

# Gospel

# Herald

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Jean Volcy, an elder of the Strathmore Boulevard Church of Christ, stands beside a portion of the security fence that is part of the work under construction in Fond-Parisien, Haiti. See his report on the progress this Haiti Mission on page 14.

FROM:

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# The Writing and Transmission of the New Testament: PART TWO

Geoffrey Ellis

The necessary consequence of heaven's delegating its authority to the apostles is the canonical collection of inspired writings that we know as the New Testament.

The Greek word *kanōn* (possibly from *kanna*, "reed," used as a measuring stick) came to signify "rule," cf. Galatians 6:16. Those Christian writings that are held to be inspired were described as "canonical" beginning in the second century.

The authoritative writings of the apostles and their inspired assistants, e.g. "prophets" (Ephesians 4:11) needed to be gathered into one collection for three reasons: (1) for ready accessibility by and the complete instruction of the church, (2) to be distinguished from the pious writings of non-inspired Christians, and (3) to be set apart from heretical writings.

(1) The core value of Christianity is its system of grace whereby sin is forgiven and salvation realized. In the several passages wherein Jesus designated the apostles' heavenly authority, Matthew 16:19; 28:18-20; John 20:21-23, the fullness of teaching and the effectiveness of salvation are delivered to the apostles. The church needed their complete instructions.

(2) It should not be surprising that the energies present in the early days of Christianity would result in a growing body of literature. Included among known writings from the early second century are: the *Letter of Clement* of Rome (ca. AD 96), the *Didache*, the *Seven Letters of Ignatius* (ca. AD 110), the *Martyrdom of Polycarp* of Smyrna (a disciple of John?), the *Epistle of*

*Barnabas*, the *Shepherd of Hermas*, the *Epistle to Diognetus*, etc. This literature reflected the burgeoning fellowship of those early days. While the non-canonical writings were supportive of and a witness to the faith, they were not normative for the early church

(3) Neither should it be surprising that heretical movements and their attendant literature would develop during this period. Warnings about false teachings are prominent in the New Testament (e.g. 1 Timothy 4:1-3). Indeed, the tension between truth and error is a central focus within the New Testament writings. "Truth" and its cognates occur 183 times in its pages. Conversely, concern for "falsehood" is strongly present: "pseudo-" is joined in a number of compounds (in 45 occurrences) and warns against: the "false-brother" (Galatians 2:4), "false-apostle" (1 Corinthians 11:13), "false-teacher" (2 Peter 2:1), "false-word" (lie) (1 John 1:6), "false-testimony" (Matthew 19:18), "false-witness" (Matthew 15:19), "false-prophet" (Acts 13:6), "false-Christ" (Matthew 24:24), and "false-name" (1 Timothy 6:10)." Heretics such as Marcion and Valentinus had their own special "canons" of Scripture.

Everett Ferguson gives this succinct statement regarding the Canon of the New Testament: "Recognition of a canon did not confer authority on the books but was a recognition of what was authoritative. The real basis for the acceptance of certain books was reception of what had come from the early days of the church... The apostles and other inspired persons had given these books and their teaching to the

church. The apostles, of course, had not collected the twenty-seven books, or any number, and defined these as canon. The situation was rather that these books were part of what had been delivered to the church, and... by reason of the passage of time and the challenge of various false teachers it became important to determine exactly which books contained the authentic apostolic teaching..." (Ferguson, *Early Christians Speak*, Vol. 2, 2002, p. 53).

Paul's letter to the church in Colossae was dictated to a secretary and signed by him (Colossians 4:18) on a scroll (cf. Rev. 5:1) made of several pages of papyrus paper (2 John 12) that were glued together on both the left and right edges. Written on one side and rolled up, the reverse side formed the envelope. Paul was in prison (Col. 4:3, 10), possibly in Rome, when he wrote this letter. One can only imagine how the letter made its way to Colossae in western Asia Minor (carried by Tychicus (?), 4:7) and was delivered to the band of believers in that town. And one can only imagine the delight experienced by the Colossian brethren when it arrived. Paul wanted the letter to do "double duty," requesting that it be forwarded to the congregation meeting in the town of Laodicea a few miles to the west (4:16). In fact, it was to be an exchange, with Paul's letter to the Laodiceans to be read also at Colossae. It is not hard to imagine that both groups would save a copy of Paul's letters before they were forwarded. And surely, the brethren in nearby Hieropolis and Philadelphia and Ephesus to the west, and in Smyrna, Pergamum, Sardis, and Thyatira to the north, and in Antioch, Perga, Lystra,

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Iconium and Derbe farther east would want to receive these copies of Paul's letters as well once their existence became known. Careful attention would have been given in making these extra copies. The originals would be carefully laid away, but conditions were such that these early documents would gradually turn to dust and only the copies of copies of copies would remain.

During Paul's thirty-plus years of ministry no doubt he wrote many letters similar to those he sent to Colossae and Laodicea. No doubt Peter and John and the other apostles also wrote letters and forwarded written sermons (cf. Hebrews). But most of these are not extant. Knowing that the apostles were under the guidance of the Holy Spirit in their teaching and writing (John 16:11), one must conjecture that the twenty-seven books of the present New Testament are precisely the sample of writing that the Spirit determined to preserve for the life of the ongoing church.

By the turn of the century a new way of shaping books emerged, called the "codex" form. The pages were bound on only one edge and writing was placed on both sides of the page, i.e. the "book" as we know it, a form that was popularized by Christian usage! Most of the early copies of the New Testament available today are in the codex form. Parchment, a more permanent form of writing material (flayed calf, sheep, or goat skins) that had been developed in the second century BC (cf. in Pergamum, cf. "Parchemin," the French form of the town's name), came to be used for the New Testament text. (Vellum is a high grade of parchment.) The form of Greek lettering gradually altered, from an all-capitals script known as Uncial (without spaces between words or sentences), in use up until the eighth century, to Cursive, a running hand of smaller, rounder letters in the ninth-tenth centuries. Punctuation came into use in the

seventh and eighth centuries. By examining the writing materials, the style of writing and the arrangement of the copy, some idea of the age of the manuscript can be determined. Beginning in the sixth century, copying scripture (as well as other religious books) became an important enterprise in the developing monastic system. Consequently, the New Testament scriptures have an unusually large collection of handwritten copies, i.e. "manuscripts," whole and in part—over 5,600 in all—from the era prior to 1454, when the first Bible, the Gutenberg, was mechanically printed. (Also, early translations of the New Testament text were made and these also were multiplied through hand copying over the centuries. These give a further witness to the original text: Syriac, Latin, Coptic and Aramaic the major versions, supplying a further 19,000 manuscripts!)

Even with the greatest care with trained eye-hand coordination, copying text accurately from one page to another by hand is notoriously difficult. And errors get copied; later copyists might note the error and attempt to correct it, rightly or wrongly. By careful comparison the manuscripts have been grouped according to their identified differences. Through this exacting exercise, i.e. "lower criticism," the overall corpus has been corrected until today's scholars are confident that the received Greek text from which our modern versions are drawn is 99.5% accurate.

The thrilling story of the transmission of the New Testament text is in keeping with the treasure it preserved—heaven's faith delivered by inspired apostles and providentially preserved over the centuries for the world to read.

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## “Tebowing”

Wayne Turner



What is “Tebowing,” you might ask. It is named for Tim Tebow, the 24-year old quarterback of the Denver Broncos. In a sport where reputations are built on physical strength, violent force and often seemingly abusive behavior, Tebow is known for kneeling in prayer, or as it has becoming known in the media, “Tebowing.” It is interesting how controversial this has become.

