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THIS ISSUE'S THEME:

1 & 2 KINGS

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1 & 2 Kings Introduction

Paul Birston

Highs and Lows

The books of Kings carry us over many highs and lows through 400 years plus of Israel's history from Solomon's succession of David in 970 BC to Judah's deportation to Babylon and Jehoiachin's release from prison about 560.

We see Israel united at the zenith of its influence: "Now Solomon *ruled over all the kingdoms* from the River (Euphrates) to the land of the Philistines and to the border of Egypt" (1 Kings 4:21). We see its low ebb, a small remnant after Shalmaneser V takes the ten northern tribes to Assyria (722 BC; 2 Kings 17:9-12) and Nebuchadnezzar II takes Judah captive to Babylon (605-586 BC). Kings documents Israel's unity, division, civil wars and decimation by surrounding empires. We see wise leadership and foolish, faithful reformers and idolatrous apostates.

Spiritually, we see the best and the worst: God's faithfulness and generosity and people's unfaithfulness and greed. God's glorious presence enters the golden holy of holies (1 Kings 6-8). Later, idolatry defiles God's temple:

Manasseh "set the carved image of Asherah that he had made, in the house of which the LORD said to David and to his son Solomon, 'In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My name forever'" (2 Kings 21:7; cf. 2 Chronicles 33).

God's house falls into ruins. The "book of the law" is lost but accidentally found during the temple renovations and read again. It convicts Josiah and the elders and people of Jerusalem

Spiritually, we see the best and the worst...

(2 Kings 22-23). The personal faith of Elijah is strong against a multitude of Baal worshippers but crumbles before one pagan queen (1 Kings 17-19).

Kings Among the Former Prophets

In the Hebrew Scriptures, Kings is one book among the "Former Prophets," Joshua, Judges, Samuel and Kings. Together they record Israel's occupation of the Promised Land, her response to God's Law and

His ultimate judgment on the quality of this response: deportation and exile with temporary loss of their land and temple.

Kings provides biographical records of 40 kings and is as much about God's interventions through His prophets. Most of the writing prophets' work centres around the kings, the fallout of their unfaithfulness, the efforts to rebuild what was lost after the exile and of course the coming King of Kings.

Many prophets are active in Kings. Nathan anoints Solomon. Ahijah the Shilonite announces Israel's division by tearing his new garment into twelve pieces (1 Kings 11). God tests the "man of God" by the "old prophet" (13; cf. 2 Kings 3:18). Jehu the son of Hanani pronounces God's judgment on Baasha, his house and his son Elah (16:1-14).

Elijah's and Elisha's ministries occupy the heart of Kings from 1 Kings 18 to 2 Kings 13. Elijah trains prophets. We meet unnamed prophets and men of God (e.g. 1 Kings 20:13-15, 22-25, 28; 2 Kings 9:1). Jonah prophesied Jeroboam's restoration of Israel's border (2 Kings 14:25). Isaiah has a major role in the life of Hezekiah.

Other writing prophets active during Kings whom it does not mention include Hosea and Amos in the eighth century to the north (Israel) and Zephaniah and Habakkuk in the seventh century to the south (Judah). Nahum prophesies the destruction of Nineveh which slid back to wickedness following its repentance at Jonah's preaching about a hundred years earlier.

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The Eternal Throne

Richard Kruse

Earthly thrones and succession of kings appears to be the focus of the books of Kings. However, there is another reality: an eternal throne in heaven with its one king. In the former we see the failing government of men; in the later is the unfailing government of God. In the former we see the need of the later.

I. God, the True King of Israel

The active rule of God appears from the earliest moment in the story of Israel. God's rule as King was seen in the exercise of his power. In his action for Israel, Israel recognized the majesty of God, his claim over them and they acknowledged it in song (Ex 15:1-18). God's victory and deliverance of Israel from the power of Egypt at the Red Sea was complete and completely the work of God. His action brought Israel's redemption. He continued to lead and guide them by his faithful love (15:13). Therefore, the Song proclaimed God's kingship, *"The Lord will reign forever and ever"* (15:18).

The covenant made at Mt. Sinai renewed the covenant with Abraham and established both a new relationship with God and new community of people. It united different ethnic groups under the leadership of God. This relationship united them in certain specific ways both to God and to one another. This was a new loyalty to God. It was based on the fact that the *Sovereign power of God rescued them from Egypt*. Agreeing to the covenant was Israel's acceptance of God as Lord. This was the rule of God over his people. God was more than a protector of Israel; he went with and led his people as a king (Ex 7:4; 13:17-22; 19:6; Num 23:21; Deut 1:30-33; 33:5).

When Gideon was invited to become king, he replied,

"I will not rule over you, and my son will not rule over you. The LORD will rule over you" (Judges 8:23). Samuel expressed the same opposition to human kings. The people, however, cried "No! We want a king over us. Then we will be like all the other

The active rule of God appears from the earliest moment in the story of Israel

nations, with a king to lead us and to go out before us and fight our battles." Samuel saw this demand as a rejection of God as their king.

God didn't want the people to have a king. He was their Lord but he allowed them to have a human king ("leader", 1 Sam 9:16). The "king" was to be selected by a prophet of God and was to take his instructions from the prophet. Even for war, the

king was to wait for instruction from the prophet (1 Sam 13:8-14).

God set limits on the king. The king was to be subject to judgment under the covenants that began with Abraham and were made between God and his people. This affirmed God's Lordship for the whole of Israel's existence.

There was a major and very important difference between the kings of the other nations and the kings of Israel. The kings of the nations were seen by the people as gods or as becoming gods. The kings of Israel were to represent God, the Eternal King. They were to first follow God, being guided by the prophets, and lead the people to God.

II. A Comparison of Thrones

HUMAN THRONES are presented in the succession of kings. First was **Saul**, a man loved by the people. Then **David**, a man loved by God.

Solomon began by seeking wisdom from God. Later he permitted the worship of other Gods and attempted to govern the people by displaying material greatness. Later kings of Judah reigned by political wisdom, with God shut out of their thoughts. **Asa's** reign was better than **Abijam**, yet fear and cowardice led him to compromise. **Jehoshaphat**, though trying to follow what was right, failed to act with thoroughness.

The kings of Israel were a succession of men who didn't care for the welfare of the kingdom. The throne seemed to be only a prized personal possession to be grasped. There was succession by conspiracy and murder by men who totally ignored the Throne of God, and led the people further and further into evil.



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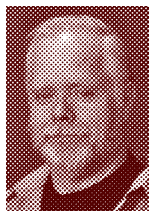
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SANCTUARY PLUS

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The Book of Kings

Wayne Turner



What would happen in your congregation if it was announced that the adult Bible class would be doing an in depth study of 1 and 2 Kings. Let's be honest. The Old Testament historical books (Samuel, Kings and Chronicles) do not generate much enthusiasm. They are perceived as unexciting and complicated. There are all those names and there seems to be little relevance to us today. Many classes would rather study the life of Jesus, His parables or something else from the New Testament. Given our lack of enthusiasm, and dare we say interest, in these Old Testament books, why would we make 1 & 2 Kings the focus of one of our special issues of the Gospel Herald?

Before we begin, you may have noticed the references to books to which we normally refer in the plural – First and Second Samuel, Kings and Chronicles. In the Hebrew Scriptures, these books were originally combined. It wasn't until the Septuagint that they were each divided into two parts.

The story told through the books of Kings covers about four centuries of history beginning with "When King David was old" (1 Kings 1:1) to the 37th year of the exile of Jehoiachin king of Judah (2 Kings 25:27). It includes the death of David, the impressive kingdom of Solomon, the divided kingdom beginning with the conflicting reigns of Rehoboam and Jereboam and their successors, going to the fall of Samaria (Israel) and later Jerusalem (Judah) followed by the Babylonian captivity. It is a lengthy period of time, involving many events and people, even some of the great empires of the world – Assyria, Babylon, Egypt. But what is that to us? Why do we need to know about it?

We typically refer to the books of Kings as history. What do we mean by this? We would expect a book about Canadian history to present a balanced approach to the various leaders and events that were part of the different eras of the past centuries. In his "Introduction to the Old Testament," R.K. Harrison states, "as far as pure history is concerned, Kings presents an uneven picture." He notes that Omri, who made Samaria the capital city of Israel, is limited to only six verses. Similarly, Jereboam II has only seven verses. Three chapters are given to Hezekiah, and the lives of Elijah and Elisha are given even greater attention. Harrison concludes, "Everything was subordinated to the basic objective of narrating the history of divine relationships with the Chosen People from the standpoint of God himself..."

Only those elements of the historical process that were deemed to have a bearing upon the developing divine plan were considered important... anything that did not assist in demonstrating the principles by which God dealt with His people was either ignored or else accorded only the barest treatment." The point of the books of Kings is about God's dealings with His people – not their history, as such. So Omri's twelve year reign is primarily noted, not that he bought the hill of Samaria but that he did evil, sinned more than his predecessors and followed the ways of Jereboam, causing Israel to commit the same sins (1 Kings 16:23-28).

