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See Max's Musings on Page 5

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# Hierarchy of the Sciences PART 2

Peter Bryan

(Editorial note: Part 1 of Peter's article appeared in the December 2015 edition on the theme "Why Believe?" Our thanks to Peter for his thoughtful contribution to this important subject.)

## Philosophy and Common Sense

**I**f by common sense we understand only the immediate apprehension of self-evident first principles, which is one of its constituents we may say with truth that it is the source of the whole of philosophy. For the premises of philosophy are indeed the evident axioms which in virtue of its natural constitution implant in the mind its primary certainties." (Maritain 110).

Without the first principles it is impossible to come to a proper knowledge of anything and these principles are the first things we come to understand and the primary things we understand about anything. This ability of the intellect is innate; it is what the intellect is for. These principles stand though not because of our innate ability to see them but because they are true evidence of the way things work, evidence upon which we base philosophy.

Philosophy studies three categories of truth to which common sense bears witness; (i) things as they are, the evidence of the senses; (ii) first principles, in criticism and defence; (iii) consequences immediately deducible from these first principles. Common sense then provides the basis for philosophical inquiry but philosophy is superior to common sense inasmuch as it perfects scientifically and rationally knowledge that is at first innate.

## Philosophy and the Special Sciences

"Philosophy and all the sciences are ultimately founded on the natural evidence of first principles (to which philosophy returns – in criticism – to study them scientifically, whereas the other sciences are content to accept them from nature)." (Maritain 94).

"It is important to bear in mind that the experimental sciences are very far from being able to know perfectly the

essence of the things which they study. They are in fact unable to attain a truly distinct notion of their essences." (Maritain 157).

In general the knowledge achieved by the special sciences is only descriptive; the intellect makes the necessary comparisons and designations based on its grasp of essences. The intellect knows things firstly in their being, by first principles. Knowledge therefore provided by the sciences is incomplete without a philosophical basis; it is just information. The intellect deals with information provided by the special sciences in the same way it deals with any information and as we have seen the way it deals with information can only be investigated philosophically. In this way at least those who believe in the total adequacy of the scientific method have things exactly the wrong way round.

The special sciences do not give you a philosophy or metaphysic. Anyone who works in the special sciences comes to them with a world view already formed. This world view can be complete or partial, conscious or unconscious but it does not originate from the sciences. We need to know the principles that governs how things are before we come to study them for what they are and we need to know what it is that affirms our knowledge of things before we can say we really know them. Presently these things are just assumed without any real understanding of them.

The things about which we can be most certain, apart from truths revealed, are discovered by philosophical investigation. Metaphysics investigates the being of things; what is most generally applicable to anything existing and the principles discovered here are absolute. No matter what exists, no matter what structures underlie the natural world, all of it must comply with such principles. To deny such certainties is to deny the intellect's ability to reason and ultimately to deny the ambitions of the physical sciences.

## Conclusion

If we follow this hierarchy and its interrelations we see that theology is

the study of God as the first cause of the natural order, philosophy the study of first causes independently of God yet leading to Him as the first cause of the natural order and the special sciences as the studies of secondary causes, causes that are found within the natural order but not causes of the natural order. Common sense as we have defined it is the mode by which we come to this knowledge and is common to all these sciences.

We cannot mistake that there is a hierarchy amongst these sciences as we have defined them but it is not as if one science is neatly stacked upon another. The idea is more of concentric circles the widest being occupied by theology and smaller circles within occupied by the other sciences.

Obviously this is quite a lot of information and as far as I can see essentially correct. It is also very important information. Even if one were to disagree with some or all of the conclusions it would in that case be correct to give reasons for those disagreements, not just deny whole fields of study. There has to be reasons for that denial that addresses what one is denying. If one does believe in God this information at least gives a working framework that must help in deciding where we stand. We can decide on what terms to discuss different issues and know where those terms lie. In current debate this ground is missing.

Of course the modern scientist who does not believe in God will not consider theology as a science and this we understand but there is a further change taking place. The modern trend is also to deny philosophy as a science. This is a disturbing development; in a philosophy that seeks the truth one must inexorably come to know the nature of rationality and that rational thinking is a gift from God, is the basis of moral thought, and is designed by God to lead us to Him.

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Toledo, Ohio

# Worship: Beneath Cleansing & Service (ISAIAH 6:1-8)

David Dunn

I wanted us to reflect for a moment on the transformational nature of worship. By that, I mean that worship has an important part to play, not only in honouring God, but also in God's work in changing us. So let us ask two questions. First, what do we mean by worship? And second, what is it about worship that changes us.

Worship is essentially the heart's response to God's self disclosure—we see something of God and we are caused to fall on our knees in awe before him. I believe that's part of what God wants us to do as we gather together every Sunday. And, it seems to me from Scripture, that there are two primary aspects of God's self revelation that have this effect on us.

First, God reveals his glorious majesty. This is the majesty of the creator; the majesty of God's unique difference, his holiness. At such a revelation, we understand something new about our finite nature as creatures, not gods, and see afresh the blackness of our sin and our own hearts. Isaiah is an example of this very thing (verses 1-5). You might also be thinking about the time when Jesus displayed his own divine nature in the miracle of the catch of fish. Seeing Jesus' power, Peter said, "Depart from me, for I am a sinful man, O Lord!"

Second, God reveals his marvellous grace. The wonderful free forgiveness; the cost of sending his Son to die for us. When we see these things, our hearts overflow with gratitude and praise to such a God as this. Isaiah experienced this too (v.6-7). The revelation of God's majesty is too much for us sinners, unless he also comes to us with forgiveness. Because then, we are not consumed by his holiness, but

embraced by his grace. We discover we can stand in his presence and worship. Only those forgiven can worship such a God. Paul has a remarkable comment on this truth in Rom. 5:1-2.

And in answer to our second question, it is exactly here where worship transforms us. In acknowledging the majesty of God, we acknowledge our place as creatures before him. In acknowledging his grace and our

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***We don't simply  
become what we think,  
we become what we do.***

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cleansing, we understand our debt and the gift of being in his presence. So—on being forgiven, Isaiah's response was to serve (v.8).

Transformation is initially about acknowledging the need for change. Ask any counsellor with a biblical view of man. Ask any 12-step group. Ask anyone struggling with an addiction of any sort. There is no change without an acceptance of our need. And neither is there change without embracing forgiveness. Both objective forgiveness—ultimately from God.

And also subjective forgiveness—we might say the acceptance of the fact that we are forgiven people. These things alone have a powerful transforming effect.

But additionally, transformation is about what we become in relationship with God as well as where we stand in relation to God. What do we do with our new person? Just as with Isaiah, God invites us on a journey of service ("Who will go for us?"). Our characters are moulded to become like his as we develop his attitudes and take on his tasks. Character and holiness are activities that are forged and expressed in service—they simply do not exist in isolated monasteries. We don't simply become what we think, we become what we do.

God is a majestic God who creates, and he is a gracious God who redeems. As we catch a glimpse of this God and respond in worship, we are changed by his forgiveness and by his invitation to join with him in service. So, as we gather each week, let us pray that God will give us a fresh glimpse of his glory.

Ireland

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## Aliens and Strangers

Wayne Turner

On the day this is being written, the first of the government sponsored Syrian refugees are arriving in Canada. One can hardly remember an event that has so polarized people, especially in the United States. State governors have threatened to not allow refugees to settle in their states. Donald Trump has gained attention by suggesting that no Syrian refugees be allowed into the United States. Fear of terrorism in North America appears as the major cause of public opposition to accepting refugees in North America. Meanwhile, the Canadian government has promised to accept 25,000 Syrian refugees.

Because of the association of terrorism with Islamic extremists, many people generally associate refugees with terrorists. However, a refugee is someone who feels compelled to flee from their home country because of war, natural disaster or terrorism. They are people who have suffered physically and emotionally under unlivable conditions. Forced by severe circumstances, they have left their homes. They have lost their possessions, jobs and even members of their families. They have lived in impossible conditions. And they have often travelled by very dangerous means. Some have not survived the journey. Put simply, refugees are often people fleeing the ravages of terrorism in their home country. They are not terrorists. They are victims of terrorism.

