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MORE FROM THE GOSPEL OF JOHN:

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Feasting on Jesus

Geoffrey Ellis

“Itell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (John 6:53).

Did Jesus mean to be understood literally or figuratively? It is the ultimate issue: “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day” (vs. 54).

The Christian world is divided into two great camps over this issue. Both the intended benefit to and the ultimate destiny of the believer are at stake. John Six is the critical passage. As well, details found in the Synoptic Gospels complete the picture—the feeding of the 5,000 is the only miracle recorded in all four Gospels. What do they teach?

Four settings are included in the sequence: the hills east of the Sea of Galilee (John 6:1), the storm tossed sea itself (6:16-19), at Gennesaret just southwest of Capernaum (Matt. 14:34; Mark 6:53), and in the synagogue in Capernaum (John 6:59).

It is shortly before the Passover—the second to last Passover for Jesus, a Passover that he chose not to attend in Jerusalem (6:4), but that was clearly on his mind. At first glance, it would seem that John is simply giving a time-frame for the events to follow. Upon closer examination, however, considering the actions and teachings that lead up to the startling statement by Jesus in Capernaum, the “Passover feast” (pascha heortē) sets the context for what follows.

Jesus and his disciples, overwhelmed by the crowds, had retired to “a quiet place and get some rest” (Mark 6:31). The growing crowd, however, would not leave them alone and followed them because “they saw the miraculous signs he had performed on the sick” (John 6:2). Jesus had compassion on

them, healing their sick and teaching them (Matt. 14:14; Mark 6:34). As the day lengthened, the disciples urged Jesus to send the crowd to the nearby villages where they could buy food and find lodging (John 6:12). Rather, Jesus feeds them—5,000 men (Mark 6:44), plus women and children (Matt. 14:21)—beginning with five barley loaves and two fish.

The impact of this shared miracle cannot be overestimated: “After the people saw the miraculous sign that Jesus did, they began to say, ‘Surely this is the Prophet who is to come into the world.’ Jesus, knowing that they

***Everything about Jesus
nourishes, quenches,
satisfies, saves.***

intended to come and make him king by force, withdrew again to a mountain by himself” (John 6:14-16). He sent the disciples to return across the lake by boat, then rescued them from a major storm early in the morning (6:17-21). The crowd who had shared the miraculous feeding returned to Gennesaret and were joined by many from “the whole region,” bringing the sick, if perchance they could “touch even the edge of his cloak and be healed” (Mark 6:53-56).

The climax to this remarkable experience takes place in the synagogue in Capernaum (John 6:59). Present are Jewish leaders who were troubled by Jesus’ growing popularity. They asked for further miraculous signs. They, disparagingly it seems, remembered, “Our forefathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat’” (6:31). (You fed 5,000 one time, but God fed 600,000 every day for 40 years!)

The wilderness feeding of the Israelites during their wanderings is the second key to unlocking the meaning of John Six.

The parallels between the wilderness manna and Jesus’ remote feeding of the 5,000 are not coincidental. God chose to set any number of events and condi-

tions of the old Israel as symbols of the coming new Israel—as in this case the Manna and the Passover. These would define and empower the values of the new kingdom: “Jesus said to them, ‘I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world’” (6:32, 33). “‘Sir,’ they said, ‘from now on give us this bread’” (vs. 34). “Then Jesus declared, ‘I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never grow thirsty’” (vs. 35).

Jesus, as he is perceived in the perfection of his life, the fullness of his teaching, the power of his sacrificial death, and the confirmation of his resurrection, in sum, is heaven’s “manna” for the nourishment of the world, at least for those who believe in him. Coming to Jesus, believing in him, is to be nourished by him: “For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day” (vs. 40).

“...the Jews began to grumble about him because he said, ‘I am the bread that came down from heaven.’” Jesus responded, “‘Stop grumbling among yourselves...No one can come to me unless the Father who sent me draws him...It is written in the Prophets, ‘They will all be taught of God.’ Everyone who listens to the Father and learns from him comes to me...I tell you the truth, he who believes has everlasting life’” (6:41-47).

Jesus then repeats himself, “‘I am the bread of life. Your forefathers ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats this bread, he will live forever. This bread is my flesh, which I will give for the life of the world’” (6:48-51). When did Jesus give his flesh for the life of the world? At the cross of Cavalry! How

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does one appropriate the benefits of Jesus' sacrificial death? By believing on him as the resurrected Son of God!

"Then the Jews began to argue sharply among themselves, 'How can this man give us his flesh to eat?'" It is at this point—we can sense the exasperation in Jesus' reply—that Jesus says, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will rise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him" (6:52-56). The shadow of the cross is looming ever larger. Jesus' body and blood would soon be heaven's sacrifice. Clearly, Jesus is thinking of the events one year away, on the eve of his crucifixion, when he would take the Passover bread and say "Take and eat; this is my body," and the cup and say, "This is my blood of the covenant" (Matt. 26:26, 27); and of his death on the cross to which these symbols pointed. Appropriating the benefits of his sacrificial death through faith, repentance and baptism in total surrender and complete confidence is "consuming" the body and blood of Jesus—heaven's manna, heaven's Lamb.

"Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your forefathers ate the manna and died, but he who feeds on this bread will live forever" (6:57-59). This bread that "came down from heaven" is Jesus Christ in the fullness of his ministry—whom we absorb, consume, ingest completely, his person-hood, his teaching, his modelling, his suffering, his sacrifice, his enthronement. Everything about Jesus nourishes, quenches, satisfies, saves. Jesus' extreme language to the gathering in the synagogue drives this point home. From the time of God's gracious feeding of the wilderness wanderers until the coming from heaven of God's Son, humankind has hungered for heaven's nourishment. We receive our appetite's satisfaction in "feeding" upon Jesus Christ.

There are thus two mistakes made in concluding that this command to "feed" of John Six refers to "eating" the Lord's supper. The first is that because of the supposed "miracle of the Eucharist" participants consume the literal body and blood of Jesus. It must be asked, what specific spiritual nourishment can be gained from consuming human flesh and blood? (Note: The "eating of flesh" is uniformly set in negative connotations elsewhere in the Bible, cf. Psa. 27:1-2; Isa. 9:18-20; 49:26; Mic. 3:3; Rev. 17:6, 16.)

The second mistake is teaching that in taking the Lord's supper as a symbolic feast we are fulfilling Jesus' command to "eat my flesh, drink my blood." Rather, in partaking of the Lord's supper, we are directed once again to the great truth: it is with faith and total submission to the life and death of Christ on earth and his resurrected life in heaven that heaven's "nourishment" is gained. The Lord's supper "looks" to the grand truths that are reflected in its observance.

Jesus' final comment on this teaching settles the matter. "Aware that his disciples were grumbling about this, Jesus said to them, 'Does this offend you? What if you see the Son of Man ascend to where he was before? The Spirit gives life; the flesh counts for

nothing. The words I have spoken to you are spirit and they are life'" (6:62-63).

Therefore...

"Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God..." (Phil. 2:5, 6a).

"Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord" (Phil. 3:8a).

