

Gospel

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I am the bread of life

I am the light of the world

I am the resurrection and the life

I am the way, the truth and the life

I am the good shepherd

I am the door to the sheep

I am the vine

THIS ISSUE'S THEME:

The Gospel of John

FROM:

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Introduction to the Gospel of John

By Jim Holston

I love the Gospel of John. We have long been companions. John first came alive for me in university, when I heard a marvelous series of sermons on it. Since then I have preached, taught and used John as my go-to source for evangelistic Bible studies. My appreciation for John grows every time I go through it again. But more than that, my awe at the unfathomable depth of Jesus Christ grows with each encounter with him in John's Gospel.

Authorship

The Gospel of John is formally anonymous. The author never identifies himself by name, but simply calls himself "the disciple whom Jesus loved" (21:20-24). Tradition has it that the author was the Apostle John son of Zebedee. That view has been challenged. Alternate candidates include John the elder (as distinguished from John the Apostle), a disciple or disciples of John and Lazarus.

The traditional view is supported by internal and external evidence. Internally the author offers eyewitness testimony throughout, was one of the Twelve, was closely associated with the Apostle Peter, and had a close relationship to Jesus. All of which fits with the Apostle John.

Externally, Irenaeus, a second century Christian writer, claimed that Polycarp, a disciple of the Apostle John, had told him that the Apostle John published the Gospel while a resident in Ephesus. From the end of the second century the church was virtually unanimous in attributing the Fourth Gospel to John son of Zebedee. The traditional view seems most likely.

Place and Date

The place and date of John are uncertain. Tradition says it was written in Ephesus. The date was apparently after Peter's death (21:18-19), probably around A.D. 65. It was also probably written after the destruction of the Jewish

temple in A.D. 70, because John pictures Jesus as the replacement for the temple and the Jewish feasts. The probable date is during the reign of the Emperor Domitian (A.D. 81-96). Coins from the period identify Domitian as "Lord and God," the equivalent of Thomas's confession of Jesus, "My Lord and my God" (20:28).

Purpose

John's stated purpose is evangelistic. He writes, "Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name" (20:30-31). The key words in this purpose statement are also key words in the Gospel as a whole—Jesus, signs, disciples, believe, Messiah/Christ, Son of God, life, and his name. John writes so that people may believe in Jesus and receive life. The evangelistic purpose statement in the Gospel may be compared to the purpose statement in John's first letter, which was to strengthen the spiritual lives of believers (1 John 5:13).

More specifically John's purpose was probably to evangelize Hellenistic Jews, Jewish proselytes and God-fearers. John presupposes that his readers will be familiar with the Greek translation of the Old Testament, Jewish feasts, the Jewish temple and Jewish terminology, and yet he translates Aramaic/



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Hebrew terms into Greek. Why would he do that unless his target audience was familiar with Judaism and yet did not speak Aramaic, the language of Palestine, the Jewish homeland?

Structure

The Gospel of John falls naturally into four parts.

Prologue (1:1-18) The Prologue is like a vestibule. It is the entry point into the Gospel as a whole. John takes us into eternity to introduce us to Jesus, the only human who was ever alive before he was conceived. John tells us that the Creator God came into the world in Jesus. John orients us to the story that follows. In essence John says, “You are about to meet the most remarkable man you will ever meet. He will say and do amazing things, and I want you to know up front that this remarkable man is more than a man. He is God in a human body.” From the outset the reader is let in on the secret that no one else in the story, except Jesus, knows. Many of the key concepts of the Fourth Gospel are introduced in the Prologue—God, Jesus (the Word), life, light, darkness, John the Baptist, sent from God, witness, testify, believe, world, glory, truth.

The Book of Signs (1:19-12:50) “Signs” is a major theme in this section. The miraculous signs point to the true identity of Jesus. Most of the signs are concentrated in this section of John, which describes the public ministry of Jesus in which he reveals himself to be the Son of God.

The Book of Glory (13:1-20:31) “Glory” is a major theme in this section. The glory of God in the Old Testament involved the

visible, powerful manifestation of God to his people. In this section God reveals his visible, powerful presence in Jesus’ crucifixion, resurrection and ascension.

Epilogue (21:1-25) The Epilogue is a fitting conclusion to the Fourth Gospel. Jesus appears to his disciples in Galilee after the resurrection to reassure, commission and send them out on their continuing mission to make and nurture disciples.

Themes

John is rich with a variety of theological themes. Designations of Jesus are abundant and include the Word, Jesus, Lamb of God, Son of God, the Messiah/Christ, Rabbi/Teacher, the one Moses wrote about, the King of Israel and the Son of Man.

John also records a series of sayings in which Jesus describes himself with the emphatic “I AM.” When Jesus uses the “I AM” construction he is speaking in the style of deity,

as when God revealed himself to Moses at the burning bush as “I AM.” (Exodus 3:14). Jesus says, “I AM the bread of life...the light of the world...the gate...the good shepherd...the resurrection and the life...the way, and the truth, and the life...the true vine.” Each of these sayings highlights a different aspect of who Jesus is and what he offers to people.

Literary Devices

John tells the story of Jesus with a literary flair. John uses a number of devices to bring out deeper meaning. John uses contrasts—light and darkness, day and night, belief and unbelief, life and death, freedom and slavery. He uses words with double meanings, conveying Jesus’ message with a tinge of each meaning, such as understood/overpowered (1:5), and born again/born from above (3:3).

One of John’s most striking features is his repeated use of irony.

Irony is difficult to define. It is double-layered, one thing is said, but another is meant. The two layers are not consistent with each other. There is often an element of unawareness as people say better than they know or are caught unawares in ironic situations. And so Peter says he will die for Jesus, when it is Jesus who will die for Peter. The Roman soldiers mock Jesus as King of the Jews, when in reality he is a King far above what they can grasp. The epitome of irony is seen in Caiaphas’s statement, “You do not realize that it is better for you that one man die for the people than that the whole nation perish” (11:50). Yes, Caiaphas, better than you know.

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The Memoirs of the Apostle

Wayne Turner

Near the middle of the second century (A.D.), in his First Apology, Justin Martyr said that every Sunday, the church read from the “memoirs of the apostles” (which he also referred to as the “gospels”). There must have been an excitement in the assembly as the accounts of the life of Jesus – the events and teachings – were heard. These words came from the apostles and those close to them. John personalizes the accounts in 1 John 1:1, when he says, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched...”

Reading the gospels, we are drawn closer to Jesus. We are able to see Him through the eyes and experiences of those who were with Him, heard his teaching, saw His miracles and were present at the events around His death. We enjoy the words of the song, “Tell Me the Story of Jesus.” However, while Matthew, Mark and Luke (known as the Synoptic Gospels because they share so much together), John may be most people’s favorite because it gives a unique version of Jesus. There are some extraordinary personal encounters with Jesus – Nicodemus, the woman at the well in Samaria, His encounter with Mary and Martha at the death of Lazarus, the washing of the disciples’ feet and the scene at the foot of the cross with Mary and John.

