

# Gospel

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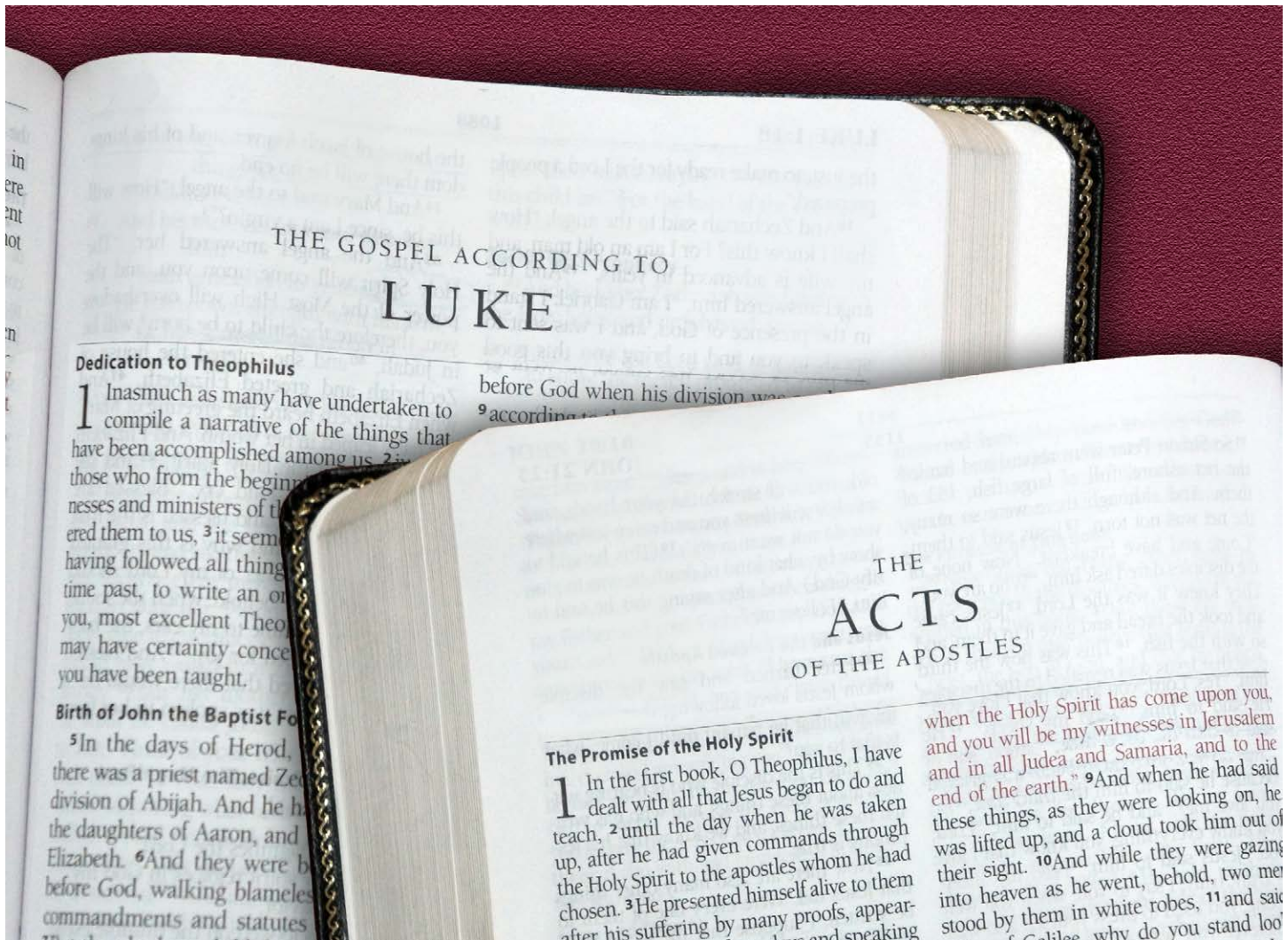
# Herald

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This Issue's  
Theme:

## Luke and Acts:

God Fulfills His Promises and Prophecies to Restore and Redeem

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# God Fulfills His Promises and Prophecies to Restore and Redeem

## Introduction to Luke and Acts

Paul Birston

### Thank You Luke!

**W**e must heartily thank Luke, and God for inspiring him, for bringing us priceless treasures of spiritual insight and the history of our faith that are unique to his Gospel and Acts.

Luke begins in a unique way by telling us his research and writing methods and to whom he wrote: "Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus;\* so that you may know the exact truth about the things you have been taught" (Luke 1:1-4; cf. Acts 1-2; \*"love[r] of God" or "friend of God").

Luke gives us insightful information about the coming of John the Baptist and Jesus into the world, the relationships and visits of their parents and their growing up (1:5-2:52). The beautiful song, prophecies and blessings of Mary, Zacharias, Simeon and Anna are special features of Luke (1:45-55, 67-79; 2:27-32, 34-38). Luke alone records the angels' visitation of the shepherds when they herald Jesus as Saviour and Christ the Lord (2:8-20).

Luke records several unique inspiring personal encounters that Jesus has with people individually or in groups: His reading of

Isaiah 61:1-2 in the Nazareth synagogue, Peter and the miraculous catch of fish (5:1-11), raising the widow's son at Nain (7:11-17), the sinful woman who anoints and kisses His feet (7:36-50), the Samaritan village rejection (9:51-56), the sending and return of the seventy (10:1-20), Mary and Martha (10:38-42), the crippled woman healed (13:10-17), healing the man with dropsy (14:1-6), ten lepers cleansed and one returning to thank Jesus (17:11-19) and Zaccheus (19:1-10).

Luke gives us a dozen powerful parables unique to his Gospel: Two Debtors (7:40-43), Good Samaritan (10:30-37), Importunate Persistent Friend at Midnight (11:5-8), Rich Fool (12:16-21), Fig-tree Owner (13:6-9),

Guests and Hosts (14:7-14), Lost Coin (15:8-10), Two Lost Sons (15:11-32), Unrighteous Manager (16:1-9), Rich Man and Lazarus (16:19-31), Unjust Judge (18:1-8) and Pharisee and the Tax Collector (18:9-14).

We must also thank Luke for some important teachings and details at Jesus' death, resurrection, appearances and ascension. Jesus weeps over Jerusalem (19:41-44). He instructs His disciples to take along money and a sword (22:35-38). Jesus appears before Herod (23:6-12). Pilate declares Jesus innocent (23:13-16). Jesus teaches about His death to the mourning women (23:28-31), and three of His seven last words from the cross, including those to the criminal to be with Him in paradise (23:34, 43, 46). Jesus appears to disciples on the road to Emmaus (24:13-35). He specifically mentions His fulfillment of the Law of Moses, the Prophets and the Psalms (writings; 24:44-49). Jesus instructs His disciples to wait in the city for God's promise of the Holy Spirit (24:49). By ending his Gospel uniquely with the Father's promise of the Spirit and Jesus' ascension (24:50-53), Luke provides the perfect bridge to the beginning of Acts.

Acts is unique among New Testament books as the historical record of God's fulfillment of His promises to restore Israel, the continuation of His people as the church of His Son, the mighty works of His Spirit through the Apostles, the perfect examples of obedience of the gospel of salvation by faith, repentance and immersion for Jews



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and Gentiles, and the spread of the gospel through the Empire.

### **God Fulfills His Promises and Prophecies to Restore and Redeem**

As Luke's Gospel opens, Zechariah says, "Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people" (1:68; see also Luke's emphasis on God's redemption in 2:38; 21:28; 24:21). Luke and Acts perfectly balance God's fulfilment of His promise to restore Israel and to offer redemption to the Gentiles.

Jesus opens His public ministry stressing God's redemptive purposes: "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor, He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are oppressed, To proclaim the favourable year of the Lord" (4:18–19; Isaiah 61:1–2). The citizens of Nazareth promptly rejected Jesus and "cast Him out of the city" (4:28–30).

Luke links the conclusion of his Gospel and his opening of Acts with Jesus' teaching that "the Law of Moses, the Prophets and the Psalms must be fulfilled" (24:44). Peter begins his first sermon in Acts quoting God's promise to restore Israel in Joel 2:28–32.

Luke closes Acts in a similar manner to the opening of Jesus' ministry, with Paul, like Jesus, quoting from Isaiah (6:9–10) and likewise being rejected by many of the Jews. Paul then affirms God's wider purposes: "Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen" (28:28). God is faithful to His Word and His people. Luke's theology of Jew-Gentile relations parallels Paul's in Romans 9–11; the Jew's rejection of the gospel opens the way for the Gentiles.

### **Luke's Use of the Hebrew Scriptures, Greek and Structure**

Similar to Matthew and Paul, Luke demonstrates God's fulfilment of His promises and prophecies by quoting

82 Old Testament verses and making about 111 allusions to it plus verbal parallels. Stephen's and Paul's sermons in Acts 7 and 13 are two comprehensive overviews of the Old Testament.

New Testament authors use three different levels of Greek, from the simplest to the most complex: 1) Semitic (e.g. John), 2) Conversational (most of Paul), and 3) Literary (Luke and Hebrews). Luke's use of Greek and the Old Testament are ideally suited to reach the widest audience in the first-century world: Gentiles and Jews, many of whom would have Greek as their mother tongue since it was the lingua franca (common language), the "English," of Luke's day.