"To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory" (Col. 1:27).

"For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory" Col. 3:3, 4).

"...my little children, for whom I am again in the anguish of childbirth until Christ is formed in you!" (Gal. 4:19).

"For Christ, our Passover lamb, has been sacrificed. Therefore, let us keep the Feast (heortē), not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth" (1 Cor. 5:7b-8).

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Does Jesus Care?

Wayne Turner



What is your life like? Is it characterized by sunshine and blue skies? Is it partly cloudy? Or do you experience strong, powerful storms? Obviously, this is not asking about weather, but rather whether your life is one where all is pleasant and positive, or whether it has stress, hurt, grief and pain. Very few, if any, are able to enjoy lives untouched by difficulties or suffering. The Apostle Paul admitted to experiencing numerous hardships and suffering, even inviting others to join him in suffering for the gospel of Christ.

By God's design and intent, the church is a body which functions and shares experiences together. One part should not suffer in isolation from the rest. Right after telling the Romans to "be joyful in hope, patient in affliction," Paul encouraged, "Rejoice with those who rejoice, mourn with those who mourn" (12:13,15). If the assemblies of Christians were to edify and encourage one another, surely they must have spoken, not only to those who were rejoicing, but also to those who were struggling and hurting. Whether it was pain from their personal lives, their struggles living in a difficult community or culture, or facing the loss of brothers and sisters in Christ to persecution, there must have been some way the church encouraged those facing pain. For many, it seems that singing would be at least part of this.

We are familiar with the admonition from James that if anyone is joyful, he should sing. Is singing only to express joy? Don't we sing at other times and to express other needs as well? In speaking of singing, writing to both the Ephesians and Colossians, Paul speaks of teaching and admonishing one another with "psalms, hymns and spiritual songs." We do not have much evidence of what was used in the church at that time that could be categorized as hymns and spiritual songs, with the possible exception of Philippians 2:6-11 which is considered by many as one of the earliest hymns of the church. On the other hand, the book of Psalms is referred to by many as the early church's hymnal. It provided songs of worship and praise, even prayer, a rich wealth of expression. But, there is much more in the Psalms – something that may be disappearing from our worship today.

Leah Libresco recently posted an interesting article on the internet, "The Sun Is Always Shining in Modern Christian Pop." She looked at the last five years of Billboard's year-end top 50 Christian songs to see whether "Christian pop is unrelentingly cheerful." She examined the "pairs of concepts across the entire collection of lyrics" – contrasting words like "life" and "death"

and "love" and "fear." She concludes, "For every pair I checked, positive words were far more common than negative ones." Quoting from Richard Beck, psychology professor at Abilene Christian University, "When Christian pop songs and hymns are 'excessively positive or wholly positive,' they often 'come across as cotton candy and inauthentic.'"

Beck, in his "Experimental Theology" blog, spoke of "summer" and "winter" themes of songs. Citing a study by Pemberton and Holt, who compared older traditional hymns with contemporary Christian pop songs and the book of Psalms, the older songs and Psalms contained more "Winter Christian themes." Interestingly, 40% of the Psalms "can be classified as lament...Winter content."

What's the point? Libresco, drawing from Beck states, "Winter Christians" are those "Beck describes as having a relationship with God that is more touched by pain, distance and doubt. They can't recognize themselves in the 'Walt Disney-fication' of contemporary Christian music...and when their experiences with Christianity aren't reflected in hymns, they tend to assume that there's something 'wrong or diseased about who they are.'"

This is not to suggest that songs of praise, joy and hope should not have an important place in our worship. Rather, there is a need to recognize there is also a need for songs that express the realities of life. There are times of sadness where we need to express our pain – to ask, "Does Jesus Care when my heart is pained too deeply for mirth or song?" and to find reassurance in the chorus, "O yes, He cares"! We need to sing about our pain, as well as our joy.

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The Real Presence of Christ—JOHN 14-20

Thayer Salisbury

The doctrine of the Real Presence asserts that in the Holy Eucharist, Jesus is literally and wholly present—body and blood, soul and divinity—under the appearances of bread and wine.” (<http://www.catholic.com/tracts/the-real-presence>)

Of what do you partake on Sundays? Do you partake of mere “emblems” or of the body and blood of the Lord? Undoubtedly, if a chemist were to analyze the contents of our communion trays, the contents would be pronounced bread and grape juice, not flesh and blood. But what is it to us? Do we see the Lord’s Supper as partaking of the body and blood of our Lord? To Orthodox, Roman Catholic, and Lutheran believers, this is a serious question, a question over which lines of fellowship are still drawn.

It is not an unimportant question. It would do us much good to consider it seriously.

Clearly, when Jesus said, “this is my body” and “this is my blood” he did not mean those expressions to be taken in a crudely literal sense. His physical body was there with them reclining at the table. His blood was still in his body, not in the cup from which he told them to drink. But his words indicate a desire that the bread and the fruit of the vine be taken as if they were his body and blood.

Although they are only body and blood spiritually, not empirically, the spiritual realities should be greater to us than the physical realities. We should take the Lord’s Supper more seriously than we often do. We should probably be more careful

in our handling of the leftovers than we often are. Yes, chemically they are just juice and bread, but spiritually they are, or ought to be, far more to us than this. The Lord ought to be really present to us in the Lord’s Supper. Although that presence is spiritually rather than empirically discerned, it is no less real for being unperceived by means of the human senses (cf. 2 Cor 4:18).

But is this discussion about the Lord’s Supper, the terms we used to describe it, and the means we use of disposing of it, the most fruitful approach to understanding how the Lord is present with the believer? I think not. Although we should be especially aware of his presence when partaking of the Supper, his presence with us is not limited to the Supper. An awareness of the presence of the Lord is, or should be, a constant reality for the believer.

“I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you” (John 14:18-20, ESV).

The real presence of Jesus is not to be realized in communion only, but in daily life. The Christian is to have an awareness of the Lord’s presence at all times. His presence is by means of the Spirit, and is not physically or empirically discernible, but it is none the less very real. We can know that it is so (verse 20).

If this is true, why are we so unaware of it? If the Lord intended that his followers be in him and he in them, if he intended that we should know this (verse 20) and that it should be manifest to us, why are so many Christians struggling along with little awareness of the presence of Christ?

Real Believers, Real Presence

Could it be that some do not know the real presence because they are not real believers?

Only those who obey should expect the Lord to manifest himself to them. Jesus states this plainly. He says, “Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him” (John 14:21, ESV).

Two verses later he reiterates this requirement in answering a question. “If anyone loves me, he will keep my word, and my Father will love him, and

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we will come to him and make our home with him" (John 14:23, ESV). The lukewarm Christian, the nominal Christian, the Christian who says "let us continue in sin that grace may abound" has no reason to expect the Lord's real and manifest presence in his life. Jesus never promised his presence to such.

Real Presence of the Ascended Christ

But for those who do love him, the Lord promises to be present, but not just yet. The promise made at the last supper was not an immediate one. Jesus promises that at some not clearly defined point in the future he (and the Father) will come and make his home in the believer. When will this be? How can this be?