The message of the books of Kings is that God is sovereign over all the world – Judah and Israel, as well as the other nations. In His sovereignty, God shows His holiness and expectation that His people will share in that holiness. God is faithful to His covenant. He keeps His promises, both positive and negative. Unfaithfulness and idolatry violate His nature and covenant. He cannot ignore disobedience. At the same time, He graciously blesses those who faithfully keep His covenant. In Kings, we see the continuing pattern of human failure and sin – idolatry and the rejection of God and His word. We see the kings who revelled in their own power and accomplishment. Despite this, we see God continuing to work His purpose. We need to understand the time of the Kings to understand the need for Jesus and God's determination – His deliberate and intentional grace.

This issue of the Gospel Herald looks at the books of Kings. Paul Birston gives us an introduction to these

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Good Kings/Bad Kings, Following the Structure of Kings

Each king's life concludes with an assessment of his reign and character, usually righteous or evil. Tenures of northern and southern kings are given in relation to each other.

First Kings 1 and 2 record David's charge to Solomon and David's death. Solomon's reforms, wisdom, building and apostasy are the subject of 2 to 11. Beginning in 12-22 with Jeroboam (Israel/north) and Rehoboam (Judah/south) we follow the conflicts of the divided kingdom. Elijah's ministry, notably in relation to Ahab (Israel), occupies much of 1 Kings 17-22.

Elijah's ministry passes on to Elisha through 2 Kings 1-13. Chapters 9-17 record king Jehu's revolution, kings of the north and south and Israel's fall to Assyria in 722 BC. In 18-22 we see Judah alone against Assyria and its fall to Babylon.

The northern kingdom lasted 209 unstable years. Of nineteen kings from nine families, eight are assassinated or commit suicide. Israel had four capitals: Shechem, Peniel, Tirzah and Samaria. Jeroboam built two worship centres to compete with Jerusalem: Bethel (House of God) toward the south and Dan in the north.

The common summary of the northern kings is like Zechariah's: "he did evil in the sight of the LORD, as his fathers had done" (2 Kings 15:9). Of the revolutionary Jehu, however, God said, "you have done well in executing what is right in My sight" (2 Kings 10:30). Yet Jehu "did not depart from the sins of Jeroboam, which he made Israel sin" (10:31).

Judah's 345 year history is more stable with nineteen kings all from David's dynasty. It has one capital: Jerusalem.

"Doing Right in the Sight of the Lord" (1 Kings 22:43)

Kings commends nine of nineteen Judean kings for "doing right in the sight of the LORD" (1 Kings 22:34): David, Asa, Jehoshaphat (1 Kings 15:5, 11; 22:43), Jehoash (Joash

in Chronicles), Amaziah, Azariah (Uzziah), Jotham, Hezekiah, and Josiah (2 Kings 12:22; 14:3; 15:3, 34; 18:3, 8; 22:2). Some good kings, however, have evil sons and vice versa. Occasionally, one repents.

Josiah removes the Asherah, spiritists and mediums God forbids (Deuteronomy 18). He is commended: "And before him there was no king like him who turned to the LORD with all his *heart* and with all his *soul* and with all his *might*, according to all the law of Moses; nor did any like him arise after him" (2 Kings 23:25). He was a young king, a model of obeying God's command to love Him with all his heart, soul and strength (Deuteronomy 6:4-5; cf. Exodus 20:1-7).

God's Reasons for Abandoning His People Who Forsake Him

God explains His reasons for delivering His people to foreigner powers: "Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel" (1 Kings 11:9). The northern tribes "did not obey the voice of the LORD their God, but transgressed His covenant, even all that Moses the servant of the LORD commanded; they would neither listen, nor do it" (2 Kings 18:12). Judah and Jerusalem "'have done evil in My sight, and have been provoking Me to anger'" (2 Kings 21:15); "Because they have forsaken Me and have burned incense to other gods that they might provoke Me to anger with all the work of their hands'" (2 Kings 22:16-17).

Kings' Historical Confirmation Outside the Bible

We are blessed with abundant archaeological evidence *from outside the Bible* for the historical existence of the kings: the Tel Dan Stele (Hazael king of Aram and the "house of David"), Solomon's walls and gates at Megiddo, Gezer and Hazor (1 Kings 9:15), Sennacherib's Prism, Hezekiah's tunnel and the Siloam Inscription (Hezekiah), the Mesha Stele (a.k.a. Moabite Stone; Omri), the Shishak Relief from Karnak, Egypt (1 Kings 14:5), the Black Obelisk of Shalmaneser III (Jehu), and ration lists for Jehoiachin, "Ya'u-kīnu, king of the land of Yahudu" from Nebuchadnezzar's archives.

Lessons for Today

Kings occupy an important place in our salvation history. Through its turbulent times, God preserves the line of David by which comes our Saviour, Jesus Christ.

God's Word is true and historically reliable. We are standing on a solid Rock.

God's prophecies come true. Kings fulfill the prophecy of Moses and Samuel vividly illustrating the consequences of wanting a human king in place of God (Deuteronomy 17 and 28; 1 Samuel 8). God is sovereign over the nations and uses them to accomplish His purposes even when they do not acknowledge Him.

Good beginnings are not enough. We must end well. God blessed Solomon with more wisdom and wealth than any man. His end is a tragic testimony of an unfaithful heart. We must follow God and His wisdom instead of the present fads of our peer groups (as Jeroboam and Rehoboam did).

When we make mistakes, reform is possible. It takes a lot of work. There will be opposition. Faith and personal holiness are worth the cost.

We are not alone. God always preserves the faithful. He is our one and only eternal King, the King of Kings!

Winnipeg, Manitoba

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

Fit for a King

(Solomon)

Peter Morphy

He was big... really big. With an abundance of power, fame and respect, people traveled the world to meet him. He had money to purchase whatever he wanted and when it was not available, he would get it built. He loved art, craftsmanship, music and women. He had so many wives and lovers; it is hard to imagine how he remembered all their names. The kingdom loved him, God honored him and people today still speak of him. Yes, God honored him too. The Lord loved Solomon and He gave him the name Jedidiah (2 Samuel 12:25; Nehemiah 13:26).

He was the son of King David and Bathsheba and the king over Israel around 970-931 BC. He ruled the land from Syria to the border of Egypt. We are reminded of how the Lord worked through the leadership of King David and now as the mantle of leadership was passed on to Solomon. At the end of his life, Benaiah prays to the God of heaven saying, “As the Lord was with my lord the king, so may He be with Solomon to make his throne even greater than the throne of my lord King David!” (1 Kings 1:37).

King David also has a few words for his son, “I am about to go the way of all the earth,” he said, “So be strong, act like a man, and observe what the Lord your God requires: Walk in obedience to Him, and keep His decrees and commands, His laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you do and wherever you go and that the Lord may keep His promise to me: ‘If your descendants watch how they live, and if they walk faithfully before

Solomon had more than a few struggles pulling at his heart

Me with all their heart and soul, you will never fail to have a successor on the throne of Israel” (1 Kings 2:2ff).

King Solomon echoed these words when, after seven years of construction, the temple was complete. He spoke with clarity about Israel’s relationship with God, the covenant, forgiveness for sin and protection from harm. He also understood his responsibility to keep the covenant, carefully walk in God’s way and

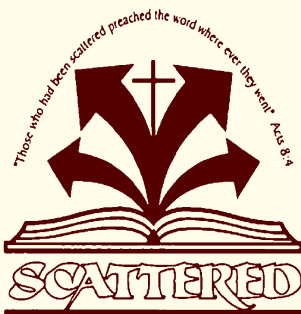
repent from sin (1 Kings 8). Solomon was so enthusiastic that day that he offered up sacrifices to the Lord numbering 22,000 cattle and 120,000 sheep (8:63).

What a great day; what an incredible king! Does everyone live happily ever after? David had won some great victories in his life, but he also lost some personal battles that waged war against the soul (Ephesians 6:12). Solomon had more than a few struggles pulling at his heart as well. He went through many days of darkness, emptiness and loneliness. Seeking to know the meaning of life, understand his significance and how he could fit into the culture that he had created.

Like ours, his life journey changes over time, through experiences, in relationships, shaped by struggles, crafted by events. Life has a way of making us stronger or breaking us down; molding us more like the world system or drawing us closer to God; conformed or transformed as Romans 12:2 puts it.

At the beginning of his reign, King Solomon was a humble servant of God. He recognized that his position of leadership was given to him by the Lord (1 Kings 3:6). King Solomon was overwhelmed with the responsibility of ruling over the people of God and his desire was to govern the people in the right way that would honour the Lord. When given only one wish, he asked not for health and longevity, nor wealth, nor power, but he requested ample wisdom and discernment of heart to lead God’s people (1 Kings 3:9). The Lord gave Solomon this request and also blessed him with riches and honour (3:13).