Luke is a careful craftsman of structure and language in both narrative and poetry. His Gospel has seven main parts: 1) his explanatory preface (1:1–4), 2) the announcements and births of John and Jesus, and their youth (1:5–2:52), 3) John and Jesus, His genealogy and temptation (3:1–4:13), 4) Jesus' ministry in Galilee (4:14–9:50), 5) Jesus' journey to Jerusalem as "He resolutely set His face to go to Jerusalem" (9:51–19:10), 6) Jesus' ministry near and in Jerusalem (19:11–21:38) and 7) Jesus' death, resurrection, appearances and instructions to His disciples (22:1–24:53).

It may seem obvious to say the title of Acts is "Acts," though historically it has been referred to by other names such as "Acts of the Apostles." It may also help to think of it primarily as Acts of the Holy Spirit, Peter, Paul and other important people, including some outside of the twelve Apostles, such as Barnabas, Mark and Philip the deacon evangelist.

Luke begins Acts by recording Jesus' instructions about the expansion of the kingdom, the gathering of all the apostles, Mathias' succession of Judas, and all the Apostles preaching in other languages on the Day of Pentecost (1:1–2:13). Then Luke focuses on Peter's preaching, healing and reception of the gospel by the Gentiles primarily in Jerusalem,

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including multi-nationals visiting (2:14–5:42).

In 6:1–9:31 further persecution results in the growth of the church of which the persecutor Saul becomes an Apostle. In 9:32–12:25, Peter heals Aeneas and raises Tabitha, then affirms and defends God's acceptance of the Gentiles; Barnabas brings Paul to Antioch which becomes a major centre for the church and a home base for Paul and Barnabas and their missions.

The final 16 of 28 chapters focus on Paul's missionary journeys: 1) to Asia Minor (13:1–14:28), 2) Asia, Macedonia, Thessalonica, Achaia (15:36–18:22), 3) Asia, Macedonia and Achaia (18:23–21:17), the circumcision crisis and Jerusalem summit (15:1–35), Paul's trials in Jerusalem and imprisonment in Caesarea Maritima (21:17–26:32), and his journey to and preaching in Rome (27:1–28:32).

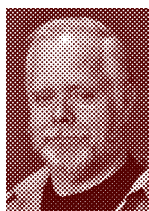
### **Luke: Physician, Co-Worker, Historian and Theologian**

God entrusted Luke to write more of the New Testament than any other author (27%, 11% longer than all of Paul and the longest Gospel). This trust testifies to Luke's integrity as a man: "beloved physician" (Colossians 4:14), historian and theologian (in the pure sense, one who studies God). We must also credit Luke's sources and his integrity in applying them to God's purposes for them. Luke's Gospel and Acts accurately account for approximately 65 years of history over a vast geographical area from Israel around the Mediterranean Basin through Asia Minor to Greece and Italy. Luke travelled and worked with Paul and

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## First and Second Luke

Wayne Turner



When we read a story, our natural curiosity often leads us to ask, “What happened next?” We don’t like the feeling that we have been left hanging with parts of a story line unresolved and characters in uncertainty. When we have been caught up in a narrative, we wish the trajectory of the story would go further than the limits of the book. If we respond this way to fiction, how much more would we want to know when the story is real, when it is history?

One of the joys of Bible study is being able to follow the flow of history, seeing how people and events come and go through the passing of time. Perhaps this is why the Holy Spirit inspired Luke to write both a biography of the life of Jesus as well as a sequel telling the history of the events that followed His resurrection and ascension. Both the gospel of Luke and the book of Acts are inseparable and interdependent for telling the story of early Christianity. They could be known as 1 and 2 Luke. Both are addressed to Theophilus, often believed to have been a high government official since he is addressed as “most excellent.” Luke states his method and purpose in the opening verses of his gospel. He states that while there have been other accounts “of the things that have been fulfilled among us,” Luke has “carefully investigated everything from the beginning” so he can write an “orderly account” of the life of Jesus, so Theophilus might “know the certainty of the things he has been taught.”

William Barclay said, “It would not be far wrong to say that the third gospel is the best life of Christ ever written.” He notes that it has been called the “loveliest book ever written.” Luke, as both Gentile and physician, had a unique perspective. Barclay notes that a minister sees men at their best, a lawyer at their worst, and a doctor sees men as they are. “Luke saw men and loved them all.” We often observe that Luke’s insights help us understand the life and ministry of Jesus. But how accurate was he? How much confidence can we put in him?

Perhaps the book of Acts can help us. Sir William Ramsay is well-known for his high view of Luke’s accuracy as a historian. In his commentary on Acts, Luke Timothy Johnson, though believing Luke wrote for an apologetic purpose, states that Luke is “impressively precise in matters of local color and detail.” He sees Luke’s work as “indispensable” for reconstructing Paul’s life and work. “Where we can check him on details, Luke’s factual accuracy in the latter part of Acts is impressive,” and actually refers to his “factual fastidiousness.” Luke’s evident attention to accuracy in his details in Acts lends

confidence to our view that his research and writing in his gospel evidence the same care.

In Acts 16, as Luke tells of Paul’s vision in Troas and his call to go to Macedonia, he begins using the pronoun “we” suggesting that he, personally, was accompanying Paul. Through the rest of the book, Luke’s presence made him an eyewitness of many of the events he relates, including Paul’s journey to Rome, his shipwreck and his two-year house arrest. Luke’s time with Paul would likely have afforded him opportunities to learn from eyewitnesses to the life of Christ. This, coupled with the inspiration of God’s Spirit, have produced two important works.

As we look at Luke’s writings, there are different dimensions that can be seen. Most obvious is that Luke is a historian as he tells the story of Jesus and the early church. Second, it becomes apparent that Luke is an apologist—that is he is writing to promote (or defend) Christianity. Third, Luke delves deeper into the story sharing important ideas about how God was working through Jesus, the Holy Spirit and the early church, fulfilling His eternal purposes and prophecy from the Old Testament. In that sense, Luke is identified as a theologian—one who speaks about God. He shares with us God’s concern for the lost and His concern that we understand who our neighbors are. Luke records Christ’s teaching about what it means to be a disciple.

This issue of the Gospel Herald, as another of our themed issues, looks at the books of Luke and Acts. We appreciate the work that Paul Birston has done to plan and organize this issue, and to write an overview of Luke’s writings. He writes, “We must heartily thank

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### GOSPEL HERALD

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Luke, and God for inspiring him, for bringing us priceless treasures of spiritual insight and the history of our faith that are unique to his Gospel and Acts.” Peter Morphy focuses on the story of Jesus in the synagogue of Nazareth from Luke 4, his “home-town” and his rejection by the people there. Richard Kruse examines the parable of the rich fool in Luke 12, showing the importance of spiritual not physical wealth. One of the most important themes for Luke is the Holy Spirit. Geoffrey Ellis writes about the unique role the Spirit had in the work of the Apostles. He notes, “Luke gives central place to the “Spirit” and the “apostles” in the first twelve chapters.”

Ed Broadus shares with us one of the most interesting people in the early church—Barnabas—a man noted for his generosity, openness and encouragement. We appreciate the excellent work of each of these men.

While all of scripture is valuable and important, the books of Luke and Acts, together, are a remarkable treasure. They help us know more about Jesus and his disciples, and also help the stories about them come alive. These are words written by a Gentile doctor who discovered the story of Jesus—learned it, studied and examined it, and shared it. We would do well to do the same.

*Introduction to Luke and Acts... continued from page 3*

was likely present when Paul wrote some of his letters.

Sir William Mitchell Ramsay (1851-1939) was a Scottish New Testament scholar, classicist and archaeologist. At a time in the 19th to 20th centuries when many “scholars” were attacking the integrity of the Bible, Ramsay walked in the footsteps of Paul through Asia Minor. Based on his travels and archaeological studies, Ramsay had this to say about the integrity and accuracy of Luke as a historian: “Further study . . . showed that the book (Acts) could bear the most minute scrutiny as an authority for the facts of the Aegean world, and that it was written with such judgment, skill, art and perception of truth as to be a model of historical statement set out to look for truth on the borderland where Greece and Asia meet, and found it there (in Acts). You may press the words of Luke in a degree beyond any other historian’s and they stand the keenest scrutiny and the hardest treatment” (The Bearing of Recent Study, 85, 89).

### **Living Luke Today**

Luke opens up the world of Jesus Christ, the Holy Spirit and the New Testament church in powerful ways for people to live by today. Through the eyes of Luke, the Apostles and people from all walks of life, we see Jesus in all His power, compassion and mercy. We learn what it means to encounter the living and risen Christ as Peter did at the miraculous catch of fish (Luke 5:1-11) and

Paul did on the Damascus road (Acts 9:1-30). We learn what it means to be a disciple, how to obey the gospel by faith, repentance and immersion into Christ, by faithful service, and about the eternal consequences of rejecting God and living for self, and the outcome of obedience: paradise.

For those unfamiliar with or intimidated by the Old Testament, Acts 7 and 13 are great summaries that help us understand God’s actions throughout history that have brought us salvation in Jesus. Luke expands our vision of God’s concern for all people: men, women, children, rich and poor, Jew and Gentile.