During his earthly life, Jesus emptied himself of many of his divine prerogatives (Phil 2:5-7). During his earthly pilgrimage, he was not omniscient (Mt 24:36). Nor was he omnipresent. While abiding in the flesh he could not be in Galilee and Jerusalem at the same time. So he could not abide in and with the disciples in each of these places at the same time. During his earthly pilgrimage he could fellowship with the twelve in ways that would not have been possible if he had not come in the flesh. But the same flesh that made that possible also limited his ability in other respects. He accepted the limitations the incarnation placed on his omniscience and omnipresence in order to bring about our atonement. During his earthly life it could be said that the Father was greater than the Son (Jn 14:28). But a day would come when he would ascend to the Father and reclaim his omniscience and omnipotence. His essential oneness with the Father (Jn 10:30) would again be realized.

When that occurred the twelve would feel, in a sense,

bereft of his presence. They had become accustomed to his physical presence, and they would miss it. But they are not to mourn his physical absence for, the physical absence was necessary to make a greater spiritual presence possible. While with them in the body he could be with only a limited number of them at any given time. They will be sorry to miss his physical presence, but they should instead rejoice, for his physical absence must take place before the Spirit would come to them (Jn 16:6-7).

To Cling or Not to Cling?

Perhaps this will help us to understand a passage that has created a bit of confusion in the past. Those of us who grew up reading the King James Version were sometimes confused by the comparison of two passages. According to the King James, the resurrected Jesus told Mary not to touch him "for I am not yet ascended to my Father" (Jn 20:17). But a short time later he invited Thomas to touch him (Jn 20:27). This led some of us to posit an interim ascension, a time when Jesus ascended to the Father, presumably had the ceremonial uncleanness of the grave removed, and then returned to earth and invited Thomas to touch him.

But this proposed interim ascension is quite needless. Mary was not merely wanting to touch him briefly to assure herself of his reality, as was Thomas. Mary's desire was to cling to him – to hold him and never let him go. She must not do this until he had ascended, for until the ascension he maintained some of the limitations of time and space. He could enter through doors without bothering to open them (Jn 20:26), but there is no indication that he could be in more than one place at a time. Prior to the ascension no one of his followers could cling to him without depriving other believers in other places of his presence.

Today all believers in all places are welcome to cling to him. In clinging to him we do not deprive anyone else of his very real presence. At the ascension he reassumed the full prerogatives of divinity. He is once again omnipresent and equally available to all through the Spirit.

We may be most aware of this while partaking of the Supper, but his real presence is not a matter of Sunday morning magic. It is a spiritual reality in which we should rejoice on a daily basis.

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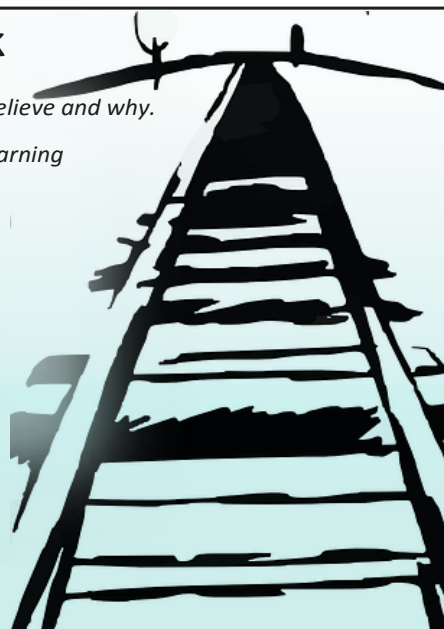
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A Demonstration of Saving Faith

Jesus was a problem for the religious leaders in His day. Being unwilling to accept Him as the promised Messiah, their minds were closed. Others, we are told, believed but were not willing to make their belief public. John reveals this in John 12:42, 43, “Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; for they loved the glory that comes from man more than the glory that comes from God” (ESV). Because of the problem of not accepting Jesus for who He is, these people missed the blessing of relationship with God through Jesus...sadly many today are doing the same thing.

While Jesus was on earth there are several examples of how He demonstrated His power yet He was dismissed by those who chose to not believe. Consider the events of John 5:1- 3, 5 - 9 (ESV) “After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. In these lay a multitude of invalids—blind, lame, and paralyzed.

One man was there who had been an invalid for thirty-eight years. When Jesus saw him laying there and knew that he had already been there a long time, he said to him, ‘Do you want to be healed?’ The sick man answered him, ‘Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.’ Jesus said to him, ‘Get up, take

up your bed, and walk.’ And at once the man was healed, and he took up his bed and walked. Now that day was the Sabbath.” In these verses Jesus is attending a Jewish feast in Jerusalem. While the feast is not named, it was likely either the Passover, the Feast of Tabernacles or Pentecost. These three feasts were referred to sometimes as the Feasts of Obligation. The picture we see in John 5 is one of need. At a pool near the Sheep Gate, called Bethesda, lay a multitude of invalids...folks who were blind, lame and paralyzed. A sad sight became of their hopeless condition.

Their one hope had to do with a stirring of the waters of the pool they believed would mean the first person into the pool would be healed. Jesus, the healer, is there and He speaks to a man who has been an invalid for thirty-eight years but, appearing to be alone without a helper, had never gotten into the pool first.

This event is another where we are impressed with the compassion of Jesus. He could have passed by and ignored the man. However, knowing this man had been in this condition for a long time, asked him a question, “Do you want to be healed?” On the surface it appears to be a silly question. However, remember this fellow has been in this condition for many years and likely lived on the generosity of others. If he were healed, he might have to go to work in the fields or some other kind of hard work.

In answer to the question the man does not give the response that we might expect. “The sick man answered him, ‘Sir, I have no one to

put me into the pool when the water is stirred up, and while I am going another steps down before me” - John 5:7 (ESV). In Jesus’ response to him He puts the responsibility on the man. “Jesus said to him, ‘Get up, take up your bed, and walk’” - John 5:8 (ESV).

I believe there is a noteworthy point here. The man was healed according to the text but he did not know he was healed until he obeyed the command of Jesus. Remember he has been an invalid for a long time. He perhaps had tried to struggle up on his feet many times before, only to fail. So, will he get up or not. If he did not believe, he would continue to be an invalid for another thirty-eight years.

Here is an example of saving faith. We hear a lot about faith and even the idea of “saving faith” that turns out to simply be an intellectual agreement but does not bring response to biblical truth. Consider, for example, the following comment I copied from the website of a congregation wearing the name of church of Christ: “We believe the Kingdom is made up of all who believe in the death, burial and resurrection of Jesus Christ and accept Him as Lord and King, regardless of traditions”. To me this says that faith alone saves. Yes, I know that we are saved by grace through faith, but have to wonder does this mean that nothing is required by those who draw near to God. Clearly we are not able to earn salvation by works, however those who first taught the gospel to the world believed there were some things required to obtain eternal life, one of which was an “acting faith” which demonstrated one’s faith to God and to the world.