It is difficult to understand how some people who profess to follow Christ are among those who oppose allowing Syrian refugees to settle in North America. The Bible has a very clear message here. In Deuteronomy 10:12-22, Israel was told to “fear the Lord your God, to walk in obedience to him, to love him, to serve the Lord your God with all your heart.” God chose Israel above all the nations, they were to walk in His ways. God cares for the fatherless and widows, and also those who were aliens (foreigners). Similarly, Israel was to care for aliens because they were foreigners in Egypt. In fact, if you think about, Israel went to Egypt because of a famine. They were refugees. When they left Israel, they were fleeing enslavement—again, they were refugees. Because they knew the experience of being strangers in a foreign land, they were to be hospitable and care for others in the same position.

When a teacher of the law asked Jesus, “Who is my neighbor?” he was seeking to “justify himself.” He wanted to find an excuse for having a very narrow view of neighbor—someone just like himself. This allowed him to avoid difficult people and messy situations—those he did not like. Jesus told the parable of the Good Samaritan to show that neighbor transcends such narrowness. For a Jew, Samaritans were people to be scorned and avoided. Jesus confronted the animosity between Jews and Samaritans by

showing that despite their centuries old conflict, in God’s eyes, they were neighbours.

The Parable of the Sheep and Goats makes the point very powerfully. The sheep were those who cared for others, the goats did not and entered punishment as a result. One of the most memorable statements, Matthew 25:35,36 says, “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me...” There is not a limiting or qualifying statement here. It speaks of a general compassion and care for others. How would it not include refugees today who have been forced from their homes by violence? How would it not include welcoming strangers?

As we so often note, Christians are called to a higher standard of living and conduct. Peter reminds us that we are aliens and strangers in the world, therefore, we are to “live such good lives among the Gentiles (nations) they are to see our good deeds and glorify God...” (1 Peter 2:11). While there are certainly major differences, religiously and culturally, between Muslims and Christians, our responsibility is to “do good to all...” (Galatians 6:10). Paul said, “As far as it depends on you, live at peace with all men” (Romans 12:18).

The coming of thousands of refugees, from Syria or any other country, should not be seen as a threat. Rather, these people with their many needs represent opportunities to show Christ’s love and concern for all. We are called to do good to all, regardless. Hopefully, as we reach out to help them, we will have opportunity to build relationships with them, and through our kindness and love, we will share Christ.

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# MAX'S MUSINGS

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## Growing into Excellence

**A**s you look at the year ahead, what degree of demonstrating your Christian commitment is your goal? We know that in the various areas of life people have differing levels of “performance goals”. Some students simply want to not fail. The work they do in studies reflects that level of desire. Some people in their work are only interested in the pay cheque so doing the bare minimum will do.

How about your life in Christ? Again, it seems some desire to pass with the bare minimum of effort and commitment in serving God. Some demonstrate a feeling that as long as they get out to worship once in a while they can look forward to enjoying the full blessings of God’s eternity.

The truth is that enjoying the benefits of being in Christ require much more than a perfunctory walk with Jesus. Even the person who never, hardly ever, misses a congregation’s activities and even does good daily, must be doing so with a heart motivated response, not simply from duty or show. “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing”—1 Corinthians 13:1–3 (ESV).

Jesus came and demonstrated the kind of life a commitment to God should make in every Christian’s life. Both by His life lived and commands given, Jesus is a living and teaching illustration of what is expected.

The only way it can be described is excellence!

Matthew 5:21–48 is a good and challenging example of what our Lord expects of His disciples. These are things one may say yes to easily but the living by them often not so much. In the context these verses follow a very matter-of-fact statement about the expectations He has for His followers. “For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven” – Matthew 5:20 (ESV). In hearing this statement ask yourself, “What are the scribes and Pharisees known for in scripture?” While not every one of them surely, but they are known as hypocrites. Matthew 23 is a chapter where Jesus calls them to account as He refers to their hypocritical lifestyle. Living in our sin-influenced world, being hypocritical is a lifestyle that is easy to slip into.

The problem of anger is seen every day in our world. In the section of Matthew mentioned above one of the matters Jesus deals with is anger. Consider His words: “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. Come to terms quickly with

your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. Truly, I say to you, you will never get out until you have paid the last penny” – Matthew 5:21–26 (ESV).

If we tie these words to verse 20, what Jesus is doing in this section, which runs through verse 48, is talking about how to live with more righteousness than the scribes and Pharisees. He gives six examples, beginning with anger that leads to acts such as murder. (Understand that anger may not lead to actual murder in our life but can sometimes lead to character assassination or to the destruction of another’s reputation or self-esteem.) In the examples that Jesus gives He reaches past the “surface level” of law keeping to the motivating force behind destructive actions. It is the purpose of Jesus to move past the letter of the law to consider the cause behind sinful actions.

As Jesus begins this section of His sermon, He speaks of the statement in the Old Law, Exodus 20:13, “You shall not murder.” While this is clear and stating the need to not commit the physical murder, Jesus wants His disciples to recognize the attitude that often leads to the actual taking of a life, the literal murder of another but also “figurative murder” by taking away a person’s reputation or self-esteem.

Plato compared the soul of an individual to a charioteer whose task it was to drive two horses. The one horse was gentle and obedient to the reins and to the word of command; the other horse was wild and untamed and rebellious. The name of the one horse was reason; the name of the other was passion. Life is always a conflict between the demands of the passions and the control of the reason.

Two Greek words for anger are *orgē* and *thumos*. According to Vine’s Expository Dictionary of Old Testament and New Testament

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Words: Thymos, "wrath" is to be distinguished from orgē, in this respect, that thymos indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while orgē suggests a more settled or abiding condition of mind, frequently with a view to taking revenge. Orgē is less sudden in its rise than thymos, but more lasting in its nature. Thymos expresses more the inward feeling, orgē the more active emotion. Thymos may issue in revenge, though it does not necessarily include it. It is characteristic that it quickly blazes up and quickly subsides, though that is not necessarily implied in each case." Therefore, orgē is an anger that becomes hardened. Long-lived anger; it is the anger of the man who nurses his anger to keep it warm; not allowing it to die.

Anger is liable to the judgment court. The judgment court was the local village council which dispensed justice. That court was composed of the local village elders and varied in number from three in villages of fewer than one hundred and fifty inhabitants, to seven in larger towns and twenty-three in still bigger cities.

Jesus goes on to speak of two cases where anger turns into insulting words.

The Jewish teachers forbade such anger and such words. They spoke of "oppression in words," and of "the sin of insult." He who says Raca, shall be in danger of the Sanhedrin.

"Raca" is a Hebrew term meaning to be empty or vain, a worthless fellow, one who is empty headed.

Fool (moros) "primarily denotes "dull, sluggish"; hence, "stupid, foolish;" it is used of persons, Matthew 5:22, "Thou fool;" here the word means morally worthless, a scoundrel, a

more serious reproach than "Raca;" the latter scorns a man's mind and calls him stupid; mōros scorns his heart and character; hence the Lord's more severe condemnation; in Matthew 7:26, "a foolish man;" Matthew 23:17, 19, "fools;" Matthew 25:2, 3, 8". (Vine's Expository Dictionary of Old Testament and New Testament Words). To call a man moros, therefore, was to take his name and reputation from him, and to brand him as a loose-living and immoral person.

Jesus says that he who destroys his brother's name and reputation is liable to the severest judgment of all, the judgment of the fire of Gehenna/Valley of Hinnom. The Valley of Hinnom is a valley south-west of Jerusalem where Ahaz had introduced Israel to the worship of the god Molech, which included the sacrifice of children – 2 Chronicles 28:3.

Josiah, the reforming king, stopped that worship, and declared the valley an accursed place – 2 Kings 23:10.

The result was that the Valley of Hinnom became a public incinerator site where garbage was burned continually.

I don't believe these degrees of punishment are to be taken literally. I believe that Jesus was here pointing to the fact that it is not the outward actions of a man that are of concern, but is the seeking "excellence in righteousness". It is the inmost thoughts of a person that are under the inspection and judgment of God.