The other gospels present the story of Jesus – Matthew as one of the twelve, Mark possibly recounting what he heard from Peter, and Luke as one who has researched the story by talking with witnesses. John may have been familiar with at least some of the other accounts. So, he takes the story of Jesus to a deeper level – not just the information about Jesus, but a thorough presentation of who Jesus was. Through John we are introduced to the Word who was present at creation, as well as the “resurrection and life” at the tomb of Lazarus (and the other “I am” statements.) Reading John, we very much see his desire to answer the question “Who was this Jesus?” A simple answer would not suffice, because there were so many layers and ideas that are part of the answer. John confronts us with many ways to see and understand Jesus, perhaps culminating with the sign Pilate had placed on the cross, in three languages, “Jesus of Nazareth, the King of the Jews.” While the other gospels show the historical Jesus, John forces us to decide whether to accept the claims – to see who Jesus is, and what He can mean to us.

All of this is wrapped up in the memoirs of a man

who was close to Jesus – a man who did not mention himself by name, but rather styled himself as the “disciple whom Jesus loved.” In the gospels, it appears that there was an “inner circle” among the twelve apostles – those who were closer to Jesus, who were present with Him on some very important occasions. Since one of the important roles of the apostles was to serve as eyewitnesses to the life and ministry of Jesus – His death and resurrection – how precious we would hold anything they left of their time with their Master and Lord. Of that “inner circle,” Peter, Andrew, James and John, only John left such a record. These are accounts to be treasured. They are the most personal record we have of Jesus!

This issue of the Gospel Herald (and likely the next) will feature articles based on the gospel of John. Jim Holston provides the important background information that is helpful in the study of any book of the Bible, addressing the questions of who wrote it, when and why? Further he shares the many themes that are woven into the story, especially the “I Am” statements of Jesus. Richard Kruse explores one of the important ideas of John, the Glory of God. As Richard notes, “God’s glory doesn’t just reflect him; it is part of who he is. God’s glory is a way he makes himself known.” We need to see in John how Jesus revealed that glory. George Mansfield discusses the identity claims of Jesus, most familiarly the “I Am” statements. In “Branching Out,” Peter Morphy shows Jesus’ challenge to the disciples to bear fruit, and the importance for disciples to be

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The Glory of God

Richard Kruse

The Apostle John wrote that Jesus shows God's glory: *"In the beginning was the Word, and the Word was with God, and the Word was God".... We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth*" (John 1:1, 14). When Jesus changed the water into wine at the wedding feast, he *"revealed his glory, and his disciples put their faith in him"* (John 2:11).

God's glory doesn't just reflect him; it is part of who he is. God's glory is a way he makes himself known (Psalm 19:1) and shows his concern for humanity. The glory of God went with his people out of Egypt and was seen in the cloud which led them through the wilderness (Exodus 16:10). The cloud rested on Mt Sinai, where Moses saw God's glory (Exodus 24:15-18). The glory of God filled the tabernacle (Exodus. 40:34-35) and appeared especially at the hour of sacrifice (Leviticus 9:6, 23). Later the temple was the place where the glory of God was especially known (1 Kings 8:11; 2 Chronicles 7:1-3).

Therefore, John wrote that *"The Word became flesh and made his dwelling among us"* (John 1:14); *"dwelling"* is a Greek word meaning *"to tabernacle"*. John was connecting the glory of Jesus with the tabernacle of the wilderness wanderings and the present day temple. This was emphasized further when John the Baptist called Jesus *"the Lamb of God who takes away the sin of the world"* (John 1:29). Forgiveness of sins was connected with the temple, and Jesus forgave sin wherever he was. John recorded that after cleansing the temple, Jesus spoke of himself saying, *"Destroy this temple, and I will raise it again in three days"* (John 2:19). The temple was where sacrifices were made, and Jesus himself would be the lamb sacrificed for the sin of the world. The temple was where God had his most real, most visible presence in the world. Jesus said *"Anyone who has seen me has seen*

the Father" (John 14:9). It seems to me that John recorded the cleansing of the temple out of chronological order in order to emphasize that Jesus was the new temple of God. There was no need for a man-made tabernacle or temple because the Word of God became the temple in the human flesh of Jesus.

In the Gospel of John, Jesus' being glorified is closely connected with his refusal to seek his own glory (John 8:50, 54). Jesus was willing to be the Suffering Servant of Isaiah and endure the humiliation of crucifixion in order for God to be glorified (John 12:23-32; 13:31-32).

Jesus' prayer in John 17 is the longest Scriptural record of our Savior speaking to the Father in heaven. Its central focus is about the glory of God. *"After Jesus said this, he looked toward heaven and prayed: 'Father, the hour has come. Glorify your Son, that your Son may glorify you'"* (John 17:1).

He said the Father had given him power over all flesh in order that he might give eternal life to those who had been given to him (verse 2). He defined eternal life as knowing God, and Jesus Christ whom he had sent (verse 3). He said he had completed his mission and glorified God on the earth (verse 4). He asked the Father to

restore to him the glory he had before the world (verse 5). He acknowledged he had faithfully declared the truth to his disciples, enabling them to see God's glory (verses 6-8). He asked the Father to keep his disciples, through whom glory had been seen, while he completed his task of dying for the world (verses 9-19). He prayed for those who would believe on him through the words of his disciples, that they would be united with him and the Father here and in glory (verses 20-23). He prayed that all believers would be with him, beholding the glory given to him before the world was created (verse 24).

In this prayer Jesus referred to his own *"glory"* in at least three ways. First, he mentioned his former glory – the glory which he had with the Father *"before the world began"* (verse 5). Second, he referred to the glory that he had while in the world – a glory he was able to give to his disciples (verse 22). Third, he referred to the glory he was to obtain upon his return to heaven, which glory he desired his disciples to behold while with him there (verse 24).