Saving faith is believing in who and what Jesus is and the commitment of one’s total being to live according to the teaching of the word of God, assigning his whole life and possessions into Jesus’ hands acknowledging Him in all the ways

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of life. One gets into this relationship by being born again of water and spirit, "Jesus answered him, 'Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.' Nicodemus said to him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?' Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit'" – John 3:3-6 (ESV). Can this be accomplished with simply believing?

Remember also these words of Jesus, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy

Spirit, teaching them to **observe all that I have commanded you**. And behold, I am with you always, to the end of the age" – Matthew 28:19-20 (ESV). Peter outlines what some of this "observe all that I have commanded" is. "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and

godliness with brotherly affection, and brotherly affection with love. *For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins*" – 2 Peter 1:3-9 (ESV).

These passages support the idea that there is a first step of seeing or hearing the teaching of God. Of course, the next step is coming to the point of mental acceptance of the truth of these teachings and finally the commitment of one's life in walking daily with the Lord. The truth becomes a part of his/her very being, a part of his/her behaviour and daily lifestyle. That is the real definition of saving faith.

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Word Pictures

Words – the molecules of sentences; the building blocks of communication. For the author, words are the palette from which mental pictures are painted. Satan is a word artist who is a master of deception with expertly crafted forgeries. He describes things in terms that make them appear not only acceptable but also desirable. His masking of the ugliness and deadly nature of sin is a prime example of his skill. Among his greatest successes are his popular forgeries of the Gospel.

Thousands of people have bought Satan's crafty rendition of salvation obtained through inviting Jesus into one's heart by saying a prayer. They are led to believe they can acquire this priceless gift by such means. Scripture paints a very different picture.

Numerous examples of what is often called the sinner's prayer are readily available. The wording may differ slightly but they all contain the same basic elements: admitting to being a sinner and realizing the need for a saviour, a statement of belief in Jesus, a request for forgiveness, and an invitation for Jesus to "come into my heart". One website says of their example prayer, "The sinner's prayer comes from the heart, we hope this will help you invite Jesus into yours."¹

What's wrong with this picture? First of all, the New Testament teaches that forgiveness of sins is gained

through baptism, not by a prayer request. *"And Peter said to them, 'Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit'"* – Acts 2:38 (ESV). Peter makes it very clear. Repentance and baptism are necessary for one's sins to be forgiven. It is then that we receive the Holy Spirit to dwell within us. We have *"his [God's] Spirit in your inner being, so that Christ may dwell in your hearts through faith"* – Ephesians 3:16b – 17a (ESV).

The book of Acts is filled with stories of those who became believers in Christ and had their sins forgiven. All

were baptized. None were instructed to say a sinner's prayer. There are two incidents recorded in Acts in which the person's prayers are noted. They are the conversions of Saul and Cornelius. In these two cases, Ananias and Peter, respectively, were sent to these men to instruct and baptize them. (Acts 22:12-16 and Acts 10:30-48) It is only the saved – baptized believers – who are told to pray for forgiveness of sins. See Acts 8:22; James 5:15, 16; 1 John 5:16.

One of the challenges of being an author is describing your thoughts in such a way that the reader sees the same mental images the writer does. "Inviting Jesus into my heart" is not the same picture Scripture portrays. For one thing, the Bible depicts Jesus as doing the inviting. *"Then Jesus said, 'Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. For my yoke is easy to bear, and the burden I give you is light'"* – Matthew 11:28-30 (NLT). "On the last and greatest day of the Feast, Jesus stood and said in a loud voice, 'If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him'" – John 7:37 (NIV 1984).

Jesus speaks of us coming to Him and following Him. *"Jesus replied, 'I am the bread of life. Whoever comes to me will never be hungry again. Whoever believes in me will never be thirsty. But you haven't believed in me even though you have seen me. However, those the Father has given me will come to me, and I will never reject them'"* – John 6:35-37 (NLT). *"Then Jesus said to his disciples, 'If any of you wants to be my follower, you must turn from*

continued on page 10

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Through a Woman's Eyes... continued from page 9

your selfish ways, take up your cross, and follow me. If you try to hang on to your life, you will lose it. But if you give up your life for my sake, you will save it" – Matthew 16:24, 25 (NLT). Taking up your cross and giving up your life paints a very different picture than "inviting into your heart".

On one occasion, Jesus did speak of coming to us and living with us. However, He is not waiting for an invitation, rather this is the promised result of a person loving and obeying Him. *"Jesus replied, 'If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him'"* – John 14:23 (NIV 1984).

The Bible uses several different phrases to describe our relationship with our Lord. We are in Christ. *"There is therefore now no condemnation for those who are in Christ Jesus"* – Romans 8:1 (ESV). We belong to Christ. *"Those who belong to Christ Jesus have crucified the*

sinful nature with its passions and desires" – Galatians 5:24 (NIV 1984). We are clothed with Christ. (Or put on Christ.) *"You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ"* – Galatians 3:26, 27 (NIV 1984).

When we invite someone into our home, we do not expect them to take up permanent residence and immediately begin remodelling our house. Yet that is precisely what Jesus wants to do with our life. *"This means that anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!"* – 2 Corinthians 5:17 (NLT). *"For you died to this life, and your real life is hidden with Christ in God"* – Colossians 3:3, 4 (NLT). Paul said of his relationship with Christ, *"It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me"* Galatians 2:20 (ESV). Jesus stated His expectations of us in

Matthew 10:37-39. *"If you love your father or mother more than you love me, you are not worthy of being mine; or if you love your son or daughter more than me, you are not worthy of being mine. If you refuse to take up your cross and follow me, you are not worthy of being mine. If you cling to your life, you will lose it; but if you give up your life for me, you will find it."* (NLT) That is hardly the picture of an invited guest.

Jesus does not want an invitation to your heart. He wants your heart. He wants devotion, dedication, submission, commitment, obedience. Jesus, our Lord and Saviour, wants all of you. *"And you must love the Lord your God with all your heart, all your soul, all your mind, and all your strength"* – Mark 12:30 (NLT).

Study the Scriptures and you won't get taken in by Satan's scams. Only the genuine Gospel can guarantee salvation.

¹ intothelight.org

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ONTARIO

Bramalea: The congregation welcomed Kim Gilbert as a new member on May 8, 2016. Tyshan Thomas and Ainslie Mitchell were married on May 7, 2016. Several of the members gathered for a "Congregational Mixer" on Wednesday, June 1. Singing, Bible study, prayer and fellowship centered on Paul's instructions to the Ephesian Christians about submission. Bramalea, along with Harding Avenue, sent a donation to Ghana for the Church of Christ Dome CFC Estates. The Junior Sunday School group met at the home of David and Marion McPherson on May 29 for a thank you lunch and a planning session for the summer Sunday school combined classes. Vivian Osei-Cobbina and Alex Asante were married Saturday, June 4. A wedding reception pot luck was held in their honour after Bible study on Sunday, June 5. Tony Bonsu was the preacher on June 19 – Father's Day. Walter and Shirley Straker left on June 9 for their 1953 Radville Christian College high school reunion in Weyburn, Saskatchewan. Gaku Osugi and Nicole Yhap of Mito, Japan, are engaged. Joel and Kristin Osborne and Hiro and Megumi Akahoshi, who are working with the Mito church and the Cambodian ministry, are short of funds. Please send your contribution to Bramalea church of Christ, 750 Clark Boulevard, Brampton, Ontario, L6T 3Y2.