Tebow was born in the Philippines where his parents were Baptist missionaries. After his family returned to the U.S., he was home-schooled, but allowed to play football for a local high school team. He had a stellar career at the University of Florida, winning the Heisman Trophy as a sophomore. Faith has always been an important part of his life. So what’s the problem?

Tebow is being criticized for being too outspoken about his faith. Even some believers fear he is being seen more as a cliché than a genuine demonstration of faith. Other NFL players have started mocking him. When the Detroit Lions played the Broncos, a Lions player “Tebowed” after sacking him. Another Lion player did the same after scoring a touchdown. Jake Plummer, former Broncos quarterback, admitted his admiration of Tebow’s ability, then expressed the wish that he would “just shut up after a game and go hug his teammates.” Kurt Warner, another NFL quarterback with a reputation for having once been too outspoken about his faith, in an interview with Dan Bickley of The Arizona Republic, suggested that Tebow needs to realize that being too overt causes people to become defensive and resistant. “You have to be more strategic...The greatest impact you can have on people is never what you say, but how you live.”

Athletes who pray or publicly acknowledge their faith are nothing new. So, why the reaction to Tebow? Perhaps the answer is best suggested in an item by CNN contributor William J. Bennett, “Don’t mock Tim Tebow.” Bennett believes the reason for the criticism of Tebow is because some people are “bothered by his faith, character and conviction.” Then he adds, “Too many in our culture deride good men such as Tebow because they make them feel uncomfortable...that all good actions are a front for ulterior and bad or low motives.”

On one hand, should we allow others, especially non-Christians, to deter us from doing what we believe is right? We have sung “Dare to Be a Daniel” believing that his courage and determination to pray to God despite the king’s threat of death is an example we should follow. We cannot allow the world to intimidate us into silence

or inactivity. Our mandate is to do what is right at all times, regardless.

At the same time, Warner’s suggestion that Tebow be “more strategic” may also have some merit. To borrow a thought from Proverbs 27:14, “If a man loudly blesses his neighbor early in the morning, it will be taken as a curse.” A good thing, at the wrong time or done in a thoughtless way, can have a negative impact on people. There is nothing wrong with sharing faith or praying publicly. Yet, didn’t Jesus warn of doing things to be seen by others? Ecclesiastes says that there is “a time to embrace and a time to refrain... a time to be silent and a time to speak.” There are appropriate times to do some things, and also times not to. Peter encourages Christians to make sure that if they suffer, it is not because they have done anything to deserve it. Rather, God’s people are to live in a way that leads others to respect them and through them, God. “Live such good lives among the pagans that, though they accuse you of wrong, they see your good deeds and glorify God on the day he visits us.” Thus, by doing good, we are able to “silence the ignorant talk of foolish men.”

The various criticisms of Tim Tebow remind us that as believers, we have an image challenge. There are those around us who do not like what we are or what we represent. If we appear to be religious clichés, we will be ignored. If we stand up for what is right, we will be accused of being self-righteous and judgmental. If we don’t, we will be seen as weak, possibly even hypocritical. We are not here to please other people. While we do not want our words or actions to detract from our message, neither can we compromise what is right.

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## “Ring The Message Out!” The Growing Church (6)

James Rowe, in his song, “Ring Out the Message” wrote, “There’s a message true and glad For the sinful and the sad, Ring it out, ring it out; It will give them courage new, it will help them to be true; Ring it out, ring it out.” Perhaps there has never been a greater need to ring out the message of truth to the world than in 2012!

Is there reason for concern that the message that is being “rung out” these days is less than what is intended by the hymn writer? Is it possible that even in the Church these days there is a hesitancy to ring out the message “true and glad”? Often people do not want to hear the true message of the Bible because it goes against what they want or what they have been taught in the past. The truth is, as in a statement credited to William Penn, “Right is right, even if everyone is against it, and wrong is wrong, even if everyone is for it” (*Encyclopedia of 15,000 Illustrations*). Bernard M. Baruch is quoted in the same volume, “Every man has a right to his opinion, but no man has a right to be wrong in his facts”. Many of the issues troubling the Church today, in my opinion, come because we are trying to please the world and its opinions rather than God by honouring His facts.

A *Treasury of Bible Illustrations* gives the following without giving the source: “John Baptist’s message from the wilderness was not, ‘Smile, God loves you.’ It was ‘O generation of vipers, who hath warned you to flee from the wrath to come.’ Jeremiah was not put into a miry pit for preaching, ‘I’m OK, you’re OK.’ It

was for crying against the adultery, idolatry and other wickedness of his nation. Noah’s message from the steps of the ark was not, ‘Something good is going to happen to you.’ He condemned the world and was a preacher of righteousness. Jesus Christ was not crucified for saying, ‘Consider the lilies, how they grow,’ but for saying, ‘Woe unto you scribes and Pharisees, hypocrites... children of hell... fools and blind guides... whited sepulchers... generation of vipers.’” How do you suppose the preaching of these fellows would go over today? A writer in the first century, Publius Syrus, stated in answer to the question as to why we do not hear truth said, “Because we do not speak it.”

There are more people alive on the earth today than have ever lived at any one time in the past. In every discipline the battle for minds has never been more intense than it is today. Technology, which makes life better in so many ways, also makes it easier to promote falsehood. This is surely being done in the religious world today... we need, however, to make sure it is not being done in the Lord’s Church.

There is a lot of opportunity for people to hear about faith. All kinds of television and radio programs, along with stacks and stacks of printed materials, are being offered daily. The concern is whether this faith is a faith or “the faith”. This is not a new problem since Jude writes about it in the latter part of the first century. “Beloved, although I was very eager to write to you about our common salvation, I found it

necessary to write appealing to you to contend for the faith that was once for all delivered to the saints” (Jude 3 ESV).

In this verse Jude gives some insight into the letter he wanted to write. He wanted to write what might have been a general letter about “a common salvation” shared by him and his readers. Perhaps he was thinking of the faith shared also by Paul and Titus. (common faith—Titus 1:4 ESV). Whatever his beginning intention, the Holy Spirit, who was guiding him, moved Jude to two thoughts: 1. an appeal to his readers to **CONTEND** and 2. this contending was to be for “the faith once for all delivered...”. Peter also spoke of shared faith, “Simon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours...” (2 Peter 1:1a ESV; “like precious faith” KJV, ASV “a faith as precious as ours” NIV). This is the faith that saves—Hebrews 10:39.

Surely we understand the fact that it is possible, perhaps even somewhat normal, that people may go from “the faith” to “a faith” which is more to the liking of physical man, influenced by sin. The Hebrew writer warns about the possibility of drifting—“Therefore we must pay much closer attention to what we have heard, lest we drift away from it” (Hebrews 2:1 ESV). Drifting is such a danger that the writer feels compelled to give this important warning in a book where he is reminding the readers of what a wonderful privilege we have in living this side of the cross.

Jesus promised His apostles, and us by default, that the work of taking “the faith” to the world would be the responsibility of believers. Jesus said, just before His return to the Father, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the

*continued on page 6*

earth" (Acts 1:8 ESV). This work began on Pentecost and continues to be the responsibility of the Church today. After talking about the need for man to believe in his heart and confess with his mouth, Jesus Christ (Romans 10:10), Paul reminds us of the task ahead: "For 'everyone who calls on the name of the Lord will be saved.' But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach the good news!' But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed what he has heard from us?' So faith comes from hearing, and hearing through the word of Christ" (Romans 10:13-17 ESV). The need for the disciples of Christ to preach the faith that was once for all delivered to the saints was necessary in the first century and still required of disciples today.