Luke begins and ends his work with

the proclamation of the kingdom of God by Jesus and Paul. It is fitting that Luke’s conclusion of Acts is open-ended. It’s not really an ending but the beginning of a new phase of God’s mission in a new place: “preaching the kingdom of God, and teaching concerning the Lord Jesus Christ with all openness, unhindered...” (28:31). The ministries of Jesus, the Holy Spirit, Peter, Paul, Luke and the others are ongoing. The people of God today are called to work with Him and walk with Him “to the remotest part of the earth” along side others as Philip did so that the lost may be found and one day be with Him in paradise.

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# Hometown Hero

(Luke 4:14–30)

Peter Morphy

**T**here is always great anticipation returning to your hometown to see family, relatives, neighbors and old school friends. Some reunions result in reminiscing good times, funny stories and memorable activities. Other times it means connecting with people who have preconceived ideas of who you are based on what they remember or misguided opinions of what your potential may be because of what they have heard from their sources.

Jesus was born in Bethlehem and spent time as a toddler in Egypt. In His youth and possibly His young adult years was in the town of Nazareth in the area of Galilee. This was because Joseph was afraid to live in Israel because of Archelaus, Herod's son, and also to fulfill prophecy (Matthew 2:21-23). Mary and Joseph would have been familiar with this town because this is where they were living when Mary was told of her miraculous pregnancy with the Messiah (Luke 1:26-28; 2:4). When Jesus, at 12 years of age, was visiting Jerusalem for the Passover with His family, their hometown was Nazareth (Luke 2:51). When He was baptized by John in the Jordan River, Jesus came from the town of Nazareth (Mark 9:1). Nathanael was quite skeptical about the possibility of anything good coming out of Nazareth which was associated with our Lord, as His identity is often: "Jesus of Nazareth" (John 1:45-46).

Jesus traveled throughout Galilee in the power of the Holy Spirit healing the

sick, casting out demons, cleansing the lepers, raising the dead and teaching about the kingdom of God and the people praised Him (Luke 4:14). When He returned to His hometown with His disciples, Jesus went to the synagogue on the Sabbath and read from the scroll of the prophet Isaiah (Luke 4:16).

Those who listened to the Scripture reading knew that this text was prophecy about the promised Messiah who was expected to come. This is the section that was read that day, "The Spirit of the Lord is on me, because He has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor" (4:18-19).

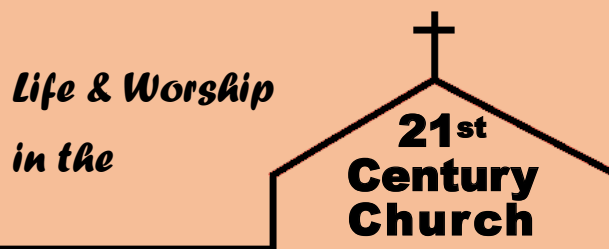
That was a nice section to read as it strengthened weak faith in hard times, reminded the Jews of God's covenant to Israel and gave hope for a better future. The reader often would give a brief lesson, add a little interpretation, speak words of encouragement, make some points of application or perhaps say a prayer to close the benediction.

There was something about the way Jesus read these verses that was much different from the usual worship gathering. When Jesus handed the scroll back and sat down, the people were anxiously waiting; sitting at the edge of their seat to hear what He would say. Luke states that everyone had their eyes fixed on Him (Luke 4:20).

It was not a long sermon this day. It was not some deep, theological dissertation that people did not understand. Jesus wanted everyone to know that He was that man and the Scripture was fulfilled that day. They had nice words about Jesus. Some wondered. Others were just polite. But the real question was, "Who is this man?" He grew up here. We know his mom and dad. He lived down the street. We went to school together. I babysat him and his brothers. I know who He is... who does He think He is?

What about the hometown hero? Jesus wanted His family and friends to understand that it is very easy to miss the blessing because of familiarity. Maybe He wants us to learn the lesson as well!

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Changing times bring a call to identify and stand by God's unchanging principles.

Leslie Williams from Regina, SK will be among the presenters.

Plan to be informed and edified.

We can be easily blinded to God's message and ignore the messenger because we have preconceived ideas of how God works and who God uses. Two illustrations will drive the point home.

Elijah was a prophet in Israel who did many mighty works. Just mention his name and every Jew will remember all the Bible stories heard growing up in Sabbath School and the local V.B.S. Elijah was a great man of God who stood for the truth and righteousness. He told Ahab that it would not rain and there would be a famine (1 Kings 17:1). Elijah was fed by ravens (17:6), he raised a widow's son from the dead (19:19-23), he confronted the prophets of Baal at Mount Carmel (18:22-38), he parted the Jordan River (2 Kings 2:7-8) and he went to heaven in a whirlwind accompanied by chariots of fire (2 Kings 2:11). In fact, the Messiah would come in the power and spirit of Elijah (Malachi 4:5; Luke 1:17).

During the 42 month famine, Elijah was not sent to be a blessing to anyone in Israel. Instead he was told by God to go to a widow in Zaraphath in Sidon (which was Jezebel's hometown). Before Elijah arrived, she was preparing the last meal before she and her son died from the famine. But because Elijah stayed at her home, she and her household ate well every day (1 Kings 17:15-16). Why did God not send Elijah to be a blessing to a widow's home in Israel? None of God's people were asking, they were not praying, they were not seeking. They resigned themselves to a life of hunger, emptiness, poverty, sickness and death. Their pain, dysfunction and suffering became their new normal.

During the days of Elisha, Elijah's apprentice, there were many lepers in Israel. But none of them were cleansed. But an army commander in Syria named Naaman was restored (2 Kings 5). What did God see in Naaman that deserved

the attention and blessing from the prophet? Why didn't the lepers in Israel go to Elisha for healing after hearing about the cleansing of Naaman?

Israel was God's chosen nation who had received the covenant. For centuries, including the days of Jesus, the Jews despised, disassociated and discarded the Gentiles. Why, in the days of Elijah and Elisha did God overlook His chosen people to bless the foreigner? Why did Jesus bring up these two events to His hometown? The mere mention of these miraculous blessings would not only irritate, but infuriate the Jews. They rejected and hated the Gentiles, the heathen, the pagans, the idol worshippers.

There is a great blessing in being close to Jesus, even growing up with Him. Today, many of us are thankful for ample opportunity to know the truth. We have abundant access to Bibles, classes, worship assemblies, teachers, commentaries, universities and on-line learning. Accessibility is close but our commitment is distant. We may even have an entitlement attitude to access God because we regularly attend worship service, we grew up in a Christian home or we occasionally read and pray.

We can see the contrasting attitude in nations where the Bible and church meetings have been prohibited and the people would do anything to have just one portion of the Bible to read. They are eager, hungry and crave the truth of God's Word.

We have instant access. We don't need more. We are comfortable. We are busy. We are distracted. We are more committed than others we know. Jesus is nice to have around, but we don't want to get too close, be too committed or make any extreme claims about who He is or what He teaches. I like Jesus in the neighborhood, but not in my house. I like what He has to say; I just don't want Him talking to me

about it. So many of us have ears, but we don't really listen. We have corrected vision, but we don't really perceive what God is saying.

Jesus wanted His family and friends to see Him for who He really was and to encourage them to reconsider their desire to know the truth. Many people, even some outside of Israel, believed in Jesus and were blessed by His teaching and miracles. In fact, the man who was credited for having the greatest amount of faith was a Roman Centurion (Matthew 8:10). A close second was the Canaanite woman who begged Jesus to heal her daughter (Matthew 15:28). Yet the people of Nazareth were so close to Jesus, had ample evidence and many opportunities, yet in their hearts they were so far away.

Jesus was amazed at their faith, not because it was so great (like the two Gentiles mentioned), but because it was so absent. Yes, they missed out on the physical and spiritual blessing of being with Jesus. Mark tells us that Jesus did only a few miracles in Nazareth (Mark 6:5) because they did not believe in Him nor want Him around.

It did not end well on this day. All the people were furious and tried to kill Jesus by throwing Him off the cliff (Luke 4:28-29). Jesus walked through the crowd and went on His way.

For many in Nazareth, this was not the last, but it was their best opportunity to follow Jesus. Next time their minds will be a little more closed; their hearts a little bit harder; and their decision a little more difficult (Hebrews 3:7-15). But thank God that He can open minds, soften hearts and make a way for anyone who would seek Him and be blessed by the relationship that He provides through the saving work of Jesus, the Messiah. Jesus has chosen to be close to you today... now it's your move.

Royal Oak, Michigan

# But God Said

(Luke 12)

Richard Kruse

“**B**ut” and “and” are both conjunctions; but, “but” is different. “And” simply indicates additional information. However, “but” not only supplies additional information, it presents another perspective that can often deny the validity of that which has been presented. For example, in 1960 I shopped for an overcoat in Helsinki, Finland. In the first store the clerk made a guess at my size and none of the coats suited me. Armed with the incorrect coat size, I made a mistake asking for that size in the next store. The clerk would only show me that size. Naturally, the overcoats I tried didn’t feel or look right. Every time I would try on a coat, the owner, who was waiting on another customer, would tell my clerk that I needed a smaller size. But my clerk would respond “Mutta Herra Sanoi...” (Even though I was only comfortable speaking English, I knew enough Finnish to know that my clerk was saying, “But, the man said this is his size.”) Eventually, the owner came over, took a smaller size coat, put it on me while saying, “Try this. This is the same size that President Kekkonen wears!”