Barrie: We had one of our best Young Adult Weekends April 30-May 1 with Bruce Boland as our speaker. Over 40 young adults attended, including some Georgian College students. We are proud of our own young people who worked very hard to organize it. Fourteen of our men drove to Fenwick for their April 9 Men's Day, and 11 ladies to the Ladies' Day at the same congregation on May 28.

Fenwick: The 11th annual ladies' day on May 28 went well. Diana Johnson of Barrie presented excellent lessons. Approximately 90 ladies attended, rep-

resenting 17 congregations as well as some from the community. Chris Moore, one of our elders, preached at Fenwick on May 29. Shawn Redding and Don Hipwell spoke in St Catharines on May 29 and June 5 respectively. Sister Evelyn Martinak passed away on May 30. John and Mary Colyn celebrated their 50th wedding anniversary with an open house on June 10. Ruth Zimmerman is home from PNG for some R and R.

Tintern: TRUTH (our teen group) went to Michigan to volunteer with Micah 6 at the end of May. They helped clean out the abandoned school that Micah 6 is renovating and had a great time getting to know people in the community. Check out Tintern's Facebook to see the video report from the teens. For more information about Micah 6 go to their website: <http://www.micah6community.com>. Bible Day Camp is planned for July 4-8 will soon be here. Our theme this year is: Joseph: From Prison to Palace. You can go to www.groupvbspro.com/vbs/hl/Tintern to register as a participant or as a volunteer. Last year we had more than 200 kids attending our program. Almost half of them were from our community. Please pray for open doors as we seek to be people of peace in our neighbourhood. Thanks to everyone who hosted one of the Niagara Area Wide Worship in the month of June. There was so much interest we (Tintern) didn't even get to host one! We are considering planning a few area wide services this fall as well as spring. Contact Noel (noel.walker@gmail.com) if you would like to host one. For more information on what's happening at Tintern: www.facebook.com/TinternChurchOfChrist www.tintern-churchofchrist.ca

Stoney Creek: Two of our members, Blake and Marion Gieg, moved to Sundridge, Ontario in June. We will miss them greatly, but we know they will be

a blessing to God's work in their new location. The church hosted the June 19 Niagara Area Wide Worship, one of four such meetings in the Niagara Region during June. Stoney Creek's annual picnic was June 26. Paradzayi and Jane Mubvumbi have returned from visiting with their daughter and grandchildren in England. Paradzayi has completed a revised and enlarged edition of his book, Christianity and Traditional Religions of Zimbabwe - Contrasts and Similarities.

Toronto (Strathmore Blvd): Preparing for their summer break, the ladies class had a very enjoyable picnic on June 11. A very enjoyable time of fellowship even though they had to bring the picnic into the church building because of the weather. Their regular classes will start again in September. As has been announced, Max is taking semi-retirement in July. He will continue to work with the Key To The Kingdom ministry. It was planned that he and Cledith would move to Feversham, ON, near Collingwood, and travel back to the city every other week for the filming of the program. As a result of concerns about the travel and the fact that Max is still having regular appointments with medical specialists in the city, he and Cledith were encouraged by the leadership (along with several from the congregation) to stay in the city. So arrangements have been made for them to stay in the city for another year. Bob and Debbie Hibbard will begin their service with the congregation on July 17.

Windsor-West Side: We have been in contact with Susan Holmes who taught in the Greater Essex Board for over 30 years and has experience mostly in adult ESL. She has developed some different formats for churches to use in assisting newcomers. We will go through a training session. Then we will start ESL classes as a congregation for new comers in our area.

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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton (Northside): A successful youth retreat was held. Steve Maxwell was guest speaker. The theme was Living Worship. Connor and Ethan McCartan were recently baptized. A Servant Leaders Workshop was held June 4. Jay and Linda Manimtim led the workshop. Year end Bible School Appreciation and Graduation Recognition was held June 12. A Community Picnic was held June 19. We had a BBQ, carnival games and give away and we invited the community to attend. The theme for the summer Bible program is 'The Apostles'.

Edmonton (Southside): About 26 students from Fort McMurray are enrolled in a school close to where we worship. We are helping these students with gift baskets, etc.

St. Albert: Ladies Retreat was held June 10-12. The theme was Pleasing God, I Thess.4:1. It was well attended.

BRITISH COLUMBIA

Delta: Jay Don and Mary Lee Rogers are always warmly greeted by our congregation which was their home church for 20 years before they accepted the call to work at the Ukrainian Bible Institute almost 15 years ago. We appreciated another interesting sermon by Jay Don on May 29, when he spoke to us about "Living in Babylon" (Dan. 1:1). They also brought news of the release of one of the church members in Donetsk who had been imprisoned, and a baby girl who had been taken to Turkey for a second operation on her head to remove a tumor. It was successful, but the results as to whether or not her body has been affected were not as yet known.

Oakridge (Vancouver): The parents of Stephen Winters, Jeff and Nancy, did not manage to postpone a trip very long to meet their new grandson. Brother Winters, who preaches in Erwin, TN., agreed to preach for us on May 15, and gave a lesson about "What We Are Born To Do". Showing us how God used men such as Moses and Joshua to serve Him during their lifetimes. Upon their return home, Brother Winters was leaving for a mission trip to the Philippines near the end of May. Mila Lalantacon's family are awaiting visas to join her in Vancouver soon. Long-time missionary to India Allen Jacobs, who is now a member of this congregation, has been hospitalized recently. He is 90 years of age, but conducted weekly Bible studies in their home after he and his wife were no longer able to travel back to India, and have baptized several over the years.

Salmon Arm: Our preacher's house was sold to a couple needing a home, which they occupied immediately. We receive reports from Warren Scholtz in Africa as some of our members have been interested in his work there for several years. Sometimes a Christian's opportunity to do good calls for strange actions. Paul Derkach went to Calgary to take care of his 2 and 4-year-old grandchildren so their parents could have

a long-delayed honeymoon. Their father is a Calgary policeman.

Surrey: Four deacons have been appointed to work with our elders. They are Joey Beautista in charge of missions, programs and youth; Dan Beckett, building and maintenance; Russ Forman, media and communication; Robert Panergo, benevolence and visitation. Their first meeting with the elders was a breakfast on May 14 to discuss present needs and future plans.

MANITOBA

Carman: We welcomed Russell McLeod into our church family March 23 as he came up out of the water and GOD added his name into the book of life. We praise GOD for the power of the gospel. Carman's Ladies, Rest & Renewal weekend was pleased to have 45 attend on Saturday. Thanks to Lisa Vance for her inspiring lessons.

Winnipeg: June 5 a special collection was taken to support the "True North Helping Hands" build classrooms in Baja, Mexico. There are 22 from Central who will be going this July to help with this project and the Bible School with the local church. June 18 an international theme potluck was held to honor Wayne and Diana Turner's retirement. They have ministered with the church for 38 years. Grads were honored on June 26. There was a men's breakfast June 25 and a time of sharing about overcoming challenges. Service projects were done in the afternoon.