And, do you suppose that the same requirements that God had of His servants in the Old Testament, which was only a shadow of what we preach today, are the same requirements for His servants today? They were to obey His word and be faithful in teaching it. "And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you" (Deuteronomy 4:1, 2 ESV).

Add to this Deuteronomy 12:32, "Everything that I command you, you shall be careful to do. You shall not add to it or take from it." If this was required to receive a physical land could it NOT BE REQUIRED to receive a Spiritual Kingdom that lasts forever?

Of course, we know that not everyone, in fact Jesus says few, will hear and follow through. In explaining the parable of the sower in Matthew 13, Jesus explains that there are different kinds of hearers. Some outright reject, others can never seem to get rooted enough to grow. Jesus praises the individual that hears the word, understands it and bears fruit (Matthew 13:23). Even while He was on earth, doing the teaching and proving He was the Messiah, many only sought for the physical blessings they could receive.

In fact, in scripture, we see three types of disciples of Jesus. First is the person, like those in John 6:60-66, who counted the cost and turned

away, not being able to accept the demands of such belief, voluntarily withdrawing, liking the free meals but not feeling inclined to submit to the Lordship of Jesus.

The second type is well illustrated by the apostle, Judas. This type stays in the fellowship of the church, but refuses to submit fully to the Lordship of Jesus. This person is seen in the parable of the wedding feast in Matthew 22...he is the fellow who does not have on proper wedding clothing.

We will let Peter serve as the example of the third type of disciple. When faced with the decision of really believing he said, "After this many of his disciples turned back and no longer walked with him. So Jesus said to the Twelve, 'Do you want to go away as well?' Simon Peter answered him, 'Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God'" (John 6:66-69

ESV). Peter was not perfect, however, he worked all his life to walk with the Master. Let us do the same. It is a tragedy that many today turn a deaf ear to the word.

An even greater tragedy is that many seem to buy into the thought suggested by Oscar Wilde who said, "Truth, in matters of religion, is simply the opinion that has survived." Note, "So Jesus said to the Jews who had believed in him, 'If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free'" (John 8:31, 32 ESV). What Jesus said, Himself and through His appointed prophets, along with what He did, form the message of the Gospel, which presents "the truth once for all delivered to the saints." Paul so

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A handwritten signature in black ink, appearing to read 'Peter Dwomoh', written in a cursive style.

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Marvin Johnson

A handwritten signature in black ink, appearing to read 'Stephen Gill', written in a cursive style.

Stephen Gill

A handwritten signature in black ink, appearing to read 'Jean Volcy', written in a cursive style.

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# Trusting God's Promises

Paul Rasmussen

What does it take to trust someone? I'm sure most of us have heard it said: "Trust is earned, not given" and although this is a famous and often recited quote one has to wonder how healthy the author's own relationships were by living through this maxim. These words almost seem to be a reaction to others failing to uphold their own promises in the author's life. This is understandable. We have a natural tendency to react negatively when we have been hurt or when people let us down. Of course this doesn't justify the principle or make it right. Trust is an essential ingredient in the recipe of any working relationship, and it certainly doesn't seem Christ-like to cause others to continually earn our trust before we 'righteously' dispense it to whomever we have deemed worthy. Imagine if God made us earn His trust! If this were the case we would all fail miserably, but thankfully this is not the case.

God has given us numerous promises, yet, has God earned our trust?! Sure we can all, quite easily, respond with a resounding "YES!" but do we really believe this? Is this evident in our lives daily? This surely isn't easy, but that does not render it a useless endeavor. A great deal can hinder our walk with Christ and a lack of trust in our Creator is definitely one of them. We must remember that we have an unrelenting

enemy always seeking to "devour us" (1 Peter 5:8). Moreover, as the father of lies he is constantly challenging the promises of God, "Did God actually say..." (Genesis 3:1). This is a daily battle for each and every one of us which must be recognized.

Consider the example of Abraham, who after receiving the wonderful promise from God regarding his future failed to trust God and lied to Pharaoh about Sarah being his sister, repeating this error with Abimelech (Genesis 12:11-13; 20:1-2). Despite the knowledge Abraham possessed about the promise God had given him, fear clouded this and brought him to forsake it. The result was calamity being brought upon Pharaoh's house, and Abimelech

receiving a sharp warning from God. Sarah also exhibited a lack of trust when she offered her maid-servant to Abraham in order that "she may obtain children through her" (Genesis 16:2). The result was an unhealthy family situation where Hagar and her son Ishmael were eventually forced to leave.

Isaac's dealings with his sons Jacob and Esau are another tragic example concerning the failure to trust God's promise. In Genesis 25:23 we are given a wonderful prophecy given by God to Rebekah regarding the twins in her womb; Esau would serve Jacob. A simple promise, yet unnecessarily complex due to the unwillingness of the parties involved to fully trust in God. This lack of trust almost brings the family to ruins. Esau filled with contempt toward his brother, wished to kill him. Consequently, Jacob must flee and his mother will never see him again. If only the family had trusted in God's promise this tragic situation could have been avoided. When we decide to implement our own plan over that of our Sovereign Lord's we are begging for trouble. God's plan will be accomplished, regardless of what we think or feel. We must be on board with His plan lest we run into unnecessary tribulation or spiritual ruin. Often we pray that His will be done but do we really mean this? What if that means tribulation is to enter our life? Do we have the



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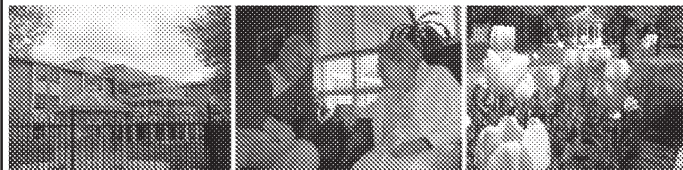
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attitude of “though He slay me, I will hope in Him” (Job 13:15). Our Lord has promised us a place in heaven, what a wonderful and incredible promise! The only reasonable response to this promise is to hand our lives over to God so that we may become living sacrifices (Romans 12:1). We must trust that God is always working to the good of all who serve Him (Romans 8:28). When our lives fill with anxiety and worry, do we remember His promise that He will provide? (Matthew 6:25-34) Are we filled with guilt from the mistakes and poor choices of our past, maybe even those from yesterday? Be quick to remember that God is quick to forgive all who seek His immeasurable forgiving power.

For our God is a loving God, full of compassion, grace and mercy. If we truly believe this, and trust this, our lives will be transformed. We will be shaped according to the will of God and prepared for His work. Our focus will be to glorify His Name in all that we do and the circumstances of our lives will be far less difficult to overcome.

A great example to study is the life of Joseph, who when sold into slavery by his brothers was taken to Egypt and would even end up in prison for his refusal to sleep with his master’s wife. It is difficult to imagine Joseph sitting in prison full of joy and confidence that God would deliver him from these circumstances. Yet, through the words of Joseph we have some

of the most beautiful passages of scripture regarding what it means to trust God. In Genesis 45, after Joseph reveals himself to his brothers, he tells them “do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life... it was not you who sent me here, but God” (45:5-8). What a wonderful example of trusting in our Father. No matter how bleak the situation, no matter how dark things may seem, we can rest assured that the Creator of all loves us deeply and will never forsake us. Trust fully in the simple fact that nothing can separate us from the love of our Lord Jesus Christ (Romans 8:38-39).

