colleges and universities operate in English as a common language. In 1966 David and his Bible correspondence courses moved to Laitumkhrah and he began to work with the congregation that had started there. That congregation still meets and is primarily made up of converts among those young men who came to Shillong for schooling.

In 1968 Assam Bible College (later called Alpha Bible College)

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was founded. Shillong itself was in a sensitive area politically and required special permits for foreigners. Other states of Northeast India (like Manipur, Nagaland, Mizoram) were off limits to foreigners altogether. Assam Bible College provided a hostel for students from those states while they were in Shillong to complete their secular education, and made available to them one, two and three year Bible programs.

ABC was David Hallett's primary work in India from about 1977 until he came back to Canada in 1993. At first, almost all the young men attending ABC were from homes not familiar with New Testament Christianity. Most of those who earned diplomas from ABC also obeyed the Gospel, completed their college and university degrees and then took that Gospel back to their own cities and states, so that dozens of congregations were established in places that were off limits to missionaries. Here we have David Hallett, who thought himself unqualified to teach and preach, being the long-term leading figure in the unique work of Alpha Bible College. It is interesting to contemplate how many lessons and sermons David delivered during this some 25 years of working with the Bible College and the congregation!

The Don Perry family moved from Shillong back to Canada in June 1977. There would be visitors from time to time, but essentially from 1977 David was the lone westerner working for the church at ABC in Shillong. He was usually assisted in the Bible College teaching by two Indian Nationals (usually ABC graduates) and there was a board consisting of Indian Nationals with overall responsibilities.

There were Troubles in Shillong

from about 1979 on, even to the time of his return to Canada. Riots, looting, burning of homes and businesses, killings – year after year. The desire was that “outsiders” would be forced out of that part of India. It was quite a challenge, running a hostel especially, with 15 to 30 college age young men and curfews being enforced. David made sure he was listed as a “teacher” and refused to be forced out, even though there was an ever greater bureaucratic load placed on him. At one time he was required to have a Restricted Area Permit, a Movement Permit and, if he wanted to be sure to get back to his home in Shillong, he had to be sure

***It is wonderful what God,
through His Spirit, can do
with a willing servant.***

he had a “No Objection to Return Permit.” At that he was not even allowed to go into the villages outside of Shillong and had to register with the police on arriving in Shillong or leaving Shillong. So that at the last he was one of the few “foreigners” left in the city.

David completed 30 years of work in India and moved back on Canada in 1993. He taught and preached for the Mill Village church in Nova Scotia, then in the last couple of years he moved back to St. Catharines. For years he suffered from migraines, had a stroke in 1991 and glaucoma and cataracts gradually took away his sight. By the time he returned to Canada he was virtually blind. Yet he somehow kept on teaching and preaching.

David was a person who persevered. He was dedicated to the task before him. He was able to handle less-than-optimum conditions and circumstances. He was dependable and responsible, someone you could count on to do what he was sup-

posed to do and do it when he was supposed to do it. He was willing to work, to be involved. I believe this goes back to his youth, when he did not have much, had to face tough times and learned to work and be responsible.

David was a generous person. He never had much; his income was never high and he lived modestly, but he was resourceful and thrifty, and he was generous with what little he had. Among a number of instances we could cite would be when in 1989 he took one of the Alpha Bible College students to Calcutta for open heart surgery and paid for it himself (around \$10,000, a small fortune in India and a lot of money on David's income).

David had an endearing relationship with his mother. One of the highlights of her life was when she was able to travel to India, live with David in Shillong, see what he did, and meet his students. David wrote his mother every week, and after his return to Canada she got a letter plus a telephone call from him every week.

David was part of a dying breed – a letter writer. He was an example to any missionary in the regularity of his reports on his work – reports reproduced and mailed for years by the Halifax church and after that by the Bramalea church. I don't know how many people got his regular general letters, reproduced and sent to a large mailing list. Others of us received regular personal letters. He and I exchanged personal letters every two weeks for something like forty years. When David sat down to write his story (his book is “The Serpentine Road”) he had the benefit in his research of all his reports and copies of his letters.

David seemed to have an innate understanding of what was needed

in dealing with a different culture and in dealing with his students. He came to understand how to deal with the frustrations of India, all the levels of bureaucracy, and he came to know the people and places he needed to know in Shillong.

