

Gospel

For the promotion of
NEW TESTAMENT CHRISTIANITY

P.M. Agr#40005401

\$1.50

Herald

ISSN 0829 - 4666

Vol. 78, No. 6

TORONTO, ONTARIO

June 2013

THIS ISSUE'S THEME:

THE BOOK OF ROMANS

FROM:

Gospel Herald Foundation

Telephone: 416-461-7406 • FAX: 416-424-1850

5 Lankin Blvd., Toronto, ON M4J 4W7

www.gospelherald.org

An Introduction and Overview of Romans

George Mansfield

The letter to the “Romans” refers to Paul’s correspondence to the followers of Christ in that metropolis. There are very few scholars in history who have questioned the stated authorship. It stands as we find it in the Bible. The very first paragraph from the apostle of Jesus encapsulates a wealth of information that includes the fact and grounds for his being called to be an apostle, the prophetic utterances that preceded this era, and the overriding importance of the “Jesus Factor”—which we keep with us throughout the letter—“[Jesus] was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead...” (1:4).

The Book at a Glance

“Sixteen chapters, 433 verses. Romans is rightly regarded as the most comprehensive and systematic summary of Christian doctrine anywhere in Scripture. It is the Bible’s own systematic theology—a summary of saving doctrines that serves as a Bible within the Bible. Like the other NT epistles, Romans was written by one of the apostles (Paul) to the church in a particular city (Rome). In this case, though, it was a church the apostle had not yet visited in person. So rather than addressing his own pastoral concerns about the church or answering specific questions that had arisen in the course of a partnership in ministry, Paul instead introduces himself to the Romans by offering a full statement of his understanding of sin and salvation in Christ. Although the interpersonal context is evident from the opening greeting and closing remarks, the main body of the letter is a sustained doctrinal argument that is directly relevant to any person, at any time, in any place. The universality of the book is highlighted by its theological scope. Romans addresses the plight of

every guilty sinner in the whole human race, whether Jew or Gentile, laying out the whole plan of salvation from eternity past to eternity future.” (From ESV Literary Study Bible.)

Romans contains all of the standard features of a biblical epistle, including the salutation, thanksgiving, body, list of moral exhortations, personal greetings, and benediction. What distinguishes the letter is its long and carefully constructed body, which presents a sustained theological argument. Romans is perhaps the least occasional and most tightly organized of all the NT letters, which helps explain why it reads as much like a theological treatise as it does like an epistle. Understanding Romans thus demands careful attention to the details of its doctrine.

Date and Place

Paul probably wrote Romans from Corinth, on his third missionary journey, in A.D. 57 (Acts 20:2–3). Having completed his work in the eastern part of the Roman Empire, he hoped to travel to Rome and then on to Spain; but first he needed to go to Jerusalem to deliver the money he had collected for the church there (Rom. 15:19–32; see Acts 19:21). Paul commends Phoebe (Rom. 16:1–2), and she was likely the person who brought the letter to Rome. She resided in Cenchrea, which was near Corinth and was one of its port cities. Furthermore, Gaius was Paul’s host (16:23), and this is likely the same Gaius who lived in Corinth (1 Cor. 1:14). Two fairly early manuscripts of Romans contain notes which say the letter was written from Corinth.

Theme

The theme of Romans is “The Righteous Shall Live By Faith.” The theme-setting verses are found early, “For I am not ashamed of the gospel,

for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it [gospel] the righteousness of God is revealed from faith for faith, as it is written, ‘The righteous shall live by faith’” -Rom.1:16, 17.

This continues in chapter 3. Note: (all emphases mine gm) “...now the **righteousness of God** has been manifested **apart from the law**...the righteousness of God **through faith in Jesus Christ** for all who believe...all have sinned and fall short of the glory of God...are justified by his grace as a gift...the redemption that is in Christ Jesus...God put forward as a **propitiation by his blood**, to be received **by faith**...that he might be just and the justifier of the one **who has faith in Jesus**.” See 3:21–26.

Propitiation is a difficult word for any person to translate. The idea is fairly well captured in the NIV which usually renders the original word as “sacrifice of atonement.” It comes close to “mercy seat” in the tabernacle and temple. Therefore, since this righteousness is “apart from the law,” and the required sacrifice was provided by God it is incumbent upon each person to trust in Jesus for his/her salvation which is exactly what the theme states, “The righteous shall live by faith.”

Then, in chapter 4 we find a word used ten times, translated either impute or reckon or credit or count or account. This is a bookkeeping term and is so important to our understanding of God’s plan for all nations, regardless of their past. This word reminds us that human beings can be called “righteous” but only when that is understood as “credited our spiritual bank account” by God who caused the blame to fall on His Son, allowing us to have our spiritual debt paid in full.

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Significant Tributary Themes

Flowing into and filling up the grand theme of the need for righteous people to live depending on God are other sub themes that demand our attention in Romans. They are:

1. All people are sinners, therefore all, without exception, need to be saved from their sin. 1:18–3:20; 5:12–19.

2. The Mosaic law, though good and holy, cannot counteract the power of sin. 2:12–29; 3:9–20; 5:20; 7:1–25; 9:30–10:8.

3. Through the righteousness of God, sin is judged and salvation is provided. 3:21–26; 5:12–19; 6:1–10; 7:1–6; 8:1–4.

4. With the coming of Jesus Christ, the former age of redemptive history has passed away and the new age of redemptive history has begun. 1:1–7; 3:21–26; 5:1–8:39.

5. The atoning death of Jesus Christ is central to God's plan of salvation. 3:21–26; 4:23–25; 5:6–11, 15–19; 6:1–10; 7:4–6; 8:1–4.

6. Justification is by faith, it cannot be earned. 1:16–4:25; 9:30–10:21.

7. There is an abundant hope of future glory for those who are in Christ Jesus. 5:1–8:39.

8. Those who have died with Christ and who enjoy the work of the Holy Spirit are enabled to live a new life. 2:25–29; 6:1–7:6; 8:1–39.

9. God is sovereign in salvation; He works all things according to His plan. 9:1–11:36.

10. God fulfills His saving promises to both Jews and Gentiles. 1:18–4:25; 9:1–11:36; 15:8–13.

11. The grace of the gospel calls Christians to personal holiness, mutual service, good citizenship and whole-hearted neighbour-love in Christ. 2:1–13:14

Purpose, Occasion and Background

Romans provides the fullest expression of Paul's theology, though it is doubtful that he intended it to be a complete summary statement. For example, Romans lacks any detailed treatments of Paul's doctrine of Christ (see Phil. 2:6–11; Col. 1:15–20), of the church (see Ephesians), or of last things (see 1 Thess. 4:13–5:11; 2 Thess. 2:1–12).

It is more likely that Paul wrote the letter to address particular issues of concern to the Roman church. Specifically, he addressed matters of interest for a church that included both Jewish and Gentile Christians: (1) Can one be right with God through obeying the law (Rom. 1:1–3:20)? (2) What can be learned from Abraham, and is he the father of both Jewish and Gentile Christians (4:1–25)? (3) What role does the law play with reference to sin (5:20; 7:1–25)? (4) What does the salvation of Gentiles indicate about the future of Israel as God's people (9:1–11:36)?

(5) Should Christians observe OT food laws, and how should they relate to fellow believers on such matters (14:1–15:13)?

Because we are not told who started the church in Rome, we can only use good judgment. It was probably a result of one or many of the Jewish people who were in Jerusalem during that striking exhibition of God's power and favour as recorded in Acts 2. There were "visitors from Rome" (2:10) in the midst of the crowd made up of 16 different nations or locations. This much we know, there is no evidence to suggest that Peter was even in Rome, let alone plant a church.

As time passed, of course, Gentiles in Rome also became Christians. The Roman historian Suetonius records that the Roman emperor Claudius (reigned A.D. 41–54) expelled Jews from Rome in A.D. 49 because of strife over "Chrestos." Suetonius likely misunderstood the name, so that the dispute probably was about "Christos" (Latin for Christ). The expulsion of Jews from Rome is confirmed by Acts

18:2. Because of the expulsion, the Gentile churches would have developed for a number of years apart from the Jews. Over the years the Jewish Christians slowly filtered back into Roman churches. It is not difficult to imagine that tensions would develop between law-observing Jewish Christians and Gentile Christians who lived free of the restrictions in the Mosaic law. It seems, however, that the church was made up mainly of Gentile Christians (see Rom. 1:5–6, 13; 11:13; 15:15–16).

Paul's selection of themes (gospel and law; the significance of Abraham; righteousness that is imputed) suggests significant tensions between the Jews and Gentiles in Rome. Paul wrote Romans so that they would be united in the gospel he preached, and so that they

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The Gift of Romans

Wayne Turner



Remember the story of the six blind men and the elephant? Each one touched a different part of the elephant: tusk, trunk, ear, side, leg and tail. Based on his own experience, each one came to a different conclusion of what an elephant was like: a spear, snake, fan/leaf, wall, tree or rope. Unfortunately, none really understood what an elephant was—none could put it together and grasp the whole.