At this point Jesus gives two practical illustrations to emphasize the requirement for purity and peacemaking to those who desire to truly be disciples of Christ who demonstrate excellence. In the beginning of the Sermon on the Mount, the beatitudes, Jesus describes the nature of the true seeker of His blessings. The person described in the beatitudes takes the initiative to be reconciled with a brother or sister who is offended or who is the offender. Matthew 18:15-18.

This attitude suggested kills the pride that often stands in the way, keeping one from taking the action indicated in these situations. Failing to have the right attitude toward these things and allowing anger to carry the day, will keep us from the eternal joy for which Jesus dies. Make no mistake, anger is a serious problem when allowed to go unchecked and unresolved.

Remember this truth, as stated in Barclay's Daily Study Bible: "If you want happiness in time, and happiness in eternity, never leave an unreconciled quarrel or an unhealed breach between yourself and your brother man. Act immediately to remove the barriers which anger has raised."

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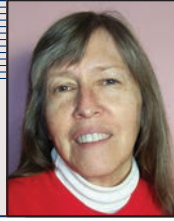
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## January Reflections

As December draws one year to a close and January opens a new one, many people pause to look back on past events and set goals or make resolutions for the future. With my birthday following closely after the New Year, January is doubly a time of reflection for me. I am at an age when the thoughts of another birthday causes more trepidation than anticipation. Each year, it seems, brings some loss or major change. And no matter how well we maintain our health and fitness, time gradually erodes our physical abilities. I am sure that I'm not the only person who doesn't want to be reminded of the number of candles on their birthday cake. Perhaps one of the reasons birthdays are so intimidating beyond middle age is that we live in a culture that idolizes youth. North American society no longer has the respect and appreciation for those who have weathered the storms of life that it once had.

Our fixation on youth also impacts congregations of the Lord's church. We spend much of our time and energy concentrating on our young people. We want young, vibrant preachers. We put ministry teams (committees) in charge of spiritual matters rather than in the hands of elders. Even our worship times are often geared to cater to the tastes and preferences of our youth. Certainly our young people need to be treated as a valued and integral part of our congregations, however, there are dangers in focussing primarily on youth.

Although the events were orchestrated by God, Rehoboam's rejection of the advice of the elders led to the divided kingdom. (1 Kings 12:1-17)

When the aged Jehoiada was no longer there to counsel him, young King Joash turned away from the Lord. (2 Chronicles 24:17, 18)

"The church needs the energetic and optimistic perspective of youth, and it needs the mature perspective that can come with age. I've been in churches where we didn't have grandparents, and I've been in churches where we had too many grandparents. The churches full of young adults sometimes made rash decisions in the name of faith; those full of older adults were sometimes stagnant and complacent."

Youth has a vibrant, expectant faith. They are ready to take on the world. Older Christians have an experienced faith; one that has been tested and strengthened by the battles of life. We need both in our congregations. The energy and enthusiasm of the young can help older Christians stay interested and active, while the vivaciousness of youth needs to be tempered by the wisdom and insight of those who are older and have more experience in life. We need both young and old working together in order to have strong, healthy congregations. We need balance.

We can see this balance in God's design for the church. Both young and old have their roles to fill. Older men who have developed wisdom and insight are to be elders – the spiritual shepherds of the flock. The service rendered by deacons may be of a more physical nature and is therefore better suited to younger men. Older women are to teach young women to be good wives and mothers. (Titus 2:4, 5) Young women

are to look after any widows in their families. (1 Timothy 5:16) Peter urged elders to not only shepherd their flock but also to be examples for them. (1 Peter 5:3) While on the other hand, Paul told the young man, Timothy to be an example. "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching." (1 Timothy 4:12, 13 NIV 1984) The young man had much work to do and that work had apparently been commissioned by the elders. (1 Timothy 4:14) There is work for all, regardless of age, and we all need to do our part. "From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." (Ephesians 4:16 NIV 1984)

Throughout the Bible, we see older servants of God working with, teaching, mentoring and encouraging younger ones. Joshua served as Moses' aide and army commander for more than forty years before stepping into the leadership role. Elisha trained for his position as a prophet by serving as Elijah's attendant. The letters of first and second Timothy are part of Paul's mentoring of his young protégé. Nowhere do we find the attitude we sometimes see today. That of, "I've done my share. Let the younger ones take over," and then we sit back, fold our hands and do nothing. Elijah was ready to quit at one point and asked God to take his life but God refused to do so because He still had work for Elijah to do. (1 Kings 19:4) God has a heavenly retirement plan for His saints, but not an earthly one.

We may change our sphere of service as we grow older, but we are not discharged from active service as long as we retain our mental faculties. In fact, we may be better equipped for service than we were

*continued on page next page*

*Through a Woman's Eyes... continued from previous page*  
when we were younger. Without the pressures of raising a family or the constraints of a full time job, we can give more time and attention to the Lord's work. Certainly we should be more mature in our faith and have an increased knowledge of the Word.

After turning fifty, Marlene LeFever said, "In my twenties, I could work on a drama for church until midnight or later, night after night, and still be fresh at work the next day. There is no way I could do that now. But the trade-off is that today I have the maturity to mentor younger people, who bring their energy to the church program. I can encourage, help finance, and share the wisdom of my stories with them. I didn't lose my edge by aging; my slant simply changed."

In their letters, both Peter and John describe themselves as elders. (1 Peter 5:1; 2 John 1; 3 John 1) Confined in prison, Paul knew his life

was nearly over when he penned his second letter to Timothy. (2 Timothy 4:6) When age and physical limitations prevented them from serving as they had previously done, these three apostles did what they could. They wrote letters to teach, correct and encourage others. They did not quit until God welcomed them home.

Look at Simeon and Anna in Luke 2. We don't know how old Simeon was, but it seems that he was expecting to die soon. (Luke 2:26) Anna is described as a prophetess who was very old. (At least 84. It is unclear as to whether 84 refers to her life span or her widowhood. – Luke 2:36, 37) She was continually at the temple worshipping and praying. (v. 37) When they were privileged to see the infant Jesus, Simeon praised God and spoke about the future for both Jesus and Mary. (Luke 2:28-35) Anna "gave thanks to God and spoke about the child to all who were looking forward to the redemption

of Jerusalem" (Luke 2:38). If we still have breath in our bodies and the ability to speak, we can praise God and tell others about Jesus. If we cannot speak, but our mind is unclouded by dementia or drugs, we can pray. The psalmist expressed it this way: "O God, you have taught me from my earliest childhood, and I constantly tell others about the wonderful things you do. Now that I am old and gray, do not abandon me, O God. Let me proclaim your power to this new generation, your mighty miracles to all who come after me" (Psalm 71:17, 18 NLT).

Birthdays? Bring'em on! I ain't done yet.

<sup>i</sup> *What Will I Do With The Rest of My Life?*, by Brenda Poinsett, Navpress, Colorado Springs, CO, © 2000, p. 161, 162

<sup>ii</sup> Marlene LeFever and Karen Mains, "Eight Questions to Ask on Your Next Birthday," *Discipleship Journal*, Issue 74, 1993. P. 67

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# A Story About Himself: A Reflection on Luke 2:41–52

Jeremy Roberts

*(Editors note: This is the first article in the Herald from Jeremy Roberts, a young man who is a member of the Strathmore Blvd. congregation in Toronto. The article is a little longer than most in the Herald but we believe it will be a blessing when you take the time to read it.)*

When I was a boy, we made our first family trip to the United States. We were in Sault Ste. Marie, on the Michigan side, walking along a canal where ships made their way from Lake Huron into Lake Superior. There was an oil tanker on its way through the locks, and if my family didn't hurry along, we were going to miss seeing it. So, while my Mom and Dad were waving and talking to the friendly Americans, I took off, so I could catch up to the ship, and run up alongside to get a first person view of the vessel in all its glory. I had never seen anything so huge.

However, before long, I was getting strange looks from the other bystanders. To use an expression of Farley Mowat, what a "herd of gawkers", I thought to myself. Something was definitely wrong, and I was that something. A short time later, an unfriendly officer of the law came up to me. He was angry, and told me that a public announcement, complete with a description of yours truly, had gone out for the "runaway kid" who had gone missing.