Student at GLBC, Waterloo, ON

## Administrator (CEO) Position

In 1968, the Barrie Ontario Church of Christ opened what is now a not-for-profit, long-term care continuum which includes a 143 bed nursing home, a 14 unit retirement area and a senior’s day program. Led by an independent Board of Directors, the Home operates on the Biblical principles espoused by the Church of Christ. The Board is therefore looking for an active member of the Church of Christ to become the Home’s next Administrator in 2014.

Ontario’s Ministry of Health & Long-Term Care legislation demands certain qualifications for new Administrators, which include:

- 1. A post-secondary degree preferably in health or social services;**
- 2. Three years of management experience in the health or social service sector;**
- 3. Demonstrated leadership and communications skills;**
- 4. Completion of a specific 100 hour long-term care administration program.**

The Board wants to talk to you if you are interested in the Administrator position and:

- 1. Already have the above qualifications, or**
- 2. Are willing to put in the work required to gain those qualifications.**

To express interest or for further information, please contact:

**Terry Codling, Administrator: (705) 792-7393**  
**tcodling@groveparkhome.on.ca**  
**www.groveparkhome.on.ca**



# NEWS

## - EAST -

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:** Homer Bastedo, age 54, was buried in baptism at worship on November 20.

### ONTARIO

**Barrie:** Members gathered 200 older copies of the Gospel Herald and Gospel Advocate magazines, then labeled and hand-delivered them to homes on streets around the church building on Sunday afternoon November 6. A memorial for Fred Lindhorst was held on Sunday afternoon Dec. 4. Fred passed away in Winnipeg recently and had been a member of the Barrie church for many years. About 20 of his relatives and friends from many communities in Ontario joined us for our Sunday a.m. activities and a potluck before the memorial. The congregation helped to send Tim Johnson to Moncton N.B. to hold a gospel meeting on the weekend of November 13, then a visit to the Saint John congregation the following weekend. Tim found both groups to be healthy and growing, and Saint John's preacher, Shawn Leblanc, fully recovered from a recent illness that had concerned many.

**Beamsville:** We sent Christmas shoe boxes for our adopted boys on the Neskantaga First Nations reserve

in northern Ontario. We had an excellent and uplifting meeting mid-November with Lynn Anderson leading us with an Encouragement Weekend through Psalms. Several members of our congregation have been busily knitting winter items. They will go to the Women's Shelter, the Out-of-the-Cold program and schools where children may not have this kind of warm clothing.

**Bramalea:** Netta Banks, long-time Ontario Christian, passed away at her home on Wednesday, November 23, 2011. Netta was 99 years old & had two unfulfilled desires: 1) to live to be 100th years old, and 2) to attend at least one more service at Bramalea. Anand Kelkar and his two sons, Girish (16) and Neil (14), were baptized into Christ on December 4, 2011, following Bible studies with Derek Czeban and others at Bramalea. On December 29, Jonathan and Michiko Straker and their three children (Hijiri - 5 years old; Minori - 3 years old; and Shiori - 1 year old) plan to arrive in Brampton to spend the month of January before leaving for Japan on February 1, 2012. Their address in Japan is: Japan, Miyagi-ken Ishinomaki-shi Ibarazu 2-2-21. The "Healing Hands International" organization in Nashville, Tennessee, has offered to provide their first year's support for them to assist in the relief work in Ishinomaki, Japan.

**Fenwick:** We sent Christmas shoe boxes to the Neskantaga First Nations reserve in northern Ontario. New Testaments were handed out along the parade route during the Christmas parade in Fenwick. Christmas goodie baskets were made up by the ladies and distributed by the men during December's men and ladies' class. Paul Moore spoke both Sunday morning and evening on November 27 and December 4.

**Stoney Creek:** The church's annual Christmas Dinner took place Saturday, December 17. The program following the dinner was put on by children from our Sunday School. In 2012, the church will mark the 30th anniversary of its move from Ivon Avenue to Stoney

Creek. On November 27, as part of our involvement in Partnership of the Missional Church, members met in the afternoon to remember events during these thirty years and to establish a timeline so that by reviewing the past we can better move with God into the future. The Women's Bible Class is using Lysa Terkeurst's book, What Happens When Women Say YES to GOD.

**Tintern:** Celebration of Thanks was held on Sunday October 2, with about 300 people in attendance. On October 18, the newest Women's Bible study began on Jonah: Navigating a Life Interrupted. The class is every Tuesday evening. We celebrated with the Kielstra family on Sunday, October 9, when Tom Kielstra, a GL student, was baptized by Matt Kralt, also a GL student. Go to the Living Water International website ([www.water.cc](http://www.water.cc)) and check out their information on water. Starting November 27, we studied the Advent Conspiracy for four Sundays. Tintern participated in "21 days of prayer" beginning October 2. Through Living Water International, Tintern is looking at going to a developing country to dig a well early in 2012. Noel and Julie have started an exciting experiment together that you might be interested in. They are writing a blog together about faith and marriage. It will feature guest columns from people at Tintern and will hopefully be of encouragement to those who are married or looking to get married. Feel free to direct friends who might be interested in it to: <http://lifewithyou.ca>. Pray that God's will be done and that the Gospel could be seen clearly through this site and through all of our marriages. On November 9, 2010, Jeremy King passed away. We held a "24 Hour Day of Prayer" from Tuesday, November 8, starting at 6 pm until 6 pm on Wednesday, November 9. Each hour for 24 straight hours at least one person from Tintern prayed for a full hour for the King family.

**Toronto (Strathmore Blvd):** On November 8, when the bandage was removed from my eye, I was able to see clearly for the first time in 226 days,

*continued on page 11*

## 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.



by Marion Waugh  
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(BC news supplied by Barbara Lewis)

## ALBERTA

**Edmonton Northside:** Welcome to the family: Patrick Cruikshank, Jack Zhao and Wilfreda Macarid. Patrick and Jack were baptized and added to the Lord's family and Wilfreda wished to be identified with the congregation here.

## BRITISH COLUMBIA

**Abbotsford (Central Valley):** Velma Forman's 60th birthday was celebrated at the home of Steve and Shirley Clarkson in Chilliwack on the evening before her last visit to Central Valley November 20, before her return to her work in Papua New Guinea on November 30. When she completes the coming three years, it will make a total of 18 years of service to the people of the South Pacific. Jen Weir has decided to resume doing a weekly bulletin again for the Central Valley church, and her first issue was on December 4. She and Norm visited the Special Care Home near our meeting

place, and learned several ways in which the Valley church may be of service to the residents.

**Burnaby:** Kirk Ruch presented his "Roots" class material to the church in Saskatoon in November. The church gave out both food hampers and gift baskets to needy members and in the community around us before Christmas. Our annual seasonal singing to which our immediate neighbors were invited, as well the area congregations, was scheduled for Sunday evening, December 18, following a presentation by the children's classes during the morning assembly.

**Delta:** The need of a mother with four children was brought to our attention shortly before Christmas, and members bought appropriate gifts to put together a special food and gift basket for their holiday blessing. There was an abbreviated service on December 25.

**Oakridge (Vancouver):** Our preacher, Milton Diaz, is actually a minister. When he notices that a member has been absent for a while, he sends them an email to find out why, asking them if there is anything happening in their lives that he needs to pray about. This concerned questioning usually brings about a response and reassures the congregation that the member has not gone by the wayside, but will be back when their burden is lifted or circumstances changed. The teen-age

daughter of the Abella's, who put out the weekly bulletin for the church, has been contributing articles and drawings for the front page which are quite inspirational. The church decided to have our December potluck dinner together in spite of the fact it would fall on Christmas Day.