As some people come to the book of Romans, they are much like these men. When they look at the book, they see proof texts to be used to support favoured doctrinal beliefs—convenient verses to use in discussions and arguments, or as memory verses. Yet, like the blind men, they may miss seeing the whole grand picture presented by Paul.

Richard A. Batey said that this letter “stands among the most important pieces of literature in the intellectual history of Western man.” He refers to the impact Romans has had on some of the great thinkers of history: Augustine, Luther, Calvin, Wesley and Barth. Then says, “This epistle has been the fountain from which religious reforms have continued to draw fresh strength and vitality.” Batey notes that there has “hardly been a major Christian revival that has not turned to this book for an understanding of man and his condition in the world.”

Anyone who studies Paul’s letters soon discovers the uniqueness of Romans in comparison with the other letters. William Barclay points out, “In almost all his other letters he is dealing with some immediate trouble, some pressing situation, some current error, some threatening danger, which was menacing the Church to which he was writing.” In contrast, Romans is “independent of any immediate set of circumstances.” It can be seen more as a “systematic exposition” of Paul’s teaching. This is why studying Romans can be challenging. Paul sometimes presents lengthy discussions of very challenging ideas with occasional side points. Warren W. Wiersbe well observed that Romans, “was not

written for woolgatherers or religious sightseers. You will have to think as you study this letter.”

This might make Romans seem complicated or abstract, thus something beyond most people’s ability to understand. Such would be a sad conclusion. Although it may be challenging, Romans presents the message of the Gospel, it’s relevance to all humanity and how this should be lived out in the lives of Christians. As E. Dan Wieb concluded, Romans “is not a primer on church polity or on the church at work and worship. Rather, it is a deep study for the individual by which he or she might understand God’s work in his/her life and his/her responsibility in the light of God’s saving grace.”

Perhaps we should see Romans as a gift given to the Church by the Holy Spirit, through Paul. It’s depth and richness help us see the greatness of God and His grace, His sovereignty and the wonder of His purposes. Despite the common caricature that Christians “park their brains,” Romans shows us the need for depth of faith and thought. And Romans shows how these great thoughts need to be translated into practical action in our daily lives.

This edition of the Gospel Herald is an introduction to Romans and some of its great themes. George Mansfield provides “*An Introduction and Overview of Romans*.” He notes that instead of addressing specific

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GOSPEL HERALD

Published Monthly by the Gospel Herald Foundation, a non profit corporation, for the Promotion of New Testament Christianity

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Send teaching articles to Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9
(204) 257-7926 E-mail: <editorial@gospelherald.org>

Send advertising and subscription information to
Max Craddock, 5 Lankin Blvd., Toronto, ON M4J 4W7

Phone: 416-461-7406 Fax: 416-424-1850 E-mail: maxc@strathmorecfc.ca

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

Canadian Subscription \$16; \$28 for 2 years.; Widows & Gifts, \$15

PDF version by email \$10.00

U.S. And Foreign Subscriptions \$23.00 CDN per year to cover higher postage

“Publications Mail Agreement Number 4000 5401”

Indexed by Restoration Serials Index

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

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Romans and Righteous Living

Geoffrey Ellis

God desires that His chosen people live righteous lives.

This was true for the Israel of old. Their righteousness would be a witness of God to the nations round about (Deut. 4:5-8; 7:6, 11).

This is also true for the “new Israel” (Gal. 6:16). Christians are to be the “salt of the earth” and the “light of the world” (Matt. 5:13, 14). And Jesus’ desire was that the righteousness of His followers would excel (Matt. 5:5:16, 20).

Righteous living honours God, blesses the believer and attracts the sinner.

There is no book in the New Testament that says more about Christians living righteous lives than Romans. Yet, astonishingly, in the religious world little is said, and much is denied, about righteous living as taught in Romans in its teaching prior to chapter 12. It is frequently contended that Christians cannot be righteous in themselves and that righteousness can *only* be imputed through grace by virtue of the saving death of Christ. This distortion flows out of a viral mix of two false teachings: “total depravity” and “faith only.”

The Roman believers were “called to be saints” (1:7, *hagiois*, “holy”). A reaction to the prevalent “works righteous” practices of the 16th century resulted in two extremes: (1) limiting faith to “belief only,” and (2) limiting grace as providing for “imputed righteousness” only. Rather, God’s objectives are both to raise up a redeemed people and to nurture His kingdom of holy citizens. Called to be saints, the faith of the Romans was “proclaimed in all the world” (1:8), and Paul’s hope was “...that we [might] be mutually encouraged by each other’s faith, both yours and mine” (1:12).

Romans deals with two stages of grace, saving grace and enabling grace, i.e. grace that sustains and

strengthens the life of the Christian. Eight out of 17 times in Romans, “grace” refers to “enabling grace”—1:5, 7; 6:14, 15; 12:3, 6; 15:15; 16:20; with the balance referring to “saving grace”—3:24; 4:16; 5:2, 15(2), 17, 20, 21; 6:1; 11:5, 6. It is a critical mistake to limit grace to justification and not to include sanctification; for this has the impact of ruling out the importance and legitimacy of righteous living. In the Romans letter, “faith” is that, with grace, which gains imputed righteousness 23 times—3:22, 25,

Righteous living honours God, blesses the believer, and attracts the sinner.

26, 27, 28, 30(2), 31; 4:5, 9, 11, 12, 13, 14, 16(2), 19, 20, 5:1, 2 9:30, 32, 10:6; as well, it alludes to “faith” as that which is active in developing righteousness 17 times—1:5, 8, 12, 17(2); 3:3(2); 10:8, 17; 11:20; 12:3, 6; 14:1, 22, 23(2).

The statements of chapter 1, verses:16-17, as viewed by many, present the theme of the letter. The

gospel in all its rich meaning, the heart of Romans’ teaching, is the prism through which the full dimension of God’s righteousness is to be understood, and this with growing appreciation, i.e. “from faith to faith” (1:17). The righteousness of God is the goal for emulation by all who reverence him. This full-orbed faith is the means by which redemption is gained and through which righteous living flourishes: “As it is written, ‘The righteous shall live by faith’” (1:17; Hab. 2:4).

At the outset, the apostle Paul asserts human accountability. In his litany of human debauchery (1:18-32), he states three times, “God gave them up” (vs. 24, 26, 28). That is, God gave rebellious sinners over to their own pursuits, as they spurned both His standards and His support. At the same time, he also identifies the presence of sin in the lives of those claiming to follow God’s ways (2:1-6). At the final judgment, each one will be judged “according to his works”: “to those who by patience in well doing seek for glory and honor and

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Romans and Righteous Living... continued from page 5

immortality, he will give eternal life; but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. There will be tribulation and distress for every human who does evil, the Jew first and also the Greeks, but glory and honor and peace for everyone who does good, the Jew first and also the Greek for God shows no partiality” (2:6-11). All that follows in Romans rests upon this solemn declaration.

Chapters three and four emphatically teach that salvation from sin is through God’s “grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith” (3:24b-25a), i.e. a faith like father Abraham’s (4:1-25). Clearly, this is imputed righteousness.

Chapter five expands upon this “justification by faith” and “access into this grace...through Christ” (5:1-2). The realms of the “two Adams” are contrasted here. The first Adam’s sin and man’s sinning (“for all sinned,” 5:12) lead to death. The second Adam’s death, “one act of righteousness” (5:18), will make many righteous (19). Two statements are included in this section that appear to teach both imputed and exercised righteousness: “...those who receive the abundance of grace and the free gift of righteousness [will] *reign in life* through the one man Jesus Christ” (17), and “so that as sin reigned in death, grace also might *reign in righteousness* leading to eternal life through Jesus Christ our Lord” (21).

In chapter six, Paul gives the first of two major reasons why righteous living is part of God’s gracious plan: the saved enter into a living fellowship with Christ the righteous Redeemer. Continuing in sin must not follow the gracious gift of forgiveness. The opposite must be true: the appropriate response to forgiveness is righteous conduct. Baptism says it all. The believer is united with Christ, first in His death and then

in His life. The saved are raised “to walk in newness of life” (6:4). Christ “died to sin, once for all, but the life he lives he lives to God. So you also must consider yourself dead to sin and alive to God in Christ Jesus” (10-11). “But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness” (17-18).

This statement, “obedient to the standard of teaching” is different from seeking justification through law. Paul, in chapter seven, makes

***Righteous living is the
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in Christ***

this distinction. But the problem is that law-keeping can exacerbate man’s proneness to disobedience, in addition to his inability to keep the law perfectly. Christ delivers us from “this body of death” (24). He does so by removing the requirement for justification through “righteous deeds that we had done” (see Titus 3:5). “For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirements of the law might be fulfilled in us, *who walk not according to the flesh but according to the Spirit*” (8:3-4). And here we have the second great reason, as taught in Romans, why righteous living by those who have been redeemed can be part of God’s plan—the help of the Holy Spirit.