SASKATCHEWAN

Weyburn: Community Hymn Sing was held May 29. June 4 there was a 95th birthday celebration for Marg Albers. June 18 bottles of water along with invitations to our VBS were passed out at the Soccer Family Day. Our Zambian student, Musanda Chiloto, is in grade 11. He is one of the top students in the program. June 10-12 Radville Christian College Reunion was well attended. The WCC Legacy Fund board approved our congregation's proposal for an 'Itinerant Minister Program.' It is for Men who are interested and are willing to travel and to preach and to teach on Sundays for small congregations. The intention of the program is to provide encouragement and support. Weyburn shepherds oversee this work.

The **Thessalon**, ON Church of Christ is seeking applications for the position of **full time evangelist**.

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MEXICO: True North Helping Hands Society: "This is the ninth year that True North Helping Hands has had the opportunity to assist the Indigenous Schools in Baja, Mexico. 28 classrooms have been built, 8 washrooms constructed and 5 playgrounds installed. Our group has also been involved in a fair bit of upkeep and improvements as well as supplying school furniture and supplies. Along the way, friendships and partnerships with the local citizens have been built. If you wish to donate to this cause, you may send cheques directly to the address below, use the on-line link or arrange an e-transfer through patty@truenorthhh.org. Thank you." (from Patty Kunkle's May report)

WORLD BIBLE SCHOOL: Many congregations receive several copies of "Action" from the World Bible School each month. We are encouraged to read the amazing reports most of them contain and be inspired by the stories of growth of the church around the world, hopefully being encouraged to take action in our own world! In one of the latest issues, John Reese explores how to accomplish the practical saturation of a whole city or town. In planning, he says, apply the wisdom God abundantly gives us (James 1:5-8). This means using the Lord's directly-spoken priorities to re-align energies and funding. In affordable segments, plan systematic mailings of the tools World Bible School offers, such as "The Way" and "This Is Good News". The first year, provide attractive opportunities to one segment of the population. The second year, target another group. After five years, start the cycle again, because people move around, find new interests and ways of communicating change. Your goal is to distribute Gospel seed because God will do His part. (I Cor. 3:6-9.)

ISRAEL: Erol Dogan began his month-long visit to the Jerusalem church in the month of May. During

a walk on the Temple Mount, he was approached by a group of Muslim leaders who were trying to make converts to the Muslim faith by preaching from the Quran. Erol wrote: "Naturally they approached me and got more than they bargained for. They attempted to dismiss the Bible and followers of Jesus as following a corrupted message, a book full of mistakes, blaming it on the Jews. They thought they could persuade me in Arabic, English and Hebrew that, like them, I, too, should follow Moses, Jesus and Mohammad. They weren't so happy when I showed them how Mohammad was a liar and false prophet. Needless to say they had some foul things to say afterwards as they walked away angry. Seems that this is the newest tactic on the Temple Mount – to aggressively go after non-Muslims with Qurans a blazing."

CAMBODIA: Kids were the inspiration for "Angkor of Faith". More than a decade ago, when Siem Reap was the site of the Asian Mission Forum, missionaries wanted to find a way to serve the children they saw peddling souvenirs and begging for coins from tourists at Angkor Wat. Several of those children, now grown, assist as the visitors feed and play games with the children. This year, instead of bringing them to Siem Reap, the participants took buses to two of the children's home villages. There, meters away from spirit houses – mailbox-size shrines where Cambodians offer fruits and cola to appease protective

spirits – the young Christians hosted what they called a "mini-Vacation Bible School."

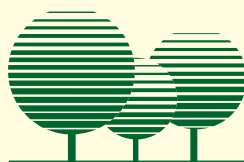
With an ever-present smile, Theary Sy spoke to the children in their native Khmer language as the foreigners tried to help them improve their English with an animal guessing game. She roared, barked, "moo-ed" and cackled with delight as the children yelled "Lion!" "Dog!" and "Cow!"

This Cambodian Christian grew up in a village outside the capital, Phnom Penh, and used to sew and sell vegetables to survive. "My house was smaller than this," she said, pointing up at one of the humble wood dwellings on stilts. She became a Christian after meeting missionaries in



Bailey Kate leads children past a spirit house during Angkor of Faith hygiene day in the village of Kvean, Cambodia. (PHOTO BY ERIK TRYGGESTAD)

Phnom Penh and "seeing the love that they have." Now, she hopes the village children she serves – and their parents – will find what she's found in Christ. "I pray this will lighten their hearts, soften their hearts and that, hopefully, they will see the love to God," Sy said.



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Why Study the Old Testament?

David Dunn

That's a common enough question. After all, what benefit is there from studying the Book of Leviticus or wading our way through the pronouncements of the Minor Prophets? Perhaps those genres aside, many of us do find life lessons from the accounts of the Patriarchs or spiritual and emotional sustenance from the Psalms. But apart from those worthy exceptions, do we really benefit from a systematic and sustained exploration of the Old Testament? After all, it is no longer a binding covenant, so we would spend our time more profitably just studying the New, wouldn't we?

Of course a little reflection enables us to understand that the study of the New Testament would be seriously hindered without some appreciation for the Old. Try getting to grips with the Book of Hebrews! We know the truth of Peter's statement that "all the prophets, from Samuel and those who followed...foretold these days" (Acts 3:24). And, even more pointedly, Jesus claimed, "You search the Scriptures... and these are they which testify of Me" (John 5:39). So, understanding something of the Old Testament is crucial in understanding the New.

But the New Testament itself points to a much more dynamic purpose for the Old Testament – one that it shares with the whole of Scripture as God's living Word (Hebrews 4:12). As such, its neglect will have serious consequences for the life of the New Covenant believer. I am referring, in particular, to the teaching of Paul in Romans 15:4 and in 2 Timothy 3:16-17.

In both of these passages, Paul affirms that the primary purpose of Scripture is to teach: the first by encouraging us to persevere; the second by the double action of convicting us of wrong thoughts and deeds, and restoring us to wholesome living. Immediately we are faced with the spiritual and moral purpose of the Word. While it is fundamental to know

the historical drama of redemption and the truths of the gospel, God's purpose for His Word goes further – He uses it to conform us to the image of Christ (Romans 8:29). In this, He works through the Word, not only to bring new life (James 1:18), but also to transform our inner man. (Ephesians 3:16 and 1 Peter 2:2).

It is this latter purpose of the Word, and more specifically of the Old Testament, that Paul highlights in the two passages above.