“God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore” (1 Kings 5:29). He spoke and wrote 3,000 proverbs, 1005 songs and taught



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about plants, trees, animals, birds, reptiles and fish. All the kings of the world came to listen to him speak because he was greater in riches and wisdom (1 Kings 10:23). Thankfully we can learn lessons from a wise man because he wrote many of the Proverbs, the books of Ecclesiastes and Song of Solomon as well as some Psalms.

Like so many others, Solomon did not end his life as well as he started. The Ecclesiastes journal tells us that he put his heart in and trusted on his riches. Always seeking more money, possessions, entertainment, wisdom; but it didn't satisfy. The book of Ecclesiastes records his chase, struggle and disappointment in seeking life apart from God. He ends this book with the conclusion, "Fear God and keep His commandments, for this is the whole duty of man" (Ecclesiastes 12:13). However, in the last chapter of his life, there is a different ending.

He not only coveted things of the world, he also lusted after the women of the world. He loved many foreign women, even from the nations that the Lord said "You must not intermarry with them, because they will surely turn your hearts after their gods." He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray (1 Kings 11:1ff). Perhaps at first he thought they would not influence him, but when he was old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord.

In worshipping these pagan gods, offering sacrifices, burning incense, constructing idols and following cult practices, Solomon did what was evil in the eyes of the Lord and aroused the anger of God (1 Kings 11:6).

The greatest lesson that we can learn is that we need to continually examine our relationships with the world, with other people and with the

Lord. We all can easily get distracted from what is most important and settle for what is popular, pragmatic, easy and convenient.

The book of Proverbs was written to his son (and/or any seeker of wisdom) to help us make better choices. Solomon was full of knowledge and wisdom, but he failed in living faithfully and consistently to what he knew and what he had committed to do.

Our prayer is that while we work to gain more knowledge, understanding, insight and wisdom, we will not become ignorant, senseless and futile in making foolish life altering decisions. While it is easy to be enamoured by the world's inventions or influenced by the opinion of the popular stars or seduced by the love of the flesh, we must be more resolved than ever to love, obey and follow our Lord and His teaching. The King of Kings is coming soon... be patient, be faithful, be ready!

Royal Oak, Michigan

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The Sin of Jeroboam

1 Kings 12:25-33

Thayer Salisbury

The “sin of Jeroboam” is a constant theme from 1 Kings 12 to the end of 2 Kings. The sin of Jeroboam is identified as the besetting sin of the rulers of Israel through the era known as the divided kingdom. It is mentioned repeatedly in 1 Kings (13:34; 14:16; 15:30; 16:2,19,26; 22:52) and in 2 Kings (3:3; 10:29, 31; 13:2, 6, 11; 15:9, 18, 24, 28). The references in 2 Kings 15 make it clear that the sin Jeroboam started was the primary reason the northern tribes went into exile.

The real reason for this sin was self-centered. Jeroboam was simply protecting his position (27). But the real reason would not bear the light of day, so three deceptive appeals were made to persuade the people to accept the idols erected at Bethel and Dan.

Chronological Snobbery – “New is Improved”

First there was the appeal to chronological snobbery. It was hinted that going to Jerusalem for worship was getting old fashioned. “You have gone to Jerusalem long enough,” he said (28). The change in the location of worship, and the change in date for the feast of booths, were both justified on this basis (32-33).

I can almost hear some of the sound bites he may have used. Jeroboam likely had a neat jingle to encourage the acceptance of his new worship style. He likely said something like, “A new feast on a new day for a new era.”

Of course there is nothing wrong with newness, if there is a good reason for it. Jesus brought a new message and warned against trying to squeeze his new message into the old forms (Mt 9:14-17). But Jeroboam had no commission from God to change worship practices. He had no valid reason to do so. If he had trusted the Lord as he should have, he would not have feared Rehoboam and would have felt no need to keep the people

away from Jerusalem. But he did not trust the Lord, and his appeal to newness was just a smoke screen to hide his own insecurity.

Convenience

Jeroboam also seems to have appealed to convenience. Not only had they been going to Jerusalem long enough, but the distance also seems to have been made an issue.

Jereboam's sin... eventually destroyed the kingdom of Israel

It was indicated that the people's convenience should take precedence over what God had commanded in Deuteronomy (Dt 12:5-6, 11-14).

Yet, interestingly, some of them may have ended up going further. When Jeroboam put altars in both Bethel

and Dan, he may have intended that no one would have to travel far, but instead they seem to have ended up traveling further. Jeroboam may have reasoned that people would go to either Bethel or Dan, but once he turned the people on to the path of idolatry, they naturally tried to worship at both places, and for most of them Dan was further away than Jerusalem (30).

Sensualism

Jeroboam also sought to appeal to the senses. The people were being given gods they could see. Again, the slogans are not hard to imagine. “Come to Bethel, where you can not only worship your gods, you can see them.” “Come to Dan where worship is more upbeat and contemporary.”

It is, of course, no accident that his words at the end of verse 28 so nearly echo the words of Aaron regarding the golden calf. Aaron had said, “These are your gods, O Israel, who brought you up out of the land of Egypt” (Ex 32:4). Jeroboam said, “Behold your gods, O Israel, who brought you up out of the land of Egypt” (1 Kings 12:28).

Grains of Truth, Timeless Errors

Tribal tensions had plagued the people of God for centuries. Rehoboam had sparked a split with his foolish words, but that in no way justified Jeroboam in encouraging idolatry. Jeroboam was acting selfishly and faithlessly to protect his own position. But he cloaked his real motive with appeals to progress, practicality and sensualism.

Truly “there is nothing new under the sun” (Eccl 1:9-10). We hear chronological snobbery all the time. We are told that we must have progress, we must not be stuck in the past.

We hear arguments from practicality all the time. We are told that this or that innovation will be easier and will bring more people.



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We are starting to hear the appeal to senses. We are told that people today are “visually oriented.”

There is really nothing new in all of this. It is just the sin of Jeroboam all over again. When were people not visually oriented? Certainly Israel was. But God still said – in spite of their visual orientation – “make no idols.”

All of these appeals have a grain of truth. When people worship in truth, their feelings and senses are affected. I sometimes cry at the truth expressed in a song. But what I must never do is accept a song as true because its tune happens to appeal to me. Truth must remain primary. Our emotions must be trained to react to the truth, not the truth twisted to suit our emotions. And we must never do something God has forbidden on the grounds that it will attract or emotionally or aesthetically move people.

We should not be intentionally and unnecessarily difficult, but that does

not justify putting man’s convenience ahead of God’s command. Worship on Sunday at 11 AM, dinner on the grounds and an early afternoon service made sense in an agrarian society. People needed time to milk their cows before worship, and needed to be home in time for the evening milking. As we industrialized, and shift work became common, evening services were promoted to help those who could not make it to both services make it to at least one. Worship at a different hour may make better sense in more urban societies. But moving the Lord’s Supper away from the day of resurrection for the convenience of humans, is a more questionable matter.

Of course, it is not always wrong to do something in a new or different way, provided that the new method does not in some way warp the meaning of truth involved. Invitations at the end of sermons were not introduced

until the 1820s and did not become common until much later. That was a change the church accepted, and while I may not think it wise, it is not a sin. But newness for the sake of newness, proposed by people who do not know the implications of what they are proposing, can be deadly.

Jeroboam’s sin, introduced to serve his selfish motives, accepted because of its convenience, visual appeal, and sense of newness, eventually destroyed the kingdom of Israel. Many an argument for new practices in the church run parallel to the arguments used by Jeroboam. That is not grounds for rejecting all the items which might be suggested. But it is grounds for examining matters carefully and prayerfully. There is nothing new under the sun. If we do not want to end up like Israel, we must be wary of the sin of Jeroboam in whatever modern form it may take.

Toledo, Ohio

TRAINING FOR SERVICE

with Jarrod Robinson



Jarrod Robinson is a graduate of Abilene Christian University and is currently working on a Doctorate of Ministry from Lipscomb University. Jarrod has preached for congregations in Antioch, California and Dallas, Texas before arriving at the Southern Hills Church of Christ in Abilene, Texas in September of this year. Jarrod and his wife, Lauren, have been married for 12 years. They have two daughters, Rylee (6), and Reese (3).

FRIDAY APRIL 3, 2015

Chinguacousy Secondary School, 1370 Williams Pkwy., Brampton, L6S 1V3
9 am to 3 pm.

****Due to circumstances beyond our control, we have had to change locations for 2015. Contact the Newmarket Church of Christ with any questions, (905) 895-6502, newmarketcofc@gmail.com or pickardnathan@hotmail.com**

The Crisis of 701

(2 Kings 17-20)

George Mansfield

We all know about war. It seems some people or some countries are quarrelling or fighting continually. It is a country mile from what the teachings of Jesus demand of us, however, countries fighting to conquer others is not new. Hunger for power, bragging rights and the satisfaction of feeling “*I am the greatest*,” are a few of the motivators.