“And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (5:5). And “the Spirit helps us in our weakness” (8:26). In this text, the Spirit’s

“help” is linked to the work of God, who works in “all things for the good of those who are called...according to his purpose...[and for those who are] to be conformed to the image of his Son” (28-29). Christians “are debtors...not to live according to the flesh...but [to live] by the Spirit...to put to death the deeds of the body” (12-13). “But those who live according to the Spirit set their minds on the things of the Spirit...[which] is life and peace” (5b-6b). This is righteous living at its best.

Beginning in chapter nine and on through chapter eleven, Paul deals with the matter that underlies his concern in the entire letter, the salvation of both Jews and Gentiles. He notes that Israel had pursued righteousness through the law but had not succeeded. Many Gentiles, on the other hand, though they had not pursued righteousness, had gained it, through “a righteousness that is by faith” (9:30-31). The conversion of the Gentiles would result in the return of the Israel, Paul taught. However, turning the heads of Israel would require the Gentile believers to be seen as God’s faithful people. Indeed, if Gentile believers failed to “continue in the kindness of God” (11:22), even though “as wild olive shoots” they had been grafted on to the “olive tree” and were enjoying its “nourishing root,” they too could be cut off (21). God’s kingdom is to be a righteous kingdom.

The “therefore” of 12:1 gathers up all that Paul has taught previously concerning both imputed and active righteousness in a concluding application. What follows is an appeal for righteous living. “By the mercies of God, present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (*latreian*, “service, worship to God”). This statement, a euphemism for righteous living, teaches that the righteous life gives worship to God! This teaching is followed by the encouragement for each one to serve “in proportion to [ones] faith” (6). A template for righteous

action is next that begins with an encouragement to “genuine love” (9), and concludes with the statement, “Do not be overcome by evil, but overcome evil with good.” (21). In chapter 13, is this teaching: “Owe no one anything except to love each other, for the one who loves another has fulfilled the law” (13:8). Again, “So then let us cast off the works of darkness and put on the armor of light. Let us walk properly as in the daytime, not in orgies...drunkenness... immorality... sensuality... quarreling...jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh” (13:12b-14).

The danger for those who seek to be holy is that they may, pridefully, see themselves as more holy than others. Paul cautioned the brethren, whether weak or strong, to respect each other as belonging to the Lord: “It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand” (14:4). “For we will all stand before the judgment seat of God...so

then each of us will give an account of himself before God” (10b, 12).

Paul concludes as he began: teaching that genuine faith is obedient. Paul wrote that he had received “grace and apostleship to bring about the *obedience of faith* for the sake of his name among all nations, including you who are called to belong to Jesus Christ” (1:5-6). And at the letter’s end, Paul affirmed, “Your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent” (16:19). Paul completes his letter by stating that the aim of the revealed gospel was to bring about “*the obedience of faith*” (16:26).

Righteous living is the necessary and appropriate response to that grace that gives the righteousness of God to those who believe in Christ, our crucified and resurrected Lord. The grace of God that brings salvation also brings empowerment for the righteous life that follows.

Waterloo, Ontario

Pictures and Reports

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— The editors

Great Lakes Bible College

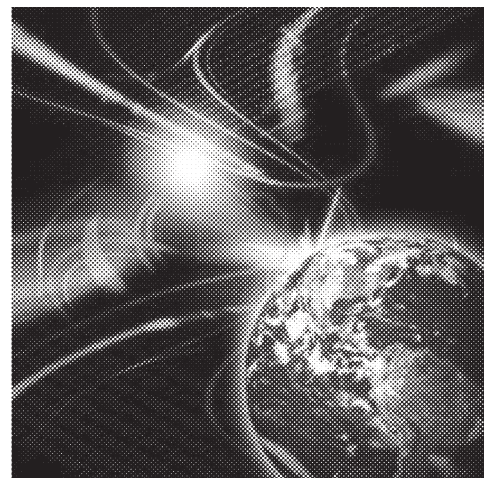
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Romans: W5

Earle Rattai

Paul's epistle to the Romans puts me in mind of Lake of the Woods which is another of God's masterpieces. Both are unique in terms of beauty and purpose. Both have areas that can be warm and inviting where even a child can plumb their shallows. Then there are other areas of depth and current where the most experienced diver (or theologian) must be very careful and not underestimate.

Although Romans is only one letter in a collection we call the New Testament, it covers the vast majority of Christian doctrines in itself. It was written during the Jewish persecution of the church and just prior to the Neronian persecution of the Saints where that transition was taking place. The letter was written specifically "to" those Saints (the Church) living in Rome at that certain time. However, it was written "for" every successive generation since that time.

Even if Paul did not know, the Holy Spirit certainly did know that this letter would live on into perpetuity. So it is interesting which doctrines are emphasized as Paul issues this great manifesto to a mixed (Jew and Gentile) Church.

Paul first identifies himself and states his intention which is to propagate the Word of God and salvation to all mankind. Then he starts by mentioning the existence of a "book of nature." Chapter 1, verse 20 tells us that even where

... Martin Luther when he rewrote the New Testament into German... took it upon himself to insert the word "alone" right after the word "faith."

the Word of God has been lost to generations of apostasy and ignorance, one should be able to look at what has been created and determine the necessity of an omnipotent uncaused first cause (Jehovah God). Think about this please! People considered to be the brightest and most educated in our western civilization are leading the charge of ignorance on this! There seems to be no length to which man will now go to disprove the reality of God; yet to no avail. The result will be the Devil's hell.

Paul closes out Chapter One as he points to the natural progression of atheism. A wholesale removal of God from society ends up in same sex relations (which he calls indecent and perverted), a depraved mind, wickedness, evil, envy, murder, strife, deceit and all sorts of malice. Sound familiar?

These Roman Christians needed only to look out into the streets to see the proof of Paul's statements. He reminded them of a godly world

subject to God's judgement along side of their tendency to judge and inability to do so properly. He explains how God will judge correctly those who have lived this life with or without His Word (the Law) and how the Jews had a higher responsibility in that. With the advent of a complete revelation written down for posterity our responsibility has equalized. We cannot claim ignorance.

Included here is a complete and understandable exposition of how faith relates to right standing before God (or righteousness). It absolutely baffles me why the overwhelming majority of our "Christian" world misses the mark on this very important point. Historically, this misunderstanding seems to trace its origin to a mistranslation of Romans 3:28 by Martin Luther when he rewrote the New Testament into German and took it upon himself to insert the word "alone" right after the word "faith." Look it up. Could this be what Paul meant? Look; Paul wrote Romans. We know that because he says so in the first verse of the book. So what did Paul teach concerning faith as it applies to righteousness and repentance? When Paul defended himself in front of Agrippa, he said "I preached that they should repent and turn to God, and prove their repentance by their deeds" Acts 26:20 NIV. There are fewer and fewer churches teaching this fundamental, yet crucial principle (even the Lord's Churches).

Again, keeping it simple, Paul explains the relationship between living in sin and living in Christ. Is sinless perfection the standard? That's not realistic. However, when one responds to the Gospel by being immersed for the forgiveness of sin, wanton and unrestrained disobedience must remain in the grave water of that moment. Romans 6

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may well be the best explanation of conversion's relationship to sin in the entire Bible. From Genesis to Revelation, Scripture repeats over and over what Peter said to the Temple faithful; "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord" Acts 3:19 NIV.

After this, there is a masterful explanation of another transition from the Law of a written Code to the freedom of a spiritual code written on the heart. By using illustrations from marriage (Rom.7:1-6) and childhood innocence (Rom.7:9) we are given valuable teaching on these two subjects as well. To the relief of us all, Paul identifies the frustrations we share in enduring temptations (Rom. 7:14-20). Look; if Paul can admit to serious spiritual shortcoming, perhaps we too should be able to freely admit to that human frailty. The Church often walks a tightrope of appearing stuffy (holier than thou) and being able to fulfill our mandate in leading others to salvation and righteousness. That's because we (the saved) are prone to a sinful human nature as well. The world correctly recognizes that. The way to send out the right message is by following Paul's example of transparency, humility and contrition. After that the cards simply lay on the table.

Paul addresses several other subjects including our testimony in an unsaved world, our responsibility to civil obedience and specifically the paying of tax. Paul also revisits the relationship between physical and spiritual Israel in Chapters 9-11. This has become particularly relevant recently because of the incessant blathering by misinformed Premillennialists about an "Israel Watch" as it

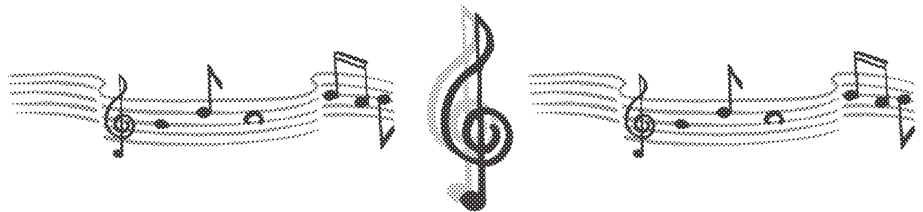
applies to end times and an apparent divine plan to restore a literal Kingdom of David to geographical Israel. One must wander a long way off into the right ditch or the left ditch to be preoccupied with irrelevant matters.