He had had no misology courses but had developed an understanding of what was wise and what was needed in his work. His students came from various spiritual backgrounds and he had special sessions where he helped them evaluate their understanding of spiritual matters and relate that to what the Bible taught. In almost every case (and perhaps in every case) by the time a student had completed their courses of study in Shillong they had obeyed the gospel. After 1968 he stopped baptizing. He realized that baptizing Indians might get him thrown out of Shillong, so he taught and made arrangements but let Indian nationals do the actual baptizing (a wise and humble move). He understood and sought to apply Paul's philosophy: "I have made myself a slave to all, so that I might win more of them... I have become all things to all people, that I might by all means save some" (1 Cor. 9:19,22).

That being so, David could be strict or tough when he needed to be. In 1982, with the approval of the board of the school, he expelled 17 out of the 19 ABC students! The wrong students had become the group leaders and had led the rest into an unwillingness to obey school rules. David said that some of the ABC students were out and about all hours of the night – something that was

literally dangerous with what was happening in Shillong at the time. That act of discipline was a shock, but the school survived. The next school year started with 17 students, some of whom had repented and were reinstated, and others whose parents had a renewed confidence in the school maintaining standards.

David had strong convictions, and as a matter of personal conviction he did not get involved in the foreign support of Indian preachers. Graduates of Alpha Bible College were not to expect to be placed on a foreign money payroll. It was hoped they would complete their secular education along with their ABC Bible education, and then go out into the world to earn a living, establish homes and serve Christ wherever they lived.

Thinking of the life of David William Hallett leads me to contemplate what must surely be one

of the vital truths of the Kingdom. By worldly standards David was not qualified to be a missionary, teacher, preacher and leader in a school for college and university students. But God's standards are not those of the world. What David brought to a unique and demanding work was not book learning or academic qualifications. As good that those might be, he brought that which is much more valuable: dedication, perseverance, dependability, courage, a willingness to work and be responsible. Add to those faith in God, a spirit of servanthood and a great desire to benefit others.

Paul in Romans 12 notes that "we have gifts that differ according to the grace given to us" and then he names what God has gifted His people to do and urges us to get about doing such. Amazingly, David is found more than once in that list: serving, teaching, encouraging, being generous, providing leadership and being compassionate. It is wonderful what God, through His Spirit, can do with a willing servant.

David's last days were spent at Hospice Niagara, from which he made the journey to be with the Lord on December 16, 2011, at age 76. A memorial service was held on December 20 at the Ontario Street Church in St. Catharines, and interment followed the next day at the Brampton Cemetery. "Blessed at the dead who die in the Lord..." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them."

– Walter Hart.



A Christian Ministry

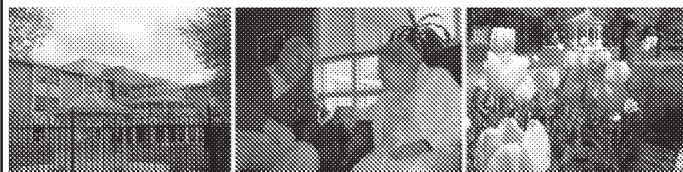
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DIRECTORY OF CHURCHES

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. Listings are \$9.00 per year and changes are \$4.50 each. 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

CALGARY: (Northside): 803-20A Avenue N.E., T2E 1S1; Sun. 10, 11, 6; Wed. 7; recorded message; 276-8088; Derek Chambers, ev..

CALGARY: 4030 Maryvale Dr. NE, T2A 2S8; Sunday 9:45 AM Classes for Children/Teens/Adults;(Summer schedule – 10:00 Worship – no classes) 10:45 AM Assembly; 11:15 AM Youth Assembly; Care Groups - throughout the week; Phone (403) 272-2111; Email: info@calgarycfc.com

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@camrosecurchofchrist.ca

EDMONTON Church Of Christ: Meeting place in NW of city; 13015 – 116 Avenue, T5M 3C9; Office 780-455-1049; Fax 780-454-9545; Sun. 9:30 am Bible classes; 10:30 am Worship; Wed. 7:00 pm Bible Study CAREgroups in office basement and in various homes (phone for locations & other times); Elders: Henri Bouchard, Walter Hreczuch; Evangelist: Gerry Bibaud; Web: edmontonchurchofchrist.org E-mail: church5@telus.net

EDMONTON SOUTH: Southwood Community Centre, 1880 - 37 St in Millwoods area; (Mailing address: 4115 - 89th Street, Edmonton, AB, T6K 1G2). Sunday classes 10:00 AM; assembly 11:00 AM. Wed. 7:00; PM CARE groups in homes; phone for locations; Elders: Tim Johnson, ev. 780-913-8060; Peter Ross, contact 780-468-9272; E-mail: timoutwest2004@yahoo.ca; Website: www.southedmontonchurchofchrist.org

LETHBRIDGE: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11, 7; Wed. 7:00; Mike Gray, ev. (403) 328-0855.