First, the Old Testament, while no longer a binding covenant, still provides us with encouragement to persevere in the Christian life. Overall, it

***...the Old Testament...
still provides us with
encouragement to persevere
in the Christian life***

does this through demonstrating the faithfulness of God and, therefore, the unfailing nature of his promises (for example, see Joshua 23:14 and Nehemiah 9:7-8). As the prayer in Nehemiah 9 goes on to recount, we discover this through careful consideration of God's own declaration of His purposes to His people from Genesis onwards, and by considering how He dealt with both those who were faithful and with those who rebelled against Him. God's purposes announced in creation, His response to Adam and Eve and His ongoing judgment of sin, and his redemptive promise from Abraham onwards – all these speak of a God who is serious about his creation and whose purpose is to redeem it and to judge those who reject Him. His unfailing commitment to His promises encourages, not only those who received them, but those who reflect on them afterwards. Paul says the end result is perseverance, or endurance. And this, as he says elsewhere (Romans 5:4), builds character and produces hope. God will keep His Word – He will complete

His purpose (see Philippians 1:6). One goal God has for the Old Testament is to develop an enduring people whose lives are characterized by unfailing trust in God and hope for the future fulfilment of His promises.

In his second letter to Timothy, Paul stresses the teaching function of Scripture in its corrective and restorative qualities. And again, Paul has primarily (though not exclusively) the Old Testament in mind. In reading the Old Testament, we are led to certain conclusions about God and His character, about the nature of truth and His ways and about the spiritual and moral response he requires from His people. Paul says this works negatively and positively – a couplet – in which wrong patterns of life are condemned and judged and wholesome patterns enforced and restored. This sort of instruction is firmly entrenched in both the narrative and wisdom sections of the Old Testament and is affirmed in the call of the prophets to an unfaithful nation. And this instruction embodies training in righteous living – life according to God's standards that is blessed by Him. So, a further goal God plans for the Old Testament is to train our response to Him, so that we live stable, holy lives, progressively more and more like that of His Son (2 Corinthians 3:14-18).

It is interesting that the apostle John draws these two goals of Scripture together in 1 John 3:2-3, as those who hope to see Jesus when He returns are active in pursuing His likeness. It is through the dynamic function of Scripture that God promotes a firm trust in his promises, leads us to endurance, corrects and restores our lives, and so brings us to hope and transformation in the prospect of the Saviour's return. And all of this (at least partly), Paul ascribes to the work of the Old Testament in the life of the New Testament Christian. Reason enough to study it!

– Ireland



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Intertestamental Literature & History

Jim Holston

Old Testament Survey

Dave Knutson

Major Prophets II (Ezekiel-Daniel)

Jim Holston



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OBITUARIES

Petch, Marion

The family was very saddened by the passing of Marion Lavina Petch (nee Wiley) on January 15, 2016, in the Durham hospital surrounded by the love of her family, just four days after her 86th birthday.

Marion was born on January 11, 1930 on the 7th line of Euphrasia township, in the Markdale, ON area, on the family homestead. She was the third eldest daughter of the late Willard and Ella Wiley. She was married April 15, 1950 to the late Dawson Petch who passed away, with a brain tumor, June 23, 1975, in his 49th year, leaving her on the farm to raise three teen age children, Ronald, David and Connie. She stayed on the farm until the children got their education and decided what they wanted to do. Her second oldest son got married and took over the farm and raised a family of four there. She bought a house in Markdale, but went back and forth to the farm helping out where she could. She drove the

tractor on the baler for many, many years, also helping milk the cows when needed.

Her home was always open to family, relatives and friends and always an extra plate put on the table if someone dropped in.

She was baptized in the early 1950s by Bro. Clyde Lansdell. They attended the Griersville Church of Christ until 1962 when several families in their area began meeting in the Vandeleur hall. They worshiped in the hall until 1965 when a new church building was built for the Vandeleur Church of Christ. Dawson and Marion were a big part of the Vandeleur Church of Christ and remained faithful through the years.

She was also predeceased by her parents and two sisters, Dorothy Cornfield and Fern Crawford. She is survived by her loving family, Ronald (and Debbie) Petch, David (and Nancy) Petch, Connie (and Keith) MacDonald, 10 grandchildren, 7 great-grandchildren and one sister, Clara Wiley.

In spite of the snowy January weather a great many relatives and friends filled the May Funeral Home in

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

Markdale to attend Marion's funeral. The service was conducted by Gordon Dennis assisted by Jeff Elford and song leader Tim Hotchkiss. Marion was buried in the Markdale Cemetery beside her loving husband.

Her friendship and the love she shared will be greatly missed by all who knew her.

— submitted by Clara Wiley

BOOK REVIEWS

Catching A Few Rays, "Sitting with Solomon under the sun" *A study of Ecclesiastes.*

Dr. Michael Justus

This book grew out of Dr. Justus's teaching notes from his Ecclesiastes class at the College Church of Christ in Searcy, Arkansas. It is not a commentary, going verse by verse through Ecclesiastes. Instead, the book starts by reviewing the background of Solomon's father, David, and shows how this shaped the man and king that Solomon became.

Next, a review of Solomon's life is given, to help us understand why he wrote what he did about life. Dr. Justus points out many interesting

things about Solomon. For example, even though Solomon asked God for wisdom, and was granted it, he still struggled to find meaning in life and at one point called everything "meaningless."

After this introduction, each chapter of the book deals with the main ideas of one chapter of Ecclesiastes. The book has a very good balance between scholarly Biblical analysis and vivid, easy to remember illustrations drawn from everyday life to help the reader personalize these great truths from God, revealed in Ecclesiastes through the writings of Solomon. Dr. Justus adeptly takes the life issues that Solomon is grap-

pling with - wealth, work and legacy, raising children, self-image and self-worth to name a few - illuminates God's truths on each one, and then helps us to apply these truths to ourselves today.

The book is well suited to be used by a congregation for a quarter-year adult Bible study class. In fact, we used it with our small group Bible study group in Edmonton and it was well received. There is a one-minute YouTube introduction to each chapter available on-line to watch before studying each chapter, as well as discussion questions in the book to be studied individually or in a group setting.

The book is available through Harding Bookstore and other sources. Simply check on line.

— Reviewed by Kevin Carson



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DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$9.00 per year. 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 NW; Ofc 780.455.1049; Fax 780.454.9545; Sun 9:30 am Bible classes; 10:30 am Worship; Wed 7 pm Bible Study CARE groups at the building and in various homes (phone for location and other times); Elders: Henri Bouchard, Walter Hreczuch, Kirby Salter; Evangelists: Larry Boswell 780.270.6007 and Emanuel Burnstad 780.678.5395; Email: church5@telus.net; Web: edmontonchurchofchrist.org

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

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

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

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

ST. ALBERT: Sunday Worship: 10:15 a.m. at the St. Albert Seniors Center at 7 Tache St., St. Albert; Wednesday Night Bible Study: 7:00 at – call for address, Mailing Address: 20 Desmarais Cres., St. Albert, AB T8N 5X7; (780) 690-9947, E-mail: stalbertcofc@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 Hilchey Road Campbell River. BC V9W 1P4; Contact: Office (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besijim2@hotmail.com

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

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

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

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

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

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjp.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 (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 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), 204-748-3226; 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 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.; Stephane Maillet, ev., (506) 204-8365 (Office) (506) 872-3179 (H) (506) 988-0098 (C) Email: stephanemaillet@rogers.com; moncton.churchofchrist@gmail.ca FB page: https://www.facebook.com/AddedMembersOfChurchOfChrist