Our Bible is replete with examples of wars and rumours of wars.

The material for this article resides in II Kings 17-20 but be advised to read Isaiah chapters 36 through 39. Isaiah is God’s prophet for the occasion.

An extremely tense time occurred in the 8th century B.C. that impacted both Israel in the North and Judah in the South. We focus our attention on the Kingdom of Judah and good King Hezekiah.

Because we wish to speak of Hezekiah let us cite and encourage the reading of II Kings 16:1-6. Ahaz had many of the undesirable qualities that were associated with those around him. Fast forward to II Kings 18:1-6 and read the resume of his own son Hezekiah.

From his weak and unprincipled father Ahaz, Hezekiah inherited not only a disorganized realm but a grievous burden of Assyrian dominance and tribute, and the constant peril and suspense of greater encroachments from that arrogant and arbitrary power.

Hezekiah’s profile was as good as his father’s was bad. He did what God desired of him, believing that to direct a nation, one must rely on God. This he did.

Observation: It might be fruitless to blame our present condition on poor genes.

Observation: Ahaz was the king of no faith and Hezekiah was the king of trust in God.

Hezekiah seems to have taken the

throne in 715 B.C. in the midst of a stressful opportunity to rise against Assyrian domination in about 704. The critical moment came in 701, when Sennacherib, who the year before, had reconquered Babylon and expelled Merodach-baladan, was free to invade his rebellious provinces in the West. It was a vigorous and sweeping campaign; in which, beginning with Sidon and advancing down through the coast lands, he speedily subdued the Philistine cities, defeating them and their southern allies

The best of us have “feet of clay”

(whether these were from Egypt proper or from its extension across the Sinai peninsula and Northern Arabia, Mutsri, is not quite clear) at Eltekeh; in which campaign, according to his inscription, he took 46 walled towns belonging to Judah with their spoil and deported over 200,000 of their inhabitants. This, which left Jerusalem a blockaded town (in fact he says of Hezekiah: “*Himself I shut up like a bird in a cage in Jerusalem his royal city*”)

Sennacherib, whose massive army was now camped at Lachish, a short distance from Jerusalem, proved to be too much for the nerves and reason of Hezekiah. His personal knowledge included the words of II Kings 18:13-“*Sennacherib...came up against all the fortified cities of Judah and seized them.*” He sent a message to the Assyrian warlord saying, “*I have done wrong. Withdraw from me; whatever you impose on me I will bear.*” Sennacherib offers back, “*Give me three hundred talents of silver and thirty talents of gold.*” Was Hezekiah a rich man? Not to our knowledge. He did something similar to what his father had done. Only this time the coffers were not overflowing, so “*Hezekiah gave him all the silver which was found in the house of the*

Lord, and in the treasuries of the king’s house. At that time Hezekiah cut off the gold from the doors of the temple of the Lord, and from the doorposts which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.” (II Kings 18:15, 16)

Observation: The best of us have “*feet of clay*.” This King who trusted God was still a human being and his responsibilities for so many people, and in his hope that this would make life better, gave in to the request. How like us is that?

The Crisis of 701 is now in full dress mode. No more rehearsals; no time to practice. This is truly a major crisis and has gone down in the various annals, including the Bible in three different books, as the crisis it was. And, to make matter worse, it was just the beginning. If you listen carefully you can hear the thump, thump, thump of army boots coming toward Jerusalem led by the emissaries of Assyria. The enemy warlord is not in the least satisfied; it seems he is just getting warmed up.

“The king of Assyria sent his supreme commander, his chief officer and his field commander with a large army, from Lachish to King Hezekiah at Jerusalem. They came up to Jerusalem and stopped at the aqueduct of the Upper Pool, on the road to the Washerman’s Field. They called for the king; and Eliakim son of Hilkiah the palace administrator, Shebna the secretary, and Joah son of Asaph the recorder went out to them” (II Kings 18:17,18).

Let’s take a quick look at what is here called “*the aqueduct of the upper pool*.” There is apparently sufficient time between the first request made by the Assyrian King and the visit from the spokesmen. When they came to Jerusalem, the Assyrians stopped at this aqueduct. Sometime prior to this day, Hezekiah had his men dig a 1750 foot long tunnel underground.

"The Gihon Spring in the Kidron Valley was Jerusalem's crucial water resource, and a large quarter-mile-long conduit (often known as the Siloam Channel) brought water from there to a reservoir at the southern end of the city of David. Since this water supply lay outside the city's walls and was vulnerable in time of siege, a subsidiary tunnel leading from the Siloam conduit allowed residents to access its water from inside the city walls. In preparation for the Assyrian attack, Hezekiah had an additional tunnel cut that diverted water from the Gihon Spring directly underground to the Pool of Siloam, which now lay within the city walls, whereupon the old water system was apparently abandoned. An inscription cut into the conduit wall and known as the Siloam Tunnel Inscription commemorates this accomplishment" (The ESV Study Bible).

Standing where he could be heard by those inside the wall, the field commander began, "Tell Hezekiah..." From here he executes with expert knowledge, a plan hatched by Sennacherib himself. (Read II Kings 18:19 to the end)

1. You are fighting with empty words. We, today, might say, "Put your money where your mouth is." The spokesman is saying, *"You are acting with confidence, but there is no evidence you have a right to be confident!"*
2. You are depending on help from the helpless. Egypt is unable to do anything but hurt you.
3. Perhaps you say you are leaning on God. Then, showing his ignorance between God worship and idolatry, the commander points out that Hezekiah had torn down the altars to God!?
4. Sarcasm follows. The Jewish King is promised 2000 horses *"if you can put riders on them."*
5. Now to demoralize the common

people, the commander disregards the request to speak in Aramaic (a language known to the more educated but not to most common people) and not in the Hebrew which all there knew. He speaks loudly in Hebrew words intending to drive a wedge between King and people.

6. Great promise is made. The description that was given the Hebrew people was likened to that of the Promised Land earlier.
7. Finally, one more stab at God and their reasoning ability. In ignorance he calls attention to the fact that Sennacherib had been unstoppable by all the nations and their gods. He is saying *"Just look at the law of averages and use your head."*

Observation: Lots of worldly wartime words. Now it is time for God to act. Watch this:

Hezekiah immediately responded in the most appropriate way for his

continued on page 12



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day, for his position and because of his faith and trust in God. He:

1. Tore his clothes
2. Covered himself with sackcloth
3. Went to the temple
4. Contacted God through Isaiah the prophet

Speaking for God, the prophet tells the servants of the King, *"Don't be afraid of the harsh words of the enemy. They are blasphemous to God."*

But more than that, here is what I will do. *"I will put a spirit in him (Sennacherib) so that he will hear a rumour and return to his own land. And I will make him fall by the sword in his own land."*

While this crisis continues to be a crisis, notice the change of direction and complexion when God is on the attack. Please read II Kings 19:14-19.

1. Hezekiah went to the temple, letter in hand and spread it out before the Lord.

2. Then he prayed, giving God all the glory and appealing to Him to act so as to be a witness to the heathen king and exalt the true God.

The Crisis of 701 is drawing to a close. God, the One who oversees the affairs of men, predicted that Sennacherib will not ever enter Jerusalem. He will not even pull back his bow and shoot an arrow toward it. (II Kings 19:32)

More than this, this king is being sent home BY GOD! The king just didn't know who did it. A strange thing happened that night. When the troops awoke the next morning there were 185,000 of them dead! They were in that condition because *"the angel of the Lord went out and struck [them]"* (II Kings 19:35).

As you might expect, nonbelievers in God say that some kind of sickness must have overtaken them. One even conjectured that infected field mice probably ran around and bit the soldiers and they died as a result of an overnight plague.

Needless to say, since God had predicted it, Sennacherib returned home. But what else did God through Isaiah say would happen? He said that the king would be killed by the sword in his own land. Now listen to this: *"It came about as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer (his own sons) killed him with a sword.."*

Amazing is not sufficient to describe what we have been reading. This was not a case of coincidence, it was God at work in the world. This is miraculous intervention for His names sake and for the sake of future generations who would bring Jesus the Messiah into the world.

Observation: *the Most High is ruler over the realm of mankind, And bestows it on whom He wishes, And sets over it the lowliest men (Daniel 4:17). And "He removes kings and establishes kings; He gives wisdom to wise men and knowledge to men of understanding" (Dan. 2:21).*

Grimsby, Ontario

Weyburn Church of Christ is hosting

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a Great Lakes Bible College Short Course May 25-29

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Teacher: Jim Holston

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1. The kings failed because they lost their sense of God. When they lost God, they lost the ideal of nationality, the sensitivity of conscience and their reason for existence. Their reason for existence was to lead people to God and to be a blessing to all nations (Isa 42:6; Jer 4:12).

a. The people's lost sense of God is illustrated in their kings. There were exceptions, however. **Joash, Amaziah, Jotham, and Hoshea** served the Lord; but even of them it is written, "not like David," or that "the high places were not taken away" Even the exceptions failed partially.

b. The lost sense of God was shown also in the idolatry and alliances with other nations. No one who has a clear vision of God turns to an idol. An idol is always a substitute for something else.

c. The lost sense of God is seen in the fact that the people could not see the hand of God as it fell upon them in punishment (Isa 1:5).