**Vernon:** After Velma Forman's presentation about the needs in the "down-under" island, we had a special collection for the Melanesian Bible College in Papua New Guinea. Our Friend and Neighbor Sunday was on December 18, when Sunday Bible classes were suspended, as well as on Christmas Day. Our Evangelism Action Group met on December 11 to consider plans for 2012. Chris Kirby joined the True North Helping Hands group to build a new school in Mexico from December 30 - January 7.

## MANITOBA

**Winnipeg (Central):** The kids' club met to bake cookies for the seniors' hampers. Our annual holiday pot-luck dinner was held December 25.

## SASKATCHEWAN

**Gravelbourg:** The congregation in Gravelbourg rejoices at the baptism of two young ladies during the month of September. Destiny Silzer and Meagan Froese both named Jesus as the Lord of their lives and were immersed for the forgiveness of their sins.

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*News East... continued from page 10*

but who is counting! This has made it possible to get back to work without the need for a magnifying glass and makes filming Key and other activities much easier. As we look forward to 2012, the congregation will be getting together for fellowship and a devotional to see the Old Year out and the New Year in. We pray for God's blessings in our work in 2012... and also pray for the work of the Church across Canada and around the world. May we all see fruit for the Kingdom in 2012. - MEC

**Waterloo:** We are collecting food donations for the local food bank.

Bruce Kuhn will present a performance of the Gospel of Luke at the U.W. Humanities on January 14. The U.C.I. Outreach Ministry did some Christmas carolling at the Millwood Manor Retirement Residence on December 19.

**Windsor - West Side:** We have been blessed over the past 10 years to be able to share in many different people's lives through the ministry of a Clothing Giveaway. This year we held the Giveaway on November 28 & 29, and December 1 & 3. We had over 30 different individuals from our church family help out. We got to meet

new families and some previous ones. School principals contacted us to wish us a Merry Christmas and are so happy to partner with us in this effort. We thank most of all our Father in Heaven who is at work with His church to reach out into the community through efforts such as this. On December 18, we took up a special donation. We used our special donations for three causes: 1- Healing Hands International (a relief agency), 2- Javier Caurezma (works in Mexicantown across the river in Detroit), 3- Local families (families who do not have the luxuries many of us enjoy).

# MISSION NEWS

Barbara Lewis  
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**UKRAINE (KIEV):** Carol Pinczuk was in Kiev to sell their apartment in November when she received word that her mother had died. She returned to Canada immediately, with plans to go back to Kiev in February to complete the business of obtaining all the appropriate documents needed and transferring the money to the building fund of the church. This will enable the church to purchase a piece of land on which they will be able to put a temporary, fully equipped tent for their worship services. This would enable them to save almost \$8,000 a year for the construction of a permanent building on the same land. Notified that their rent cost has been increased again and now is \$1050,00 a month, Yura Aniper, minister of the Shevchenko church, has been looking for another facility to rent because, to use his words, "we will completely be unable to afford it. Please help us raise funds to build our own building!" One of the recent efforts of the church was to get permission from a local kindergarten's administration to teach the Bible according to our new pedagogical law, but it was declined due to previous complaints by parents who do not want their kids to be "hypnotised". Part of the reason this is so disappointing is that a sister from the Shevchenko congregation is a teacher there. Yura wrote that he mentions this just to let people know that, to some extent, the iron wall is coming back to Ukraine, silently but firmly. No one from the government audibly objects to the church, but intentionally tries to limit its influence. Yura also asked prayers for a new drug-addicted young man of 27 who is in a desperate search for help to get rid of the addiction that is killing him. As he knows he is dying, he wants God to set him free. A few months ago, an old man of 75 who is homeless, was welcomed to our services. He is a non-believer, but turned to us because he does not have relatives alive who would look after him. He had been deceived by people who sold his apartment and took the money. He went to the police but here in Ukraine nobody cares what your problem is unless

they are paid to become interested and sympathizing. It was decided to help him by letting him live at our Church facility. One evening after the regular worship service, he was alone when he stumbled over a small carpet, falling and breaking his hip. He lay on the floor all night until found on Monday morning, when he was taken to the hospital. It was decided to help him by having his hip replaced so that he might walk again and be independent. This required \$ 3,000 dollars. With thanks to the Lord, the congregation was able to collect this essential fund for the first time in their church history. Along with his physical rehabilitation, Anatoly (his first name) has started to read the Bible, pray and ask questions about God, salvation and us as Christians. —Edited from a report by Yura Aniper

**PAPUA NEW GUINEA:** What has been termed a Civil War broke out in Lae several months ago. The violence at the start of November put an early end to the school year, with only some of the non-government schools continuing through the term. All graduations, from elementary through high school, were cancelled for the year. So, things were really quiet (very enjoyable considering the usual din from the elementary school across the creek, but unfortunate for the children involved). Businesses were operating as normal, but the hospital was maintaining service with only a skeleton staff due to the lack of buses running to certain parts of Lae, meaning there was no way for many staff members to get to work. In November, the city was quiet but tense. Reports of several killings and abductions circulated, further adding to the tension and anger. Ironically, it was safer at that time to go shopping than it has been for years! The pickpockets were still in the crowd at Eriku, but with the heavy police presence, they abstained from their usual occupation for awhile. Several demands were given at the time in a petition to the governor, but not much action was taken. Circulated reports of what was likely to happen once a deadline was met were mixed as leaders from the nine separate districts of Morobe Province all seemed to have their own separate plans of action set in place for forcefully evicting the highlanders from Lae. Other reports say that they would hold off until January when the additional police once again leave Lae. Either way, it is unlikely that the situation will be resolved quickly now that it has been opened up, and especially as we

approach national election time this year. The true roots of the current situation run deep and the recent crime spree in Eriku has just been "the last straw". —From a report by Ruth Zimmerman (Ed. Note: As these local eruptions of violence occur, our missionaries show their courage by remaining at their posts to help frightened and sometimes injured victims. Velma Forman kept track of the unrest, but returned anyway at the end of November.)

**ASIA:** In 1961, nine missionaries came together for mutual encouragement in this hard to serve field. That was the beginning of what is now called the Asia Mission Forum, which is conducted annually by the nations involved, each taking a turn in sponsoring it. This year's forum was in Chiang Mai, Thailand, where four young families from the States moved to work some 15 years ago. Their team organized the largest event yet, testimony to the growth of the church in Asia over the years, as 252 were in attendance. Even more telling was the geographical range: there were representatives from 15 nations, with a majority of young people present. A family who had attended the first AMF, the Gordon Hogans, were there. They, and the Parker Hendersons, were honored as representing the earliest generations responsible for opening up Asia to churches of Christ. Ken Sinclair, a veteran of Malaysian work, observed that he had been a part of the Forums since 1969, and they were all a "mountain-top" experience for him. The younger generation concurred that it was very special to see how many countries have this fellowship together, and how big God's family from all over Asia really is. Naveen Vikraman from Malaysia noted that "We young people are setting the foundation for the next generation of missionaries." —From a report by John Reese in "Action"

**Japan Relief:** Updates of the East Japan Relief committee's activities in Mito, Japan, (the committee set up in Japan to plan how relief donations would be dispensed) can be found on the blog: <http://eastjapanrelief.wordpress.com>. Canadian Christians are asked to continue to pray and give to help restore order in Japan and to glorify God by showing our concern. For further information on the Japan relief situation or for missionary reports of the Japanese work, go to [joelosborne4@yahoo.com](mailto:joelosborne4@yahoo.com); [sashainsendai@yahoo.com](mailto:sashainsendai@yahoo.com); [bencberry@gmail.com](mailto:bencberry@gmail.com); StrakerHouse in Missions; or [mail@bramaleacofc.ca](mailto:mail@bramaleacofc.ca).

states in Romans 1:16, and further in 1 Corinthians 1:21, "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe."