On the contrary (for me), the gist of this Roman letter is found in Chapter 8 where we have explained plainly and in detail, what we could not know otherwise. The connection between our physical day to day life and the spiritual life that underlies what we do and say can be confusing and even frustrat-

ing sometimes. We know that we humans are a "body/soul/spirit entity" unlike any other of God's Creation. The question of "how do we tap into the power of the Spirit and live a fulfilled and content life" becomes evident as one reads this amazing letter.

Let me encourage you to stop what you are doing right now and read the book of Romans through slowly. It will take about an hour. The Bible is its own best commentary. Enjoy.

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Don't Blame God When People Fail (ROMANS 9-10)

Edwin Broadus

After Paul, in Romans 1-5, elaborated in detail the letter's grand theme—how God makes us righteous by grace through faith—he responds to two objections raised by some contemporaries. The first is that *salvation by grace promotes sin*, and he deals with this in chapters 6-8. The second is that if Jews as well as Gentiles are under condemnation apart from Christ, then *God's purpose for Israel has failed*. He answers this charge in 9-11, and in doing so he reminds us that it is never God's fault when people fail. In other words, don't blame God—a lesson many still need to learn.

Paul's response provides important lessons about God, His purpose, His love, and our responsibility:

1. Even though Paul had "great sorrow and unceasing anguish" for his fellow Israelites who had not accepted Christ, he knew that it had never been God's purpose for anyone to be part of the true Israel by virtue of mere physical descent from Abraham. As every Jew of Paul's time knew, God had made choices among these descendants. He chose Isaac rather than Ishmael, demonstrating that only the children of the promise are heirs. He chose Jacob rather than Esau—a sovereign choice by God that no Jew of Paul's time would deem unjust—as one through whom the promise to Abraham would come that would result ultimately in his descendant, Jesus Christ, blessing all the nations of the world. As to who the true heirs of the promise are, Paul earlier, in the fourth chapter, had affirmed that the promise to Abraham and his offspring came through "the righteousness of faith" and

that it "depends on faith" so that it can "rest on grace" with those who, like Abraham, have faith (4:13-15). Everyone, then, Jew or Gentile, who, like Abraham, places his faith in God, is a child of the promise. This is open to all, although many fail to take advantage of God's offer. But the very offer tells us much about God and His love.

... even though God was not to blame when his own people failed, God did not give up on them.

2. God is not unjust when He makes choices in carrying out his purpose. Although God is sovereign and is not answerable to any of us for His choices, His purpose for us is, as Paul recognizes, always benevolent. He chooses to show *mercy*; He chooses to show *compassion* (9:15).

He even chooses to *endure with much patience* some who are fit for destruction (9:22). Even though His very nature obligates Him to deal with sin (the occasion for what Paul calls God's wrath), His desire is for all to be saved (1 Timothy 2:3-5). But since all have sinned and fall short of His glory (Romans 3:23), all fall under condemnation. The marvel, then, is not that some people are lost; the marvel is that God has shown mercy and saved those who put their trust in him.

Additional comment about the text is needed here, for translations which inappropriately render verse 22, "vessels of wrath *prepared* for destruction," may lead readers to suppose that Paul uses the same verb in the following verse about "vessels of mercy, which he has *prepared beforehand* for glory," and that God prepares some for destruction. But different verbs are used; in verse 22

he uses *katartizo*, which can mean to be fit, or ripe, for a given purpose or result. The form used here can be either passive ("made fit," without specifying who or what makes one fit) or middle, a Greek verb form that refers to what one does to or for himself ("make oneself fit for destruction"), but in either case the basic idea is that there are people who, because of their sin and their rejection of God, are fit for destruction. In verse 18, some understand that the reference to God hardening whomever He wills shows that His purpose is not always benevolent. However, Paul's words derive from what transpired between God and Pharaoh in Moses' day. In the early chapters of Exodus, at least three times it says that Pharaoh hardened his own

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heart, ten times that the Lord hardened Pharaoh's heart, and four times that his heart was hardened, without specifying who or what hardened it. As the story unfolds, the plagues God sent to show His glory by carrying out His benevolent purpose of delivering the Israelites brought a negative response from Pharaoh. Consequently, in one sense, God hardened Pharaoh's heart by sending the plagues, but in another sense, by his response to these plagues, Pharaoh hardened his own heart. Why would we suppose that God, who wants all people to be saved, would have been displeased if Pharaoh had responded in a more positive way?

3. The reason that so many Israelites in Paul's day did not attain the righteousness that comes from God is that they were seeking it in the wrong way—through their own efforts rather than by putting their faith in God (9:30-10:4). Paul attributes this to ignorance—ignorance

of the nature of the righteousness that comes from God and failure to recognize that the law God gave them was not an end within itself, but that its end, its objective, its fulfillment is found in Christ.

4. Finally, the apostle recognizes that Israel's unbelief was not God's fault, for God told them through Moses what the righteousness from God consists of, and He also sent messengers who told them in an understandable way what they needed to know. After Moses reminded them that God did not demand the impossible, he said, "The word is near you, in your mouth and in your heart" (Deuteronomy 30:14). Paul sees in this a reference to "the word of faith that we proclaim," and when we believe with our heart that God raised Jesus from the dead and confess with our mouth that Jesus is Lord, we are saved (10:5-13). Then Paul reminds them that they had further opportunity to know what God expected of them, for the

words of those who preach the good news had gone out to the ends of the world, and it was so understandable that God was found even by those who had not sought Him (10:14-20). However, His own people tragically proved disobedient and contrary (10:21).

But even though God was not to blame when His own people failed, God did not give up on them. Chapter 11 is the conclusion to this section, and while this is not part of the text being explored in this article, Paul recognizes that the condition of most of his Israelite relatives need not end where it was in his day, for there is a way for Israel to be saved, through the Deliverer (Christ) who comes from Zion and takes away their sin. Because "his steadfast love endures forever" (a constant theme throughout the Old Testament), God's purpose remains benevolent, to have mercy on all (11:25-27, 32), and He is not to blame when any fail.

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Grace Works

Kevin Cleary

I can remember as a kid building a potato gun with my cousin. We considered a number of options but eventually settled on propane as our fuel. With that settled, we thought, “okay just fill the chamber with propane and we’ll get a great result.” As many of you reading this already know that’s not quite how it works. In order to get the biggest bang it’s important to have the right combination of oxygen and propane then to get a little compression by pushing the potato down the barrel after the chamber has been loaded. So, it turns out it’s not the propane by itself that produces a good explosion but the right combination of a number of elements.

In the religious world you often hear discussions about salvation and Christian living that sound like my initial understanding of propane. Usually it goes something along the lines of “Faith is all you need.” Although when properly understood, this statement is true it’s a lot like saying “the fuel for the potato gun is propane.” It’s true, but not a full explanation. It’s said that Martin Luther, after struggling with guilt and weakness, read Romans 1:16-17 and made a great conclusion. The conclusion that would

lead to the Protestant Reformation and change the world was that it’s all about faith. Now this article is in no way a response to Luther, in fact from what I know about the man he would probably agree with about everything I say here. In some religious circles though, Luther’s understanding of Faith has been taken to mean faith alone. That is, in answering the question how someone is saved or by what, the immediate answer is “by faith alone.” It should be pointed out

***God’s plan is perfect,
let’s just accept it, apply it
and live in it.***

that no one who says this means it exactly. Everyone I know who says this would still agree that we are saved by grace, they would also say we are saved by the blood of Christ. In some cases they would even agree that biblical faith is not mere mental assent.

I would like to suggest that being saved and staying saved involves a relationship between Grace, Faith, Works and yes, even Law. Romans has a great deal to say about this relationship. Let’s consider some things together.

Romans 3:23-26 says we all deserve death but because of God’s Grace we don’t get what we deserve. Instead, we are justified and the one who is justified is the one who has Faith in Jesus. So Grace is the undeserved favor of God expressed in His saving us through Christ. To fill in the idea of Grace and God’s working please read Ephesians 2:8-10; Romans 5:2; Titus 2:11; 1 Peter 1:19. Combined, these reveal to us that God’s work on our behalf, including revelation, is rightly described as Grace.

If Grace describes what God has done, what about us? How does a

person appropriately respond to God’s Grace? The answer is Faith: “We have obtained access by faith into this grace in which we stand” (Rom. 5:2). Faith then is where we need to turn our attention next.

I believe that the moon is in orbit around the earth, that it’s made out of rock and that Neil Armstrong was the first human to walk on it. However, it would be inappropriate to say based on this that I have faith in the moon. Rather, if someone told me that a piece of the moon had come off and was hurtling toward my house, that would involve faith. Faith is not just mental assent, faith involves trust and action (Heb. 11). If I have faith that a piece of the moon is heading toward my home, I will get out, if I don’t get out you could say I have no faith. Scripture does this exact thing: in Hebrews 3:18-19 the writer says that the Israelites could not enter the Promised Land because of disobedience; he then describes the same situation by saying they were unable to enter because of unbelief (no faith no action). In John 3:36 Jesus describes two groups: those who believe and those who disobey (no faith, no action). Paul uses this idea in Romans 6:17 when he points out that freedom from sin comes from obedience to a standard of teaching (faith produces action). All of this is brought together by James who tells us that “Faith without works is dead.” Paul says the same thing in Galatians 5:6 where he says “Faith working through love” is what makes a difference. So biblical faith includes obedient response.