The clerk knew that I needed a smaller size but would only show me the size I gave. It didn’t matter to the clerk that the owner knew which size would fit and look better because I had told him what my size was. Obviously, he thought it was he size I wanted. (Also, in that culture, it would not have been polite to publicly tell me that I was wrong.) The owner, on the other hand, diplomatically demonstrated the correct size by indicating that I would look presidential wearing the smaller size coat. (After I told him I would purchase the coat, he insisted on giving me a 10% discount!)

Often in a conversation, what follows “but” is far more significant than what precedes it. “She/he is a good leader—but...” “I enjoy the summer. But...” Several dozen times in the scriptures we read “but God...” Whatever was written before is being qualified, negated and often corrected by that which follows. Luke provides a good example to notice.

In chapter 12 a large crowd came to hear Jesus teach. Luke presents a man abruptly asking Jesus to settle a family dispute. In those days people often expected rabbis to settle legal

disputes. According to the Law of Moses the eldest son received double what any of the other sons would receive (Deuteronomy 21:17). The proportion of the inheritance was fixed and the plaintiff in this case had every legal right to receive his share of the inheritance. The motive can appear as seeking justice, But because of what follows, it would seem that in this case the motive was greed. To Jesus something more significant than the plaintiff being legally correct was at stake. Life and relationships, not possessions, were what mattered; greed hindered relationships. Therefore, rather than settling the dispute, Jesus told a story about a wealthy land owner, who was probably part of the small leisured class.

One year the man’s land produced more abundantly than usual; so much more he didn’t have storage space for the bumper crop. (Archaeologists have recently discovered large grain silos where there had been farms of wealthy landowners who did not need to labour in their own fields but had hired hands to do the work and store the harvest.) It is good to keep in mind that the Bible does not criticize people because they are wealthy

or successful. Jesus had wealthy followers. He was buried in Joseph of Arimathea’s tomb. Joseph was a wealthy member of the Sanhedrin (Luke 23:50). There is nothing wrong in enjoying one’s wealth. “Every man may eat and drink, and find satisfaction in all his toil—this is the gift of God” (Ecclesiastes 3:13). People should enjoy their prosperity (Ecclesiastes 5:6). The Scriptures don’t prohibit possessions; but priorities matter.



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"But God said" this rich man was a fool. The man took great care to prepare for his own earthly needs evidently without considering fulfilling his moral responsibility to also be concerned for the needs of others, violating both the Law and the prophets. *"Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord. He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God"* (Leviticus 19:18; Micah 6:8). He had a terminal I problem; his focused affirmation of himself was expressed in the many uses of "I" and "my." He felt master of his life and goods. The repetition of "soul" three times *"And I will say to my soul, Soul, you have ample goods laid up for many years... But God said to him... your life (literally, soul) is being demanded of you"* (Luke 12:19, 20) brings out the contrast between what the rich

man thinks and what God knows. The man implies he is the master of his soul/life. But God knows he is about to lose it. The man is sure the fruit of his investment guaranteed a long life of luxury for himself. But God knows that he is about to lose them. The man sees himself as rich. But God sees him as poor. The man thinks he has been wise. But God knows he is foolish. Of course it is wise to save, putting something away for the future, but we are not to hoard things simply for ourselves. Jesus concludes by pointing to the moral of the parable: *"Anyone who stores up things for himself" - that is, being selfish by gathering or heaping up for himself—"is not rich toward God"*—God knows that such people have no treasure and are truly poor (Luke 12:21).

Jesus then addressed the disciples, those who had few possessions, and introduced another moral: not to worry or be anxious because a) life is more than physical necessities (12:23), b) they are of greater value

than the birds whose needs God provides for (11:24) and c) worry will not lengthen any one's life (11:25).

Believers are encouraged to work (Ephesians 4:28; 1 Thessalonians 5: 14; 2 Thessalonians 3:10) and give with discernment (Galatians 6:10). They are to do their best and leave the rest to God. A focus on kingdom living involves meeting the needs of others—sometimes with great personal sacrifice. *"For where your treasure is, there your heart will be also"* (Luke 12:34). A challenge for all believers is to recognize their own wealth and responsibility in using it wisely.

There is only one guaranteed inheritance: *"In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you"* (1 Peter 1:3-4).

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# The Spirit, the Apostles and Acts

Geoffrey Ellis

**L**uke's history of the early church addressed to Theophilus is notable for the themes or story-lines it contains. The central theme of Acts, indeed its major focus, is the activity of the apostles, especially under the empowerment of the Holy Spirit. Luke divides his history in two parts, the role and work of the twelve apostles with an emphasis upon Peter, chapters one through twelve, and the ministry of the apostle Paul, chapters thirteen through twenty-eight. This study will examine the former.

While we may talk about a "story-line," it is real time, real life, and real consequence that Luke records. The action of Acts is to be viewed in the context of God's launching the new and final phase of his kingdom on earth. God's plan had been formed in the eternities. His "final solution" for humankind began at Eden, advanced through Abraham, and occupied Israel for over a millennium. God's will had been perfectly fulfilled by Jesus, the ultimate sacrifice. Resurrected and glorified on God's throne, Christ now looked to his apostles to accomplish the heavenly plan on earth. The question: would they stand firm and succeed—those who had collapsed at the cross?

The divine portion was complete, but God conditioned his plan on the performance of humans! The opposition to the apostles was immediate. Arrests, beatings, executions confronted the newly born church. The apostles were opposed by "priests, captain of the temple guard, and the Sadducees" (4:1), "the rulers and elders of the people" (4:5), "Herod, Pontius Pilot, the peoples of Israel" (4:27), "the high priest and his associates" (5:17), and "the Sanhedrin—the full assembly of the elders of Israel" (5:21). Stephen was stoned, and "on that day a great persecution broke out against the church in Jerusalem, and all *except the apostles* were scattered throughout Judea and Samaria" (8:1).

Acts is a story of courage, heroism, and steadfastness!

Yet larger challenges than political opposition confronted the apostles. Their "mission impossible" was to convince the previously privileged Jews, God's "chosen," that the (much despised) Gentiles would now share God's favour, that the Law that had guided the Jews for 1,500 years was now to be modified in a "New Covenant," and that a lowly Galilean from back-water Nazareth, was indeed the Messiah who now sits on David's throne, which indeed is the throne of heaven!

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***While we may talk about a "story-line," it is real time, real life, and real consequence, that Luke records.***

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Further, the apostles had to process and respond appropriately to the reality of the charge they had received from Jesus. They were commissioned to "disciples the nations!" (Matt. 28:19). They were to be Christ's "witnesses in Jerusalem, in all Judea and Samaria, and *to the end of the earth*" (Acts 1:8). They had the responsibility attendant to having personally witnessed Christ's ministry from his baptism to his resurrection (1:21-22).

The apostles were challenged to understand and respect the privilege of their certification. They were ruling from the "twelve thrones of Israel" (Matt. 19:28). They had received from the Christ "the keys of the kingdom of heaven," with the power to bind and loose on earth what had been bound and loosed in heaven (Matt. 16:19). Their authority was so grand that it can be visualized as providing the foundation for the wall protecting the kingdom of heaven come to earth, i.e. "the Bride of the Lamb" (Rev. 21:9, 14)!

Their task in a nutshell was to effect the continuity of God's kingdom on earth, begun at Sinai and upgraded

at Zion, achieving the transition of a world-focused kingdom open only to the physical descendants of Abraham-Isaac-Jacob, to a heaven-looking kingdom open to all humans who have the "faith of Abraham" in the sacrifice of Christ.

Theirs was a superhuman task! For their assignment, however, the apostles received superhuman help—the empowerment of the Holy Spirit. And Luke's story line is that of the apostles in tandem with the Spirit. Nevertheless, the choices, the commitment, the faithfulness were a human requirement. The apostles passed the test! They, within themselves, were faithful to their commission. The Church was formed. The new age of the kingdom was launched. And down through the centuries, the faithful can proudly confess to being "apostolic Christians!"

The apostles understood they were to receive heaven's blessing when Jesus promised them "power when the Holy Spirit comes upon you" (1:8). The Holy Spirit's empowerment enabled the apostles to teach the whole truth of God (John 16:13-15), to perform miracles that paralleled Jesus' mighty works, thus confirming their status (Acts 3:12), and to embolden them and guide their words when confronted by the antagonistic authorities (4:29-30).

Luke's emphasis in Acts upon the Holy Spirit is wholly upon the supernatural empowering of the early disciples. (The personal indwelling of the Spirit in each Christian, taught elsewhere throughout the New Testament, is implicit in the Spirit's "outpouring on all people" (2:17), in the promise of the Spirit to a penitent, Christ-immersed Israel (2:38), and in the early church that was "strengthened and encouraged by the Holy Spirit" (9:31).) The Spirit's supernatural empowerment of the apostles and the early church is referred to in Acts as "the gift the

Father promised" (1:4), the "baptism of the Holy Spirit" (1:5), "receiving power" (1:8), "being filled with the Holy Spirit" (2:4), "receiving the Holy Spirit" (8:15), the Spirit's "coming upon them" (8:16), and "the gift of the Holy Spirit being poured out" (10:45).