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: 68 Donlevy Ave., T4R 2Y8; Sun. 10, 11, (evening • call for information); John Smith, ev. (403) 347-3986

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

BURNABY (Greater Vancouver): 7485 Salisbury Ave. V5E 3A5; Sunday 9:45 AM Sunday School 10:30 AM, Midweek groups meet in homes. Call for times and locations; (Sept. – June – Wed. 7:30 PM, Adult Bible Study at Building), Kirk Ruch, ev., K.M.R./@SBChurch.ca; Conor Wilkerson, youth, Office, office.contact@SBChurch.ca (604) 522-7721 (off.); Website: www.SBChurch.ca

CAMPBELL RIVER: 226 Hilchey Road V9W 1P4 Contact: Off (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besijim@hotmail.com

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; PO Box 327; Sun. 10:30, 11; Mid-week, call - John Forman 604-792-7806; Al McCutcheon, sec. 604-824-6703

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 Jim Hawkins, (604) 581-2169.

KELOWNA: 2 – 1342 Shaunna Rd., Kelowna BC, V1P 1P8; Building 250-861-9486, Sunday 10:30 a.m. Worship, Evangelist: Barrie Forman, 250-860-4354 and cell: 250-469-2161, sonlover@shaw.ca, cell 212-0080; Elders: Wayne Muirhead, 250-861-4008, marwayn@hotmail.com; Ted Windmill, 250-763-8445, edward_windmill@telus.net

KELOWNA: Spring Valley Church of Christ, 847 Wayne Road, Kelowna, V1X 1A4. Sun. 10:30, Charlie McKnight, ev., Ph. 250-862-8739, email: cmcknigh1@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, wjpeckett@shaw.ca

NORTH BEND: North Bend Community Hall; Sun. 10:30 am; SS 1, Boston Bar. BC V0K 1C0; 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: 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sunday Bible classes 11:00 am, worship 10:00 am; Thurs. 7; Dick Brant, ev. (250) 624-4449 (off), 624-5834 (res)

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings; Box 51, V1E 4N2; Doug Kendig, John Murray and Gordon Parmenter, elders; Contact: Cliff Plummer ev.; 250-833-1534 website: sa4CHRIST.com

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 Verwerda, ev., (250) 545-6892 (off) www.vernonchurchofchrist.com; email: vernonchurchofchrist@telus.net

VICTORIA (South Island Church of Christ): Mailing address: South Island Church of Christ, c/o 108-800 Kelly Road, Suite 257, Victoria, BC, V9B 6J9; Meeting address: Westshore Chamber of Commerce, 2830 Aldwynd Rd., Nanford, BC.; Worship service 11:00 am – 12:00 pm, Contacts: Dick Morton 1-250-479-8480, L/S Walters 1-250-478-7275, Kent Malm 1-250-642-3460 (pls leave message); e-mail SICOC@shaw.ca

PROVINCE OF MANITOBA

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

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

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

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, 204-722-2085: email: kastar@xplornet.ca

PORTAGE LA PRAIRIE: Contact Gerald Mccutcheon, 239-1817.

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

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; (506) 852-4143; Contact: Kenny Woodman (506) 380-4852; email: moncton.churchofchrist@gmail.ca

SAINT JOHN: Carleton Community Centre, 82 Market Place, Saint John, NB, E2M 1B5; Mailing address: P.O. Box 23021, 407 Westmorland Drive, Saint John, NB, E2J 2S0, Worship 10:00 a.m., Bible study follows. Thursday night Bible study at 6:30 p.m., call for location. Contact Shawn Leblanc at (506) 832-5230 (Ev.) OR Fred Nelson at (506) 847-2802.

NEW YORK STATE

BUFFALO (Linwood): 2523 Main St., 14214; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 832-7171.