2. The lost sense of God resulted in the lost ideal of national life; righteousness had little value, sin was not seen as being serious, and a false pride of nationality existed. Government without God leads to disaster. People cannot govern themselves. Whether by materialism, military power, or by appeal to democratic desire, all government by people is a failure when God is left out. (The former Soviet Union is a modern day example.)

First and Second Kings reveal human government needs divine governance. Concerning human government, if God be left out, every method ends in disaster. A nation cannot be governed simply by internal development, or commercial treaties. Government based upon human force will end in revolution sooner or later. In the earlier part of Solomon's reign attention was given to religious forms and ceremonies, to internal development, to commercial treaties, to intellectual attainment. Yet all that failed when God was left out. *A nation cannot be governed simply by*

insisting that it shall follow religious forms or ceremonies. Religious forms and ceremonies are dead if the spirit is not right with God.

THE ETERNAL THRONE. The Throne in the heavens is the unfailing government of God, ruling through his prophets, can be seen in the books of Kings. This is seen first in the clear proclamations of the prophets. God dealt with his people through the prophets. **Ahijah** declared that after the death of **Solomon** the kingdom would be torn in two, and later foretold the death of the son of Jeroboam. **Shemaiah** warned **Rehoboam** not to fight against Jeroboam. A nameless man of God appeared suddenly to **Jeroboam**, and prophesied against the altar he had built in Bethel. **Jehu** pronounced the judgment to fall upon Baasha.

Elijah, in the hour when the darkness was deepest, appeared suddenly. A son of the prophets rebuked Ahab for allowing Ben-hadad to escape. **Micaiah** declared the death of Ahab and the scattering of Israel upon the mountains. In these appearances of the prophets and their messages show God independent governing of the human thrones; when those thrones were occupied by people who forgot him.

God remained faithful and preserved his people when they were in captivity. The study of the Hebrew people is fascinating: scattered over the face of the earth, and nationalized among strange people, their nationality was not completely destroyed. *God preserved the seed for the fulfillment of his purpose, until at last the promise to Abraham* (Gen 2:1-3) *was fulfilled in the Messiah.*

The Old Testament does not give us the complete vision of the throne, but it does reveal God's method in the story of human failure. The kings forgot God and his Throne. They sought to establish government without God and he left them in order that their evil choice might be seen. *God always shows the truth even in the middle of falsehood, always causing some light to shine*

in the darkness. He keeps the fact of himself and of his government alive in the consciousness of a remnant of his people.

Isaiah, the greatest prophet of the period, declared of God, "*He will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope*" (Isa 42:4).

That is a message of power, knowledge and hope, written in that period of human failure by the prophet who saw the throne of God. The Lord neither faints nor becomes weary. He shall not fail nor be discouraged. If people are to faithfully serve God, they must "see" God and seeing him, be inspired by the certainty of the ultimate victory.

Conclusion

The two thrones: **There is the human throne** – trembling, temporary. People accepted the principle of inheritance to the throne as being through the first-born or through human thought or power, which often resulted in failure; failure through not keeping God in focus. Even the thrones based on external religious forms failed.

There is the eternal throne – steadfast, immovable, always abounding in activity and in progress. God has always selected individuals for service. The basic principle was always that of character, based on submission to God. God does not follow ordinary human expectations because he has an ultimate goal. When God made a new selection of an individual to serve him, he set aside the rights and privileges in which people boast. To view history without recognizing God is to see confusion and failure.

People cannot govern themselves alone for they will fail. On the other hand, the Bible has a living message concerning Divine government. The day of complete Divine government has not yet come. It is coming (Rev 21:1-4).

Toronto, Ontario

Articles for this page or reactions to it should be sent to
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Phone (416) 461-7406, e-mail <maxc@strathmorecofc.ca>



“This is A Day of Good News” (ESV)

*(Prepare for this article by reading
2 Kings 6:24–7:20)*

The time reflected in this section of 2 Kings is one of terrible days and a low time in the history of Israel. They were experiencing a time of dreadful famine caused by the Syrian siege against them. The famine was so horrible that some people were turning to cannibalism to avoid death. It was a sad time in which God was being blamed for the suffering.

In the middle of the account of these events is a story about four lepers. (2 Kings 7:3-5). Consider these fellows situation. They had options, the first being to enter the city. But, what did the city have to offer? First of all there was starvation and famine. The city was a place that offered certain death. This is the same thing the world has to offer mankind. The world has nothing of any real value to offer to individuals since the world is not real – using “real” to speak of something lasting.

All that this world has to offer is temporal and passing. “But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed” (2 Peter 3:10 ESV). Jesus is the one who gives life and, thankfully, it is available to everyone – John 10:10.

Their second option was to simply “sit here”. Not much of an option since it would also lead to certain death. Understanding this and com-

ing to grips with the need to act... truly a step in the right direction, even though help would come from a direction they did not expect. Their decision? They would plead for mercy from their enemy Syria. Anyway, what could the Syrians do worst that kill them?

Surely, pleading for mercy from an enemy that was determined to destroy them should seem hopeless, but as the saying goes, “Nothing ventured, nothing gained”. Boy, were they going to be surprised. Their best friend was looking out for them. Who was that? God of course! (2 Kings 7:5-8)

In this biblical account of the history of Israel we are reminded that real blessings come from God. These fellows took advantage of these blessings and after some thoughtful reflection taught a lesson that we, as the Lord’s Church, need to learn today. “Then they said to one another, ‘We are not doing right. This day is a day of good news. If we are silent and wait until the morning light, punishment will overtake us. Now therefore come; let us go and tell the king’s household’” (2 Kings 7:9 ESV).

Just as Elisha had said, 2 Kings 7:1, and even though it was doubted by the leaders of Israel, God delivered His people, including the lepers. It would have been wrong to keep silent about their good news. Does it not follow that if the lepers were right to report the “good news” they had, which was of physical blessings...Can we withhold the “Good News” of eternal life in Jesus Christ?

Editorial... continued from page 4

books. He gives us an overview of the events recorded in these books and the lessons for us today. In “Fit for a King,” Peter Morphy looks at the life of Solomon. After beginning his reign with the gift of God’s wisdom, Solomon “did not end his life as well as he started.” Similarly, we may “get distracted from what is most important and settle for what is popular, pragmatic, easy and convenient.” Thayer Salisbury writes about Jeroboam and his sin, noting that Jeroboam was “self-centered” using three “deceptive appeals” to protect his position. Jeroboam set such a low standard that the “sin of Jeroboam” becomes a “constant theme” through the books of Kings. George Mansfield takes us to the time of Hezekiah and Sennacherib, “The Crisis of 701” in II Kings 17–20. The near disaster of Assyrian conquest of Jerusalem finally led Hezekiah to the altar of God and prayer. God showed his power over the Assyrians as 185,000 died overnight, causing them to withdraw. “This was not a case of coincidence... This is miraculous intervention for His name’s sake and for the sake of future generations...” Richard Kruse very effectively summarizes the reign and sovereignty of God in “The Eternal Throne” comparing and contrasting human thrones and God’s eternal throne. We appreciate the contribution each of these writers has made. And, we acknowledge the work that Paul Birston, our Theme Edition Editor, has done in planning and putting this issue together.

We need to know the message of the books of Kings, not just as human history. We need to know and serve the one true King of the books of Kings. We need to see His hand in history, His sovereignty and power over the nations, His eternal purpose, carried out through the centuries and fulfilled in Christ. “For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.

Calling All Men

You are encouraged to attend the second annual Men's Day hosted by the Fenwick Church of Christ



Dr. Glenn K. Pennington

Date: Saturday, April 18

Registration and Refreshments – 9:30

Principles of Spiritual Leadership – 10:00

Spiritual Leaders Build People – 11:00

Lunch (provided) – 12:00

Setting Goals for Spiritual Leadership – 1:00

Spiritual Leaders Develop Healthy Congregations – 2:00

Pre registration is helpful for lunch preparation.

To register, call 905-892-5661

or E-Mail donhipwell@aol.com. Please do so by April 11

LOCATION: North Pelham Youth Centre, 1718 Maple Street, Pelham

G.K. Pennington was born in Birmingham, Alabama, and grew up in Houston, Texas. He attended Fort Worth Christian College for two years and completed an Associate of Arts degree. In 1970, he earned his Bachelor of Arts degree in Bible at Oklahoma Christian College. He received the Master of Divinity degree from Harding University Graduate School of Religion in 2000. He completed the Doctor of Ministry degree at Harding School of Theology in 2011.