I guess my parents did not notice when I took off to see the ship. Oops. I thought that Jesus was lucky his parents found him before the police did; and, relative to how my parents reacted, I think that Jesus got off easy in this story.

I had no intention of distressing my parents, I was just fascinated by the ship, and didn't think of anything else. I'm sure that when Jesus went to Jerusalem, he found the city captivating. The temple had a special attraction for him. In time, he would realize that the symbolism

of this place would hold the key to his identity and mission.

One of the fascinating elements in this story about Jesus, is that while Jesus' parents were searching for him, Jesus was searching for himself.

Norman Maclean, once wrote the following: "The problem of identity is always a problem, not just a problem of youth, and the nearest anyone can come to finding himself at any age is to find a story that somehow tells him about himself."

I want to approach this passage with that thought in mind. Jesus was found "sitting among the teachers, listening to them and asking them questions" (Luke 2:46); but questions about what? Although we do not know specifically, it is most likely that he was asking them questions about God and the Scriptures. And, for the young Jesus, this is more than a question of seeking religious knowledge: he is seeking on a much more personal level. As he says, "I must be in my Father's house" (Luke 2:49). If we ask Jesus who God is, his answer cannot be more intimately personal; for Jesus, God is "my Father". Similarly, if we ask Jesus what the Scriptures are, his answer will also be a personal one. Quite simply put, Jesus would say, "The Scriptures are a story about me." In the Scriptures, a young Jesus finds his answer to the question of his identity, he finds a story about himself.

In his Gospel and Acts of the Apostles, Luke's purpose is to give Theophilus an orderly account of the story of Jesus and the early Church. Why would he include this story about the finding of Jesus in the temple? If we compare Luke's Gospel to Mark's Gospel, we see that Mark jumps right on the scene, beginning his account of Jesus with a bold proclamation of his identity, "The beginning of the gospel of Jesus Christ, the Son of God (Mark 1:1)." Mark's first story about Jesus is his baptism by John, where the Holy Spirit descends upon

Jesus, and God's voice from heaven proclaims to him in no uncertain terms that he is God's Son, in whom he is well pleased.

However, by the time he is baptized by John, Jesus is already a man of about thirty years. In the tradition of Jesus' day, a boy became responsible for himself under the law at age 12. He became a man, and the story of Jesus in the temple is very much a coming of age story. Luke is anticipating Theophilus' question: when Jesus became an adult, responsible for himself, did he know who he was? Luke answers this question by telling this story, and his answer is, yes, Jesus knew, but he had to search for himself like we all do; as the Hebrews writer says, Jesus is like us in all things but sin (Hebrews 4:14-16).

But, as we all know, the search for our identity is often a process involving much anguish, disappointment and tension in our relationships. This was no less so for Jesus. Jesus' identity does not go unchallenged, even among his own family.

We see this tension taking shape in this story. Jesus' decision is a first step away from his childhood, and, as Mary says, it has caused her and Joseph "great distress", and in a situation with which many a disgruntled teenager can commiserate, they did not understand him. Nevertheless, he was submissive to them, and remained loving and respectful of their place as his parents.

One of the hardest things we have to do as parents is to learn to let go as our children grow older, as they build lives around their own interests, friendships and occupations that do not necessarily involve us. And one of the greatest temptations that we have as parents is the tendency to see our children as extensions of ourselves. Our children are persons with destinies that are touched by the hand of God, and this divine purpose in their lives is their task, and

*continued on page next page*

struggle, to find. It is our privilege as parents to help and guide them to find this purpose of God in their lives. Our aspirations for them must always take a back seat to the divine plan for their lives, even when we do not understand it, and no matter what suffering it may bring. Mary has already been told this by the prophet Simeon in Luke 2:34 and 35. "Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed."

Jesus will not be spending the rest of his life working as a tradesperson in Nazareth, he will not be growing up, getting married, having a family and giving Mary and Joseph grandchildren to play with. His life will not be a safe and secure one. It will be a life full of danger and challenge. And this is something his family, friends and community will struggle with, and over which they will contend with Jesus, for a long time to come.

Many examples of this contention come to mind:

- After Jesus has selected his disciples, in Mark chapter 3, a crowd gathers around his home, and his

family wants to pull him away. They think he is "out of his mind". Jesus gets so frustrated, he says that his true mother and brothers and sisters are those who do the will of God. God's plan for him needs to come first.

- When Peter dissuades Jesus from following his mission, Jesus is forced to rebuke him in terms reserved for the devil himself. Jesus knows that it is now time for him to go up to Jerusalem, but Peter would hold him back, against God's timing for his life.

- In another situation, this time in John 7, just the opposite takes place. Jesus knows that it is not yet time for him to go to Judea and minister publicly. However, his own brothers, who John says in verse 5, did not even believe in him themselves, felt he should "show himself to the world" during the Feast of Booths. Jesus stays behind, and after his brothers have left for the feast, Jesus decides to go up to Jerusalem privately, and mid-way through the feast, to start teaching in the temple, his Father's house. And just as all were amazed to hear the understanding and answers of the 12-year-old Jesus, so the listeners who were at Jerusalem for this feast years later marvelled as well. But they also questioned the source of

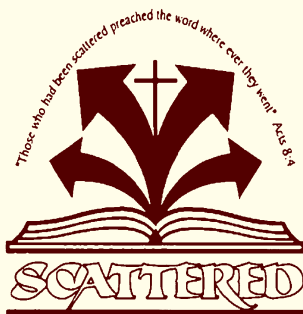
his identity and authority to be there, as they said in verse 15, "How is it that this man has learning, when he has never studied?" In other words, Jesus has not been "certified" by one of the rabbinical schools.

We should never let a perceived lack of qualification hold us back from pursuing the purpose and desires that God has placed in our heart. This can be especially challenging in our society today, where we need some sort of certification to do almost anything. As Jane Jacobs writes: "It has long been recognized that getting an education is effective for bettering oneself and one's chances in the world. But a degree and an education are not necessarily synonymous."

There is more to education than formal learning. As the young Jesus shows us, at the heart of education is a desire and hunger to know the truth about ourselves; *what does it mean to be a human being in a living relationship with God?* Having a formal, recognized qualification will avail us little if this desire is missing. As the saying goes, education is about making the world personal. Even to Nicodemus, who was formally educated, and recognized Jesus' right to teach as a rabbi under God, Jesus says, "Are you a teacher of Israel and yet you do not understand these things (John 3:10)?"

At the heart of the matter is not the credentials we may receive from formal education, but what we decide to do with them, and how we find meaning in them. If we need them for God to fulfill his purpose in our lives, he will find a way for us to receive them. However, as the story of Jesus makes clear, even without them, God's will in our lives will not fail to be done, if we pursue it with our whole heart.

I want to refer to one final story from the Gospels. After telling us the story of the finding of Jesus in the temple in chapter 2, Luke moves on to give us accounts of Jesus' baptism, temptation in the wilderness and the beginning of his Galilean ministry.



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In Luke chapter 4, Jesus speaks at the synagogue in Nazareth, and proclaims that a prophecy of Isaiah has been fulfilled in the hearing of the people. However, their familiarity with Jesus poses a problem. "Is this not Joseph's son?" they ask. In Mark's account in chapter 6, we hear the full range of their challenge to Jesus' identity. "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" The implication of this questioning is clear – *pretty big words from a kid I knew when he wasn't even old enough to dress himself*. Jesus is saying to his community so much more than that Scripture has been fulfilled in their midst. He is saying to them that the Scriptures are a story about me; I am the one Isaiah spoke about. I am the Word of God; I am the Son of God, and God is my Father. But to the people at Nazareth, Jesus was also the kid who grew up in the neighbourhood, defined by his family relationships, and for them to relate to him having both of these identities was just more than they could handle.

One of the challenges that this account presents for us is that we should never let our familiarity with one another prevent us from seeing the potential that God has given to each of us. We should strive in our family and community relationships not to be barriers to one another in our discovery of ourselves, but we should be perceptive enough to be people who encourage one another in finding God's path for each of our lives.