The glory of God is not apparent in the crucifixion alone. It is in the fact

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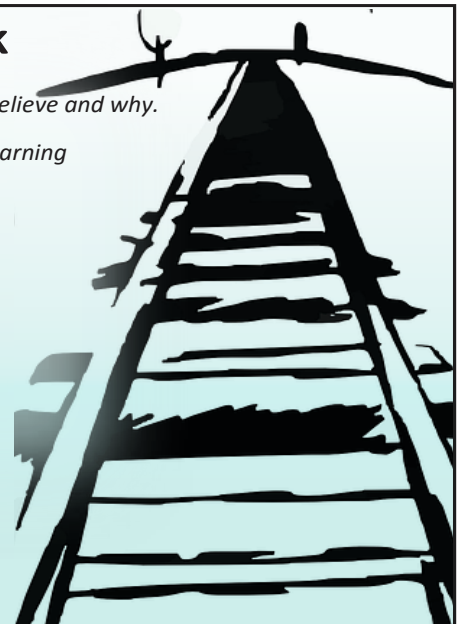
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The Glory of God... continued from page 5

that crucifixion is the demonstration or expression of God's desire that all people be saved and come to the knowledge of the truth. When contemplating the death of Jesus, one must not be drawn aside simply by the injustice of it nor the excruciating suffering and death of the cross, but rather why there was a need for the sacrifice of the Lamb of God in the first place. Sin is a serious disease affecting the world; the deception of evil is real and the consequences costly. However, one needs to see in Jesus' death the grace of God revealed in his longsuffering, tenderness, and heart for this creation. Jesus wanted God to receive glory from his death. He wanted the Father to be glorified and to be seen more clearly in his death. *"And the glory of the Lord will be revealed.... But he was pierced for our transgressions, he was crushed for our iniquities; the punishment*

that brought us peace was upon him, and by his wounds we are healed" (Isaiah 40:5; 53:5)

John's final reference to glorifying God refers to Peter following Jesus even unto death (John 21:19). A life that glorifies God is not something suddenly attained. As Peter spent time physically with Jesus, today disciples spend time spiritually in the presence of God. The Lord's glory transforms and radiates from disciples (2 Corinthians 3:18). As they grow in spiritual maturity, the spirit and glory of Christ becomes increasingly recognizable in them.

Today the glory of God is to be revealed in the disciples of Christ, who are the temple of God (1 Corinthians 6:19; Ephesians 2:19-22). The glory of God is to be seen in and through his disciples. *"Christ in you, the hope of glory"* (Colossians 1:29).

Toronto, Ontario

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"intimately connected to the vine" (Christ). Next month, Geoffrey Ellis will explore Jesus' statement that "unless you eat the flesh of the Son of Man and drink his blood, you have no life in you" perhaps one of the most challenging statements in the gospel of John, if not the whole New Testament. Then, Thayer Salisbury will examine the concepts of the Lord's Supper and the body and blood of Christ in "The Real Presence of Christ." As we might expect with a book as challenging and thought provoking as John, the various articles will challenge us to deeper thought and study. We appreciate the efforts of these brethren, as we also appreciate the work of Paul Birston in putting this issue together.

May each of us be drawn closer to Christ as we explore the memoirs of the apostle John.

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The Self Centered Claims of Jesus

As found in John's gospel

George Mansfield

While Jesus Christ was the epitome of humility, he was never guilty of mincing words or leaving others with the wrong impression. This is especially true in regard to his identity, which was different from every other being who had lived and ever would live. Jesus felt the need, for the good of his listeners, to make them understand that was what they were not; he could do what they could not do; his point of origin was even different than all other human beings.

This is seen most clearly in The Gospel of John. We will see this in the following order:

- 1) The Self-Centered Claims of Jesus
- 2) The Direct Claims of Jesus
- 3) The Indirect Claims of Jesus

The Self-Centered Claims of Jesus

In John 8 we find a familiar scene, Jesus talking and the Jewish leaders who were opposing him with questions and arguments. Beginning in verse 51 Jesus is telling his audience that He could provide life that was eternal. They remind him that the great men of the past, like Abraham and the prophets did die, adding, *"Now we know you have a demon!"* Since they are already seeing Jesus as demon possessed, what does he have to lose by continuing on with the truth? So he gives them more ammunition with this truth, *"Truly, truly, I say to you, before Abraham was born, I am."* You will recognize the language from Exodus 3:13-15 and will know

that Jesus is saying I am God, because that is exactly what is said to Moses in Exodus.

The result shows that his audience understood exactly what he meant. *"Therefore, they picked up stones to throw at Him..."* – v.59. It became clear that Jesus was claiming Deity, something that neither they nor their great forefathers could do!

As we travel through this Gospel account we will hear him make reference to this phrase many more times. Using the personal pronoun "I" Jesus claimed equality with God the Father over and over again. Notice, *"I am the bread of life," "I am the light of the world," "I am the resurrection and the life," "I am the way, the truth and the life," "I am the good shepherd," "I am the door to the sheep," "I am the vine."*

In another form Jesus insisted that he was not like this audience or any other persons ever! Listen, *"And I, when I am lifted up from the earth, will draw all people to myself."* – 12:32. Again in John 5:39.40 – *"You study the Scriptures diligently because you think that in*

them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life." *"If you believed Moses, you would believe me, for he wrote about me"* – 5:46.

Jesus required of them and us, "love me more than these, confess me, come unto me, etc."

Jesus taught humility in his followers but was constantly talking about himself! Other great leaders were self-effacing; Jesus was self-advancing. He pointed people away from themselves and boldly that He alone must be followed!

The Direct Claims of Jesus

Jesus taught that God was uniquely His Father! For example, the religious leaders, using their best Private Eye tactics were on the lookout with their imaginary telescopes and microscopes, seeking to catch him in a word, look or action by which he could be put to death. Keep this in mind as many of his hearers were not sincere seekers.

With that in mind read these few words:

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So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. In his defense Jesus said to them, *"My Father is always at his work to this very day, and I too am working."* For this reason, they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. – 5:16-18.

Did you pick up on the problem? Jesus had just healed a person on Saturday AND *"he was calling God his Father, making himself equal with God."* This was their understanding and they were right. They too could use the same language, as in John 8:4, yet they knew that Jesus meant something different than they did and he was not afraid to tell them the truth. He claimed that he and the Father are equal.

In John 10 we find a similar conversation involving Jesus. *"I and the Father are one,"* said Jesus. The Jews picked up stones again to stone Him. Jesus answered them, *"I showed you many good works from the Father; for which of them are you stoning Me?"* The Jews answered Him, *"For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."* – 10:30-33.

God had authorized stoning for a limited number of infractions, such as consulting a medium, murder and being a false prophet. But the only thing they could accuse Jesus of was blasphemy. That is, as stated, Jesus was making the claim, with his actions and statement that he was indeed God!

In this material so far we have heard Jesus speak of himself as God's Son on several occasions. We should know what he meant so we can grasp why this incited such drastic measure. We often think of *"son of,"* as another person's boy. While that is correct, see how it was used in the Bible.

Barnabas was a *"son of encouragement,"* – Acts 4:35. Judas was *"the son of perdition,"* – John 17:12. The two brothers, James and John were given the title *"sons of thunder"* by Jesus. In each case we can see that the description is of someone being *"like"* their name. Joseph, named Barnabas was a comforter or encourager, Judas was named to indicate that he was doomed to destruction. James and John were called by their title because *"Jesus knew what was in man"* – John 2:24,25. Later it came to pass. When they didn't receive a welcome reception in a certain place James and John asked *"Lord, do you want us to call fire down from heaven to destroy them?"* (Luke 9:54).