This takes us full circle to the need to ring out the message. It is a privilege and a responsibility of the Christian to ring out the message! We need to ring out the message truthfully and completely with clarity! Surely, what was true of God's spokesmen in the Old Testament is true of His spokesman today. "If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked person shall die for his iniquity, but his blood I will require at your hand. But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die for his iniquity, but you will have delivered

your soul" (Ezekiel 3:18, 19 ESV).

Remember also, this is not simply presenting the way one becomes a Christian through obedient faith, repentance, confession and baptism—the new birth, but it continues with teaching on worship and daily living "in the light" (1 John 1:7). This is completing the great commission that begins with going out to teach the lost, making disciples of them and teaching them to obey, not "simply the opinion that has survived" but all things that the Lord has commanded.

Sadly, today, the actions and teaching of even some who claim to be faithful to the Lord are described by Paul in Galatians. "I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we

preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed" (Galatians 1:6–9 ESV).

As we ring out the message, let us make sure it is the message of the gospel, not perverted or changed by adding the desires of men or taking out those things which might go against the desires of man. Man is not the authority, God is. (Deuteronomy 4:2; 12:32; Proverbs 30:5, 6; Revelation 22:18, 19).

"Sin and doubt to sweep away, Till shall dawn the better day, Ring it out, ring it out; Till the sinful world be won For Jehovah's mighty son; Ring it out, ring it out. Ring out the word, o'er land and sea, let it cheer the lost and those in doubt, darkness and doubt, merrily ring the wonderful news, making men free, happy and free, to all the lost of every nation, ring and message out."

## TRAINING FOR SERVICE 50<sup>th</sup> Anniversary

### Please send us photos

or other items from past Training For Service Meetings that could be placed on display at the next TFS on April 6, 2012. Copies of **past programs** might also be of interest. All materials will be returned.

Materials may be mailed to  
Nathan Pickard  
C/O Newmarket Church of Christ  
Upper Canada Mall Box #21581  
Newmarket, ON  
L3Y 8J1



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# Haiti Mission update

**G**reetings! I just came back from a surprise visit to Haiti (I was there Nov 17 through Nov 25) and I am happy to report that, despite the many challenges the brethren are faced with, the church in Fond-Parisien, Haiti, continues to grow strong in the Lord. I had the opportunity to visit with them, to teach and preach throughout the week. While I was there I started a Bible study with two individuals, one of whom seemed very interested. The brethren there will follow up. Please remember these folks in your prayers.

As stated in my last report, while helping build a place of worship in Fond-Parisien, Haiti, where we established the church in 2002, is still a priority, and we continue to seek help to make it happen, we thought it was rather urgent to help provide some assistance to the victims of the January 12, 2010 earthquake. So we sought, and thankfully received, some assistance to help buy a prefab building that we could use to help some of these needy children. The plan is

to buy two X style buildings from a company called Future Buildings. The dimensions are 30 Ft W x 18 Ft H x 50 Ft L. We will combine them into a 30W x 18H x 100L building. This is a **2-phase project** which is planned as follows:

**Phase 1** is to purchase the steel building, ship it to Haiti, install the building and build the end walls (the shell steel building will not come with end walls). We planned to finalize the purchase of the building by the end December and ship it to Haiti the first week of January to ensure that it is in Haiti and waiting for us. We plan to go to Haiti April 2 through April 14, 2012, to complete phase 1.

**Phase 2** will be later in the year, December 2012 (timeframe to be confirmed). In Phase 2 we will insulate the building, divide it into bedrooms, common/study room, washrooms, kitchens, etc. While we plan on having several windows and fans, insulation is necessary, as steel buildings are very hot and Haiti is a very hot country.

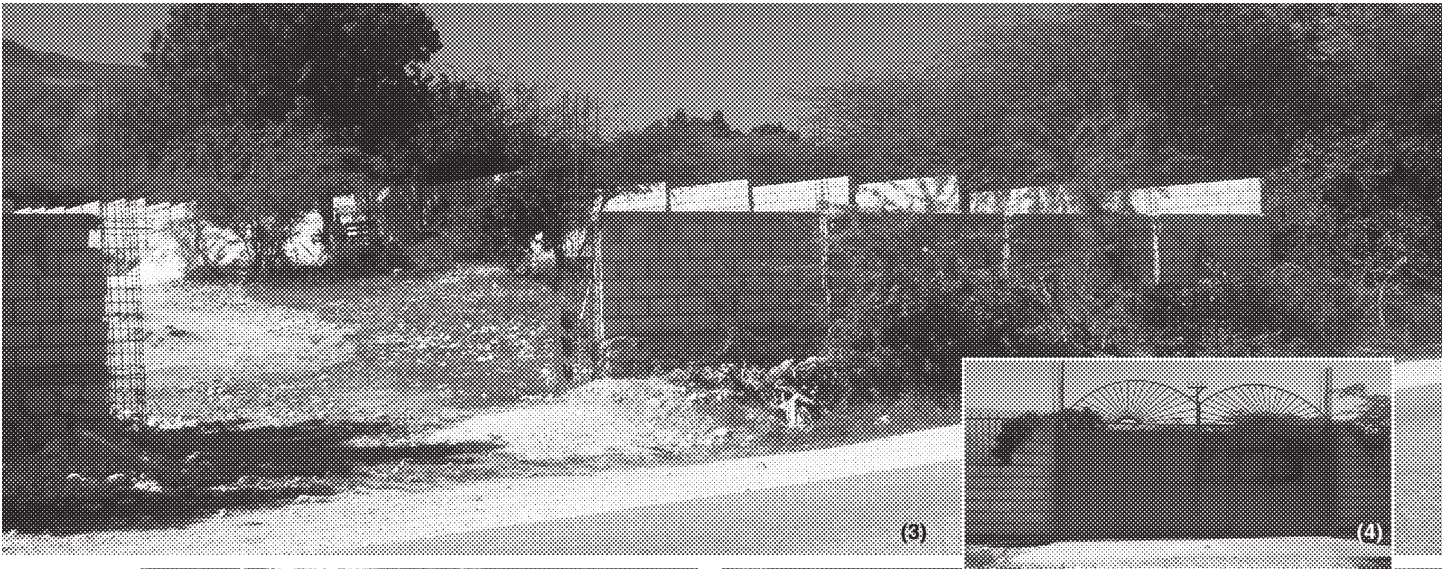
However, before we proceed with either of the above phase, we need to make sure that the site is properly secured to prevent any theft, etc., so we decided to build a fence first. The fence project is progressing very well (please see photos attached) to pave the way for the next steps. Also, there are some photos of children drinking from the well we were able to dig to hopefully help control the cholera outbreak in the region. Thank you for continued support and please don't stop now.

If you would like to help, we encourage you to please send your contributions to Strathmore Church of Christ, **ATT: Haiti Mission**. (If your contribution is specific to the orphanage please add the word orphanage, i.e. **Haiti Mission – Orphanage**).

For further information on how to participate in any of the above activities or help in any way, please contact Max Craddock or any of the Elders at Strathmore.