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, evening 6 pm, Wed. 7 PM. Minister Eddie J. Cornelius; cell:716-478-5278, e-mail: niafallscofc@aol.com; website: www.niagarafallscfc.com

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy Ave., B3N 2P8; Sun. 10, 11; Midweek, check for day and place; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 10, 11; Wed. 6; Box 26, B4N 3V9; Elders: Kevin Irvine, Jack Bearden; (902) 678-8881

SHUBENACADIE: 3557 Indian Road, Mill Village B0N 2H0; Sun. 9:15 Fellowship Time, 10:00 Youth Classes, 10:15 Adult Bible Study, 11:00 Worship; Mon. 12:00 p.m. Ladies Bible Study; Tues. 7:00 p.m. Bible study (call for location) Church building (902)758-4252 (leave message); J. Mackey (902)758-2633; email natbrown@ns.sympatico.ca or Clare Preston, (905) 895-0954

PROVINCE OF ONTARIO

AURORA: 15216 Yonge St. S.; (entrance beside Benjamin Moore Paints); Sun. 9:30, 11:00, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail: aurachurchofchrist@hotmail.com or Clare Preston, (905) 895-0954

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; (705) 722-7155 (off.); Shawn Redding, ev. (705) 792-5024 Home; (705) 718-6876 Cell. sdredding89@rogers.com

BEAMSVILLE: 4900 John St., L0R 1B6; Sunday 9:30 am Bible classes and Discussion Groups, 10:30 worship, 6:00 pm Contemporary worship, 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., (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; (905) 792-2297; mail@bramaleafcfc.ca; Sunday worship 10:00, 6:00; Bible class 11:15; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleafcfc.ca.

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, Mid-week, call for times; contact Ray Knight (519) 754-0401; Mike Gray 905-387-5680, email: thegrays1@shaw.ca office (519) 759-6630

BRANTFORD: (Costain/Johnson Community Centre) 16 Morrell St., N3T 4J2; Sun. 10 & 11., Wed. 7; call for information on various other mid-week classes; 519-758-5673 (75-U-LORD); Rick Gaudy (min.); 519-753-5353 (res.); www.followers.ca or e-mail followers@bfree.on.ca

BURKS FALLS: 51B, Ontario Street, Sun: 9:15 am to 12:00 includes 2 children Classes, Tues 6:30; Mailing Address: Church of Christ, c/o Eunice Johnston, 205 First Avenue; RR# 1, Burks Falls, Ontario POA 1C0; 705-783-6476 (off); Evangelist: Hubert Lawrence 705-382-1414; e-mail: hubertlawrence@xplornet.com; web site: www.churchesofchrist.ca.

CAMBRIDGE: Meeting place is across the street from 45 Brierdale Rd. Sun. 10:30, call for midweek small groups; Evs. Greg Whitfield (226) 338-6720, Micah Jones, (519) 722-5195; www.cambridgecfc.ca; Mailing address: 2-120 Dudhope Ave, Cambridge N1R 4T7

CHESLEY & AREA: Call for time and place of meetings. Padfield: 519-934-0441; David Vance: 519-507-5070; Ron Zawitz: 519-363-6952

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 Tues 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 11am; Mid-week study Wed 7 pm; Allen Bojarski: evangelist/secretary, ph: 613-933-1825; Joel Bojarski: chairman; Mark Duperron: treasurer, ph: 613-932-3701; Fax: 613-933-2464; Mail: 1702 Dover Road, Cornwall, ON, K6J 1W1; email: abojarski@cogeco.ca; website: www.home.cogeco.ca/~abojarski/index.html

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

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. Worship 10 am; Bible classes 11 am; Sun evening 6 pm, Wed. 7 pm; Box 181, L3M 4G3; (905) 945-3058 (off); George Mansfield, ev (h) 289-566-8963; website: www.grimsbycofc.org

HAILEYBURY: Meeting at 607 Christian Avenue, 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: 321 East 27 Street (at Fennell), L8V 3G8 (Mt. Hamilton); Sunday 10:00, 11:00, 6:00; Wednesday 7 PM; (905) 385-5775 (off.); Art Ford, ev., (905) 296-1560 (h), artf@churchofchristhamilton.com; Chris Gardner, sec., (905) 388-9174; Website: www.churchofchristhamilton.com

NORTH HAMILTON: YMCA building, 79 James St. S.; Sun. 9:30, 10:30; Wed. 7; c/o Joe Sandasse, 286 East 26th Street, Hamilton ON L8V 3E1; 905-389-8308, email: rjwss@cogeco.ca

HUNTSVILLE: Huntsville Public Library, 7 Minerva St. E., Sun. 10:00, c/o Dave Preston, (705) 789-7697, 491 Fowlers Rd., R.R.#5, Huntsville, Ont., P1H 2N5. Other contacts: Ken Smith, (705) 789-8292, Steve Watson, (705) 788-2332.