So, when Jesus referred to himself as *"the son of God,"* his hearers understood he was telling them that he was God in the flesh.

Actually, to summarize this section, Jesus equated man's response to Him with His response to God.

- To know him is to know the Father – John 8:19
- To see him is to see the Father – 14:9
- To believe in him is to believe in the Father – 12:44
- To hate him is to hate the Father – 15:23
- To honor him is to honor the Father – 5:23

Let us say that John R. W. Stott got it right when he said, *"If Jesus is not God, then Christianity is exploded."*

The Indirect Claims of Jesus

Jesus made claims about himself albeit indirectly. He said he was the giver of life in words like bread... resurrection...vine...living water.

He claimed to teach the truth and he did it dogmatically. Not until halfway through the festival did Jesus go up to the temple courts and begin to teach. The Jews there were amazed and asked, *"How did this man get*

such learning without having been taught?"

Jesus answered, *"My teaching is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own"* – 7:14-16.

Some soldiers were told to go bring Jesus back. They went, they stood, they listened, they returned. Listen to the honest reply by those mesmerized by Jesus. *"No one ever spoke the way this man does,"* the guards replied – 7:46.

Jesus made claim that he would judge the world.

"Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him" – 5:22.

"He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me" – 12:48-50.

What do all these claims of Jesus mean to us? They tell us that there is no way for a sane person, especially one who is capable of faith, to ever say Jesus is not exactly who he said he was. Jesus, with his self-centered claims as seen in John's gospel, urge us to say, *"I have no intelligent choice but to say that Jesus is the real thing; to fall in with Peter, who although was subject to ups and downs, when he saw some disciples of Jesus leaving, said, "To whom shall we go, you have the words of eternal life."*

I'm with Peter, are you?

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Branching Out

Peter Morphy

Jesus often speaks the obvious in order to illustrate realities that we often do not want to acknowledge in the spiritual realm. A number of these comparisons are to the agrarian community in which He lived and the common people were very familiar with the process. In Matthew 7, we are reminded that a good, healthy tree produces fruit with abundant quality and quantity. The struggling, sick tree is only able to produce limited, rotten and even bitter fruit. Most of us who are not farmers are able to determine when a tree is dead if it has no buds, leaves, flowers or fruit. The point of Jesus' parable is the fruit tells the truth about the inner health, condition, faithfulness and integrity of the tree. Jesus declared to the religious leaders of His time, "Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit" (Matthew 12:33).

The picture of the vineyard was a common metaphor in the Old Testament. God spoke about Israel's unfaithfulness through Jeremiah, "Yet I planted you a choice vine, wholly of pure seed. How then have you turned degenerate and become a wild vine?" (2:21) Ezekiel also alludes to God's people as a vineyard, "Your mother was like a vine in a vineyard planted by the water, fruitful and full of branches by reason of abundant water" (19:10). Isaiah speaks about the rebellions people, "What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why

did it yield wild grapes?" (5:4). Hosea preaches about the unfaithful people who were blessed by God, "Israel is a luxuriant vine that yields its fruit. The more his fruit increased, the more altars he built; as his country improved, he improved his pillars" (10:1).

Hours before His death, Jesus spoke to the disciples about the necessity of bearing fruit in John 15. This is a continuation of the discussion in the upper room where Jesus washed their feet, ate the Passover, talked about the future events and promised the indwelling Holy Spirit.

Jesus declared that He is the true vine (v.1) and if we would have spiritual life and bear the fruit of God we must be intimately connected to the vine (v. 4). The vine is the source of life and nutrition for the branch and the fruit. As long as we are "in Christ" we will be fed, empowered and supported by Him. If we are cut off from the vine we have no life. We know when we cut a rose branch off the bush, it begins to die. It is possible to keep it fresh for a few days with adequate hydration, but eventually it will wilt and wither away.

Paul writes a list of nine attitudes or attributes that are in our life when we live and walk according to the Spirit. The same logic would apply in Galatians 5, if the Spirit of God is not living in us, we cannot produce the fruit that is described. If God's Spirit lives within us, the fruit will grow naturally. Apple trees do not need to work at producing apples because that is the nature

of the tree. Similarly, if we live in the Spirit, we will by nature produce fruit in keeping with the Spirit.

Our struggle is that we are often distracted from walking in step with the Spirit (Galatians 5:25) which is why Paul tells us to continue to crucify the flesh with its passions and desires (v.24). However, if we continue to find our source of power from the Spirit we will produce inner qualities, including attitudes and character qualities like love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (v. 22-23). These qualities are not a list of things to do. Instead, they are a list of who we are which will come out in our words, actions, deeds, attitudes and motives.

To illustrate the point, let's consider the quality of goodness. Some people do good deeds. We could see their action, but we may not know their motive. Many do good to be recognized. Even the religious leaders of Jesus' day were condemned because of their ulterior motives in doing good deeds. Some do good hoping that someone else might do a good deed to them some day. I know many Christians say we should do good because it makes us feel good at the end of the day. While doing good sometimes has positive results toward the doer, this is not from the fruit of the Spirit. God wants us to be good because it is the right thing to do. We do good because God is good and He does good and He has been good to us. We desire to do good to be like God and so that He will be honored and praised. We do good because the Spirit fills our heart with the love of God and our desire is to walk in step with the Spirit.

Jesus said, "As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in Me" (15:5). While it is possible for non-Christians to do good deeds, speak truthful words and have nice thoughts, they will not have eternal results or Kingdom benefit. Indeed, it is possible for Christians to be busy, active and involved in good works, but if it is based on our own wisdom, strength and glory

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it will not bear fruit that Jesus describes. When we do good deeds in the name of Christ, yet have bitterness, resentment, anger or pride, we are not living in the Spirit. Indeed, the fruit that comes from above is not temporary but it will abide, remain, endure, last (15:16). Partaking of the fruit has eternal benefits.

In John 15, Jesus describes Himself as the true vine and the Father is the vinedresser (v.1). Those branches that do not bear fruit are removed because they are not abiding in Jesus (15:2, 6). Since they are no longer in Christ they are dead, cannot produce fruit and cause added strain and pain on the rest of the branches. We are not saved by bearing fruit, but those who are redeemed will bear fruit because they are in Christ.

Those branches that do bear fruit need to be pruned (15:2). God takes away the wild branches and the areas that are not bearing much fruit so that the entire vine will be more healthy and productive. It might be compared to a father who disciplines his son in order

that the child will grow into a mature man (Hebrews 12:5-11). Jesus emphasizes bearing fruit (v.2), bearing more fruit (v.3), bearing much fruit (v.5,8).

Those who do not remain in Christ will be judged as unworthy and unfaithful (15:6). John the Baptist preached that people needed to repent and return to God because the Messiah was coming soon. "Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire." And again, "His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire" (Matthew 3:10,12).