In conclusion, I want to return to Norman Maclean's insight that finding a story that tells us about ourselves is an integral part of discovering our identities. So much of our struggle for meaning in life results from the inability to understand our lives in the

context of a story that is filled with hope. We find ourselves at a loss to fit the circumstances of our lives into any kind of meaningful story. Hence, the expression that we so often hear, "My life is going nowhere."

What I want to suggest is that as Christians, we recognize in the story of Jesus a story about ourselves. This is the challenge of discovering our Christian identity and is the largest part of what it means to be a Christian. It means accepting Jesus'

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***In making the story of Jesus our own, we will discover what the apostle Paul meant when he said that death has been swallowed up in victory***

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invitation to follow him, and become a part of his story. It is coming to a recognition that the story of Jesus is a story about me. Paul states this most emphatically in Galatians 2:20: "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me."

As the stories discussed today from the life of Jesus clearly show, finding our identity is not an easy path. It is a journey that will strain our relationships, and require us to grow not only in our understanding of ourselves, but also in our commitment to God's love and his purpose in our lives.

It is not easy when family, friends, or even fellow church members, the very people who should be supporting us in finding God's plan for our lives, intentionally or unintentionally, set themselves up as obstacles, and cause much pain and misunderstanding. As parents, children, friends, and church members, we are here, not to make others meet our expectations of them, but to help each other meet God's expectations for our lives.

The struggle for us today, like those people in the Nazareth synagogue so long ago, is to see Jesus through the eyes of faith. Even if we knew more about who Jesus was historically, it really wouldn't help us much. They knew more about him as an historical individual than we ever will; after all, they either grew up with him, or watched him grow up!

We need to see Jesus as more than a religious figure from the ancient past; we are called to embrace the mystery of Jesus as the Son of God, who has shown us how to know God, and made it possible for us to relate to God as our loving Father.

This relationship is what Jesus offers to us in the life of the resurrection. Without the resurrection, the story of Jesus would be one of a life senselessly wasted, cut off in its prime, and ending in tragedy. We see

so many lives in our world that have been wasted and cut short before their stories can be completed, or even

start to take form. And we cannot help ourselves from asking why; from asking ourselves if death is really the final word of the story of a human life.

We need to encounter the resurrected Jesus as someone alive today and who extends his unfailing love to us in the midst of our deepest struggles, including the struggle to discover who we are. Even in our darkest moments, we can know that our lives and deaths are parts of a much larger story, where they will not fail to find their promised meaning and fulfilment. (1 Corinthians 15:54).

Toronto ON

## Pictures & Reports

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

– The editors



# NEWS

## - EAST -

by Don Hipwell and Harold Bruggen  
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**Beamsville:** We are sponsoring a Syrian refugee family, a husband (age 42) and wife (age 40) with five children ages 4-16. The family is originally from Aleppo, Syria, and have been living in a refugee camp in Beirut for more than two years. We received word that they will be in Canada soon, definitely before the end of the year. The family speaks Arabic and is currently in Lebanon. We want to live out Isaiah 32:18 for this family: "My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest." What an incredible blessing we have been given to assist in resettling this family. Please keep them and us in your prayers. If you have good used furniture or household necessities to donate to help set up this family please contact John Fleming, 905-979-8350 or john@fleming.net. Furniture, bed frames (no mattresses), dressers, lamps, small kitchen appliances, etc. are all welcome.

**Bramalea:** Three groups of students from the grades 5 and 6 Bible class made a presentation at the end of the adult Bible class on December 13. The young people researched an ancient Bible time city, compiled information and then made artefacts, posters and models as well as made mannequins of Bible clothing. Several of our members visited their home country of Ghana this year. Veronica Gallant's mother, Guadalupe Aloniz, returned home to Mexico after visiting Veronica and her family for several weeks. Irina Berdnikova's mother, Lupov, from Russia is spending a couple of months in Brampton. The congregation gathered winter items for O.Regeneration – an organization that assists homeless individuals in Brampton.

**Hamilton – Fennel Ave:** Praise God! We have had two baptisms this past year; Patrick Cienfuego on June 14 and Jason Antwi on Nov 28. The church has been blessed. Also, we have started a prayer breakfast held monthly on a Saturday morning at the building. In November, donations were collected and distributed to members of the congregation in need. A Christmas carolling service was held Sunday, Dec 20

at the building. Continue to keep the growth of the church in Hamilton in your prayers.

**Fenwick:** The Great Lakes lectures were excellent once again. Seventeen from Fenwick attended at some time during those 3 days. We held a hymn sing on November 20 to continue our 120 celebrations. Guest speakers on November 29 were Dave Stuart and Nathaniel Metherell. Once more, we participated in Fenwick's Christmas parade on December 12. We were able to distribute notepads with our address and website printed on the cover. Following the parade, Harold and Eva MacDonald welcomed us into their home for their annual Christmas open house.

**Tintern:** Beamsville and Tintern are sponsoring a Syrian refugee family, a husband and wife with five children ages 4-16. The family is originally from Aleppo, Syria and have been living in a refugee camp in Beirut for more than two years. We received word that they will be in Canada soon, definitely before the end of the year. If you would like to help out, donations can be made through Canada Helps (Tintern, Refugee Fund). The Sew & Sews have started a mitten tree. They are collecting mitts, hats and scarves for the refugee family, a local family, Conversations in Beamsville and Grimsby Life Centre. They are also collecting some household items for the refugee family. TRUTH (our teen youth group) is collecting coats for Micah 6 and school supplies for the refugee family. The last Sunday in November had a special element to it. Our kids from ages 2 up to grade 5 were part of a video where they shared the memory verses they had learned in October. Thanks to Jodie Cook for organizing this and Micah Rose for putting the video together. You can see the video on our Facebook page. The Sunday before Christmas Tintern hosted its Celebration of the Season. It is always a treat to have so many young people involved. We are grateful for all the community and family friends that joined us. We were privileged to be a part of a project by Village of Hope and Great Lakes to provide a Christmas meal to those who need it on December 23. Check out our Facebook page and our web page ([www.tinternchurchofchrist.ca](http://www.tinternchurchofchrist.ca)) to find out what is happening at Tintern.

**Toronto (Bayview):** After service on September 27 five of our children were honoured for their achievement in Sunday School. Onnie, Cassidy, Lucy and Tabitha Barbour and Justin Samuel were presented with certificates by David Knutson. They are to be commended for their hard work and dedication to their Bible studies. Gavin Lewis has returned to Toronto from Windsor

and has recently received his Canadian citizenship. On Saturday, November 14, we rejoiced with Elizabeth Hilborn and Brendan Keen as they were married at Bayview. The ceremony was officiated by Claude Cox and was followed by a reception in the lower auditorium. May God bless them as they embark on their life together. A second big event for Bayview was our ethnic lunch on November 29, honouring Geoff and Doreen Ellis for their service to our congregation over about 10 years. We have been blessed with Geoff's inspirational and scholarly lessons and preaching (complete with handouts!) over the years on each fifth Sunday of the month. The program after service included our children's singing, words of thanks to Doreen and Geoff, and the presentation of gifts, including a plaque, made by Anita Daulatram. It featured the inscription of Romans 10:15 "How beautiful are the feet of those who bring good news!", most apt for Geoff and Doreen. We will certainly miss them as they focus on missions closer to home.

**Toronto (Strathmore Blvd):** We are happy to welcome Sister Cristina Rodrigues from Brazil who will be with us for the next 12 weeks attending English school. (Her husband is a preacher in Brazil.) She plans to return later next year to attend University.

**Windsor – West Side:** On Wednesday December 2nd, Tess Raeside was called by our heavenly Father to rest. We always remember her for her cheerful spirit and her deep faith in Jesus. We are happy for her that she has gone on to realize the victory that Jesus won for her and be reunited with her husband David. We are reminded of the hope that each of us have when our lives are placed in the hands of Jesus. We are glad that we can say the first words Tess would have heard on the other side of Jordan would have been words of welcome. "Well done, good and faithful servant... enter into the joy of your master" (Matthew 25:23).