He has served in ministry for forty-five years working with churches in Texas, Oklahoma, New York, and West Virginia. He also served as interim campus minister for the Christian Student Center at the University of Memphis. He served as "minister in residence" at Ohio Valley College in 2001-2002. He currently is Associate Professor in the College of Biblical Studies and Behavioral Sciences, Director of Lectureship and Forums, and Online Learning Coordinator at Ohio Valley University.

by Don Hipwell and Harold Bruggen
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Fenwick, ON L0S 1C0
Email: donhipwell@aol.com
or Harold Bruggen at hbruggen@gmail.com

ONTARIO

Bramalea: The congregation rejoiced with Sheila Arthur, wife of Ato Essel, on her baptism into Christ on Sunday, February 1, 2015. Sheila and Ato are from Ghana and have three children: son Fiifi, and daughters Olivia and Shirley. Paul Rasmussen, Great Lakes Bible College student, gave an excellent lesson on Sunday, January 18, on "Jesus: the Eternal True Light of Life." Betty Cowan celebrated her 90th birthday on February 4. Her sister, Netta Banks, lived to be 99 years old, and her sister, Mary Broome, was 94 years old when she died. Thirty-two women signed up to participate in the congregation's 2015 Secret Sister Programme. A Bible Teachers' Workshop was scheduled for Saturday, February 28. Bramalea's annual general meeting was held on Sunday, March 1, 2015.

Fenwick: We are looking forward to the second annual men's day on April 18. See the ad in this issue for details.

Tintern: Tintern was able to help Village of Hope's Annual Christmas Dinner hosted by Village of Hope from Vineland. The event was held at Great Lakes Christian High School on Tuesday December 23. Christmas and birthday gifts for Neskantaga were sent off. Thanks to the many individuals and the various congregations that helped. Margaret is still looking for individuals and/or congregations to help send gifts to Neskantaga, a First Nation's community in northern Ontario. If you are interested or have any questions please contact her at tinternchurchofchrist@gmail.com.

Toronto (Bayview): On December 12, eleven women met at Bayview for a devotional on hope. A holiday luncheon was enjoyed after the program of Bible readings, prayers and hymns. The men gathered for their breakfast program on the same day. On January 5, our long-standing and dear sister, Margaret Whitelaw, celebrated her 97th birthday in Aurora. May God continue to bless her. Under the direction of Maggie Hilborn and Chris Koehler, Bayview members contributed items for Christmas food baskets for seven needy families in our community. This has been an annual tradition. As well the Ladies' Class and members at

Bayview made a contribution to the Daily Bread Food Bank in December. Each week throughout the year our children collect spare change for our remaining child, sponsored by World Vision. The funds from this collection will be directed to the Haiti orphanage when our final child "graduates" from the World Vision program.

Toronto (Strathmore Blvd): Several men from the congregation, along with the occasional guest speaker, have been filling Max's teaching and preaching responsibilities as he rehabs following heart failure and twelve days in hospital in January. He hopes to be back to duties, on at least a reduced schedule, by the end of March. We appreciate the many prayers that have been, and continue to be, offered for his full recovery.

Windsor (Westside): Our regular Wednesday evening Bible Study begins at 7:30 pm. We are beginning a new series on Investments. Have you ever wondered why some things and people affect you much more than others? Why do we care so little when some people are out of our lives and care so much when others are a part of them? Why is it easy to leave certain things and so difficult for others? What does this tell us about our heart's condition? The base passage will be Jesus' words found in Matthew 6:19-21.

This August, Tintern Church of Christ will be leading a group of teens and adults to serve in Nicaragua. They will be returning to a mission field that they have served before, and will be graciously hosted and directed by the local organization, Misión Para Cristo. This local group was founded by members of the church from the United States and they continue to employ both foreign and domestic staff members to oversee the work. While in Nicaragua the team will be involved in various community outreach programs from painting and some light physical labour to spending time at a local school and whatever other way they can be of service to the people of Jinotega, Nicaragua.

If you would like to contribute to the financial costs of this trip, please direct your funds to:



Tintern Church of Christ:
Nicaragua Mission Trip
4359 Spring Creek Rd. RR1
Vineland, Ontario
Canada L0R2C0

People in the picture are: (left to right)
Joyce To, Caleb Ramey, Lauren Cook,
Caitlin Boden, Devin Walker, Mackenzie Ayala,
Micah Rose, Aaron Maleare and Don Rose.
Missing are Linda Smith and Brittany Pompili.



by Marion Waugh
#7, 420 Hunters Green
Edmonton, AB T6R 2X3
Phone: (780) 637-0867
E-mail: waughr1@shaw.ca

(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton(northside): We rejoice with Jessica Pang in her recent baptism. Get Real: Romance and Love Lessons from the Bible for teens. Separate lessons for the boys and girls. This series began February 20 at the Manimtim home. Ladies night out was held at Heidi Logan's home. Fishers of Men Workshop was held February 28. Jay Manimtim taught the men and Linda Manimtim taught the ladies. Lesson titles were "Preparing and Planning", "Engaging" and "Delivering". Chris Banbury is teaching the teen class "The World Christ Entered". Alberta Spring Fellowship is April 3-5. Theme is: Wisdom: It's Thoughts "Psalms" and Actions "Proverbs". Guest speakers are Larry Moran of Henderson, TN and Chris Swinford of Lubbock, TX.

Edmonton (southside): We are hosting a Winter Retreat March 13 – 15 themed "Be Strong...." Guest speaker is Mark Johnson of Washington, USA.

Red Deer: We are having a men's day April 17-18 with Tim Pippus of Estevan, Saskatchewan, as guest speaker. Tim's lessons will answer many of the questions men ask, guiding them to think more deeply about their lives and equipping them to have a larger impact on the world.

BRITISH COLUMBIA

Abbotsford (Central Valley): Burial and a service for the family of Gladys (Courage) Waite was held Feb. 7 at the Valley View Memorial Gardens Cemetery in Surrey. Sister Waite died on January 26 without pain in her 102nd year of life. Her memorial service will take place on Friday, March 27 at 1:00 pm in the Burnaby church building. She leaves a daughter, Willodean Wedler, and two sons, Grant and Roy, grandchildren, great grandchildren and many friends.

Burnaby: The congregation was invited to rejoice with the new multi-colored church meeting at the Maranatha African Mission on Sunday afternoon as they celebrated their first baptism on January 25

when Grace Kimwimwe put on her Lord in baptism. She is the daughter of Tchaka Kimwimwe, who is spear-heading this work with the goal of teaching, training and equipping members to improve their usefulness in God's Kingdom. The Sudanese studies on Saturday afternoons was restarted in mid-January by Kalahan Deng, and Richard Park resumed Korean meetings on Tuesday evenings. The Rey Yplayas invited all to lunch on Jan. 25 to celebrate their foster baby, Christina's, first birthday. It also celebrated her imminent transfer to join her sister in a permanent home. The Yplayas are also parents to several other foster children. The new address for Jim and Betty Johnson, who moved to the Calgary vicinity in January to be near their children and grandchildren is: #115 – 1,000 Glenhaven Way, Cochrane, AB, T4C 1Y9.

Delta: Our congregation was relieved on Jan. 21 to learn of the safe arrival, complete with picture, of Jay Don and Mary Lee Rogers surrounded by friends, in Kiev, Ukraine. Jay Don was our preacher for 20 years prior to the call of this work with the Ukrainian Bible Institute fourteen years ago. His sermons (always more than just reports) are appreciated when he is able to visit us during their frequent returns.

Oakridge (Vancouver): The church received the sad news that the 11-year-old nephew of one of our members was to be moved to a hospice hospital after his parents were told there was no hope for his survival after the discovery of a large mass of blood in his brain that has kept him in a coma since mid-January. Other families were notified and planned to be present when the breathing device was removed the following day. However, when he was being questioned the evening before, Christopher responded with a slight movement, causing doctors to decide to wait awhile longer. A week later, a visitor reported that the boy had opened one eye and moved his leg

while he was with him in the ICU unit. As of this writing, the child is still living, leading those concerned to believe it is through the power of prayer.

Salmon Arm: It takes brave men (and women) to go for the walk on the coldest night of the year, which, it has been decided, might have been on February 21, 2015. Walkers who made up the contingent from our congregation and survived the chilly atmosphere found that it was a jovial occasion, and money was raised to help support various needs in our city.