The "witnessing" that Christ called the apostles to do was energized by displays of the Spirit's power: at Pentecost with the twelve apostles speaking in some sixteen foreign languages\* (2:5-11); among the Samaritans, where Philip "performed miraculous signs" (8:15), and where Peter and John by laying on of hands empowered the Samaritans to act in such a way that impressed Simon (8:17); and at Caesarea where Cornelius and his household began speaking in foreign languages after the Holy Spirit came upon them (10:46). In these three instances, the demonstration of the Spirit's power confirmed that the Jews, the Samaritans, and the Gentiles were candidates respectively for the Gospel.

Acts records the apostles' performance of "signs and wonders" through the Spirit's empowerment. Peter and John healed a lame man at the temple gate (3:1-11). "With great power the apostles gave their testimony" (4:33). "The apostles performed many miraculous signs and wonders among the people...Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed." (5:12, 16). Cf. Peter in Lydda re Aneas (9:32-35); in Joppa re Dorcas (9:36-43).

The early church "devoted themselves to the apostles teaching..." (2:42). Markedly evident is Peter's clear, courageous, revelatory, authoritative teaching (in contrast to his

earlier confused, strained, vacillating, and erroneous statements recorded in the Gospels). Peter's five sermons/statements recorded in the early part of Acts are foundational teachings of Christianity: at Pentecost (2:14-36), at the temple (3:12-26), before the temple authorities (4:8-12), after the apostles' arrest (5:29-32), and Peter's address to Cornelius and his household (10:34-43). These provide the essence of the Christian message for the entire world.

Luke gives central place to the "Spirit" and the "apostles" in the first twelve chapters. "Spirit" is mentioned separately 17 times and "apostles" separately 17 times; "apostles" is linked with "Spirit" 22 times; "Peter" and the "apostles" are referenced 3 times, "Peter" and "John" 10 times, and "Peter" separately 59 times! The importance of the number "twelve" as relates to the apostles is noted, the number reflecting the twelve tribes of Israel, and the number required by prophecy (1:20; Psa. 109:8); Peter leads the eleven in appointing, with

the Lord's guidance, Matthias as the replacement for Judas (1:21-26, cf. "the eleven," 1:26; 2:14).

The apostle Paul stated that the first gift that Christ gave to the church was the apostles (Eph. 4:11). Luke in Acts chronicles the courageous, inspired, successful work of the Spirit-empowered apostles in anchoring God's great plan of redemption for mankind—the ultimate story of hope for us all! (And as the success of the kingdom of Christ depended upon the performance of his apostles in the beginning, may we remember that its success now depends upon Jesus' loyal followers today!)

(\*The interpretation of "they were all together in one place" (2:1) as referring to the "one hundred and twenty" disciples of 1:15, rather than to "Matthias and the eleven apostles" of 1:26, and thus were all engaged in the "speaking in tongues," is a serious misinterpretation. It weakens the recognition of the very special powers and authority of the apostles, as demonstrated by their miraculously speaking in foreign languages. It contributes to the erroneous view that "speaking in tongues" is an unintelligible spirit-language able to be expressed today as evidence of super-spirituality. And it is grammatically incorrect. Language usage requires the pronoun to be tied to its immediately preceding antecedent, in this case the "they" of 2:1 to the twelve of 1:26. In fact, there are 31 plural pronouns in Chapter One, all of which refer back ultimately to "the apostles" of 1:2. And there are 9 postcedents of the "they" of 2:1 that point forward to "Peter and the eleven" of 2:14. In the original, *glōssa*, or "tongue" refers to a language.)

Waterloo, Ontario



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# Barnabas and the Gift of Encouragement

Edwin Broadus

One of my long-time favorite first century Christians is Barnabas, who is first introduced to us in Acts 4:36-37 as an example of those Jerusalem disciples who sold property and gave generously to help the poor. His birth name, Joseph, is almost forgotten in favor of his nickname, Barnabas, which Luke tells us means “son of encouragement.” (Some English translations, especially older ones, render this “son of exhortation,” but eight out of nine translations from the latter half of the 20th century and the beginning of the 21st, examined at random, render it “encouragement,” or “one who encourages,” and only one uses “exhortation.” “Encouragement” is the more positive term, and best reflects the attitude and action that led to his new name.)

“Son of” was a common Semitic idiom indicating something that is characteristic of a person. In the Acts 4 setting, it was the generosity of Barnabas that led him to sell a piece of property to help others that demonstrates how he encouraged others—whether the poor who were helped or those who were motivated to follow his example. This generosity with his possessions was indicative of a larger generosity of spirit, for people who are generous in sharing their possessions are usually generous in their attitude toward others, seeing the best in them and believing in their potential. There are at least three other references to Barnabas that indicate this generosity of spirit.

1. Acts 9:26-30 tells how Barnabas took Saul, the former archenemy of the

church, and brought him to the apostles soon after his conversion, when other disciples were unwilling to embrace him because they could not believe he had really changed. But Barnabas believed Saul, and he believed in him. That faith in the man who later became the great apostle to the Gentiles was shown again when Barnabas made a trip to Tarsus and sought him out to bring him back to Antioch to work alongside him in the church there (Acts 11:25-26).

2. Acts 11:19-21 relates how, after the apostles in Jerusalem heard about the conversion of large numbers of Gentiles in Antioch, Barnabas was sent there. The record says that “when he came and saw the grace of God, he was glad, and he exhorted [encouraged] them to remain faithful to the Lord with steadfast purpose.”

A lesser man might have been wary about this great influx of non-Jews, but not Barnabas. Luke explains this generous attitude by telling us that Barnabas was “a good man, full of the Holy Spirit and of faith.” People like this are not troubled by suspicion but are filled with joy when God works in new and unexpected ways.

3. Acts 15:36-41 provides the third example of his generosity. Paul and Barnabas wanted to revisit those who were converted on their first missionary tour, to see how they were getting along as new Christians. Barnabas favored taking his kinsman, John Mark, with them again, but Paul was adamant against this, because their young helper had left them to go back home in the middle of their first tour. The disagreement between these two old friends and co-workers

was so acute that Paul and Barnabas ended up going their separate ways. Luke, who knew a lot more about their falling out than we do, does not take sides, so neither should we. But the incident does show Barnabas’ strong faith in John Mark. It also shows that sincere but fallible persons will not always agree. To their credit, neither Paul nor Barnabas let their disagreement keep them from proclaiming the gospel, and as a matter of fact two teams went into the mission field rather than one. As for John Mark, he eventually turned out well, and even Paul wanted his company later, “for he is very useful to me for ministry” (2 Tim. 4:11). Even more significantly, John Mark wrote the New Testament book that bears his name. Whether

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he benefited most from Barnabas' faith in him or from Paul's tough love, we will never know, at least this side of eternity.

But even though one of Barnabas' strong points was encouragement, he was not perfect. The same man who was glad when large numbers of Gentiles were brought into the Antioch church, who was a leader in that church, and who at the Spirit's bidding journeyed with Paul on a mission largely to the Gentiles, joined with Peter and other Jewish Christians in withdrawing from table fellowship with Gentile Christians in Antioch. For Barnabas to act so

much out of character surprised Paul, and he said, "Even Barnabas was led astray by their hypocrisy" (Gal. 2:13). Perhaps his desire to get along with Peter and others was his downfall on this occasion. But even those who are good and who are full of the Holy Spirit and of faith can and do sin. Even Barnabas.

But we remember Barnabas most of all, not for this lapse at Antioch, but for his generosity—generosity not only with his money, which is comparatively easy, but generosity of spirit, reflected in his ability to see the best in people and to expect the best of them. He personified what

Paul says about love: it believes all things, hopes all things, endures all things" (1 Cor. 13:7). Without Barnabas Paul may never have embarked on his great missionary career, the Antioch church may never have become a leading centre in the Roman Empire, John Mark may not have continued his faithful service that led him to write one of the most important documents ever composed, and countless other early Christians may not have received the encouragement needed to be generous in both their actions and their attitude.

Burlington, Ontario

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## Questions People Ask

*Bill Craddock*

**What is meant when one talks about "free will?" Doesn't God have our lives planned and we can only follow the plan He has for us?**

"Free will" simply means that each responsible person is free to make his/her personal decisions as to how they live their lives. This began with the human race. Adam and Eve were given a choice by God, "And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die'" (Genesis 2:16-17 ESV). They were free to eat of every tree in the garden except one, the tree of the knowledge of good and evil. **If they chose to touch the tree and eat of its fruit, they would surely die.** That is clear, **right?**

It was until Satan presented the opportunity to make a decision. Satan offered them the opportunity to make a choice. If they loved and believed the Lord, the decision

should have been easy. They clearly understood the options. Don't touch the tree and live or touch the tree and die. When Satan gave them the chance to know good and evil, the temptation was too great for Eve and she ate, gave to Adam and he also ate.