SAINT JOHN: 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: niatallscoc@aol.com; website: www.niagarafallscocf.com

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convo 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: ajaxcoccentennialroad@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@belnet.ca website: www.beamsvillechurchofchrist.ca

BRAMALEA: 750 Clark Blvd., L6T 3Y2; (905) 792-2297; mail@bramaleacocf.ca; Sunday worship 10:00, Bible class 11:15; Adult Bible Study Thursday 2:00 pm, Kevin Hunter, ev. (905) 455-5796 (res); Walter Straker, ev. (905) 789-1632 (res); www.bramaleacocf.ca

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

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

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

CORNWALL: 105 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 Tinney 705-672-9241 or e-mail: can@parolink.net

HAMILTON: Fennell Ave. Church of Christ, 321 East 27 Street (at Fennell), L8V 3G8; Sunday 10:00, 11:00, 6:00; Wednesday 7:00; (905) 385-5775 (off.); 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 Sandassie, 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

HUNTSVILLE: 36 Hilltop Dr., P1H 1C5 (off Hwy. 11BN); Sun. 9:45, 11, 7; Ken Skinner, 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

ICE LAKE: (Manitoulin Island) (1-1/4 miles South of Hwy 540, Ice Lake, ON); Mailing address: RR# 1, Site2, Box 3, 408A Robertson Rd., Gore Bay, Ontario POP 1H0; Sunday: classes 10 am, Worship 11 am; midweek - call for information: 705-370-2908 or 705-377-4019

KENORA: 101 Norman Dr.; Sun. 10, 11; P.O. Box 2905, P9N 3X8; Phone 807-466-1449 Earle Rattai, ev., 807-548-2245; email: erattai@sympatico.ca

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

KITCHENER (Southwest): Sunday 10:30 AM, Williamsburg Community Centre, 1187 Fischer Hallman Road, Building 600, Suite 620, Kitchener, Ontario. Church phone: (519) 496-2286 Mail to: Southwest Kitchener church of Christ, 1187 Fischer Hallman Rd, PO Box 48035 Williamsburg RO, Kitchener, Ontario N2E 4H0.

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

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

MISSISSAUGA: Mail address: Mississauga Church of Christ, PO Box 42264; 128 Queen Street S., Mississauga ON L5M 5Z5; Place of Worship: McKinnon Public School, 3270 Tacc Drive, Mississauga ON L5M 0H3; Worship: 10:30-11:45 AM; Bible Class 9:30 to 10:15 AM; Contact name: Tony Lourenco (905) 829-8312; tlourenco@cogeco.ca; Bill Currie, 905-826-4816, Email: wjc@7leaf.ca Web address www.mississaugacofc.ca Email: mail@mississaugacofc.ca

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

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

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

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

OMAGH: 9850 Britannia Road, Milton, ON L9T 7E8; 10, 11; website: www.omaghchurch.org, Jim Holston, ev., 905-875-2939; Mailing address: Harold Ellis, Sec., 7435 Twiss Rd., RR #3, Campbellville, ON LOP 1B0

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

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

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

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

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

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sunday School 10 am except July/August, Worship 11 am; Mailing address: Judy Yaksich, Sec. S12125 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; phone: (705) 357-1224 Email: jayaksich@yahoo.ca

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

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

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

SARNIA: 796 Errol Road E., N7V 2G7, Bible study, Sunday 9:30 am and 6:30 pm, Wednesday 7 pm. Worship Sunday 10:30 am. Email: info@sarniachurchofchrist.org Website: <http://www.sarniachurchofchrist.org>, phone (519) 339-1161 (off.) or (226) 886-3333

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

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

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

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.patchworkinthecreek.com

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

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

SUNDRIDGE: Hwy. 124 N.; Sunday School 10:00; Worship 11:00; Wed 7:30; (705) 384-5214

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7 PM; Mailing address: Rick Klazinga, sec, Randy Morritt, ev; Box 708, P0R 1L0; 705-508-2049 (h); 705-842-3340 (O/F); email: randy.lois@eastlink.ca

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

TINTERN: 4359 Spring Creek Rd. Vineland ON L0R 2C0; Worship at 9: 45a.m. with classes to follow; Sunday pm call for times and locations; Wed. 7:00 pm; Noel Walker ev., Aaron Maleare ev.; Vanessa Maleare, children's minister, (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; 609-319 Merton St. Toronto, ON M4S 1A5 (416) 489-7405 (office)

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

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

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Peter Dwornoh 416-462-3616; Stephen Gill 416-265-2496, Marvin Johnson 416-752-0325, Moises Velasco 905-591-0361, Jean Volcy 905-237-3312; 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: Now meeting in the Grey Ag Services Boardroom, 206 Toronto St. Unit 3. (#10 Highway S) Markdale. At the south edge of Markdale go into the Community Services Centre driveway. Sunday 10, 11, Gordon Dennis, PO Box 274, Mount Forest, ON N0G 2L0, 519-323-2424 Email: gordot@wightman.ca

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

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

PROVINCE OF QUEBEC

MONTREAL: (English/French/Ashante): 785 Brault Ave, Verdun, QC, H4H 2B3, Sunday 10, 11, 6:30; Wednesday 7:00 (English) Ph 514-564-6780; Fax 514-564-6781, Email: churchofchristofgm@videotron.com, Website: churchofchristgreatermontreal@hotmail.ca

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

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2V6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

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

PROVINCE OF SASKATCHEWAN

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

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

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

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

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

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

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

SASKATOON: Sunday, Worship 10 AM, Wed,7 PM; Phone for summer schedule; Office: 343-7922; Lead Minister: Mike Parker; Senior Minister: Bob Parker; Youth Minister: Luke Gordon Location & Mail:134 Cardinal Cres. S7L 6H6; Fax: 343-1589; Bob Parker: stoonchurch@live.com Mike Parker: mike@skchurch.ca Luke Gordon: luke@skchurch.ca

SWIFT CURRENT: Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 11; Susan Eidem, sec., 306-741-9925; (call for location of meetings)

WYEBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9:30, 10:30, 7; Wed. 6:30 p.m.; John Smith, ev. 306-842-6424 (off)

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SINGSPIRATION 2016

*Make a Joyful Noise
Unto the Lord!*

An Old Fashioned Hymn Sing
Sunday July 31, 2016

Dinner at 5:00 pm

Singing at 6:00 pm

CAMP OMAGH

The dinner is free, though donations will be accepted

Song Leaders, please meet Bob Sandiford when you arrive
Singing will be from the 'Songs of Faith and Praise' hymn book

Bring lawn chairs – we'll sing in the amphitheater, weather permitting

For more information about dinner and the hymn sing, contact Bob Sandiford
BobSandiford@hotmail.com (519) 886-4162

Family Week starts Sunday, July 31st – Come Sunday afternoon!

Director: Brad Boland

This week provides families with the opportunity to enjoy the camp experience together. It is a time of family and spiritual growth you won't want to miss.

Join us for an evening of praise and fellowship