That brings us to a discussion of works. This is a subject that can create real problems unless we remember that we must let scripture define itself and not impose our definitions on it. We hear “Work”

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we think earn. Sometimes scripture uses it this way (Eph. 2:8-9), not always. For example John 6:28-29, or James 2:14-26; Ephesians 2:10. Work can and often does mean actions taken as a response to God's grace and because of our faith. These have often been differentiated by the terms "works of merit" and "works of obedience."

Finally a little should be said about Law. First, we need to be very careful when we see this word in scripture to identify how it's being used. Is Law referring to a means of salvation, is it referring to the commandments of God given to the people of Israel, or is it just referring to an expressed will? When we say we are not under Law we're right if we mean to save us or the Law of Moses. However Webster defines Law as "The expressed and binding will of a group or individual." As Christians are we beholden to anyone's expressed and binding will? If so, then in one sense we are under law. Scripture knows this and so talks about: "The law of faith" (Rom. 3:27), "The law of the Spirit of life in Christ" (Rom. 8:2), "the law of Christ" (I Cor. 9:21; Gal. 6:2), "The perfect law of liberty" (James 1:25; 2:12).

When we understand God's Grace, respond to it by Faith, are baptized for forgiveness of sins and into Christ's body (Acts 2:38; Rom 6:3-4), we become part of His Kingdom (Col. 1:13) accepting His rule (Law) in our lives. In this way Grace, Faith, Works and Law come together in harmony and allow the Christian to live and thrive both now and for eternity. May we never allow human failings or misunderstandings to twist the word and create dichotomies where none exist. God's plan is perfect, let's just accept it, apply it and live in it.

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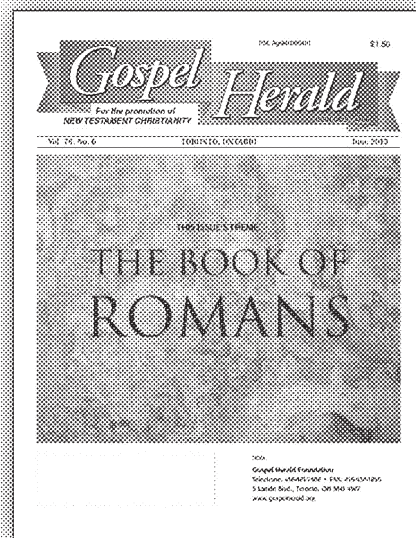
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NEWS

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NEW BRUNSWICK

Saint John: Since January we have been blessed with new opportunities for evangelism. Two people have been taking the Key to the Kingdom correspondence course. One of them, Dennis, is still taking it while the other, Brian, has met with us a few times for Bible studies. We also have met a few times with another gentleman named Charlie. He has worshipped with us once and said he enjoyed the worship service but due to personal issues he has not been able to attend as he would like. He has assured us that he does want to come out again for worship and meet to study. From April 12 to 14, the Moncton church of Christ held a gospel weekend with special guest speakers Kevin Deason and Robert Rondolet, who came up from Viola, Tennessee. I was also asked to be one of the speakers for this wonderful event. Everyone did a great job and it was a huge success with two baptisms and a few visitors. In the month of April, we were blessed with visitors who were members of the church, Jacqueline Tarko from Quebec, Don Knox from B.C. and Ed & Corrie Knox from London, Ontario. We love and welcome visitors, especially from the church!

ONTARIO

Beamsville: On April 23, John and Ann Hildebrand celebrated their 60th wedding anniversary. Diane Perry and Anke Vanek went on a 3 week mission trip to Israel this past May.

Bramalea: Andrew Ignacio, 15-year-old son of Alex and Sonia Ignacio, was baptized Sunday morning April 14. Tracy Kee, Harding University admissions coordinator for Canada, assisted by Anna Maddox, met with several of the congregation's young people on April 18 to present information about Harding. Guest speakers in April were David McPherson on April 21 and David Knutson on April 28. Garry Bailey, originally from Sault Ste. Marie, now teaching at Abilene Christian

University, presented a workshop on small groups on Saturday, May 4. He preached on Sunday, May 5, and during the Sunday morning Bible class facilitated a question and answer session on small groups. Two Bramalea young men, Matthew Burrows and Riyadh Dos Santos, plan to participate in a mission trip this summer to Jintega, Nicaragua. They will go with the Tintern Church of Christ sponsored group. Bob and Kevin Hunter recently returned from an interesting two-week tour of the Holy Land/Israel. A special collection was taken up on May 5, Key to the Kingdom day. The congregation is recruiting for a summer youth intern.

Fenwick: We have begun worshipping at 6:00 on Sunday evenings; a change from the previous 6:30 time. Ruth Zimmerman reported on the state of the church in PNG on Sunday evening, May 5. The Baby Bottle campaign in support of Elisha House Pregnancy and Parenting Center has begun. We will be collecting change to fill the bottles until Father's Day rolls around. Brother and Sister Aubrey Johnson (Dynamic Deacons) worshipped with us on May 26. We are planning a Dynamic Deacons workshop for the men next year. Another year has passed and Kids For Christ wrapped up on June 7.

Stoney Creek: The Stoney Creek church is endeavoring to reach into the nearby community of Riverdale, which has Hamilton's largest concentration of immigrant population. Some of the church's seniors have found an opportunity to become acquainted with a group of Punjabi men who meet daily at the community centre by serving Chia (Indian tea) to them every Thursday. Some from the congregation also participated one Saturday in May in a cleanup of a park in Riverdale.

Toronto (Bayview): The fellowship ministry team at Bayview hosts a number of activities to promote close relationships among fellow Christians. We all enjoy our congregational pot-lucks after worship

service on the fifth Sunday of the month. As well, we have a fine tradition of an ethnic dinner where we get to taste many dishes from near and far and hear some stories behind the dishes. Recently the kids at Bayview [and the kids at heart!] watched the video, "Homeward Bound, the Incredible Journey". And we're looking forward to a picnic at Harbourfront scheduled for July. That event has been a "hit" in the past. We treasure our time together as members of God's family, both on the first day of the week and at gathering that are informal.

Toronto (Strathmore Blvd): Key Day, May 5, saw Max back preaching following his knee replacement surgery in early April. We have heard from several congregations and individuals who remembered this work in prayer and with donations toward the financial expenses of the program. Thank you for your continued prayers and support to allow Key to continue to reach all across Canada each week.

Waterloo: The Multicultural Event at Victoria Park will take place this year on June 22 and 23. We are going to participate in representing the church in our community and take advantage of a great outreach opportunity. Greg Whitfield and Ashley Hibbard have created the Cambridge Theology Cafe—a monthly forum for Christians to discuss theology and its implications for life and ministry.

Windsor (West Side): Seeing ourselves as part of God's mission in the world changes our imagination about the work and purposes of the church. We seek to move beyond the walls of the building and beyond working only in safe and comfortable ways. The world for the most part does not come to church but the word from God has always been that the church is to go to the world (Luke 10, Matthew 28, Mark 16, Luke 24). We are going to be using the mini-series, 'The Bible' over the next couple of months. We will watch an episode one week and then discuss it the next. One of the main things to consider each week will be: how can we use this in our discussions with our neighbours. While we will notice some inaccuracies in the series (with the literal passage) this series was very successful with presenting a positive message of the Bible to 'non-Bible' readers which was the original intention of the producers. There will be a set of questions to go over each section. We will begin these on Wednesday nights.



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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton, northside: A record number of ladies attended the Ladies Retreat. Beth Schrader of Montana was guest speaker. 'Overcomers', Standing the test of time, Enduring trials thru Christ (Revelation 1-5). The Edmonton Youth Retreat was held May 31 – June 2. Guest speaker is Greg Parks from Rockwell, Texas. The theme was: Re-new: Learning to be new again. (Romans 12:1-2).

BRITISH COLUMBIA

Abbotsford (Central Valley): Sometimes the joy of having "the lost found" happens in real life. A woman who became a Christian after overcoming the use of alcohol and drugs was tempted back into her old life after a devastating incident. For the past seven years no one in the church here knew what had become of her, even after a long search. After being in a depressed state for some time, the woman began to remember the joy she had felt at being in a Christian fellowship and walking in the brightness of hope. She called the Weirs, who immediately gave her their attention. Moving her out of squalid conditions and surrounding her again with the Central Valley Christians and their love, she is once again walking toward the light!

Burnaby: Tchaka Kimwemwe returned on May 5 after a successful month's work in his native Democratic Republic of CONGO. He reported that he had baptized several while gathering scattered Christians together to work as a congregation. He wrote: "Thanks very much for your prayers. I started the work of God and I thank God for using me to preach to His people. Everything is going well." Before moving to Canada Tchaka was an evangelist in DR Congo and Kenya, and since being in Canada has been organizing ministry to Swahili-speakers in our congregation. Our congregation is receiving tax-deductible contributions for his travel expenses and work.