Lastly, we bear fruit in our lives so that God would be glorified. "By this my Father is glorified, that you bear much fruit and so prove to be my disciples" (15:8). If we have no fruit, there is no glory given to God through our lives. When we have only a little fruit, then little glory is given to God. As we produce abundant fruit, God is magnified.

When we bear much fruit in the Spirit and to God's glory, it is revealing of which vine we are connected to and to whom we belong. We must take some internal inventory to see what kind of fruit is growing in our heart and in our mind. Do we have quality and quantity? How can we allow God to have greater access, influence and control in our lives? What are some of the evils of the world we are allowing to hinder growth and poison the fruit? Do we resist God's discipline and pruning so that we can be more fruitful and faithful?

There is no limit to the power of God working in our lives. If we want more of Him, more of the fruit of the Spirit, more opportunities to glorify the Lord, we simply need to ask (15:7,16). God wants us to be more fruitful and He is able to give us more life. Summer is here. Fruit is growing on the trees. Farmers soon will be busy picking, packaging and selling their produce. Grow some more fruit. Enjoy the fruit. Share some fruit today.

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That You May Believe

"Iam exhausted from crying for help; my throat is parched. My eyes are swollen with weeping, waiting for my God to help me" – Psalm 69:3 (NLT).

Have you ever felt like that? Intellectually, we may know that God hears and answers our prayers (1 John 5:14, 15) but, as David expressed it in this psalm, it does not always seem to be that way. When answers do not come as or when we expect or want them to, we may feel that our prayers are not truly as effective as James claims they are (James 5:16). Or we may possibly feel that those offering the prayers (including ourselves) are not righteous enough to qualify. This may be particularly true when considering prayers for physical healing. We may wrestle with the question of why some are granted healing that can only be attributed to Divine intervention, yet others continue to suffer and die while prayers on their behalf seem to go unheeded. Two miracles recorded by John in his gospel account may give us some insight into this problem.

In chapter 9, the healing of a man born blind is recorded. John gives us a detailed description of the aftermath of this miracle. We do not know if this man had sought healing from Jesus or if his healing came solely for the reason stated in verse 3. "Jesus answered, 'It was not that this man sinned, or his parents, but that the works of God might be displayed in him'" (ESV). As one reads through the remainder of the chapter, it may be noted that this healing did far more than just give one man the ability to see. The man's parents distanced themselves

from him for fear of repercussions from Jewish leaders (verses 20-23). Some people were impressed by the miracle, but on the other hand, it elevated the Pharisees' and Jewish leaders' hatred for Jesus (v. 16). The man himself, became a believer in Jesus (v. 38). The effects of this miracle were far reaching.

The events of chapter 11 are even more insightful. Here we find two sisters who are concerned for their brother's health and so seek help from Jesus (v. 3). These people were not strangers merely looking for Jesus in order to be healed as were so many among the crowds which followed Him. These three siblings had a close relationship with Jesus. John tells us that Jesus loved them (v. 5). The message Mary and Martha sent to Him also indicated this was the case (v. 3). Surely, if anyone could have expected a swift, positive response from Jesus to their request, it was this family. "Yet when he heard that Lazarus was sick, he stayed where he was two more days" – v. 6 (NIV).

Jesus could have healed whatever sickness Lazarus was suffering from. He could have restored Lazarus to health without returning to Judea. Mary, Martha and many of their friends believed Jesus had the power to heal (verses 21, 32, 37) but apparently felt He needed to be present in order to do so. We know from miracles recorded by other gospel writers that He was fully capable of healing from a distance. But despite this fact or that the request came from cherished friends, Jesus deliberately waited. Did He not care about the suffering this family was going through – Lazarus in his ill-

ness and the sisters in their grief? Certainly He did. Still He chose to allow Lazarus to die. Jesus could see beyond the simple fact of one man's sickness and the sorrow of his sisters to the greater need. Souls needed to be saved and disciples needed their faith strengthened.

Since Jesus had previously said, "This sickness will not end in death" (v. 4), it was not surprising that the disciples misunderstood His euphemism regarding sleep in verse 11. "So then he told them plainly, 'Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him'" – verses 14, 15 (NIV). He had allowed Lazarus to die so that witnessing his resurrection would strengthen His disciples' faith.

Martha made a strong statement of faith in verse 27, but she did not understand that Jesus was speaking of the here and now when He said, "Your brother will rise again" – v. 27. Beyond echoing her sister's sentiments that Jesus could have prevented her brother's death, Mary, it seems, could do nothing but weep in grief (verses 32, 33). Comments from their fellow mourners showed that they, too, saw Jesus' power as being limited to healing (v. 37). All of these people needed a better understanding of the power and purpose of the Son of God.

The disciples had seen Jesus bring the dead back to life on at least two other occasions (Luke 7:11-15; 8:49-56), but this death was different. "Many Jews believed that the soul remained near the body for three days after death in the hope of returning to it. If this idea was in the minds of these people, they obviously thought all hope was gone – Lazarus was irrevocably dead."¹ Martha was accurate in her assessment of the situation at the tomb. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odour, for he has been there four days" – v. 39 (NIV). To bring Lazarus back to life it would be necessary not only to

return his spirit to a body cleansed of illness, but also to restore a body that had been decomposing for four days. Those at Lazarus' tomb that day were indeed witnesses to God's glory (v. 40).

These events had been orchestrated for a purpose far more encompassing than the healing of one man's illness. "So they took away the stone. Then Jesus looked up and said, 'Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me'" – verses 41, 42 (NIV). Verse 45 tells us that many people did put their faith in Jesus as a result

of what they had witnessed. Others, however, reported the incident to the Pharisees (v. 46) which resulted in their opposition to Jesus being kicked into high gear (verses 47-56). This, too, was part of God's plan for the timing of the crucifixion.

"The implication for us is that we should not quickly assume that God has let us down when we are in the midst of difficulties."² We see only our own problems. God sees a far greater picture and is concerned for all His children and those who may be led to Him through the storms of life. "We should remember that God's sovereignty extends to each moment of our life; otherwise, our trust in him will be limited to only those times

when he meets our expectations."³ God will answer our prayers when and in whatever way He deems best for all concerned not necessarily in the way we think it should be done. And so, when troubles come our way we should say with David:

"I am in pain and distress; may your salvation, O God, protect me.

I will praise God's name in song and glorify him with thanksgiving" – Psalm 69:29, 30 (NIV).

¹ study notes on John 11:17, *NIV Study Bible*, Zondervan, 1984

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

³ *Life Application Concise New Testament Commentary*, WORDsearch 7 software



PRIME TIMERS

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WHAT IS THE THEME FOR 2016?

Daily Life In Bible Times



by Don Hipwell and Harold Bruggen
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Email: Harold Bruggen at
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Ajax: The Church in Ajax welcomed Brother Brian Haugabook, his wife Michelle, and their three children Alyssa, Tyson and T.J. They moved from Florida to live and work in Canada. They live in Ajax and worship with the Ajax Church. Their daughter Alyssa who is 15 years old is doing the "Key to the Kingdom" bible course.