HUNTSVILLE: 36 Hilltop Dr., P1H 1C5 (off Hwy. 11BN); Sun. 9:45, 11, 7; Ken Skinner, 705-882-2283 or Evelyn Preston, sec. 705-767-3237.

ICE LAKE: (Manitoulin Island) (1-1/4 miles South of Hwy 540, Ice Lake, ON); Mailing address: Site # 2, Box 3, Gore Bay, ON POP 1H0
Sunday: classes 10 am, worship 11 am; midweek - call for information: 705-282-2908 or 705-377-4019

KENORA: 101 Norman Dr.; Sun. 10, 11; P.O. Box 2905, P9N 3X8; Phone 807-468-7523
Earl Rattai, ev., 807-548-2245; email: erattai@sympatico.ca

KINGSTON: 15 First Ave, Kingston, ON K7K 2G4
Sunday morning Bible study: 10:00, Worship: 11:00
Prayer line: 613-536-7008; Kingston Bible School, 1:00-3:00 PM, each Tuesday and Thursday.
Gordon Gibson, ev, gordonjgibson@bell.net, web: www.churchofchristkingstonontariocanada.com

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

KITCHENER SOUTH: Kitchener City Hall (Learning Room) 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Mailing address: Kitchener Church of Christ, P.O. Box 25040, SDM Hiway Centre Postal Outlet, Kitchener, ON, N2A 4A5; Hugh Pitcher 519-699-5263 or Julian Smith 519-742-8626.

LONDON: 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. Worship 10 AM, Bible Study 11 AM; FAX (519) 645-8088

LONDON (East): 380 Adelaide North, Tolpuddle Building Common Rm., entrance off of Adelaide at King St. S. Parking in Marshall Street Lot behind building. Sun: 9:45 a.m. Exhortation; 10:05 a.m. Bible Study; 11:00 Worship; contact Gordon Worrall (519)434-1981

MEAFORD: 113 Nelson St.W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Kevin Cleary, ev.; (519) 538-1750; e-mail: meaford-cocf@brucetelecom.com

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 (10th Line & Tacc Drive); Worship: 9:30 AM; Bible Class 10:45; Contact name: Tony Lourenco (905) 829-8312; tlourenco@cogeco.ca; Bill Currie, 905-826-4816, Email: wjc@7leaf.ca

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

NEWMARKET: 230 Davis Dr.; Box 21581, L3Y 8J1; Sunday 11:15 am Bible classes, worship 10am, Sunday pm - call for information; 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 Q.E. 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, bryce@niagaracoc.com, website: www.niagaracoc.com

NORTH BAY: 73 Gertrude St. E.; Sun. 10:30; Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); David Lock, ev. North Bay; 705-840-0303, e-mail: davidlock@sympatico.ca; WebSite: www.northbaycoc.com.

OMAGH: 9850 Britannia Road, Milton, L9T 7E8; 10, 11; website: http://omaghchurch.n3.net, Harold Ellis, Sec., 7435 Twiss Rd., RR # 3, Campbellville, ON L0P 1B0.

OSHAWA Cedar Park Church of Christ: (formally Ajax) 566 Simcoe St. N. Oshawa, L1G 4V3
Sun. 9:45, 11:00, 7; Thursday Bible study 7:30 pm; Malcolm Porter, 905-668-3346 (res).

OTTAWA (Riverview Park): 1515 Chomley Cres., K1G 0V9; Sun. 9:30, 10:30, 6; Wed. 7; Robert J. MacRury, ev., 613-737-0701, 613-733-2580 (off); www.ottawachurchofchrist.ca

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11:00, 2pm; Thurs. 7; Brian Thompson, ev. (519) 376-6702 (off.), 372-2155 (res.); email: oscoc@wightman.ca

PETERBOROUGH: The Board Room, Parkway Place Mall, Landsdowne Street W.; Mailing Address: 323 Lindan Ave., K9L 1K9; Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm, Peter McPherson (705) 742-5349

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Bruce Brandon, Sec., RR 2, Uxbridge, L9P 1R2 (905) 852-5026

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 11, 10, 6:30; Wed. 6:30; (905) 834-5775 (off).