**All this was done by "free will."** No one forced them to eat. They simply believed the falsehood of Satan. As a result of their actions they had to suffer the sad consequences of being expelled from the garden and the greater consequence of death. The human race has been suffering that consequence ever since. Because of their actions every responsible human being becomes a sinner in the sight of God when they reach the **"age of accountability" (whatever that age is) and elect to disobey God.**

Throughout the Bible we find many examples of free will. Every time God gave people commands to follow it brought freewill into play. Those who received the commands had the choice of obeying or disobeying. The people of Israel had free will. They could either obey God or not obey. On Mt. Carmel Elijah told Israel to make up their minds as to who was the real God, Jehovah or

Baal, "And Elijah came near to all the people and said, 'How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him'. And the people did not answer him a word" (1 Kings 18:21 ESV). Free will got Israel into trouble repeatedly. They would serve God for awhile and then go off after idol gods. God has always given the human race the privilege of free will.

Therefore, today God gives us the same privilege. We can either obey or disobey. God has a plan for each of us, and that plan is for us to obey Him through the blood of Jesus Christ. Every one of us has the right of choice. **Because of free will God has not laid out a plan for our lives that we cannot VIOLATE.** It is my choice whether I go to heaven or hell. God wants me to be saved, but if I do not wish to live according to God's will He will allow me to choose to be lost. **My choice!**

When we stand before the Judge of all the earth and he says to us, **depart from me you who work iniquity,** we will have no one to blame but ourselves. **FREE WILL! BE CAREFUL HOW YOU USE IT!**

North Canton, Ohio

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### ONTARIO

**Bramalea:** Chai and Danielle Smith, with son Connor, placed membership on April 5, 2015. Guest speaker on April 19 was David Nickle, student at Great Lakes Bible College. Peter Solomon of Chennai (Madras) India spoke to 23 Tamil people from India—contacts who listen to his “the Bible House” at 8:30 a.m. EST Saturdays on the Tamilian TV station in Toronto. Fifty brethren from Bramalea and Mississauga also attended. Brother Solomon has been preaching for the last 50 years and has a very large congregation. He is on TV 365 days of the year and has helped start ten new congregations worldwide. Their Bible College graduates from 25 to 50 men annually. Japan: Jonathan and Michiko Straker have 5 interns coming to train this summer and, God willing, to assist them in

their community work. Joel Osborne and Hiro Akahoshi also have a very busy summer schedule planned. So please continue to pray for both these mission efforts and assist them financially when we can. The knowledge that North American Christians are doing so is very much appreciated by them and encouraging.

**Fenwick:** The seniors met on April 14. Don Hipwell led the devotional and Harold and Eva MacDonald provided a wonderful meal. The Men’s Day on April 18 was very successful. Seventy nine were in attendance representing fifteen area congregations. On April 25, twelve members walked the roads and gather trash to support Pelham’s Community Clean-up Day. Twelve members also attended the Rock ‘N’ Roll Diner on May 2 in support of Tintern’s Nicaragua Mission Team.

**Toronto (Bayview):** At Bayview our Ladies’ April Class featured Althea Branker, Theresa Brenner and Bonnie Porter, summarizing some of the learnings they gleaned from Paul Birston’s Great Lakes Bible College August class, Biblical Archeology. They started with the top ten current archeological discoveries in the twentieth century and progressed to some of the findings from the Rosetta Stone. The Men’s Prayer Breakfast occurred on the same day. For several Sundays after service Kaso Ramcharitar

has been leading a class, “Learning to Read the Notes in the Hymn Book”, and participants are learning a lot. Our dear sister, Dorothy-Mae Paterson, celebrated her 80th birthday at the Donalds Club with family and friends on April 25. Dorothy-Mae has been a long-standing member at Bayview, having been baptized at Strathmore in 1954 and marrying Danny Paterson at the Bayview building in 1958. May God continue to bless Dorothy-Mae in her Christian walk.

**Toronto (Strathmore Blvd):** The congregation welcomed Christopher Melchor, husband of Benilyn, who arrived in Canada from the Philippines on April 20 to join his wife and their new baby here in Canada. Every couple of months the young men of the congregation take the leadership in the Sunday morning worship, doing everything from the announcements through leading at the Lord’s Supper and preaching. This has been a wonderful blessing as we have seen these young men growing in their ability and their knowledge of the word of God.

**Stoney Creek:** Pamela Foulger and Jean Paul Joly were united in marriage at our church build April 18. Blake Gieg officiated at the ceremony. Stoney Creek is joining with other Niagara congregations in the annual joint Sunday evening worship gatherings in June. We will host the June 28 meeting.

## Great Lakes Bible College Graduation and Promotional Dinner

On April 25, 113 brothers and sisters gathered in Waterloo for this event. The atmosphere was quite positive for the eventing as Moises Velasco received his Bachelor of Religious Education degree. Scholarships were given to Ken Burtch, Moises Velasco and Ron Garner to encourage them in their ongoing studies.

Dr. Don Shackelford was our guest speaker. He drew lessons from Paul’s encouragement to Timothy as he encouraged youth in Kingdom service. Shackelford was also thanked for his generous donation of over 2,000 books to the GLBC Library. As the evening concluded, we received gifts of more than \$17,000 toward the ongoing work of GLBC. We are blessed with great teachers and wonderful supporters for those who study at Great Lakes.



1. Moises Velasco proudly hoists his Bachelor of Religious Education degree. Max Craddock, (centre) and Art Ford

2. Our teachers who along with students will benefit from Dr. Don Shackelford’s library donation. Geoff Ellis, Dave Knutson, Ashley Hibbard, Jim Holston, Don Shackelford (left to right). Missing is Paul Birston.

3. Dinner attendees who took a course this year and GLBC staff members





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(BC news supplied by Barbara Lewis)

### ALBERTA

**Edmonton:** Edmonton northside and southside ladies are helping Catharine Carson put together some new mothers' packages for some ladies in Cambodia. We are donating summer weight sleepers and underwear, receiving blankets and mittens. The Ladies' Retreat was held May 1 - May 3. Dianna Johnson of Barrie, Ontario was guest speaker. The theme was "What's In A Name?" Lesson titles included: "Meanings of Names", "What's in a Name?", "Salvation in no other name...Acts 4:23" and "Praise His Name". It was a great weekend of learning and fellowship.

**Edmonton northside:** Sean McCartan is traveling to Cambodia to help on the 'Ship of Life' for several weeks. The Edmonton Youth Retreat was held May 22 -24 with Jay Manimtim as guest speaker. "The Hunger Games: Youth on Fire for Christ" was the theme. We rejoice with Melissa Edstrom who was baptized and added to the Lord's family. Her husband, Trevor has identified with the body here as well.

**St. Albert:** "Challenges and Opportunities Facing the churches of Christ in Canada" Panel Discussion was held May 16. Panelists were Dayne Anderson and Garth Johnson of the South Edmonton congregation, Dean Anderson of St. Albert, Ed Klym of Red Deer and Jay Manimtim of the Edmonton northside. Roy Graneau of Edmonton southside was the moderator.

### BRITISH COLUMBIA

**Delta:** One of our elders, Larry Hoff, was able to attend a meaningful funeral service for a lifetime friend, Arden Waite, on Vancouver Island on April 22. Arden was a faithful Christian and helper of people. He died suddenly of a heart attack at age 77. "The Waite's moved from Saskatchewan to Vancouver in the early 40's and worshipped at the 12th & Carolina church in the city. They and the Hoff's were family friends from that time on. In 1952, Arden, Evan Severson, Willodene (Courage) Wedler and

Larry Hoff were baptized by Larry's uncle, Norman Hoffman, in the ocean off Crofton Beach...with 2 whales watching just a few feet from them. They were attending a Bible camp on the Morton farm near Crofton, Vancouver Island. Arden attended the Bible program at Radville Christian College (while Larry was there for grade 12), later serving in the Canadian Air Forces for a number of years. He became a master mechanic and builder who could construct or repair almost anything...boats, cars, motorcycles and houses. The Waite family lived their early years in the Cowichan Lake area of

**Vancouver Island:** Arden and his wife, Lea, with their four children, were residents of Ladysmith most of their lives. Marilyn, Arden's sister, died a year and a half ago, and he lost his wife a few weeks later. He leaves a brother, Chris, in Texas and a sister, Janine, in Surrey, BC. He was a great person and friend to all." (Thanks to Larry Hoff)

**Oakridge (Vancouver):** The "Oak", the e-mail Devotional sent out each Wednesday evening, had a significant message for mothers on May 6 as their special day approached. Milton Diaz noted the passage in John 16: 21: "A woman, when she is in labor, has pain because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish for joy that a human being has been born into the world." When our Lord wanted to illustrate for His disciples the powerful emotions of His death and resurrection, He could have thought of many other things, but nothing would have made it as clear as when a woman gives birth - pain and anguish, followed by joy. The perfect illustration. Having a child is like going through the agony of death itself, "I am going to die!" And then... the child is born and the anguish is turned into peace, gentle smiles, tenderness and joy. I pray these words of our Lord bring meaning into your motherhood, moms."

**Salmon Arm:** Our sympathy goes to the family of Joyce Lawson whose long struggle ended with her death in April. A well-attended memorial service for her was held on May 2. As one writer put it, "Heaven has gained another beautiful woman." We recently had a spring work-day at our preacher's home.