Oakridge (Vancouver): Children getting together for a Bible class on Friday evenings were excited to receive new Bibles during one of their early sessions with Milton Diaz, who told them they were free to highlight passages, put notes in the margins, press flowers in them or whatever they wanted to do to make them feel they were their own personal Scriptures. Our spring Ladies' Day on May 4 brought a number of visitors from other places to enjoy and learn from "The Be Happy Attitudes" explored by Salmon Arm members who pointed out the application of the beatitudes to our lives in eight different sessions. After each two speakers, groups of five were organized for group discussion. Thirty ladies from three different groups attended. The congregation was invited to attend a special program to present graduates of the Christian school in Salmon Arm individually. Of special interest to our members was the speech by the Senns' elder son, Matthew, who told of his plans and ambitions after graduation. The Christian school is a community effort.

Vernon: A memorial service was held April 20 for Dorothy Thomas, mother of Trish Jacobs & Corinne Kankam, but fondly called "Everyone's Granny". Dorothy was 93 years old, and had been a member of the Vernon church since moving from Surrey 22 years ago. Murray Ververda gave a message of comfort and hope to the 7 children, 17 grandchildren, 22 great-grandchildren and 2 great-great-grandchildren she left behind. Her

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son-in-law, Alvan Jacobs, delivered the eulogy, with many others remembering her service and the many things she did.

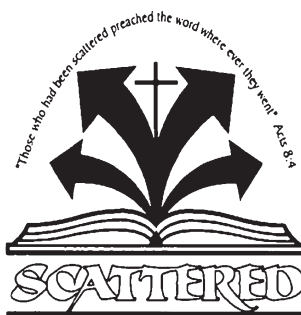
MANITOBA

Carman: The Carman congregation hosted their annual Ladies Rest and Renewal weekend, May 31 – June 2.

Winnipeg: Dylan Holmberg was recently baptized. The May 5 worship service was focused on evangelism in Canada and the Key to the Kingdom ministry in particular. Special prayers were said and special contribution was taken.

SASKATCHEWAN

Weyburn: May 6, John McMillan led the devotional and gave a short presentation about the Golden Ages camp at Clearview, June 23–27, 2013.



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ETHIOPIA: Fifty years ago one of the congregations in Fresno, CA, signed an agreement with the Ethiopian government that in exchange for the privilege of being able to preach "their faith" in



School for the deaf in Ethiopia

that country they would "provide a service". There were many obvious needs, but the one that was decided upon was to build and maintain a school for the many deaf children who had never been given a chance to go to a school or receive any kind of education. This service has grown in the 50 years since the first 12 children were admitted, to five schools from which thousands have graduated and found a new life. During their years in these schools, there has also been planted the seeds of eternal life with God, and a desire on the part of many to be a part of spreading this good news. The Woodward Park church has continued to oversee these schools and be aided by numerous individuals who have chosen to "adopt" one of the children from the time they enter a school until their handicap has been overcome through the education they have received and they are able to provide for themselves. (Report from John and Kevin Clark)

USA (Oklahoma City, OK): On behalf of the trustees, Mike O'Neal, president, has announced the amalgamation of Shepherd's Hill International, Inc. with

"Give A Goat", which is led by Salvador Cariaga through Arapal Christian Camp, a non-profit corporation in Cebu, Philippines. Because of the breadth of these two industries and their mutual focus, they have agreed that they could do more financially and keeping their benefactors informed by working together. Donations for Give A Goat which in the past have been received in several different Texas locations, will now be directed to Shepherd's Hill International, Inc., PO Box 11000, Oklahoma City, OK 73136-1100. Although Arapa's promotion of goat-raising has been their most prominent ministry along with sharing the gospel, other ways in which natives are taught to provide for their families include worm farming, horticulture and vegetable gardening, making bracelets and other sellable objects from what is considered trash, sewing, blacksmithing, pig raising, and clean water projects. They are first responders to the numerous natural disasters that happen in the Islands, providing rescue, medical necessities and shelter, as well as continuing care for children who are left

as orphans. Arapel has a board of local Christians dedicated to these ministries. Salvador Cariaga, who travels extensively, is supported by two local congregations, and is the only person working with SHI/GAG who receives a salary. Donations can be received through the website, www.giveagoatnow.com, and reports on the activities of the SHI available via email to either mike.oneal@oc.edu or to Elaine Kelly, Associate Professor of Accounting, at elainekelly@oc.edu. Of special need are Christians and congregations who are able to partner with us on a regular basis. (Condensed from a letter from Mike E. O'Neal)

THE WORLD (WBS): Changes, progress, new horizons, trial and correction together equal opportunity! Suddenly more than we can handle. A great problem, as in "big and wonderful"! The World Bible School recruiting budget for internet students for the year has been used up as of last month (May). Teachers continue to ask for students only to discover we are out of students, not because there are not more out there looking, but because of their overwhelming number. In one

month, 14,602 from 185 countries logged on to the WBS website! This does not count 86,000 seekers just checking to see what we are offering. This is the skyrocket number of people who actually enrolled and started to study our Bible lessons. They come from all over the world, with the heaviest concentrations in North and South America, followed by Europe, India, and the coasts of Africa. "We are still in the business of fulfilling Heaven's promise 'Seek and you shall find'." Though not the usual way of asking for advertising money to connect with those who have the desire to find and know a God in this world so filled with destruction of both self and others, they are finally looking for answers and coming to us for help. We must not fail to share the peace and hope we already have in Christ to all of those who will learn and accept the gift that Christ gave for all generations, not just ours. Your partner in the greatest mission on earth. (From John Reese for WBS) (Ed. Note: It is interesting that a combination of active WBS postal courses combined with the internet total is around 1,500,000, which exceeds the approximate total of US membership in churches of Christ at this time.)

JAPAN: Newborn Christians in Japan recently were: Naoe Takahashi on April 21 in Tomobe by long-time missionary, Marlin Ray; Daisuke Suzuki on April 28 in Mito by Joel Osborne; and Ayumi Abe on May 3 in Ishinomaki, by Jonathan Straker. Ayumi has attended Sunday services in the Straker home frequently since they began meeting as a congregation. She has often brought friends with her and recently has been studying the Bible with Michiko Straker. After her baptism, Ayumi said: "Today I was baptized and today became my 'another' birthday! I'm so-o-o- happy and it was moving beyond expression! I'll never forget today!"

New Zealand: Gip Woothitha, student at South Pacific Bible College in New Zealand, has completed the first quarter of her third year at the school. She reports that it is quite a challenge for her but that she's learning to balance between her ministry life and work and her assignments. "I think what I have learned and see is God working through the people I have met through visitation and hospitality." One class she's taking this quarter is "Counseling Principles and Practices." To receive Gip's informative and colourful reports—or to help her financially, contact her at gip_82@hotmail.com.

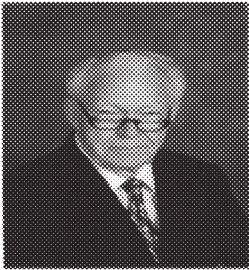
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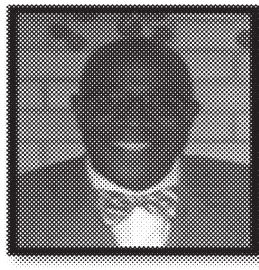
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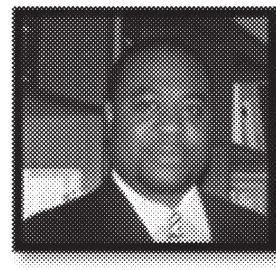
GUEST SPEAKERS:



Bro. Walter Straker
Bramalea CoC Ontario



Bro. Earl Greene
Newark CoC New York



Bro. Christopher Landrum 1
Broadway CoC Dayton Ohio, USA

SCHEDULE FOR THE WEEKEND

SATURDAY:

Registration: 4:00 - 4:45pm.
4:45pm – Praise & Worship
5:30pm – Bro Walter Straker

Saturday: - 6:30pm
A Cappella Concert:



SUNDAY:

Registration: 9:30 - 10:00 am.
10:00am–Study: Bro Earl Greene
11:00am – Praise & Worship
Bro. Christopher Landrum 1

Sunday: - 1:30pm

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FOR WOMEN BY WOMEN

Articles for this page or reactions to it should be sent to
Virginia Hipwell, at GHbywomen4women@aol.com



Body Parts—Gleanings from Romans 12

Body parts. That is not normally how we think of ourselves, but that is the way Christians are described in Romans 12. As is the case with our physical bodies, each spiritual body part has a specific purpose (verses 4-8). Much of this chapter deals with how members of Christ's body should treat one another. In a similar analogy in 1 Corinthians 12:25-26, Paul points out that all "body parts" are valuable. "...so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it" (NIV).