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(BC news supplied by Barbara Lewis)

### ALBERTA

**Camrose:** Congratulations to Emanuel Burnstad who graduated from the Sunset School of Preaching. Over 125 people came to hear him preach and celebrate over lunch with him on December 6.

**Edmonton (northside):** Marg Johnson and Ian Dudla have made it known they wish to be identified with our congregation. Young couples potluck and fellowship was held at the Manimtim home. Filipino Bible study was held at the Manimtim home. The ladies held a crazy Christmas sock exchange at the McCartan home. Sunday morning guest speakers this month were Kevin Carson, Emanuel Burnstad and Jay Manimtim.

### BRITISH COLUMBIA

**Abbotsford (Central Valley):** Hilda Chartrand, who collapsed from a severe stroke on Oct. 16, a few hours before a 50th anniversary dinner party for her and her husband Steve, died three weeks later. They had been members of the church here for the past five years, Hilda having served as the "General Store" manager in Fort Ware for the previous 20 years. This caused cancellation of the fall trip to the First Nations people for Norm and Jen Weir.

**Oakridge (Vancouver):** We have been blessed with a couple who not only know how to do things, but get them done. Anna Winters spent weeks taking pictures of each of our members and

fashioning a huge tree in the hall on which she hung them, along with giant letters spaced across the tree below the photos saying "OUR FAMILY". And this is the atmosphere that one actually feels when he visits the Oakridge church. Meanwhile, Anna's husband, Stephen, gave the nursery a new coat of paint. Two of our brethren have volunteered to check the church building and grounds for ice and snow regularly each week through the winter to see that it is cleared of any obstacle so that no one is injured by slipping and falling. Some of our younger men are teaching the 12:30 p.m. Bible class after the service on Sundays.

**Salmon Arm:** Concerned about the lack of growth in our Body, the church in Salmon Arm started a new schedule for our services in December, meeting at 10 a.m. for coffee and fellowship, followed at 10:30, by a study of the book "Lasting Impact", in lieu of a sermon. It is a study that evaluates our effectiveness as a congregation and asks us to look at areas where we need to grow spiritually as a body, then looks at the way the world sees the church and how

we are reaching our lost friends. Do we speak a language that the unchurched can understand? This will take several weeks of intense study. We are praying for wisdom as we do this and for patience and love for each other. The serving of communion and worship time follows at 11:30. Our preacher has given us his resignation, stating that his wife is under a great deal of stress and he feels he needs to minister to her at this time.

**Vernon:** The church purchased and filled 20 backpacks (mostly with toilet articles) in November to give to homeless people. The ladies had also filled shoe boxes for "Operation Christmas Child" to be picked up the same month. In addition to personal prayers for those of our number in special need of them, we have been praying earnestly that God helps us have a kind attitude toward the Syrian refugees that may arrive in our area, and to use wisdom in making decisions for their well-being.

### MANITOBA

**Winnipeg:** Vanessa Jacobs was recently baptized and added to the Lord's family. A memorial service was held for Walter Johnson November 22. The youth ministry helped deliver poinsettia with the Hospice and Palliative Care Manitoba Poinsettia Delivery Program. A craft sale was held December 6, featuring our own crafters. Twenty applications have been received for our preaching position. They were from United States, Nigeria, India, England and Canada. A short list is being compiled.

### SASKATCHEWAN

**Weyburn:** One hundred twenty-six pairs of mittens were given to the Gentle Road church for their ministry in Regina. A generous supply of gently used purses were donated to fill with personal products and gifts to women to be delivered to women in need. Wednesday, December 23 we went caroling and distributed trays of dainties.

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# MISSION NEWS

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**BICA:** The Bible Institute of Central America is in desperate need of good used laptops. If you are able to donate a laptop, please erase all of your personal data, leaving the system operational. Please include the power cord and mouse. Any of these will be of immense help to the students in their studies, before spending their weekends in villages and cities preaching the Gospel. Also, the director, George Hall, has been in need of an assistant for some time as the school has grown too much for one person to handle. If you know of anyone who might be interested in working with him or wanting further information, please get in touch with him through the following address. Please send your laptops or inquiries to: Ted McKissick, 602 E 27th Ave, Belton, TX 76513.

**UKRAINE (Kiev):** “The day the last newsletter was sent, Natasha, Jay Don and I (Mary Lee) went to see a facility that could possibly help as it would have a much larger space for UBI and the church that meets at the school. A bank which had gone bankrupt, had been there and an insurance company moving out in December...It is cheaper per square meter than what we are now paying, but there are many more square meters and the facility is under commercial rates which will “up” our bills considerably. The decision was made to go home and pray about it before resolving what we should do. Two days later we were signing documents that our lawyer had gone over, and paying down deposits on this facility! As we were given the keys to the bank part of the building on November 1, we immediately had one of our graduates from Donetsk come to Kiev to give us an estimate of what the remodeling we need to have done will cost. He is an honest, hard-working Christian man who does great work, so with his input we bought the needed materials and he started work immediately. This space

will give us one very large room that will seat 80+. We will wall off a second space for the second classroom in another area. Most of the staff will have separate offices, though some are no larger than a closet! Jay Don and Natasha will be in a shared space with plans to put a wall between them sometime in January. Masha and Ludmilla will also share an office where there is an entrance from outside. There is only one tiny bathroom that is in really bad condition so we are going to put in 2 more toilet rooms and one sink area. Hopefully there is enough room to have a bit of space for tables and chairs for the students or even the kitchen cabinets we had in Donetsk. If the roads stay open to Donetsk we are going to try to arrange for a truck to bring a load of things from the school. It must look like “household goods” to pass the border, but PRAYERFULLY our guys can do that! (This is only the beginning of plans submitted in the November report from the Rogers in Kiev. More to follow in the February issue of the GH.)

**PAPUA NEW GUINEA (Lae):** (Ed. Note: From Ruth Zimmerman comes the upsetting news of fighting between two groups of people who have had issues before.) She wrote, “One went to the government with petitions to solve the quarrel. Some of the petition points included the complete banning of street vending, in addition to banning the Asian business owners from supplying street vendors. Our main market now has designated areas. In the past, the highlanders have claimed the protected indoor sections of the market, leaving the coastal people to sit in the sun or mud while selling their produce. The day after the governor’s meeting in our area, the fighting resumed, this time directly behind us, and also involving another coastal group. A major fight erupted on 24 - 25 leaving a couple of people dead, many wounded, and 17 houses belonging to the Timbe peoples burned. All other tribal fights we have ever experienced in our neighbouring settlement have involved stones, sticks, bushknives (machetes), and a few homemade guns. This one had high-powered weaponry (reportedly illegally smuggled in trade for marijuana) and hand-grenades, and was traumatizing. It wasn’t hard to imagine what being at

the frontline of a war sounds like. The police had a grasp on it by the end of the second day, and the governor was threatening to send in the army, additional police and bulldozers to deal with whichever side tries to restart the fighting. The Lae City schools have mostly all shut down, weeks short of the end of the school year. Final exams had just ended, but many haven’t been able to hold their graduations, so it looks likely that many will miss out. The One Mile Clinic, which has been open and running since April or May, is now closed. Please pray for Rachael, the native sister who has been running it. She also lost her house in the fighting, and her son was shot in the leg by a stray bullet which came through the wall of their home. And very sadly, many of our brothers and sisters in the Lord have been displaced, while others have been threatened for not joining in the fighting. Until now, I have never really thought too much about the scattering of the early Christians following the stoning of Stephen (Acts 7:54-8:3) and the pain and worry that they all must have experienced in being separated. This kind of experience makes you think differently about a lot of things.” (Parts of an extensive report from Ruth Zimmerman sent in November. She is in a dangerous place and needs our prayers for her safety during these kinds of outbursts.)