Surrey: "For 12 weeks we advertised on the radio CISL-650AM. This radio program has been on the air for many years as realtor Tom Lucas looked for interested clients. He noticed our ad for the Bible correspondence courses in the 'Coffee News', a free locally distributed paper. He phoned the Surrey church, asking if we'd be interested in advertising on his program on Saturdays from 10-11 a.m. He offered to play our 30-second long spots four times during the hour. Our preacher, Ron Beckett a one-time singer on a radio program with his brother, Doug, was the perfect "voice" and wrote the spots for our church services, while Joann Simonson, who puts the ads in the local news publication, wrote those advertising the Bible correspondence courses offered. The contract was from November until January. Two of the ads have been placed on the correspondence website (www.correspondencecourse.webs.com) where they may be heard on either the "home page" or the "contact us" page." (Submitted by Joann Simonsen)

Vernon: Congregations in this part of B. C. were invited to join us on February 21 for a special "Relationships Workshop" Day. The program involved lectures from 10 a.m. until 2 p.m. with a break for lunch.

MANITOBA

Winnipeg: Our Tree of Knowledge continues to grow. Congratulations to Heather Woods and Bella Daoust in level 1 and to Levi Tyndall, Mackenzie Arbuckle and Nora Tyndall in level 2. We held our annual International Dinner on February 14th.

SASKATCHEWAN

Weyburn: We are counting the days down as we plan and prepare for our 2015 VBS – August 17-21. The theme is "Hometown Nazareth: Where Jesus was a Kid". Beach Day and the movie were great ways to get our own kids together to learn about Jesus in John 21:1-14 and to reconnect with a handful of children and their parents from the community.



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Promotion Dinner**

Waterloo, ON
April 25, 2015
www.glbc.on.ca

MISSION NEWS

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



UKRAINE: As they realized January was flying by, Jay Don and Mary Lee Rogers felt that if they were to be able to re-open the Ukrainian Bible Institute this year, they needed to be there. They left the U.S. to fly to Kiev on Jan 19, and were met by two of their supporters with rejoicing upon their expected arrival two days later. A temporary apartment had been found for them, and the following day a realtor took them to look at several others and make a decision about a place to live. Both were relieved to have that problem solved so quickly. Finding the most suitable place to start the school and living quarters for both men and women occupied their time for the next few days. Their friends in Donetsk had managed to pack all of their belongings left behind in a trailer and bring it to Kiev, where it had been in storage awaiting their return. However, some beds and furnishings had to be purchased for the living quarters of the students. After finding a suitable building in which to start classes and a place for offices, they went ahead with plans to have an opening chapel on Feb. 16. "Things are worse in the eastern part of Ukraine, but, so far, the rest of Ukraine is in good shape," Jay Don wrote, "We had several students wanting to finish their studies and new ones waiting to start. So we are moving ahead. We will keep a watchful eye on the continuing situation. More than anything we need constant prayers as God has opened new doors to us, and for that we are thankful. We often ask the question, 'Lord, what are you wanting in this situation?' Right now we are seeing a replay of Acts 9 as many of the students, graduates and other Christians have been scattered to other parts of Ukraine and are continuing to spread the Word. More and more people are coming to the Lord in spite of the current situation, which also makes us thankful."

SPAIN: A Seminar with the unusual topic of "The End Times" was conducted in Spain last fall through the cooperation of four congregations in the Madrid area. Tim Archer was the principal teacher, assisted by Steve Ridgell. Approximately 200 people attended each evening, and all visitors were given a Bible for further study. A number of books written by Juan Monroy were also made

available. Church members had distributed literature and pamphlets inviting people to the seminar as well as giving them an introduction to the church. Both Tim and Juan were interviewed by various radio stations that carry their regular radio programs during their time there. Juan reported recently that two couples have been attending church services regularly ever since.

HONDURAS: The Central America Field Representative of "Hope For Life"/Herald of Truth campaigns, Bible distribution, and follow-up on media projects, died last May 23 in Tegucigalpa at the age of 52. An energetic evangelist, Rigoberto Vargas had a passion for prison ministry, establishing congregations within the prison walls and converting hundreds. Tim Archer, who often worked with him in Honduras, Nicaragua, el Salvador and Guatemala, said that it would be interesting to know how many preachers taught by Rigo had been converted while in prison. He also had ideas of expanding the ministry outside the walls, and obtained land near the prison in order to start a half-way house which was funded for a time by Herald of Truth. His hope was to establish a center for vocational training in order to give ex-prisoners the opportunity of learning occupational skills. Another dream realized was the "Reinsertion church of Christ", a congregation made up largely of ex-convicts and families of prisoners, most of whom would have felt uncomfortable in other congregations. He leaves a wife and three children, as well as one grandson. His tireless unflagging spirit is now greatly missed, but the result of his work goes on, as he had formed local committees in each of these countries in preparation for preaching campaigns this summer.

ISRAEL: The situation in Ukraine has taken a terrible toll on thousands of Jews living in that part of the war-torn country. In addition to the physical hardships found in eastern cities such as Luhansk, Donetsk and Mariupol where electricity has been shut off for months, store shelves are empty, there are no jobs, and the few children who dare to go to school study amid the terrifying sounds of gunfire and artillery, Jews also fear that hardened Jew-haters among their neighbors may use the chaos to turn on them. An Israeli relief organization called "The Fellowship" is rescuing every immigrant possible from the ravaged cities and remote villages in eastern Ukraine via specially arranged "Freedom Flights" to take them to new lives in Israel where they are being helped with basic resettlement. Even after many fled the cities as the war intensified, some 5,000 Jews remain in the midst of the crossfire, most of whom must depend on the

delivery of food, medical and water parcels from Israeli workers and volunteers who risk their lives each time they go into these cities. There are no safe places to put those who cannot be moved. Many who were able took temporary refuge in the first Jewish refugee camp on land near Zhitomer which was owned by a Jew. As some attempt to go back to their homes inside the cities, they add to the number in need of these basic necessities.

CAMBODIA: "Most of the villagers who live along the rivers we serve with the Ship of Life are subsistence farmers and fishermen. They grow and catch enough to feed their families, but have little more for the barest of necessities. It is common to see children wearing the same thread-bare clothing day after day and even the youngest boys going naked. Ladies in several congregations in the US have sent us hand-made pillowcase dresses for girls and shorts for the boys. While the Ship of Life was stopped at the villages of Peam Chhkaok and Tonle Krau, it was decided to give some of these to the village children. Taking a few in bags labeled by size, we went for a walk in the village, interacting with each family we came to before offering to show them what we were carrying. Though the children were a bit shy at first, with the encouragement and gentle prodding of their parents or an older sibling, they allowed us to fit them. The parents were surprised and very appreciative! Quickly word spread through the village and we soon had mothers coming down the main dirt path to find us, a daughter or son in tow. The next evening we took two young men of the ship's crew with us. We were delighted to see how quickly they, too, interacted with the children and experienced joy over the new clothes." (Condensed from a report by Kevin Carson)

JAPAN: Joel Osborne: Thanks to all who recently updated their giving to Joel. As of the end of January, he was "in the black!" - Jonathan Straker: He reported recently: "Our friends here (in Ishinomaki) were featured in a national TV show about people who start 2nd careers. About 1/3 of the 30-minute program focused on our community development work with them as well. Pretty cool!" Michiko added: "We (including our friends), got phone calls from all OVER the nation. It was good PR for the local people." For both Joel Osborne and Jon Straker, go to mail@bramaleacofc.com.

IRELAND: David and Sally Dunn report that they have \$1,000 per month support of the \$3,000 per month they need to "survive on." They can be contacted at dhdunn00@gmail.com.

Key To The Kingdom Day

— MAY 3, 2015 —



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- **Pray** daily for this outreach...
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Please contact the Strathmore leadership with any questions concerning the Key Ministry at:
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Please send donations to: Strathmore Blvd. Church of Christ, 346 Strathmore Blvd., Toronto, ON M4C 1N3

Because of bank requirements, please make cheques payable to Strathmore Blvd. Church of Christ and please put **Key** on the memo line.

THROUGH A WOMAN'S EYES

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



Beauty and the Beast

Tucked inside the lengthy saga of the kings of Israel and Judah is the brief account of one female monarch. Athaliah the Awful. 2 Kings 11 (also 2 Chronicles 22, 23) tells of her reign. At a time when wives were simply a part of a king's acquisitions, usually seen but not heard, Athaliah managed to become a ruling queen. Quite an accomplishment for a woman in that day and age, but hers is not an admirable story.

Athaliah was royalty through and through. The daughter of a king, she married a king and was then the mother of a king. She would have been the grandmother of a king, but that is where her blue blood turns to cold blood. "When Athaliah the mother of Ahaziah saw that her son was dead, she proceeded to destroy the whole royal family" (2 Kings 11:1 NIV). After Jehu had assassinated both Joram, king of Israel and Ahaziah, king of Judah, along with many of their relatives (2 Kings

10:12-14), 2 Chronicles 22:9 tells us, "there was no one in the house of Ahaziah powerful enough to retain the kingdom." (The youngest of Jehoram's sons, Ahaziah was still a young man when he died. So it is likely, that his children were all quite young at the time.) Athaliah took advantage of this situation seizing power and killing her own grandchildren to insure there was no opposition to her rule. It is difficult to imagine someone being so greedy for power that she would murder her own grandchildren to get it, yet Athaliah did just that.