Since, as verse 5 states, "each member belongs to all the others", we should be interested enough in one another to be able to "rejoice with those who rejoice; mourn with those who mourn" (verse 15) and to "share with God's people who are in need." (verse 13). How can we rejoice and mourn, aid and encour-

age our brothers and sisters unless we know them? Truly know them. Not just know them by name or recognize their face but know them by "heart". And that does not happen in ten minutes in the foyer following Sunday morning worship. It should not be surprising then, that Paul includes the instruction to "always be eager to practice hospitality" in verse 13 (NLT).

Being hospitable is a quality Christians are urged to cultivate. (See Hebrews 13:2, 1 Peter 4:9, 3 John 8.) It is a qualification for elders (1 Timothy 3:2, Titus 1:8) and one of the good deeds which distinguished faithful widows (1 Timothy 5:10). Both Paul (Romans 16:23) and John (3 John 5) commend those who have blessed their brethren through hospitality. Despite all this, hospitality has, at least in my experience, pretty much fallen off the church's radar. The practice of hospitality has dwindled and the topic seldom appears in lessons or sermons. Why is that?

It could be that we feel hospitality is no longer needed. Certainly, travel conditions and communication have changed drastically from New Testament times. However, while circumstances may have changed, the need for hospitality still exists. Anyone who has shared their home with visiting Christians can tell you of the rich blessings they received through that experience. Life-time friendships have often begun in this way. Getting to know our brothers and sisters and hearing of the struggles and victories in other congregations is encouraging and enriching for both guest and host. "Don't forget to show hospitality to strangers, for some who have done this have entertained angels without realizing it!" (Hebrews 13:2 NLT).

Full schedules are likely another reason hospitality has fallen by the wayside. It is far too easy to get caught up in the hustle and bustle of modern life and neglect what is truly important. Hospitality is one of those items. "Whether it's a room in our home or time in our schedule, too often we treat people as intruders rather than guests."¹ Remember, you are only one body part. You need to stay connect to the rest of the body in order to survive.

Perhaps the main reason we neglect this demonstration of brotherly love is a misunderstanding of what hospitality

really is. The belief that our house must be spotless before we can ask anyone in is so ingrained in many of us that we are uncomfortable receiving guests without sufficient time for cleaning and preparing refreshments. "Christian hospitality differs from social entertaining. Entertaining focuses on the host—the home must be spotless; the food must be well prepared and abundant; the host must appear relaxed and good-natured. Hospitality,

continued on page 20



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in contrast, focuses on the guests. Their needs—whether for a place to stay, nourishing food, a listening ear, or acceptance—are the primary concern. Hospitality can happen in a messy home. It can happen around a dinner table where the main dish is canned soup. Believers should not hesitate to offer hospitality just because they are not wealthy enough to entertain.”²

It was this difference that Jesus so lovingly pointed out to Martha. He wanted her to shift her focus from food to fellowship. Room in her heart was more important to him than space at her table. Certainly her guests needed to be fed but a banquet was not necessary. Martha wanted Mary to share the work. Jesus wanted Martha to share Mary’s blessing of communion with Him. We, too, can easily become so concerned with presenting our homes and ourselves in the best possible light that we lose sight of the rea-

son for extending hospitality. Let us not allow our resident dust bunnies to be in charge of invitations. If we feel everything has to be perfect before we ask someone over, then hospitality becomes a chore and we are not likely to “offer hospitality to one another without grumbling” as Peter directs us in 1 Peter 4:9 (NIV).

Hospitality is not about showcasing homes or showing off our hosting or culinary skills but about opening hearts and sharing lives. You cannot develop a close relationship with other “body parts” unless you spend time with them. Quality time. Not just at church gatherings but also in your home where you can focus on an individual or couple rather than a group. The larger the group, the less intimate it is. “Hospitality means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy.”³

Paul packed a lot of practical

teaching into Romans 12. It is not a list of rules intended to make our lives more difficult, rather it is directions for growing a strong, healthy spiritual body. These things bless and enrich our lives. If the parts of our physical bodies were as poorly connected as some spiritual body parts are we would not be able to function. “All of you together are Christ’s body, and each of you is a part of it.” (1 Corinthians 12:27 NLT) “He makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love” (Ephesians 4:16 NLT). A body is strong and healthy because each part cares for all the other parts. To be able to do that we must have strong connections with all other parts. Hospitality is a great way to build and maintain those connections.

¹ David McCasland in Our Daily Bread, August 6, 2010

² Life Application Concise New Testament Commentary, WORDsearch 7, software edition

³ Henri Nouwen as quoted in Our Daily Bread, September 27, 2010

The **Sundridge**, ON

Church of Christ is seeking applications for the **full time** position of **evangelist**. Sundridge is located 2½ hours north of Toronto between Huntsville and North Bay. It is centrally located in cottage country where outdoor recreation opportunities abound. Just on the west side of Algonquin Park, it is a small community of 1,100 on the edge of Lake Bernard. This church of about 45 members hopes to attract a young family to actively work in the community.

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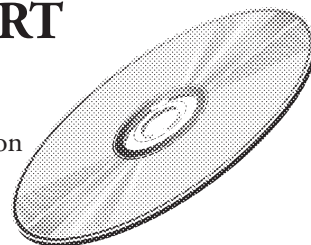
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OBITUARIES

Thomas, Dorothy Daisy

Dorothy Daisy Thomas of the Vernon, BC, congregation since her baptism at the Vernon church of Christ by Bruce Tetreau in 1998, passed from this life on April 14 at the age of 93. The mother of nine children, she was the wife of Sam Thomas, who died in 1989, and she was also predeceased by two daughters, Sharon in 1991 and Cathy in 2012.

A large gathering of family and friends met at the Vernon church building on April 20 to honour her life and example with hymns, messages and prayers for those left behind, including 17 grandchildren, 22 great-grandchildren and 2 great-great-grandchildren. However, Dorothy was "Everybody's Granny". She also left three sons and four daughters, as she entered her sleep peacefully in the Heron Home where she had received care the last three years.

A message of consolation and hope was expressed by Murray Vervada. Her son-in-law, Alvan Jacobs, gave the eulogy. They were followed by comments from numerous relatives and friends who spoke of the many ways in which she served and endeared herself to others.

Born in Carberry, Manitoba, she had moved to Vancouver Island at the age of 17, where she met her future husband. They raised their children in Surrey, BC, but following the death of her husband, she moved to Vernon in 1991. Two of her daughters, Patricia Jacobs and Corinne Kankam, live here. Other surviving children are Marion (Vern) Rudd, Bob Thomas, Lew (Judy) Thomas, Len (Winn) Thomas, and Gail Wetzel. If you wish to remember Sister Thomas in a special way, the family asks that donations be made to the charity of your choice.

– Information from
Barbara Lewis

An Introduction and Overview of Romans... continued from page 3

would comprehend how the gospel spoke to the issues that divided them.

A closer look at Romans reveals another purpose as well. Paul wanted the Christians in Rome to rally around his gospel so that Rome would become the base of operations by which he could proclaim the gospel in Spain (15:22-24). If Roman Christians did not agree with Paul's gospel message, especially on the issues being debated among Jews and Gentiles, then they would not support his proposed mission to Spain. Paul needed to explain the gospel in some detail so that the Christians in Rome would become the base from which he could proclaim the gospel in new regions.

Of course, the ultimate aim and purpose for the preaching of the gospel is the glory of God. Paul longs for the Gentiles to come to the obedience of faith for the sake of Christ's name (1:5). God has planned all of salvation history to bring glory and praise to His name (11:33-36).

Outline of Romans

1. The Doctrinal Side (chapters 1-11)
2. The Practical Side (chapters 12-16)

Verses You Will Want To Know

1. 1:16, 17
2. 3:23
3. 3:24-26
4. 4:6-8
5. 4:24
6. 5:1,2
7. 6:1-7
8. 6:23
9. 7:24-8:2
10. All of chapter 8
11. 9:1-5
12. 10:1-4
13. 10:17
14. 11:6
15. 12:1, 2
16. 13:11-14
17. All of chapter 14
18. 15:1-3
19. 16:17, 18
20. 16:25-27

Grimsby, Ontario

Editorial... continued from page 4

concerns or answering questions, Paul offers "a full statement of his understanding of sin and salvation in Christ" noting that "the main body of the letter is a sustained doctrinal argument that is directly relevant to any person, at any time, in any place." In "*Romans: W5*", Earle Rattai offers us a view of Romans as one of "God's masterpieces" something of "beauty and purpose" which is both "warm and inviting" yet where even the experienced are challenged by its depth. Geoffrey Ellis, in "*Romans and Righteous Living*," considers the call of Romans for holiness and righteousness. "Righteous living honours God, blesses the believer, and attracts the sinner."

Ed Broadus examines Romans 9-10 in "*Don't Blame God When People Fail*." Significantly, he reminds us that "though God was not to blame when his own people failed, God did not give up on them." In "*Grace Works*," Kevin Cleary explores the relationship between faith, grace, works and even law. He concludes that these "come together in harmony and allow the Christian to live and thrive both now and for eternity."

We appreciate each of these men for their thoughts, and hope that by their efforts, the reader is encouraged to dig deeper into Romans. We also want to thank Paul Birston for his work on planning and organizing this issue.