REXDALE: Meets Sunday for Bible Class 10:00, worship 11:00 at Thistletown Multi-service Centre 925 Albion Road, Etobicoke, Sunday evening worship, 7pm @ 2777 Kipling Ave, Apt 411, Tel 647-933-6120; Wednesday evening Bible study, 900 Jane Street, Apt. 202, Tel. 647-857-8305, Mailing address: Derrick Grant, 29 Revelstoke Place, Brampton On L6R 3G3, phone 905-790-1031; 905-872-2163; email: Derrick.grant@live.com (D. Grant) or 416-656-9309 (Rupert Comrie)

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.stcatharinescocf.ca

ST. THOMAS: 60 S. Edgeware Rd, N5P 2H6; 519-633-2210 Sun 10,11 Call for midweek date and place; Bob Jackson, 519-633-1123.

SARNIA: 796 Errol Road E., N7V 2G7; Sunday 9:30, 10:45, 6:30; Wednesday 7; (519) 339-1161 (off.),

SAULT STE. MARIE (Pinehill): 132 Cunningham Road, P6B 1N4; (705)949-4988; Sunday 9:40AM, 10:40AM; call for Sunday PM time; Wednesday 7PM; Elders: P. Bailey (705) 256-6789), L. Hotchkiss (705) 759-0649, C. Whitfield (705) 253-6153

SELKIRK: 1/2 km n. of village, 58 Haldimand Road 53, Sun. 10 & 11. Wed. 7:00; PO Box 247, Selkirk, ON N0A 1P0; Michael Toby: 905-776-0015; medt@xplornet.com

SMITHVILLE: 246 Station St. L0R 2A0, PO Box 451; Sun. 10, 11, 6; Wed. 7:30. Chris Nicholson, ev. (905) 957-6039

SOUTH RIVER: Jaspar St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, POA 1X0; Jim Nicholson, ev. (705) 384-5215

STONE CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Brent Olson, minister, Robert Priestnall, sec.; email: emailus@sccoc.ca; website: www.patchworkinthecreek.com

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

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7 PM; Edward Klym (ev), 705-560-3964, email: edklym@unitz.ca, Elders Wes Bailey, Don Stringer

SUNDRIDGE: Hwy. 11 N.; Sun. 9:30, 10:30 Wed. 7:30 PM; P.O. Box 927, POA 1Z0; (705) 384-5214

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7 PM; Mailing address: Jim Kent, sec.; Randy Morrilt, ev; Box 708, POR 1L0; (705) 842-2344 (H), (705) 842-3340 (O/Fax); Email: randy.lois.church@sympatico.ca

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. call for information; (807) 577-2213 (off.).

TILLSONBURG: 1 mi. N. on Hwy. 19; Sun. 9:30; Wed. 7:00; Box 331, N4G 4H8; 842-7118.

TINTERN: 4359 Spring Creek Rd. Vineland ON L0R 2C0; Worship at 9: 45a.m. with classes to follow; Sunday pm call for times and locations; Wed. 7:00 pm; Noel Walker ev., Dylan Pyeatt ev.; (905) 563 6311 (off.).

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7; Michael Hilborn, mhilborn@rogers.com; 63 Campbell Ave., M6P 3T9; (416) 489-7405 (office)

TORONTO (Scarborough): 940 Progress Ave, Centennial Residence & Conference Centre, Scarborough, ON, M1G 3T5; Sun. 9:45am; 11:00am. (Mailing Address: P.O. Box 47011, 300 Borough Dr. Scarborough, ON M1P 4Z7; Church Phone: 416-970-3835; Devon Bennett, ev. 905-686-2486, cell: 416-209-2529, Fax: 905-686-0612; e-mail: devonben@gmail.com, Phillip Brown ev. 905-231-9304, cell: 905-406-9160; e-mail: philikare@gmail.com; Website: www.scarboroughchurchofchrist.net

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; 416-244-9152; Aikins Wiredu, sec., 905-791-0694; contact, Kaso Ramcharitar, 416-652-7266; Twi service available; ha.churchofchrist@gmail.com