**ISRAEL AND THE MIDDLE EAST:** (Ed: As Erol and Debra Dogan have made many--and sometimes extended—visits to the Holy Land, he is frequently invited to speak in the Vancouver area churches about what is happening in the Mid-East. Among recent congregations inviting him to share his knowledge of the turmoil now evident have been Nanaimo on Vancouver Island, and Delta, on the mainland. The title of this presentation was “Choices, Changes and Challenges”, spoken with the aid of Power Point.) Erol noted that “given the elections we have just had—where the buzzwords had to do with ‘change, real change or ready for change’, sometimes we are encouraged to make choices and changes without realizing what the consequences of those changes may be.” Then Erol explained how the turmoil in the middle east has come about over a number of years, giving us the current



global conditions we are now facing. "It started", he said, "when the USSR chose to invade Afghanistan, causing the US to respond and send aid to the Mujahadeen where Osama Bin Laden was an up and coming star. That led to empowering him, which resulted in the creation of AL Qaeda and the 9-11 attacks in New York. The challenge then led to the choice of the US going into the region to topple the Taliban, followed by Iraq to depose Saddam Hussein. Out of this was the idea of creating a democracy in Iraq which in turn gave rise to the movement called the Arab Spring. As people saw that dictators could be deposed and toppled, it led to local populations rising up and demanding change. Elections took place in some countries and we saw that, in just about every case, radical terrorist organizations formed political parties promising 'change, freedom and justice'. They took advantage of the turmoil and swept to power, beginning waves of persecution and violence aimed at non-Muslims. This is where we saw the rise of ISIS. "That instability swept

throughout the Middle East and resulted in the violent war in Syria, Iraq, Sinai, Libya etc., with the net result that now we have millions of refugees attempting to flee into Europe. Just a thought: with the majority of them being young Muslim men ages 20-40, could some be radical plants by ISIS? As we saw in Paris, France, they demanded that their religious ideology be respected and that those countries make allowances for the imposition of Sharia Law. Paris shut down whole streets and blocks so Muslims by the hundreds could line up and pray towards Mecca during Ramadan. This is an attack on the cultural identity of the host countries. Changes and Challenges and Choices. Now we see tremendous turmoil in places like Germany, France, Sweden and the UK where local governments have no idea how to deal with the crisis, causing growing anger among some residents, sometimes resulting in a backlash and attacks against the 'Muslim refugees.' "Meanwhile different changes in the US, where this year we saw choices and challenges facing the

country with Same Sex Marriage being approved by the Supreme Court in a 5 against 4 ruling and where Christians were being arrested or fined for opposing it, and the Planned Parenthood Organization being caught selling baby parts to the highest bidders as the result of 'respecting a woman's right to choose.' All that to say that we are living in very tough times that were foreseen by God as written in 2 Tim 3:1-5. Satan's time is short and as his anger grows, Christians are facing increased attacks all over the world. We are forced to make choices as we respond to the ever-growing changes and challenges to our faith. We need to be a whole lot stronger in our commitment to one another and in our walk with the Lord. We may be in for a real rough ride as Christians in the next few years. The church in Jerusalem is already under constant watch as Palestine youth daily go after Christians and Jews. The battle cry of the Muslim extremists is to wipe out Christianity." (Thanks to Erol for sending his entire sermon, which has been edited in places due to lack of space.)

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# OBITUARIES



## Ilse Herzog

It is with deep sadness that we announce the passing of Ilse Herzog, wife of Richard, mother of the late Siegrid Stevenson, Esther Dobie (John), Maggie Hilborn (Michael) and Susan Kowan (Art), after an extended illness, gone to be at eternal rest with her Lord and Saviour. Ilse was born May 17, 1927, and passed from this life October 30, 2015, in her 89th year. The celebration of her life was at the Pinehill church of Christ, November 5, 2015.

There are few people I have known who shared their love for Jesus more freely than Ilse did. Her whole existence was to serve her Lord to the best of her ability. I believe she could say as did Paul in 2 Timothy 4:7 "I have fought the good fight, I have finished the race, I have kept the faith."

When the Herzog family came from Germany they knew little or no English at all. On one occasion while Ilse was visiting my aunt Della Hotchkiss they sat across the table from each other in silence. The two ladies were unable to communicate with each other. Finally Della began to sing an old familiar hymn. Ilse

recognized the melody and began singing along with her in German. Praising God together they found a spiritual bond that continued as Ilse and Richard remained faithful with the Pinehill congregation throughout her life.

Ilse was a generous loving person who always supported those who were hurting or needed help. She taught Sunday school, ladies classes and was a godly example for all. Richard, her husband served as an elder for many years. There were many who called Ilse a special friend and a mentor. She was one who studied the Bible her whole life and was ready at all times to give an appropriate answer. It is really hard to say how much she meant to me personally. The joy in Christ that she exuded was such an encouragement.

Ilse had given the church a wall hanging with this scripture. Isaiah 40:28-31. "Do you not know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."

## Guidelines for News Pages

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

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

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

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

Ilse had been in poor health for years and she did yearn to be with the Lord. One of the last things she said to me was that everything you see glorifies God: the trees, the colors, everything, and I do long to be with him. I was reminded of Psalm 8 that says, "When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have set in place, what is mankind that You are mindful of them, human beings that You care for them?"

We all will miss her very much but we know we will see her again one day.

– Phil Bailey



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# BOOK REVIEWS

## **Holy Toast**

by Michael R. Parker,  
Shekinah Reflection Publishing,  
2015, 185 pages, available from  
Amazon.com, \$15.98 CDN

– Reviewed by Max Craddock

Mike Parker has written an interesting book that gives his perspective on the state of preachers today. In particular he discusses “7 Reasons Ministers Leave Ministry”. Having spent over 55 years in ministry I can relate to the matters he highlights that do put stress on the relationship of ministers and congregations.

The intention of this book is to encourage those who love their congregation to recognize some of the stressors that cause men to leave ministry and to keep this from happening.

We would like to think that the relationship between the minister/evangelist and the congregation would always be “heavenly”. However, this is often not the case. While I personally believe one cannot view the work of a minister as a “job like any other secular job in the world” it is surely true that like no other work it can only succeed when there is a unity in purpose and goal of both minister and congregation. There clearly needs to be a good level of communication between them.

While you may not agree 100% with everything Mike writes, I believe a prayerful reading of this book will challenge you, if you truly love the Lord and desire to see His Kingdom grow, to take a fresh look at the shared work of the congre-

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please inform us so we can make the needed adjustments to our mailing list. Be sure to include apartment or unit numbers if needed in the address as Canada Post returns copies to us— at a significant cost—if the address is not complete. Contact us at:  
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gation and the one who preaches, teaches and ministers. How tragic it is if the work of the church is hindered by any of these “7 Reasons” in accomplishing this very important work of reaching out to the world with the gospel of Christ and the maturing of the body of believers. I recommend the reading of “Holy Toast” with a view toward building a mutual relationship of service that honours God and builds your congregation.

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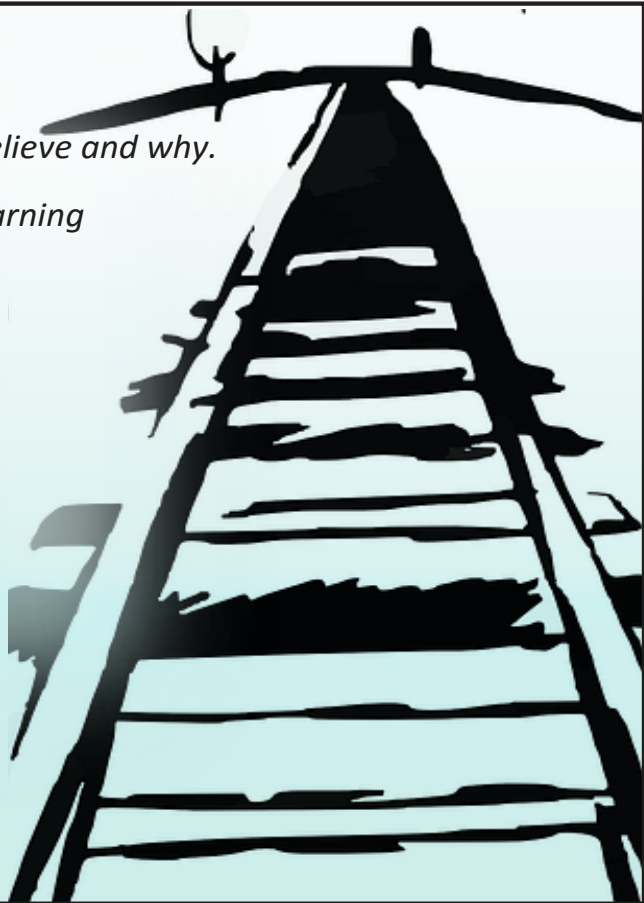
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## GREAT LAKES BIBLE COLLEGE