In His service,  
Jean Volcy





1. You can see the fence will be quite high and will have barbed wire on top.
2. A portion of the partially built security fence on the west side.
3. The view from the road where the gate will be.
4. This gate in Fond-Parisien is similar to the one that will be installed.
5. The manual pump has been repaired. The pump house, to the left, is under construction. The higher walls, further left, are the the fence walls on the east side.
6. & 7. The brethren continue to teach some of the kids in the community. They are of different ages and some of them just wouldn't fit in a normal school due to their age. For example, the young man writing on the board, is about 17 years old and is in grade 3 ("better late than never"). Better yet, he is now a brother in the church. After studying the Bible, he decided to be baptized. A lot of good things are happening.
8. Students lining up to enter the current meeting place for school.



# BOOK REVIEWS

## ***You Lost Me: Why Young Christians Are Leaving Church... and Rethinking Faith***

By David Kinnaman

Baker Books, Grand Rapids MI

254 pages

More than half of all Christian teens and twenty-somethings leave active involvement in church, and David Kinnaman wants to know why. Kinnaman is the president of the Barna Group, a research group in the US that studies the intersection between faith and culture and he published a book in October 2011 titled, *You Lost Me: Why Young Christians Are Leaving Church and Rethinking Faith*, (published by Baker Books). Why are young adults leaving the church and rethinking their faith?

In studies conducted from 1997–2010, the Barna group have found a 43% drop off between the teen years and early adult years in terms of church engagement (p. 22). Sixty percent of teens ages 13-17 participate in worship, youth groups, small groups or Sunday school but that number falls to less than forty percent of young adults ages 18-29. “The problem is not that this generation has been less church-ed than children and teens before them,” says Kinnaman. Eighty percent of these same young adults, “remember attending Sunday school or some other religious training consistently before the age of twelve, though their participation in the teen years was less frequent. Seventy percent of Americans recall going to Sunday school at least once a month (p. 23). While Canadian authors like Reginald Bibby might say that the figures in Canada are different, Kinnaman’s conclusions ring true: Teenagers are some of the most religiously active people, and twenty-somethings are the least religiously active. Why?

Skeptics might suggest that this has always been the case. “People wander

away from church in their twenties and come back in their thirties when they have children.” Kinnaman warns however that there are a number of variables that make this generation’s rejection of church something different. Young adults (called Mosaics in sociological research) are adapting to a radical shift in the cultural, technological landscape, but the truth is we all are. None of us are untouched by the arrival of the Internet, mobile computing and the digital age. The difference is that this generation of young adults is growing up in a radically different environment than any of us did. Mosaics are forming values and habits in a world where the way relationships are formed and the way wisdom is evaluated, is radically different. “It’s not that [Mosaics] aren’t listening; it’s that they can’t understand what we are saying.” (p. 39)

Kinnaman summarizes that young adults who drop out of involvement with church fall into three different groups: Nomads (adults who still describe themselves as Christian but are spiritually experimenting), Prodigals (those who leave the faith and self-describe themselves as atheist, agnostic or an adherent to some other faith) and Exiles (those who describe themselves as Christian but can’t see how their faith connects with the practices of their current church family).

Nomads make up 40% (p. 63) of young adult drop-outs. They are not angry or hostile toward faith. In fact, a quarter of this group say they may be willing to return to church life later, but it is not particularly urgent right now. While Nomads drop in and out of church services and bounce from active to inactive status, the Prodigal is holding fast to a “no faith” or a different faith confession. Prodigals are much less common than Nomads (about four times less) (p.

68) and they motivated by matters of either the head or the heart.

Prodigals either find faith intellectually untenable, or they have deeply felt emotional wounds related to their faith. They express bitterness and resentment for many years after leaving the fold.

Exiles are the largest group of drop-outs, making up more than half of the group, but they are hard to statistically isolate. Kinnaman finds the best way to understand this group is to look at their attitudes. They are largely identified but by their strong desire to make a difference in the world. Exiles are disillusioned when churches work at clearly separating themselves from the world. Exiles want their faith to matter and they sense God is at work outside the church building. That is not to say that they are all against the church as an institution, but they will not be satisfied with a church experience that only happens during scheduled times. Twenty-three percent of Christian adults strongly agreed with the statement, “I want to do more than get together once a week for worship.” (p. 79)

Kinnaman concludes that we need a new imagination for how we look at the generation gap. He says we might, “assume that the church is a collection of separate generations with the older generation given the responsibility of raising young people” (p. 202). But instead he says there is a much bigger reality. “A generation is every living person who is fulfilling God’s purposes.” (p. 203) Everyone that is part of your congregation at any one particular time is all part of one generation! Rather than thinking that the church exists to prepare the next generation to fulfill God’s purposes, we should think of the church as a partnership of generations fulfilling God’s purposes together in our own time. We’re all part of the same generation!

While Prodigals are truly gone, and may not come back, Nomads and



Exiles are willing to talk. They are willing to partner with us in ministry. Are we willing to listen? Will we give them opportunities to lead? To serve?

Kinnaman concludes that what we have here is a discipling problem. There are no quick fixes because discipleship is not a mass production process. This is why we are failing. Most of our approaches at discipling and spiritual growth operate on the assumption we set up an infrastructure and then lead people through it and they come out the other side spiritually formed. That simply isn't true. Studies show again and again that just as many long-time church attenders cheat on their taxes, and commit adultery and so on. Being in church programs does not make a person grow spiritually.

On the other hand, a struggling church, no matter how small, is always ready to be a place where mentoring and discipling can happen. All you need are two people who are both humble enough to learn from each other. The younger believer needs an older believer, "to help them identify the voice of God, just as Samuel needed Eli to help him know God was calling him" (p. 94). Helping in this way, "requires that we recognize, as Eli did, that God is speaking to the younger generation" (p. 94). Likewise, more experienced believers need to realize that they also have something to learn from younger believers.

Kinnaman concludes his book with fifty ideas (p. 213 – 241) for finding a missing generation. I think you will find that some of these ideas might work, and some might not, but all of them are worthy of consideration. *You Lost Me* is a challenging read that places a prophetic call on the reader's heart and at the same time gives some practical direction and some hope for a way forward for the church.

(Reviewed by Noel Walker)

## OBITUARIES

### Halls, Donald Edward

November 26, 1929 –  
November 10, 2011

Donald (Don) Edward Halls departed this earthly realm quickly in the early hours of November 10 at West Lincoln Memorial Hospital ER to which he had been taken the previous evening. This was just two weeks before his 82nd birthday would have been celebrated.

He was born to John and Irene (Pennock) Halls in rural Saskatchewan on November 26, 1929, during the dust bowl era of the great depression. He rode a pony to the rural school and after completing High School, found work in Winnipeg where he became close to his uncle, Ray Meneer, aunt Audrey and cousins Donna, Brenda and Bryan.

He left Winnipeg to study Bible at Radville Christian College in his home province. There he met Amy Perry, from Ontario, and they were married in October 1950. After briefly serving as teacher in a one room school spanning 12 grades and the birth of Jewell, they moved to Ontario to be closer to Amy's family and find more remunerative employment. He worked at a variety of occupation before finding a good fit in Real Estate. He spent the next thirty years selling properties and teaching this profession to others. He got satisfaction in helping people as they made this major life decision.

Meanwhile, the family grew to include five girls and five boys all of whom remain to mourn his departure. They are Jewel (Doug) Wolgram, Donnette (Jim) Dillon, Sharon, Holly (Joe Moran), Tim (Sharon), Paul (Debbie), Pat (Lori), Sam (Karin), Dan (Christine) and Jacqui (Gary) Anderson. Twenty nine grandchildren and 7 great grandchildren will miss a loving grandparent.

Don's siblings Joyce Patterson, Noreen (Frank) Filion and Sonja (Tom) Robertson along with Amy's siblings Eugene, Charles, Mabel Taylor, Donald, Ralph and Myrna also share in this loss.