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Marvin Johnson 416-752-0325, Stephen Gill 416-265-2496, Peter Dwomoh (416) 462-3616; Jean Volcy 905-237-3312; Max Craddock, ev. 416-461-7406, e-mail <maxc@strathmorecocf.ca>; Marlon Molina, ev., marlonm@strathmorecocf.ca; Fax 416-424-1850; Santiago Molina (Spanish) ev, 416-751-6879, website: www.strathmorecocf.ca

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., PO Box 1196, 450 Countess Street S. Durham ON N0G 1R0; Phone 519-369-1731; Gordon Dennis, Box 274; Mount Forest, N0G 2L0; (519) 323-2424

WATERLOO: 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday), Wed 7:30; David Dunn ev., 519-669-4319; Jamie Azzoparde, 519-578-8553 (res), e-mail: azzoparde@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 (French): 2500 Charland, H1Z 1C5; Sun. 10:15, 11:00; Wed. 7:00 (Fr. class); 1st Sat. 6:30 p.m. "Phoebe" women's class; last Sat. 6:00 youth meeting; 387-6163 (off.); Fredeick Feruzi, ev. e-mail: feruzikj@hotmail.com

MONTREAL (English/French/Ashante/Ghanian): 785 Brault Ave, Verdun, QC, H4H 2B3, Sunday 10, 11, 6:30; Wednesday 7:00 (English) Ph 514-564-6780; Fax 514-564-6781, Leonard Amanatey, ev.; 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); (514) 765-8919. Simultaneous electronic translation: Sunday 10, 11, Wed. 7; Website: www.vecoc.org; Roger Saumur, ev. (450) 635-5105 e-mail: rogersaumur@sympatico.ca Glen Robins, ev. (514) 993-2355 e-mail: glenadamrobins@gmail.com

MONTREAL (Spanish): 7378 rue Lajeunesse, Rm.#101, Montreal, QC H2R 2H8; Sunday 10, 11; Héctor Méndez info (514)948-0917; e-mail: 303012@gosympatico.ca; Roberto Herrera info (514)328-1467; e-mail: robertoro38@hotmail.com

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

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; Norman Kemp, Box 134, SOC OK0; (306) 268-4522.

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

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

KENOSEE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenossee Village, SK SOC 2S0; Sunday 10:00, Mid-week call Rolland Bouchard at (306) 577-2477 or (306) 577-8418

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 10:00, 11:00; Off (780) 875-4056; Lee Patmore, ev.; res: (306) 825-2505 cell (306) 821-7446 e-mail: patmores@sasktel.net

MOOSE JAW: 901 James Street, Moose Jaw, SK S6H 3H5; (306) 693-4064 (off.); mjccoc@sasktel.net Website: http://mjchurchofchrist.blogspot.com; Call for times of worship, Darrell Buchanan, ev

REGINA (Glen Elm): 1825 Rothwell St., S4N 2C3, Minister: Jason Bandura; Youth Minister: Blair Roberts; (306)757-1825; FAX (306)757-5727; e-mail: office@warmwelcome.ca, Website: www.warmwelcome.ca; Please call for times

REGINA: Northwest Church of Christ, 4400-4th Ave., S4T 0H8 • on the campus of Western Christian College; Sunday 9:45; Classes 11:15; (306) 539-2280; Kirk Hinnergardt, Minister; Website: www.thenorthwestchurchofchrist.com ; E-mail: kirkjnsk@hotmail.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: toonchurch@live.com and Mike Parker: mike@skchurch.ca

SWIFT CURRENT: Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 10, 11; Wed. 6:30; 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. 7; Scott Wade, ev., (306) 842-6424 (off); (306) 848-2032 (res).

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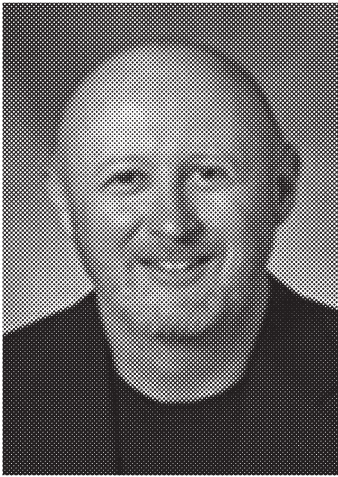
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