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.ca

EDMONTON Church of Christ: meeting place in NW of city; 13015 – 116 Avenue, T5M 3C9
Office 780.455.1049; Fax 780.454.9545;
Sun. 9:30 am Bible classes; 10:30 am Worship;
Wed. 7:00 pm Bible Study CAREgroups at the building and in various homes (phone for locations and other times); Elders: Henri Bouchard, Walter Hreczuch; Evangelist: POSITION UNOCCUPIED
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;
Minister: Roy Graneau; Contact: 780-902-1329

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

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

ST. ALBERT: Sunday Worship: 10:15 a.m. at the St. Albert Seniors Center at 7 Tache St., St. Albert; Wednesday Night Bible Study: 7:00 at – call for address, Mailing Address: 20 Desmarais Cres., St. Albert, AB T8N 5X7; (780) 690-9947, E-mail: 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 Hilcey Road V9W 1P4
Contact: Off (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besijm2@hotmail.com

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

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

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

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner; 9:45, 10:45; Midweek: Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; contact Jim Hawkins, (604) 581-2169.

KELOWNA: Spring Valley Church of Christ, 847 Wayne Road, Kelowna, V1X 1A4. Sun. 10:30, Charlie McKnight, ev., Ph. 250-862-8739, email: ch8739@telus.net

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

NORTH BEND: North Bend Community Hall;
Sun. 10:30 am; SS 1, Boston Bar, BC V0K 1C0;
Bordy Krogsgaard 604-867-9420

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

PRINCE RUPERT: 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sunday Bible classes 11:00 am, worship 10:00 am; Thurs. 7; Dick Brant, ev. (250) 624-4449 (off), 624-5834 (res)

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings 250-833-0927; Mailing address: Box 51, V1E 4N2; Doug Kendig, John Murray 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. Midweek adult Bible study at the building: 7 p.m. Kirk Ruch, ev.; K.M.Ruch@SBChurch.ca; Conor 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 Ververda, 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., Lanford, BC.; Worship service 11:00 am – 12:00 pm, Contacts: Dick Morton 1-250-479-8480, L/S Walters 1-250-478-7275, Kent Malm 1-250-642-3460 (pls leave message); e-mail SICOC@shaw.ca

PROVINCE OF MANITOBA

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

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

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

MANSON: Box 2, Manson, MB, R0M 1J0; Meeting Sunday Mornings – 10 & 11, (most Sundays) at Elkhorn Leisure Centre, 10 Richhill Ave E, Elkhorn, MB; Call to confirm meeting place or other information: Wilf Rogers, 204-722-2293 or Ken Starnes, 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 Celaira, youth min. (204) 284-6280 (res) chad@winnipegchurch.ca

PROVINCE OF NEW BRUNSWICK

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

SAINT JOHN: Carleton Community Centre, 82 Market Place, Saint John, NB, E2M 1B5; Mailing address: P.O. Box 23021, 407 Westmorland Drive, Saint John, NB, E2J 2S0, Worship 10:00 a.m., Bible study follows. Wednesday 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: niafallscofc@aol.com; website: www.niagarafallscocf.com

PROVINCE OF NOVA SCOTIA

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

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

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

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

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; (705) 722-7155 (off.); Tim Johnson, ev. 705-718-0017 (cell); email: minister@barriechurch.ca

BEAMSVILLE: 4900 John St., LOR 1B6; Sunday 9:30 am Bible classes and Discussion Groups, 10:30 worship, 6:00 pm Contemporary worship, Small groups meeting throughout the week.; Don Smith, ev. 905-563-7655 (off); e-mail: beamsvillechurchofchrist@bellnet.ca website: www.beamsvillechurchofchrist.ca

BRAMALEA: 750 Clark Blvd., (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; (905) 792-2297; mail@bramaleacofc.ca; Sunday worship 10:00, 6:00; Bible class 11:15; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleacofc.ca.

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

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

COLLINGWOOD: 494 10th Street, Collingwood, Ontario L9Y 2H1; Email: cchurchofchrist@bmts.com; Phone 705-444-0010; Minister: Les Cramp, Phone 519-538-5184; Cell 519-375-0559; 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 at 607 Christian Avenue, usually Sundays at 4 PM but call to confirm place and time. Week day Bible studies by appointment, Mailing address: Box 702, P0J 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

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

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

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 P0P 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 807-468-7523 Earl Rattai, ev., 807-548-2245; email: erattai@sympatico.ca

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

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

MEAFORD: 113 Nelson St.W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Kevin Cleary, ev.; (519) 538-1750; e-mail: meaford-cofc@brucetelecom.com website: <http://www.meafordcofc.ca/> Check website for monthly changes

MISSISSAUGA: Mail address: Mississauga Church of Christ; PO Box 42264; 128 Queen Street S., Mississauga ON L5M 5Z5; Place of Worship: McKinnon Public School, 3270 Tacc Drive, Mississauga (10th Line & Tacc Drive); Worship: 10:30 – 11:45 AM; Bible Class 9:30 to 10:15 AM; Contact name: Phillip Brown, ev, cell 289-200-9160; email: philikare@gmail.com. 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

MISSISSAUGA (Port Credit): Church of Christ, Port Credit, 1288 Lorne Park Road, Mississauga, ON L5H 3B1 Sunday Worship: 9:30 AM; Bible Study: 10:45 AM Contacts: Max D'Costa - Phone: 905-949-8793 Email: mnmcdcosta@yahoo.ca Sabastin Daniel - Phone: 905-216-5344 Email: sabastin_daniel@yahoo.com ALL ARE WELCOME

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; P0J 1P0; (705) 647-5488, Email: ccstone65@hotmail.com

NEWMARKET: 230 Davis Dr.; Mailing address: Upper Canada Mall, Box 21581, Newmarket, L3Y 8J1; 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 Q.E. and left on Dorchester Rd.); Sunday Worship 10:30 AM, Sunday School 11:30 AM Wed. 7:30 Adult & Children's classes; Darrin Douglas, (minister) 905-356-3412, darrin@niagaracoc.com; Bruce Boland (youth/involvement minister) 905-356-3412, bryce@niagaracoc.com, website: www.niagaracoc.com

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

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

OSHAWA: Cedar Park Church of Christ 566 Simcoe St. N, Oshawa, L1G 4V3 Sun. 9:45, 11:00; 7; Wed. 7:00 pm; 905-434-1258 (Church) Shig Oikawa 905-420-8414 (res) Find us on face book-Cedar Park Church

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

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

OWEN SOUND: 35 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@wrightman.ca website: www.owensoundcofc.com

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

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Judy Yaksich, Sec. S12125 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; phone: (705) 357-1224

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. worship 10:00, SS 10:15, Adult SS 11:00; (905) 834-5775 (off)

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

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

SARNIA: 796 Errol Road E., N7V 2G7, 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 9:40AM, 10:40AM; call for Sunday PM time; Wednesday 7PM; Elders: P. Bailey (705) 256-6789), L. Hotchkiss (705) 759-0649, C. Whitfield (705) 254-6153

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

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

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@scoc.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 Toohy, 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; Edward Klym (ev), 705-560-3964, email: edklym@unitz.ca, Elders Wes Bailey, Don Stringer

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

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

Thunder Bay: 201 E Brock Street Thunder Bay, ON P7E 4H3 10 am worship, 11:15 am Bible Study Contact: Donald Williams 807-285-5457 Email: williado1234@hotmail.com

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

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

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

TORONTO (Scarborough): 2035 Kennedy Road, Toronto, Ontario M1T 3G2 DELTA Toronto East Hotel, (Leaside Suite) Kennedy & 401 East; Sunday 10:00am; 11:00; 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.): Harding Ave 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; Twti 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: Marvin Johnson 416-752-0325, Stephen Gill 416-265-2496, Peter Dwomoh (416) 462-3616; Jean Volcy 905-237-3312; Max Craddock, ev. 416-461-7406, e-mail <maxc@strathmorecofc.ca>; Marlon Molina, ev., marlonm@strathmorecofc.ca; Fax 416-424-1850; Santiago Molina (Spanish) ev, 416-751-6879, website: www.strathmorecofc.ca

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

WATERLOO: 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday); Wed 7:30; David Dunn ev., 519-669-4319; Jamie Azzoparde, 519-578-8553 (res), e-mail: azzoparde@gmail.com

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

PROVINCE OF QUEBEC

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

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

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

KENOSEE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenossee Village, SK SOC 2S0; Sunday 10:00; Office (306) 577-2477 Mid-week: call Ray Fisher (306) 575-3207 or Paul Moore (306) 575-0218 info@moosemountainchurch.com

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

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

REGINA (Northwest): 4400 4th Avenue Regina S4T 0H8 (in the Orr Centre) Sunday: 9:45am Classes: 11:15am Contact: Dr. Leslie Williams E-mail: leslejlwilliams@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; Location & Mail: 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; Bob Parker: toonchurch@live.com and Mike Parker: mike@skchurch.ca

SWIFT CURRENT: Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 306-741-9925; (call for location of meetings).

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

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