Bramalea: Dominique Lowe, daughter of Warrick and Jillian, was immersed into Christ on Wednesday, April 13. Our ladies have begun a "Dorcas Ministry" and sew clothing and other items for the needy. Several of our young adults attended the youth rally at the Barrie congregation the last weekend in April. Several of our younger people attended the Great Lakes Christian High School youth rally April 22-24. The congregation participated in a special contribution for Key to the Kingdom on May 1, 2016. Our children are donating towards the Haiti Notre Maison orphanage. Brother Peter Solomon, preacher from India, visited the congregation in May. He preaches 365 days a year in the Tamil language. Those who are able to understand that language can see his program on www.tamilantelevision.com at 8 pm each day. Congratulations to Richard Kruse, director of the International Bible Course in Toronto. He received notice that he, along with others, will be honoured by the Canadian government for his volunteer service to the community.

Fenwick: Wendy Burgess hosted her annual dinner for all the single ladies of the congregation on April 10. Five from Fenwick attended the Niagara Frontier Lectures at

the LaSalle church building (Niagara Falls, NY) on April 23.

Meaford: It's been a long winter in Meaford but we had fun, the congregation hosted a community skating party at the Arena which was well attended by our own members as well as a number of community people, we served Chili and Hot Chocolate and even had a bit of a hockey game. There are lots of plans for fun events and meetings for the summer. Ladies day Saturday June 11, a community BBQ in August and a special meeting in the fall as well. One change we look forward to every summer is taking a break from the building to do outdoor devotionals in backyards for our midweek gathering. If you're in the Meaford area, we would love for you to join us just call the building before so you know where we are meeting as the location changes each week. We wish God's blessings on all his people for the fast approaching summer.

Tintern: During April, Tintern welcomed Sydney Cook, Daniel and Liam Walker and Caitlin Boden as they were baptized into Christ! TRUTH, our teen youth group, will be travelling on May

26 to 29 to Michigan to volunteer with Micah 6. There will be 14 teens and 3 adults participating in this ministry. Matt Burrows will be joining us this summer as a Summer Intern. He will be working with our youth program, and will coteach classes at Camp Manitou with Noel Walker, preach once a month and help out with other ministry initiatives. The Christian Chronicle published an article about Tintern and Beamsville's work sponsoring a Syrian refugee family. You can read the article online at <http://www.christianchronicle.org/article/canadianchurchesembracesyrianrefugees>. Tintern's PartTime Children and Youth Program Director will be starting on June 1. We welcome Cindy Whitfield to the staff. Bible Day Camp this summer (July 4-8) is Joseph: From Prison to Palace. You can go to www.groupvbbspro.com/vbs/hl/Tintern to register as a participant or as a volunteer. Check out our Facebook page and our web page (www.tintern-churchofchrist.ca) to find out what is happening at Tintern.

Toronto (Bayview): A small group gathered at Bayview after service on April 24 to sing some wellknown hymns and to learn some new ones. As well, there was representation at Great Lakes Bible College Graduation and Promotion Dinner on April 30. Myrtle Dale celebrated her 93rd birthday on May 5 in Pickering. And Bonnie Porter has returned from training in Manotick with her new guide dog, Pip. We welcome Pip to the Bayview family.

Toronto (Strathmore Blvd): Strathmore welcomed Odushu Tari from Niagara to attend university. Also Talis and Catherine Barbalho, a couple here from Brazil, have come to worship with us to enjoy their time with some Brazilian brethren who are members here. Congratulations to Moises Velasco for his commitment to finish his Bachelor of Theology Degree from Great Lakes Bible College. Following his retirement he set his goal to better prepare for his work in the Lord's Kingdom. His

*The Johnson Family invite you to join us
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Marvin & Mildred Johnson*

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continued on page 15



by Marion Waugh
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(BC news supplied by Barbara Lewis)

DELTA: The procedure for Mary Lee Rogers went well, and they arrived back in Kiev on April 10 to a welcoming student body. She was given the royal treatment by wheelchair attendants at all three airports, although a student who met them was shocked when she saw she wasn't walking. Mary Lee is still forbidden kitchen work for a few weeks, so hasn't been able to have private meals with some of the teachers who have come over for class sessions from the States. Tim Burrow was there for three weeks in May teaching Hebrews and Revelation. Jay Don continued his study of Galatians with their first level students. They also had a Russian visitor for four days who was there to enquire about their video-taped courses to put on YouTube. They are hoping he will promote their use in several parts of Russia, as the courses may be taken for credit at UBI, as well as audited. Members of the Pazniaky church (established since moving the school to Kiev) were privileged to use the baptistry transported from the Donetsk school before it was ever installed or used there. A refugee lady named Nastia was taught by the people she has been staying with, and was baptized on Easter Sunday.

OAKRIDGE (Vancouver): Concern for former members living in Fort McMurray who had to flee the flames along with some 70,000 others during the forrest fires that started in April and May dominated our prayer life until we were able to learn they were safe. Our building was given a make-over spring-cleaning and refurbishing by 15 of the members at the end of April which included some new paint and the re-arrangement of furnishings in some of the rooms. The Great Lakes Bible Course by Jim Holsten on "Strategies for Evangelism in Canada", was still on our schedule for a May 23-27 presentation here as the Gospel Herald went to press. The four sessions include "Building Healthy Churches", "Revitalizing Existing Churches", "Planting New Churches" and "Practical Congregational Strategies for Reaching Your Community". The course may be taken for credit. Our noon study classes continue to grow as we explore how Christians are to be examples as patterns or models. It comes from the Greek word "tupos" which means a "print" or "copy". This covers three types of people: those who don't realize they need to be a pattern (or print like the original), are not sure how to be one, or who disregard this part of becoming a servant of the Lord. A study of 1 Tim. 4:12 reveals five ways in which Christians can become models for others.

NANAIMO: We continue to appreciate sermons from Erol Dogan, who was with us on May 1 when he spoke on the third chapter of Hebrews. His message was one of encouragement as we learn to be more concerned about one another and look for the bigger picture of the

world to come as opposed to being overcome and manipulated by fear and anger. His trip to Israel is slated for May 22 for one month, depending on the situation there which, he added, is looking grim. He may feel it is best to cancel and rebook later.

SALMON ARM: After deciding it would be in the best interest of the congregation to sell their preacher's home, several members cleaned and made improvements that would make the house more attractive to buyers.

SURREY: Matthew Bravo spent a busy and exciting 12 days in Uganda in March. Upon his return, Matt, who attends Pacific Academy, gave us an excellent and interesting presentation about his experiences, including pictures taken in Uganda. See his report of his trip and the group's accomplishments on the Foreign News page. While helping plan for a reunion of one of Surrey's larger high schools this month, a member from our congregation requested permission to put on a display of Biblical materials along with the others. She found an attractive stand and has collected various items that might catch the attention of some of the 300 or so former students who will be present for the two-day event.