**Surrey:** From January 1 to May 10, Joann Simonsen has received 49 new requests in 2015 for Bible Correspondence courses, with 23 of them coming from Canada. From India, has come 11 requests, and from the U. S., eight. Single requests arrived from seven other countries. It is a thrill to read

some of the comments that have come from current students who have been taking the courses for a while: USA - "This course is excellent. I've learned so much about the Family of God." and: "the more I study the more I learn about God and what I need to serve Him more boldly." and this: "I have learned how awesome God is and that I can't do anything without Him because He is everywhere." Another writes: "I would like to thank you for helping me learn more about Christ and Christianity. Your course has helped me so much, thank you. If you have more courses, please send them. Thanks." From Canada comes: "I've learned a lot from this course and from Ron (Beckett). If you have more courses, I will be more than happy to study them."

### MANITOBA

**Winnipeg:** The tree of knowledge continues to grow. Heather Woods, Ashley Woods, Mackenzie Arbuckle, Taylor Arbuckle, Levi Tyndall, Nora Tyndall, William Lindhorst, and Samuel Schmidt all completed memory work. Our month - end mission presentation focused on Ghana, West Africa. We learned more about the churches, people and homeland of some of our new members. A time of discussion, fellowship and finger food supper followed. We welcome the Baffour family to our congregation.

### SASKATCHEWAN

**Weyburn:** Congratulations to Elias Burdan who was baptized. Elsa Wu and her daughter, You-You have been added to the church body. The youth held a fun night on May 8. A men's breakfast was held on May 9. Various work projects were discussed.

## Pictures & Reports

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

- The editors

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



**UKRAINE:** Starting up the Ukrainian Bible Institute again has been a major undertaking, but the Rogers, with the help of their staff and students already living in Kiev, plus Tim Burrows to teach for three weeks and more teaching help

expected, have succeeded. From the Rogers: "Ukrainian Bible Institute has been 'up and running' for two months now and, considering the circumstances we live in, we feel it has been a pretty good beginning. February and part of March were pretty chaotic with trying to re-start everything. We had furnishings to buy for the apartments, offices and classrooms. It took a few more weeks to work out all the needs for our present students, but we seem to be on track now with that and the classes are going very well. We are so thankful for our UBI staff members as they've work alongside of us. Without them this transition would

have probably been impossible and there would not be a new school in Kiev this quickly. It has been a difficult thing to make this change. The staff here have all left their homes and worked very hard to make it happen. Mary Lee and I are deeply grateful. In April we were blessed by the arrival of several Americans. Stan Bryan came for a singing seminar along with Wayne White from Webb Chapel in Dallas and Willie Holcomb who arrived to teach. We had only one lady to start school and now have only one more, so at this point we are not starting our ladies classes, even though another arrived in April to complete her 2-year program. Hopefully we will have a few more start in August and will resume ladies classes then. After Tim Burroughs spent a month with us, Sasha Piletsky and Valeria Kolchik came to teach for a seminar week. Sasha is still in Mariupol holding his breath from day to day to see if Putin will invade there and Valeria has moved to Sumy to try to help with a small struggling congregation. His church was taken over in Gorlovka by the DNR. He had a great work there but there wasn't much choice to stay as the DNR in Gorlovka is very hostile to churches except for the Russian Orthodox. I had them over one evening for dinner along with Masha who could translate. Now, it seems it is always bitter/sweet to visit with our graduates and the works they had. Most of them have lost everything, but they all, without exception, have great attitudes about doing what God wants them to do wherever He wants them. It is a real encouragement to Jay Don and me to hear their stories and what they are now trying to accomplish for the church to grow." As the Rogers were over an hour away from the nearest congregation in Kiev, they soon decided to start their own near the center of their activity. Mary Lee wrote: "Our little congregation is also doing well. We are having 50, with several couples coming regularly, and our staff is so good to study with them. Nearly daily we hear horrifying stories of how so many people are suffering. They call the school for medicines, food, diapers, clothes and boots. We are so thankful we can help them because of the generosity of people in Canada and the U.S. Those we are able to help just thank us over and over, although in reality they are thanking you. A specific example is Tamara, who was able to get a permit to

## Spanish Ministry Strathmore Blvd. Church of Christ I need your support

Dear Brothers in Christ:

It is my earnest desire that the peace and love of Christ dwell in your hearts. It will not be surprising that I write to you again with a greater urgency.

As you know, because of the difficult economic times, the Strathmore Boulevard congregation is continues to face financial challenges with the various missions and evangelistic efforts being carried out.

Therefore, my full support for 2015 cannot be covered by them alone. If you are able, and would like to be a part of the work of preaching of the gospel in the Hispanic community in the Greater Toronto Area, your help will be greatly appreciated.

Please sent a cheque payable to:  
Strathmore Blvd. Church of Christ,  
346 Strathmore Blvd. Toronto, ON. M4C 1N3  
write in the memo line, SPANISH MINISTRY,

For any additional information you may call or write me at (416) 751-6879 or e-mail me at smolina@iglesiadecristo.ca or contact Marvin Johnson (Strathmore Elder) at (416) 752-0325

I await you kind response,  
Your brother in Christ.

Santiago Molina  
Evangelist.

leave Donetsk to come to Kiev, bringing us some much needed documents for the school. She was one of our staff whose house was bombed and destroyed. She shared about how the horror of losing her house had actually become a great way to witness to her neighbors about the church. It seems several had been making fun of her for believing in God, asking why He let her house be destroyed. She answered that God didn't do this—that it was evil men full of Satan's hate who did it. Then they began to notice many of her brothers and sisters from the church come over to help her get things cleaned up. She told her neighbors that they are even planning to put on a new roof and build new walls for her house. She was to pay for only the materials, and this will be covered by your generous giving. So her accusing neighbors are now seeing and hearing about love in action! I know it's sometimes hard for you to comprehend what it is like over here, but I can truly tell you that your financial gifts to us to help people in Ukraine are literally saving lives. THANK YOU! (Condensed and edited from Reports #2 & #3 from Jay Don and Mary Lee Rogers in Kiev, Ukraine)

**NEPAL:** Bill McDonough, head of Partners In Progress, was in Nepal within a week to determine the best way organizations supported by churches of Christ could aid in the rescue efforts and distribution of vital aid to the dozens of villages destroyed by the quake in remote parts of the mountains. In Kathmandu, he was accompanied by Gajendra Aeshar, director of the Nepal Centre of Biblical Studies, (an affiliate of the Bear Valley Bible Institute International), as they toured the city and made plans to use the help of local church members in Kathmandu to get urgent supplies that had come by planes from the tarmac to the ends of the roads leading to various villages. From there other local members would walk for many hours to carry food and supplies on to remote locations. There are around 100 congregations of the church of Christ in Nepal with a total membership of approximately 2,500. Seventy-five percent of these are located in areas where earth-

quake damage occurred, and there were at least four known deaths of Christians immediately after the quake. Following are some of the key statistical figures released in mid-May from the United Nations : 7,365 fatalities, (casualty figures were expected to rise); 14,355 people injured, figure expected to increase); 8 million people affected in four countries; 2.8 million displaced (58 camps hosting some 37,500 internally displaced people remained open in the Kathmandu Valley for several weeks; 4.2 million people were urgently in need of water, sanitation and hygiene; over 3 million people in need

of food assistance, with over 1.4 million people in need of priority assistance. Unexpected finds by people helping in rescue efforts resulted in the saving of 16 lives by early May. As the quake happened at the height of the tourist season, there were many from other countries who didn't escape. On Mount Everest, Camps 1 and 2 were hit by a large avalanche, with at least 18 deaths and 60 injured. Many climbers were missing. As aftershocks continued for several weeks, people abandoned even the houses that were left standing for fear more would come down.



## Niagara Area Wide Worship

During the month of June  
(at 6:00 p.m.)