Don and Amy spent their retirement years in Vineland and most recently they worshiped with the Beamsville, Ontario, church. The funeral on November 14 in the Beamsville church building drew a large crowd of colleagues, friends, brethren and family.

Submitted by Eugene C. Perry

### Knutson, Victoria Louise (nee Tanner)

(April 24, 1952 – October 7, 2011)

Vicki passed away peacefully on the morning of October 7, 2011, surrounded by her family, at the age of 59. She is predeceased by her father, George Tanner and mother Nora Tanner (Harvie); Victoria is survived by her husband, of nearly 35 years, Carmen; her six sons, Kevin, Clayton, Adam, Lyndon, Andrew (Ashley), and Austin; brother Greg (Jo-Ann); Carmen's parents Arnold and Edna; Carmen's siblings Alfred (Helen), Vernon (Colleen), Madeline (Ron Cutting), Russell (Glenda); as well as many nephews, nieces and cousins.

Victoria was born in Regina and raised in Heward, SK. Her primary education occurred at Stoughton, SK, with one year of High School at Luther High School (Regina), post Secondary education at University of Calgary where she met Carmen, who was working alongside her brother, Greg, at the time in Calgary, AB. After their marriage they lived in several areas of Saskatchewan including Assiniboia, Kronau and Regina.

Victoria's passion and pride was her family. As a homemaker she took great pride in attending every single parent-teacher interview available and valued education and morality for herself and her family. Victoria was a long time member of the church of Christ. She will be remembered for her extreme kind-heartedness and dearly missed by all who knew her.

Kevin Knutson

# 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@calgarycofc.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: cancofc@telus.net

**EDMONTON NORTH:** 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 at the building and in various homes (phone for locations & other times); Elders: Henri Bouchard, Walter Hreczuch; Evangelists: 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; Tim Johnson, ev. 780-913-8060; Peter Ross, contact 780-468-9272; E-mail: timoutwest2004@yahoo.ca; Website: www.southedmontonchurchofchrist.org

**LETHBRIDGE:** 2702 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: 2:15 p.m. at the St. Albert Seniors Center at 7 Tache St., St. Albert; Wednesday Night Bible Study: 7:00 at 16 Lafonde Cres.; Mailing Address: 20 Desmarais Cres., St. Albert, AB T8N 5X7; (780) 690-9947, E-mail: stalbertcofc@hotmail.com

## 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 Hilecy Road V9W 1P4 Contact: Off (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besjim@hotmail.com

**CHILLIWACK:** Senior Citizens Bldg, Br 24, corner of Cook and Victoria St.; PO Box 327; Sun. 10:30, 11; Wed. Evening 7 PM, at #201- 8975 Mary Street at John Forman's house. Phone # 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; SS 1, Boston Bar, BC V0K 1C0; 867-9420.

**PRINCE GEORGE:** 9465 Old Summit Road South, V2K 5S8, Sunday worship – 10 AM, 250-962-6780 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; Cliff Plummer ev.; (Contact: Maurice Taylor – 250-832-9969) 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 Ververda, ev., (250) 545-6892 (off) www.vernonchurchofchrist.com; email: vernonchurchofchrist@telus.net

**VICTORIA (South Island Church of Christ):** 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., Victoria 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 Celaire, 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 7:00 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.niagarafallscocf.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. 11, 10; 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; Wed. 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

## 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: aurorachurchofchrist@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@bramaleaocfc.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.bramaleaocfc.ca.

**BRANTFORD:** 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. call for times; contact Ray Knight (519) 754-0401; Mike Gray 905-387-5680 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 Gamble (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 P0A 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.cambridgecofc.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 Zavitz: 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 519-379-8846; 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. 9:30 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, POJ 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), art@churchofchristhamilton.com; Chris Gardner, sec., (905) 388-9174; Website: www.churchofchristhamilton.com

**HAMILTON (North):** YMCA building, 79 James St. S.; Sun. 9:30, 10:30; Wed. 7; Joe Sandessie, 905-389-8308, 286 East 26th Street, Hamilton ON L8V 3E1

**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, 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

**ICE LAKE (Manitoulin Island):** RR #1, Gore Bay, ON POP 1HO; (1-1/4 miles South of Hwy 540)  
Sunday: classes 9:45, worship 11 am;  
midweek, call for information:  
705-377-4019 or 705-282-2908

**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. gordongibson@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-cofc@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@cocego.ca; Bill Currie, 905-826-4816,  
Email: wjcc@leaff.ca

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

**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; Henry Boland,  
(905) 356-0107 and Darrin Douglas  
(905) 356-3412, evs., darrin@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 LOP 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, 7

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, wor-  
ship 11:00 at Thistleton Multi-service Center  
925 Albion Road, Etobicoke. Sunday evening wor-  
ship, 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.stcatharinescofc.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  
Alt. Paul Ross: 905-7762644 or  
glorybound@xplornet.com

**SMITHVILLE:** 246 Station St. LOR 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,  
church bldg. (705) 386-2551.

**STONEY 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.sccoc.ca

**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. Bible classes &  
worship 10:30 - 12:00; Wed. 7:30 PM; P.O. Box 927,  
POA 1Z0; (705) 384-5214; Steve May, ev.  
705-384-0597

**THESSALON:** 8 Albert St. off Hwy. 17; Sun. 10, 11,  
7; Wed. 7 PM; Mailing address: Jim Kent, sec,  
Randy Morrirt, ev; 18 Albert St, 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  
LOR 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@strathmorecofc.ca>;  
Marlon Molina, ev., marlonm@strathmorecofc.ca;  
Fax 416-424-1850; Santiago Molina (Spanish) ev,  
416-751-6879, website: www.strathmorecofc.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 NOG 1R0;  
Phone 519-369-1731;  
Gordon Dennis, 240 Elgin St. N., Box 274;  
Mount Forest, NOG 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.veccoc.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 Vertheuil, (corner Jean-Noel)  
Mailing address: PO Box 9041 STN Sainte-Foy,  
Quebec, QC G1V 4A8, Sunday School: 9:30 AM;  
Sunday worship: 10:30 AM (French); Wed. 7:30 PM  
(except Summer) 418-651-3664 (of);  
Yvon Beaudoin, ev. 418-728-5240;  
mail: 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 OKO; (306) 268-4522.

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

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

**KENOSE VILLAGE:** Moose Mountain Church of Christ,  
Mailing address: PO Box 184, Kenosee Village,  
SK SOC 2S0; Sunday 10:00, Mid-week: call Roland  
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 call  
(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://mjccchurchofchrist.blogspot.com;  
Call fro times of worship, Darrin Ashby, ev

**RADVILLE:** in private Residence at (810 Mann Ave.);  
Richard Thue, sec., Box 532, SOC 2G0;  
(306) 869-3103 (res.).

**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.org ;  
E-mail: kirkinks@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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# Key To The Kingdom Day

— MAY 6, 2012 —



## On the Vision Network

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

## CHNU JoyTV

Friday at 9:30 AM (PT) and Sunday at 11:00 AM (PT)  
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## also on CJRL Radio

Sunday at 7:30 AM in Kenora, ON

Key to the Kingdom programs are also available  
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[www.keytothekingdom.ca](http://www.keytothekingdom.ca)

Your support of the Key To The Kingdom ministry is needed daily  
in 2012

- **Pray** daily for this outreach...
- **Advertise** the program to your family, friends and  
community...
- **Support** the ministry financially in your personal and church  
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On **May 6** we invite congregations to focus their worship service  
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