# 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. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

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

## PROVINCE OF ALBERTA

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

**EDMONTON Church of Christ:** meeting place in 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 and other times); Elders: Henri Bouchard, Walter Hreczuch; Evangelist: Larry Boswell, 780.270.6007 Web: edmontonchurchofchrist.org E-mail: church5@telus.net

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

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

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

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

**ST. ALBERT:** Sunday Worship: 10:15 a.m. at the St. Albert Seniors Center at 7 Tache St., - 3292; Wednesday Night Bible Study: 7:00 at - call for address, Mailing Address: 20 Desmarais Cres., St. Albert, AB T8N 5X7; (780) 690-9947, E-mail: stalbertcfc@hotmail.com, webpage: www.stalbertchurchofchrist.org

## PROVINCE OF BRITISH COLUMBIA

**ABBOTSFORD (Central Valley):** Sun. 10, 11; Thur. 7 PM, Meeting at: Suite 200 - 2445 West Railway Street, Abbotsford, BC; Mailing address: #4 - 3292 Elmwood Dr.; V2S 6B2 Norm Weir, ev. 604-850-8670 (off); 859-5973 (res). If no answer 604-850-9001; email: normjen@shaw.ca

**CAMPBELL RIVER:** 226 Hilcey Road Campbell River, BC V9W 1P4; Contact: Office (250) 923-5233; Charles Witt (250) 923-6396; Jim McGeachy (250) 286-3780; besijim2@hotmail.com

**COURTENAY:** Tslolom Building, Lewis Park, Courtenay; Worship 10 am; Ev. Bill Pakosz, ph. 250-923-6176; Website: www.churchofchristcourtenay.org, ↗

Email: Churchofchristcourtenay@shaw.ca  
Mailing address: 2239 Oyster Garden Rd, Campbell River, BC V9H 1E7

**CRESTON:** Call for service times and place; David & Diane Phipers: 250-428-5937

**CROFTON:** 1288 Smith Rd. Box 45, V1R 10R; Phone for time; (250) 246-3659.

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

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

**NANAIMO:** 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjp.cc79@telus.net

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

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

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

**SALMON ARM:** 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings 250-833-0927; Mailing address: Box 51, V1E 4N2; Doug Kendig, and Gordon Parmenter, elders; Contact: Cliff Plummer ev.; website: sa4CHRIST.com

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

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

**VANCOUVER (Dakridge):** 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 Verdera, ev., (250) 545-6892 (off) www.vernonchurchofchrist.com; email: vernonchurchofchrist@telus.net

**VICTORIA (South Island Church of Christ):** Mailing address: South Island Church of Christ, c/o 108-800 Kelly Road, Suite 257, Victoria, BC, V9B 6J9; Meeting address: Westshore Chamber of Commerce, 2830 Aldwynd Rd., Langford, BC.; Worship service 11:00 am - 12:00 pm, ↗

Contacts: Dick Morton 250-479-8480, L/S Walters 250-478-7275, Don Knox 250-382-0824; e-mail 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, 306-435-2512; email: kennyg1@myaccess.ca

**WINNIPEG (Central):** Sun. Worship 10, Bible classes 11:15, Eve. 6 p.m., Wed. 7 p.m.; (204) 475-6462; Fax: (413) 677-6165; Mail: 170 St. Mary's Road, Winnipeg, MB R2H 1H9; website: www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca; Chad Cetaire, 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.; Stephane Maillet, ev., (506) 204-8365 (Office) (506) 872-3179 (H) (506) 988-0098 (C) Email: stephanemallet@rogers.com; moncton.churchofchrist@gmail.ca FB page: https://www.facebook.com/AddedMembersOfChurchOfChrist

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

## NEW YORK STATE

**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: niagaliscof@aol.com; website: www.niagarafallscofc.com

## PROVINCE OF NOVA SCOTIA

**HALIFAX:** 48 Convoey 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

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

## PROVINCE OF ONTARIO

**Ajax Church of Christ:** 75 Centennial Road, Ajax, Ontario L1S-4L4, 2nd floor, Duffins Room Sunday School 10:00 am-10:45 am, Worship 11:00 am; Wednesday night Bible class in ↗

different brethren homes; Steve Chubry, Minister, Residence 905-728-6125; Cell # 647-378-7231 e-mail: ajaxcofc@centennialroad@gmail.com Personal e-mail steve.chubry@sympatico.ca Find us on Facebook at Ajax Church of Christ Centennial Road

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

**BEAMSVILLE:** 4900 John St., L0R 1B6; Sunday 9 am Contemporary Worship, 10:00 am Bible Classes, 11 am 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., L6T 3Y2; (905) 792-2297; mail@bramaleaocfc.ca; Sunday worship 10:00, Bible class 11:15; Adult Bible Study Thursday 2:00 pm, 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, Mid-week, call for times; contact Curtis Thompson, 519-504-6185; email: Godlovesfaithfully@hotmail.com Mike Gray 905-387-5680, email: thegrays1@shaw.ca office (519) 759-6630

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

**COLLINGWOOD:** 494 10th Street, Collingwood, Ontario L9Y 2H1; Email: cchurchofchrist@bmts.com; Phone 705-444-0010; Minister: Les Cramp, Phone 519-538-5184; Cell 519-375-0559; Sunday Study 10:00 a.m. & Worship 11 a.m.; Study 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, 6:00; Wed. 7:30; P.O. Box 416, L0S 1C0; (905) 892-5661; email: cofcfenwick@gmail.com Website: www.fenwickchurchofchrist.ca

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

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

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

**NORTH HAMILTON:** Sun. Bible Study, 9:30-10:30; Worship: 10:30-11:30; Wednesday 7:00-8:00 pm, meetings at YMCA building, 79 James St. S. For information please call 905-389-8308 c/o Joe Sandasse, 286 East 26th Street, Hamilton ON L8V 3E1; email: rjwss@cogeco.ca

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



54<sup>th</sup> ANNUAL TRAINING FOR SERVICE  
March 25, 2016, 9:00 a.m. – 4:00 p.m.

# Consider One Another

*Heaven's Rules for Healthy Relationships*



Lisa Johnson



Aubrey Johnson

Aubrey is an author, educator, minister, and professional speaker on the themes of leadership and abundant living. With a Doctorate in Leadership and a Master of Divinity, Aubrey specializes in combining principles of success with spiritual insight. His books include: *"The Barnabas Factor": Realize Your Encouragement Potential*; *"The Seed Principle": Sowing the Life of Your Dreams*; *"Dynamic Deacons"* on leadership in the church; *"The Best Husband Ever"* on excelling as a godly husband.

- 9:00 – 10:00 : Registration  
9:30 – 10:00 : Congregational singing (Auditorium)  
10:00 – 10:50 : Aubrey Johnson – Auditorium – **Be Considerate** (Luke 6:31, The Golden Rule)  
There will be a Teen Class  
10:50 – 11:10 : Refreshment Break  
11:10 – 12:00 : Aubrey Johnson – (Auditorium) – **Be Compassionate** (Luke 10:25-37, The Good Samaritan)  
Lisa Johnson – **Hospitality of the Heart** (1 Peter 4:9)  
There will be a Teen Class  
12:00 – 1:15 : Lunch  
1:15 – 2:15 : Congregational Singing & Announcements (Auditorium)  
2:30 – 3:20 : Aubrey Johnson – Auditorium – **Be Courteous** (Luke 14:7-14)

## Location: Chinguacousy Secondary School

1370 Williams Parkway, Brampton L6S 1V3  
9 am to 3:30 pm.

Anyone needing a table for a display, please contact us as soon as possible.  
Strathmore Blvd. Church of Christ, 346 Strathmore Blvd, Toronto, ON M4C 1N3  
Phone: 416-461-7406 Email: maxc@strathmorecofc.ca