<b>June 7<sup>th</sup></b>	-	<b>Beamsville Church of Christ</b> <b>4900 John Street, Beamsville</b>
<b>June 14<sup>th</sup></b>	-	<b>Tintern Church of Christ</b> <b>4359 Spring Creek Road, Vineland</b>
<b>June 21<sup>st</sup></b>	-	<b>Grimsby Church of Christ</b> <b>63 Casablanca Blvd., Grimsby</b>
<b>June 28<sup>th</sup></b>	-	<b>Stoney Creek Church of Christ</b> <b>105 King Street East, Stoney Creek</b>



# DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$9.00 per year. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

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

## PROVINCE OF ALBERTA

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

**EDMONTON Church of Christ:** meeting place in NW of city; 13015 – 116 Avenue, T5M 3C9 Office 780.455.1049; Fax 780.454.9545; Sun. 9:30 am Bible classes; 10:30 am Worship; Wed. 7:00 pm Bible Study CAREgroups at the building and in various homes (phone for locations and other times); Elders: Henri Bouchard, Walter Hreczuch; Evangelist: Larry Boswell, 780.270.6007 Web: edmontonchurchofchrist.org E-mail: church5@telus.net

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

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

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

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

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

## PROVINCE OF BRITISH COLUMBIA

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

**CAMPBELL RIVER:** 226 Hilchey Road Campbell River, BC V9W 1P4; Contact: Office (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besijm2@hotmail.com

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

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

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

**CROFTON:** 1288 Smith Rd. Box 45, V1R 1Q0; Phone for time; (250) 246-3659.

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

**KELOWNA:** Spring Valley Church of Christ, 847 Wayne Road, Kelowna, V1X 1A4. Sun. 10:30, Charlie McKnight, ev., Ph. 250-862-8739, email: McKnight8739@shaw.ca

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

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

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

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

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

**SOUTH BURNABY Church of Christ (Metro Vancouver):** 7485 Salisbury Ave., Burnaby BC V5E 3A5; Sunday worship: 10 a.m.; Bible classes for all ages: 10:45; Midweek groups meet in homes. Kirk Ruch, ev.; K.M.Ruch@SBChurch.ca; 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 Verwerda, ev., (250) 545-6892 (off) www.vernonchurchofchrist.com; email: vernonchurchofchrist@telus.net

**VICTORIA (South Island Church of Christ):** Mailing address: South Island Church of Christ, c/o 108-800 Kelly Road, Suite 257, Victoria, BC, V9B 6J9; Meeting address: Westshore Chamber of Commerce, 2830 Aldwynd Rd., Langford, BC.; Worship service 11:00 am – 12:00 pm, Contacts: Dick Morton 250-479-8480, L/S Walters 250-478-7275, Don Knox 250-382-0824; e-mail SICOC@shaw.ca

## PROVINCE OF MANITOBA

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

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

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

**MANSON:** Box 2, Manson, MB, R0M 1J0; Meeting Sunday Mornings – 10 & 11, (most Sundays) at Elkhorn Leisure Centre, 10 Richhill Ave E, Elkhorn, MB; Call to confirm meeting place or other information: Wilf Rogers, 204-722-2293 or Ken Starnes, 306-435-2512; email: kennygt1@myaccess.ca

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

## PROVINCE OF NEW BRUNSWICK

**MONCTON:** 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; Stephane Maillet, ev., (506) 204-8365 (Office) (506) 872-3179 (H) (506) 988-0098 (C) Emails: stephanemaillet@rogers.com; moncton.churchofchrist@gmail.ca FB page: https://www.facebook.com/AddedMembersOfChurchOfChrist

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

## NEW YORK STATE

**NIAGARA FALLS:** 2011 Tennessee Ave., Niagara Falls, NY, 14305; Off (716) 285-6534, Home (716) 297-6563; Sunday Bible study 10 am, worship 11 AM, evening 6 pm, Wed. 7 PM. Minister Eddie J. Cornelius; cell: 716-478-5278, e-mail: niafallscoc@aol.com; website: www.niagarafallscocf.com

## PROVINCE OF NOVA SCOTIA

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

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

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

## PROVINCE OF ONTARIO

**Ajax Church of Christ:** 75 Centennial Road, Ajax, Ontario L1S-4L4, 2nd floor, Duffins Room Sunday School 10:00 am-10:45 am, Worship 11:00 am; Wednesday night Bible class in different brethren homes; Steve Chubry, Minister, Residence 905-728-6125; Cell # 647-378-7231 e-mail: ajaxcoccentennialroad@gmail.com Personal e-mail steve.chubry@sympatico.ca ➔

Find us on Facebook at Ajax Church of Christ Centennial Road

**BARRIE:** 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11, 6:30; Wed. 7:00; 705-230-0513 (off.); Tim Johnson, ev. 705-718-0017 (cell); email: minister@barriechurch.ca

**BEAMSVILLE:** 4900 John St., L0R 1B6; Sunday 9 am Contemporary Worship, 10:00 am Bible Classes, 11 am Worship, Small groups meeting throughout the week; Don Smith, ev. 905-563-7655 (off); e-mail: beamsvillechurchofchrist@bellnet.ca website: www.beamsvillechurchofchrist.ca

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

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

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

**COLLINGWOOD:** 494 10th Street, Collingwood, Ontario L9Y 2H1; Email: cchurchofchrist@bmts.com; Phone 705-444-0010; Minister: Les Cramp, Phone 519-538-5184; Cell 519-375-0559; Sunday Study 10:00 a.m. & Worship 11 a.m.; Study 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.grimsbycocf.org

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

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

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

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

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

**ICE LAKE:** (Manitoulin Island): (1-1/4 miles South of Hwy 540, Ice Lake, ON); Mailing address: RR# 1, Site2, Box 3, 408A Robertson Rd., Gore Bay, Ontario POP 1H0; Sunday: classes 10 am, worship 11 am; Ray Fisher ev. 705-210-0267 email: rcfisherofmen@gmail.com midweek - call for information: 705-370-2908 or 705-377-4019 Website: icelakechurchofchrist.com

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

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

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

**LONDON:** 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. Worship 10 AM, Contact: M. Pennington, 519-872-7629; Email: mpennington40@gmail.com; P. Fewster, 519-672-2426; Email: peter.fewster@gmail.com

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

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

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

**NEWMARKET:** 230 Davis Dr.; 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 QEW and left on Dorchester Rd.); Sunday Worship 10:30 AM, Sunday School 11:30 AM Wed. 7:30 Adult & Children's classes; Darrin Douglas, (minister) 905-356-3412, darrin@niagaracoc.com; Bruce Boland (youth/involvement minister) 905-356-3412, bruce@niagaracoc.com; website: www.niagaracoc.com

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

**OMAGH:** 9850 Britannia Road, Milton, ON L9T 7E8; 10, 11; website: www.omaghchurch.org, Jim Holston, ev., 905-875-2939; Mailing address: Harold Ellis, Sec., 7435 Twiss Rd., RR # 3, Campbellville, ON L0P 1B0

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

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

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

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

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

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

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

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

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

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

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

**SELKIRK:** 1/2 km n. of village, 58 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; Chris Nicholson, ev. (705) 384-5252

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

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

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

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

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

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

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

**TORONTO (Bayview Ave.):** 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7; Michael Hilborn, mhilborn@rogers.com; 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 Shool 10:15, Worship 11:15; Thurs. 7:00pm (in homes) (Mailing Address: 300 Borough Drive, P.O. Box 47011, Scarborough, Ontario M1P 4Z7) Church Phone: 416-970-3835; Website: www.scarboroughchurchofchrist.com Devon Bennett, Minister, 905-686-2486, Cell: 416-970-3835; Fax: 905-428-1579; email: devonben@gmail.com

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

**TORONTO (Strathmore Blvd.):** 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Elders: Peter Dwomoh 416-462-3616; Stephen Gill 416-265-2496, Marvin Johnson 416-752-0325, Moises Velasco 905-591-0361, Jean Volcy 905-237-3312; Max Craddock, ev. 416-461- 7406, e-mail cmaxc@strathmorecocf.ca; Marlon Molina, ev., marlonm@strathmorecocf.ca; Fax 416-424-1850; Santiago Molina (Spanish) ev, 416-751-6879, website: www.strathmorecocf.ca

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

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

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

## PROVINCE OF QUEBEC

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

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

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

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

## PROVINCE OF SASKATCHEWAN

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

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

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

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

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

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

**REGINA (Northwest):** 4400 4th Avenue Regina S4T 0H8 (in the Orr Centre) Sunday: 9:45am Classes: 11:15am Contact: Dr. Leslie Williams E-mail: lesliejawilliams@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: stoonchurch@live.com and Mike Parker: mike@skchurch.ca

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

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

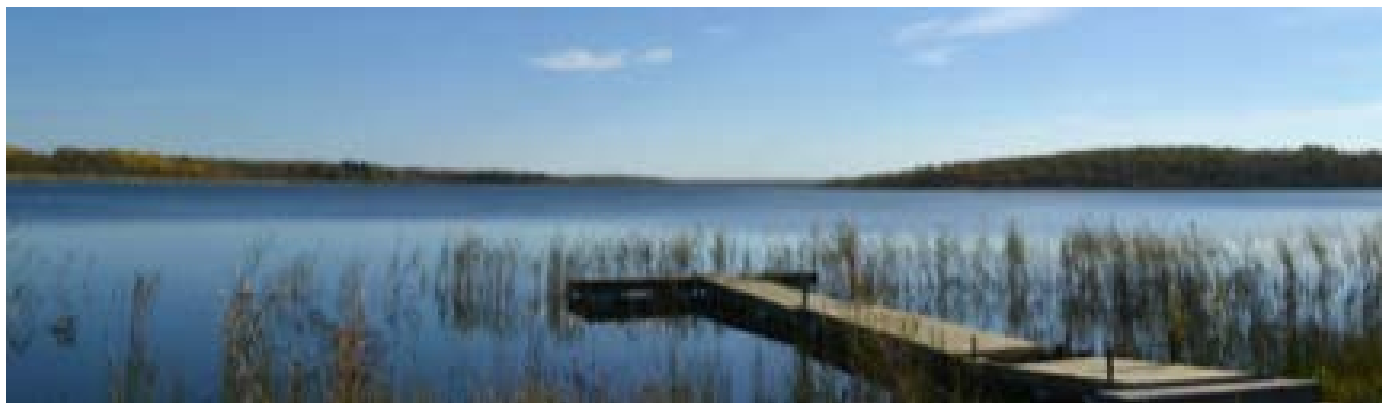
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