VERNON: Leslie Williams, former missionary to Papua New Guinea for 10 years, was with us again for a three-day lectureship starting on the evening of May 22 through the Sunday service on the 24. He was speaking on "The Theology of Worship". He has brought other lecture series to us on several former occasions which have been well-attended by our members as well as some of our townspeople.

News East... continued from page 14

work in studies has been of high level and we are reaping the rewards of this in his teaching and preaching here at Strathmore. The Lord willing, he plans to use his knowledge to teach in the Bible School in the Philippines in the future with regular periods of time in there in the years to come. He would recommend to any who can possibility do so to take studies from Great Lakes Bible College to help to "sharpen your sword" to serve the Lord. With regular

courses offered on line you can study with the David Knutson, Jim Holston and other godly teachers, working toward a degree if you wish or simply to improve your knowledge and ability to use the Word of God.

Thessalon: On March 26 we joined with June Fogen and Terry Smart as they were united in marriage. Then, on April 17, we had cause for thanksgiving and rejoicing as Terry Smart was united with Christ in baptism.

Wellandport: Wellandport Church of Christ will be holding a Gospel Meeting June 24:26 with Chris Nicholson as guest speaker.

Windsor - West Side: We have begun a new series of lessons Sunday evenings on a survey of the books of the New Testament. On Wednesdays we continue our series on how Jesus told the story of the Kingdom of God.

MISSION NEWS

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UGANDA: “For two weeks in March, I had the opportunity to minister to the people in Kibaale, Uganda. I arrived on March 11 where my team and I would be staying for the next 12 days. We were to stay at the Kibaale Community Centre, a facility that has a close connection to my school in Surrey. The Kibaale Community Centre is a school that teaches primary, secondary and vocational students to help give education, food and the gospel to hundreds of Ugandan children. Over the next few days I was able to meet and talk to many of the students there. Our team prepared devotions, skits, games and songs to teach the children more about God and His character. We also got involved with the Kibaale community through helping harvest maize, which is one of the Ugandans’ staple foods, and also by helping build a mud hut for one of the local families. It was an eye opening experience to see how hard Ugandans work and how much they value education. I saw a couple of primary students living and sleeping in one of the school’s chicken coops just so they could study overnight and be closer to the school. The living conditions for nearly all the students were below standard, which was really heart-breaking to see. My inner human conscience made me want to pity them, yet I couldn’t because their happiness and joy showed me an aspect in life that I felt like many others, including myself, were missing from our

lives. “Overall, this trip has given me a new perspective on how we live our lives. We take many things for granted and we also don’t have our priorities straight. I hope and pray that I was able to make a difference in helping to change the Ugandan people, and I also hope that myself and others can make a difference back here at home.” (A Report from Matt Bravo, Pacific Academy student in Surrey, B.C., following his mission trip to Uganda)

SHEPHERD’S HILL INTERNATIONAL (Oklahoma):

In our first communication from this organization in nearly a year, apologies were made for the lack of reports about the livelihood and evangelistic work that has been done in the Philippines this past year. It was because the Arapal Christian Camp was devastated by a 7.2 earthquake which was followed by Yolanda, one of the worst typhoons in history. As the Arapal Camp was the hub of Shepherd’s Hill International’s mission and with the destruction of nearly all of the buildings, goats and crops, it became a huge refugee camp to provide basic food and meager shelter to many, thanks to the generosity of donors around the world. Even though the past twelve months have been primarily absorbed with disaster relief and recovery efforts, there have still been many blessings. Almost 800 people have been baptized just in the area around Arapal. Also, several new churches have been started with the one meeting at Arapal swelling from 400 to 500 in attendance. Shepherd’s Hill distributed several hundred thousand dollars in providing for the immediate needs of food, health care, and basic shelter before transitioning to materials for the rebuilding of homes. Dr. John Bailey and his Body and Soul Ministries provided the funding to repair the BandS building on the campus which had provided the life-saving shelter for many people from the nearby farms and villages. Continuing assistance to the physical needs of those whose lives and livelihoods were nearly all destroyed means we continue to need funds for rebuilding the goat program and to provide seeds for new crops as we teach good farming practices at the same time. It is also urgent to continue medical clinics in order to spread health and wellness skills while supplying aid to those who

need medical attention. (Address for Shepherd’s Hill International is: Box 11000, Oklahoma City, OK, USA 73136 1100, Ph: (405) 226-3399)

HEALING HANDS INTERNATIONAL (Nashville, TN):

Twenty-sixteen marks the 25th year that God has sustained this ministry that has impacted people around the world. The 13-member Board of Directors and 26 Staff Members send out their “Thank You” messages to the many who contributed to the amazing amount of accomplishments in 2015. “With each sorrow comes an opportunity for celebration; with each challenge, an opportunity for growth”. This motto inspired the drilling of 1253 water wells last year, the training of 5019 people in composting, raised planting beds and drip irrigation during 106 workshops in 13 countries and five U.S. States. Also HHI sent 23 containers of supplies, equipment and M.A.G.I. boxes to 12 countries, and provided medical supplies to 15 different nations. Their eight programs included Clean Water, Sustainable Agriculture, Disaster Relief, Shipping, Medical, an Education ministry in Haiti, a “Women of Hope” conference in Baja, Mexico, and the Disaster Relief program, which sent aid to Nepal, Kenya, India and Ukraine during the year. (From Healing Hands International report for 2015)

JAPAN (Mito): Joel Osborne and Hiro Akahoshi: “With the recent earthquakes we are safe. They are on the southern island of Kyushu, far away from us. However, we have friends, church connections and members’ families in the area. National and local rescue efforts are beginning, and we will likely discuss if we can play a role in relief and recovery. Pray for the people in Kumamoto and pray for us. If you want to know where you and your church could provide funds, we can help with that.” Joel and Hiro solicit prayers as well as financial assistance for their work in Mito, Japan, and Cambodia. Their current financial needs are: \$1,000 per month for Joel, and \$2,100 per month for Hiro. Please contact Bramalea church of Christ, 750 Clark Blvd, Brampton ON L6T 3Y2, if you can assist. If you include your email address, Joel and Hiro will add you to their quarterly report mailing list.

If your mailing address changes,

please inform us so we can make the needed adjustments to our mailing list. Be sure to include apartment or unit numbers if needed in the address as Canada Post returns copies to us—at a significant cost—if the address is not complete. Contact us at: The Gospel Herald, 5 Lankin Blvd, Toronto, ON M4J 4W7 Phone – 416-461-7406 email – maxc@strathmorecofc.ca

BOOK REVIEWS

Paul: The Unstoppable
(Intrepid Men of God Book 2)
by **Katheryn Maddox Haddad**,
564 pages, paperback \$20.00.