Thankfully, there was in Jerusalem another royal lady – one more noble than her wicked step-mother. The daughter of King Jehoram (though not likely of Athaliah) and sister of King Ahaziah, Jehosheba was a true princess. All we know about her comes from four short verses – two in 2 Kings and two similar verses in 2 Chronicles. Kings in those days typically had many children. Most

were never mentioned by name, especially the daughters. It was Jehosheba's impact on the history of Judah that merited her a place in Scripture.

"But Jehosheba, the daughter of King Jehoram and sister of Ahaziah, took Joash son of Ahaziah and stole him away from among the royal princes, who were about to be murdered. She put him and his nurse in a bedroom to hide him from Athaliah; so he was not killed. He remained hidden with his nurse at the temple of the LORD for six years while Athaliah ruled the land" (2 Kings 11:2, 3 NIV). These few words show us the beauty of her character. It took courage for Jehosheba to rescue and hide her infant nephew. Had the beastly Athaliah ever discovered the hidden heir, she would likely have put Jehosheba and her husband, Jehoiada, to death for what she considered treason (2 Kings 11:14).

Even before usurping the throne, Athaliah was a very influential woman. She influenced her husband to do evil (2 Kings 8:18). She influenced her son to do wrong (2 Chronicles 22:3). Not only Ahaziah, but all of her sons were given to idolatry and wickedness (2 Chronicles 24:7). If Athaliah had focused her energies on serving God rather than Baal, she could have been a major force for good. How sad that she chose instead to be an agent of evil. On the other hand, Jehosheba's actions saved the life of her nephew which was vital to the preservation of the Davidic dynasty. She was not self-seeking, but stood courageously for what was right at the risk of her own life.

You do not have to be royalty to impact the lives of others. God has given women the ability to greatly affect the lives of their husbands and children. This influence, either for good or bad, has been seen throughout history beginning with Eve drawing Adam into sin. It was Rebekah who initiated Jacob's deception to obtain Isaac's blessing. The apostle Paul recognized that the foundation of Timothy's faith came from the influence of his mother and grandmother (2 Timothy 1:5). Peter knew the power of a woman's influence and therefore instructed Christian wives to behave in such a way that they would attract non-believing husbands to Christ.

continued on page next page

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OBITUARIES

Merritt, Frances 1923-2015

Frances Merritt (in her 92nd year) finished the race with perseverance and is/will be feasting at the dining room of God. She was predeceased by her husband Bruce Merritt. The Merritt's were early supporters of Great Lakes Christian High School, with their work recognized by having one of the buildings named in their honor.

Frances first met Bruce when Bruce and Keith Thompson were on a fundraising trip to Lipscomb College. Frances, born and raised in Ohio, was one of the nurses at Lipscomb. Soon after

Bruce and Frances met, Frances joined Bruce serving the Churches of Christ in Ontario. Frances was an ardent supporter of Bruce and his work and she wanted Bruce's work to be remembered. With this, Frances took some of Bruce's sermons, copied them by hand four times, and presented a copy to each of their children (Nansi, Jim, Janet, and Bob). Through this act of penmanship, Bruce's proclamation of the Word of God would continue.

Frances was a woman who centered her life in God. Each morning Frances would begin the day by feeding the birds and weeding the garden. After breakfast, Frances would spend time reading Scripture, singing a hymn, and be in prayer. There was hardly a day that would go by without Frances

engaging these Christian practices. These Christian practices rooted her life deeply in the Christian faith; and not just her life, but her family's life.

The legacy of Frances Merritt will continue for several generations. This will not be the case simply from her nine grandchildren or ten great-grandchildren, but for what Frances and Bruce worked to create alongside others. The Churches of Christ in Ontario and Great Lakes Christian High School are indebted to Frances and Bruce for their work and ministry. Their legacy lives through the congregations they helped established and grow, and through a high school that "Seeks, Serves, and Becomes" like Christ.

Nathan Pickard

Beauty and the Beast... continued from previous page

However, wives and mothers are not the only ones with the power to sway others. Whether we are aware of it or not, whether we want to or not, we all, both men and women, have an affect on those we interact with each day. How much influence we exert depends on the amount and importance of our contact and the depth of our relationship with the other person. Influence may be as minimal and impersonal as lifting a stranger's mood with a smile or annoying someone by cutting them off in traffic. It may be as deep and life-affecting as that of Athaliah's or Jehosheba's was. Understandably, it is those we are the closest to whom we affect the most.

From pauper to prince, regardless of the scope of one's influence, everyone has the ability through his/her words and deeds to either bless lives or damage them—to glorify God or dishonour Him. *"Be careful to live properly among your unbelieving neighbours. Then even if they accuse you of doing wrong, they will see your honorable behaviour, and they will*

give honour to God when he judges the world" (1 Peter 2:12 NLT). We need to be aware of our power to influence so that we will be the salt and light Jesus said we are to be (Matthew 5:13-16). *"In everything set them an example by doing what is good"* (Titus 2:7a NIV).

Paul gave us some suggestions on how to exert godly influence. *"Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for*

evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord. On the contrary: 'If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.' Do not be overcome by evil, but overcome evil with good" (Romans 12:14-21 NIV).

How are you influencing others? Are you Beauty or the Beast?



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

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

PROVINCE OF ALBERTA

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

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

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

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

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

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

ST. ALBERT: Sunday Worship: 10:15 a.m. at the St. Albert Seniors Center at 7 Tache St., 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; Thurs. 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 Phipers: 250-428-5937

CROFTON: 1288 Smith Rd. Box 45, V1R 10Q; 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 Bordy Krogsgaard 604-867-9420

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

PRINCE RUPERT 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) 644-4449 (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.sbcchurch.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

SHUBENACADIE (Mill Village): 3557 Indian Road Mill Village 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@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 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: cotcfenwick@gmail.com Website: www.fenwickchurchofchrist.ca

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. Worship 10 am; Bible classes 11 a.m.; 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 Sandasse, 286 East 26th Street, Hamilton ON L8V 3E1; email: rjwss@cogeco.ca

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

HUNTSVILLE: 36 Hilltop Dr., P1H 1C5 (off Hwy. 118N); 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 11:00-12:00 p.m., Sunday afternoon 1:30 p.m. 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 changes

MISSISSAUGA: Mail address: Mississauga Church of Christ; PO Box 42264; 128 Queen Street S., Mississauga ON L5M 5Z5; Place of Worship: McKinnon Public School, 3270 Tacc Drive, Mississauga (10th Line & Tacc Drive); Worship: 10:30 – 11:45 AM; Bible Class 9:30 to 10:15 AM; Contact name: Tony Lourenco (905) 829-8312; tlourenco@colego.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.; 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: 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: 323 Lindan Ave., K9L 1K9; Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm, Peter McPherson (705) 742-5349

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; 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 Haldimand Road 53, Sun. 10 & 11. Wed. 7:00; PO Box 247, Selkirk, ON NOA 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@scoc.ca; website: www.patchworkinthecreek.com

STRATFORD: 478 Brunswick St.,N5A 3N6; Sunday Worship 10:00, Wednesday - various activities 7:00 pm, please call for details; Voice mail (519) 273-5280; Greg 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@strathmorecofc.ca; Marlon Molina, ev., marlonm@strathmorecofc.ca; Fax 416-424-1850; Santiago Molina (Spanish) ev, 416-751-6879, website: www.strathmorecofc.ca

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., PO Box 1196, 450 Countess Street S, Durham ON NOG 1R0; Phone 519-369-1731; Gordon Dennis, Box 274; Mount Forest, NOG 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: churchofchristoqrm@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.cofc@sasktel.net website: www.estevanchurchofchrist.org

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

KENOSSE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenossee Village, SK SOC 2S0; Sunday 10:00; Office (306) 577-2477 Mid-week: call 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://mjccocofchrist.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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On Fire . . . For Christ

Speaker: Bro. Shawn Leblanc from Saint John, N.B.

May 1st-3rd, 2015

- Friday Registration
7:00pm
 - Saturday Registration
9:30am
 - Email yawbarrie@gmail.com
for the registration form
Registration opens March 1, 2015
and the deadline is Sunday, April
19, 2015
- Billeting is limited and on a first
come first served basis.
- 45 minutes North of Toronto
Optional pizza lunch and Ultimate
Frisbee on Saturday weather
permitting

**Join us as we learn how to spark our fires, tend to
them, keep them from becoming embers and
smoldering, and to pass it on.**

spark (n): anything that
activates or stimulates;
inspiration or catalyst

tend (v): to look after; watch
over and care for; minister to
or wait on with service

smolder (v): to burn without a
flame; to exist or continues in a
suppressed state or without
outward demonstration

ember (n): a small live piece
of coal, wood, etc., as in a
dying fire; the smoldering
remains of a fire

pass (v): transcend; exceed;
surpass; to convey, transfer, or
transmit