The author of this lengthy, detailed and imaginative work on the life of the Apostle Paul has provided us with a very interesting and attention grabbing read. As would be expected in a novel of this nature, many episodes and events are included to supplement the scripture story which provides the basis. These range from Paul's loss of the beloved wife of his youth and their child at its birth; his actual presence and involvement at the crucifixion; details of rescues from many dangers and recoveries from abuses; through to his last days in Nero's filthy prison. Details of his three years in the wilderness with Jesus are also provided.

Paul is depicted as an athletic person whose physical fitness and determination to spread the message enable him to endure the unendur-

able. The cruel and repeated floggings at the hands of the leaders (rabbis) of the synagogue are described in gruesome detail. The reader wonders how the religious leaders could enjoy such treatment of a fellow man whose back already exposes the raw, unhealed flesh of previous vicious beatings.

The author has obviously done extensive research into the geography of the areas involved as well as the social, economic, religious and general customs of the cultures involved across the Roman Empire of the day. The story line details adventure, encounters, abuses and triumphs during twenty years of travels in mostly hostile environments.

The reader will experience these events with Paul and his companions and will come away with a renewed appreciation of the gospel message and the urgency of spreading it and a perception of what "drove" Paul.

– Reviewed by Eugene Perry

Guidelines for News Pages

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

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

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



Thank You!

› May 1 was Key To The Kingdom Day in Canada and we continue to be greatly encouraged by the response of congregations and individuals to this special day of support for the Key ministry.

› Many congregations and individuals across Canada remembered Key in prayer and with financial contributions set aside that day.

› It has been a great blessing that many congregations and individuals have included the Key work in their regular yearly budget for evangelism. It is uplifting that many of these also give over and above their promised support on Key Day.

› Others use Key Day as their opportunity to support this work financially and continue to do so year after year.

› The amount received directly in support of Key Day as of May 29, 2016 is **\$18,235**.

› To all who support our efforts we express a big **THANK YOU!**

› Thank you also to the many who are working as study helpers for those who have requested the World Bible School Course offered on the program.

› Continue to pray for, promote the program in your area and give financial support as you can. May God bless your every effort to spread the Good News of the Lord Jesus Christ to the world.

DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

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

EDMONTON Church of Christ: meeting place in NW of city; 13015 – 116 Avenue NW; Ofc 780.455.1049; Fax 780.454.9545; Sun 9:30 am Bible classes; 10:30 am Worship; Wed 7 pm Bible Study CARE groups at the building and in various homes (phone for location and other times); Elders: Henri Bouchard, Walter Hreczuch, Kirby Salter; Evangelists: Larry Boswell 780.270.6007 and Emanuel Burnstad 780.678.5395; Email: church5@telus.net; Web: edmontonchurchofchrist.org

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

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

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

RED DEER: Davenport Church of Christ, 68 Donlevy Avenue, Red Deer, T4R 2Y8, tel. 403-347-3986; (fax) 403.347.332, Edward Klym, Minister/Evangelist; Sunday morning worship: 10:00 am, Sunday School: 11:00 am; Wednesday Bible Class: 7:00 pm Email: davenportchurchofchrist@gmail.com Website: www.reddeerchurchofchrist.com Facebook: www.facebook.com/groups/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; besijim2@hotmail.com

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

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

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

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

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

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

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

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

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

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

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

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

VANCOUVER (Oakridge): 6970 Oak St., V6P 3Z6; English services: Sun. 10, 11, Milton Diaz, ev., 604-432-1749 (res.).

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Verdera, ev., (250) 545-6892 (off) www.vernonchurchofchrist.com; email: vernonchurchofchrist@telus.net

VICTORIA (South Island Church of Christ):

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

PROVINCE OF MANITOBA

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

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7 PM; Box 955, R0G 0J0; contact Ray Winkler (elder), 204-748-3226; Randy Foss, ev. 745 6969 (office)

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

MANSON: Box 2, Manson, MB, R0M 1J0; Meeting Sunday Mornings – 10 & 11, (most Sundays) at Elkhorn Leisure Centre, 10 Richhill Ave E, Elkhorn, MB; Call to confirm meeting place or other information: Wilf Rogers, 204-722-2293 or Ken Starnes, 306-435-2512; email: kennyg1@myaccess.ca

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

PROVINCE OF NEW BRUNSWICK

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

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

NEW YORK STATE

NIAGARA FALLS: 2011 Tennessee Ave., Niagara Falls, NY, 14305; Off (716) 285-6534, Home (716) 297-6563; Sunday Bible study 10 am, worship 11 AM, evening 6 pm, Wed. 7 PM. Minister Eddie J. Cornelius; cell: 716-478-5278, e-mail: 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; Tim Johnson, ev. 705-718-0017 (cell); email: minister@barriechurch.ca

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

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

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

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

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

CORNWALL: 105 third St W, K6J 2N9; Sunday Bible Study 10 am, service 11am; Mid-week study Wed 7 pm; Allen Bojarski: evangelist/secretary, ph: 613-933-1825; Joel Bojarski: chairman; Mark Duperron: treasurer, ph: 613-932-3701; Fax: 613-933-2464; Mail: 1702 Dover Road, Cornwall, ON, K6J 1W1; email: abojarski@cogeco.ca; website: www.home.cogeco.ca/~abojarski/index.html

FENWICK: 765 Welland Ave.; Sun. 9:45, 11, 6:00; Wed. 7:30; P.O. Box 416, L0S 1C0; (905) 892-5661; email: cofcfenwick@gmail.com Website: www.fenwickchurchofchrist.ca

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

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

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

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

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

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

ICE LAKE: (Manitoulin Island) (1-1/4 miles South of Hwy 540, Ice Lake, ON); Mailing address: RR# 1, Site2, Box 3, 408A Robertson Rd., Gore Bay, Ontario P0P 1H0; Sunday: classes 10 am, Worship 11 am; midweek - call for information: 705-370-2908 or 705-377-4019

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SELKIRK: 1/2 km n. of village 58 Erie St. N., Selkirk, On. N0A 1H0 Sun 10 & 11am. Wed.7:00pm.

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

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

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

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

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

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

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

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

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7; Michael Hilborn, mhilborn@rogers.com; 609-319 Merton St. Toronto, ON M4S 1A5 (416) 489-7405 (office)

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

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

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

VANDELEUR: Now meeting in the Grey Ag Services Boardroom, 206 Toronto St. Unit 3. (#10 Highway S) Markdale. At the south edge of Markdale go into the Community Services Centre driveway. Sunday 10, 11. Gordon Dennis, PO Box 274, Mount Forest, ON N0G 2L0, 519-323-2424 Email: gordot@wightman.ca

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

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

PROVINCE OF QUEBEC

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

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

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

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

PROVINCE OF SASKATCHEWAN

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

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

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

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

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

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

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

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

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

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

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