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THIS ISSUE'S
THEME:

The Prophet Isaiah – PART 1

FROM:

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Getting to Know Isaiah

David Knutson

The Times

When God renewed his covenant with Israel, he promised to bless them beyond imagination. He also promised that if they broke faith with him, curses as bad as the blessings were good, would make their lives a living nightmare (Dt. 28-29). Moses pleaded with Israel to choose life and not death, by loving God and walking in his ways (Dt. 30:15-16). The story that follows is about life with God and death *without* him. As things turned out, God was quick to bless and slow to punish, sending one prophet after another calling for repentance. When written and preserved, these messages form a collection of inspired writings that is second to none. Israel's darkest hour brought out the finest and best in those whom God called to prophesy.

Geopolitically, Judah and Israel were caught between Egypt to the south and Assyria in the north. In the middle of the 8th BC century, Assyrian expansion into the region upset the balance of power. Some of the small nations formed alliances, others looked to Egypt for help and the rest accepted terms of peace; disarmament, tribute and vassal status. Two military crises form the backdrop to the book of Isaiah. Around 734 BC, an anti-Assyrian coalition made up of Israelites and Syrians threatened to invade Judah and replace Ahaz with a more compliant king. Damascus fell in 732 BC and Samaria followed in 722 BC. About 20 years later the Assyrians were back, laying siege to Hezekiah in the city of Jerusalem.

The Man

It seems that Isaiah was employed for a time as a court historian in Jerusalem. The writer of Chronicles

tells us that he recorded the acts of King Uzziah "from beginning to end" (2 Chr. 26:22) and stayed on to do the same for King Hezekiah (2 Chr. 32:32). The things he wrote while working in that capacity could be found in the *Book of the Kings of Israel and Judah*. Perhaps God allowed Isaiah to keep his 'day job' when he called and commissioned him to prophesy in "the year that king Uzziah died" (Isa. 6:1). Isaiah began his work in 740/39 BC and stayed at it for more than 50 years. He dates his ministry during the reigns of four Judean kings (Isa. 1:1).¹ Some think that he may even have lived into the reign of Manasseh and might be the one in Hebrews 11:37 who was 'sawn in two.'² While Amos and Hosea prophesied in the northern kingdom of Israel, Isaiah and Micah worked in Judah.

Isaiah ("the Lord saves") was the son of Amoz and is thought by some to have been part of the royal family. He was married to a "prophetess"³ (8:3) who bore him two sons. God instructed Isaiah to give them names with prophetic meaning. *Shear-jashub* predicted both the exile of Judah and the return of a remnant from captivity. *Maher-shalal-hash-baz* meant that when the end came for Damascus and Samaria, it would come quickly. When Sargon invaded the coastal cities, Judah was tempted to form an alliance with Egypt. God told Isaiah to go about naked and barefoot for 3 years (Isa. 20), warning that this fate lay in store for Egypt, Cush and all those who depended on them. On another occasion Isaiah wrote the name of his second son on a large scroll, posting it as a billboard (chap. 8). Isaiah not only spoke for God but embodied the message.

The Book

James Smith⁴ compares the book of Isaiah to the Bible. Isaiah's first 39 chapters are mostly about condemnation as is the Old Testament. The final 27 chapters are mostly about redemption, making it more like the New Testament.

Though Isaiah is shorter than both Jeremiah and Ezekiel, the Septuagint⁵ placed this book first among the "major prophets" and that is where we find it in our English Bibles. This makes sense chronologically since Jeremiah did not begin his work for another 70 years.

Hastings, Dictionary of the Bible (2nd. edition) divides Isaiah's ministry into the five periods, suggesting that it centered around major historical events:

1. His call in 738/9 BC 6
2. The Syro-Ephraimitic war in 734-733 BC..... 7:1-8:18; 17:1-6
3. The siege of Samaria in 724-722 BC 9:8-10:4; 5:24-30
4. The siege of Ashdod in 711 BC 20
5. The invasion of Sennacherib in 701 BC.....36-39

1 They are Uzziah/Azariah (783-742 BC, II Kings 15), Jotham (750-742 BC) as regent and (742-35 BC as king, II Kings 15), Ahaz (735-715 BC, II Kings 16-17) and Hezekiah (715-687 BC, II Kings 18-20).

2 The apocryphal work, "Ascension of Isaiah" – chapter 5:2, 11-14 preserves the tradition that Isaiah was sawn in two during the reign of Manasseh.

3 It is not clear whether or not his wife also prophesied or if this title was given to her as the wife of a prophet.

4 James Smith, *The Major Prophets*, College Press, 1995.

5 The Greek translation of the Old Testament dating from around 250 BC.

continued on next page

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The book of Isaiah is made up of two divisions with a literary bridge in the middle.

Part one: chapters 1-35

These chapters are set against the background of two invasions.

a. In 734 BC, and allied force of Israelites and Syrians threatened to invade Judah, depose Ahaz and place a more compliant king on the throne. On that occasion, God provided Ahaz with a sign (7:14)

b. Prediction of the invasion of Judah by the Assyrians under Sennacherib.

Literary Bridge: Chapters 36-39

a. 36-37 details of the invasion by Sennacherib and God's last minute rescue. This part looks back to the preceding chapters.

b. 38-39 tell the story of Hezekiah's illness and visit from Babylonian envoys. It predicts the future invasion of Judah by the Babylonians at a time when Babylon was a vassal city-state within the Assyrian empire.

The two stories in this connecting link are told in reverse chronological order in order to place them immediately adjacent to the prophetic material that they pertain to.

Part Two: chapters 40-66

These chapters assume that Judah has failed to repent and has therefore gone into Babylonian captivity. They provide an explanation for the exile and comfort God's people with a promise of return and restoration. Isaiah has the Messianic age in mind, and this is reflected by the large number of New Testament citations.

Unity of the book of Isaiah

The authorship of the book of Isaiah was not challenged until the middle of the 18th century. Working from antisupernatural assumptions, deists and atheists alike refused to accept the extent and accuracy of the predictions in the book. They re-interpreted these as statements of history, passed off as prophecy belonging to an earlier period.⁶ While their objections include things like thematic changes, a variety of writing styles, vocabulary and structure, the real issue is fulfilled prophecy. Isaiah just could not have predicted that Judah would fall to Babylon almost 100 years after his death or that a king named Cyrus would permit their return in the 2nd half of the 6th century. A more reasonable explanation was that

6. Gleason Archer devotes chapters 23 and 24 of his *Survey of Old Testament Introduction* to this discussion

someone other than Isaiah wrote the second half of the book and at a much later time. Of course, we agree that Isaiah the man could not do it either. The book claims that God was the author behind the author.

James Smith gives a brief list of reasons for accepting the unity of the book and the authorship that it claims for itself. Some of these respond to attacks made on the book.

1. The heading of the book and at least thirteen other places within the book claim Isaiah as the speaker/writer.

2. Jewish and Christian tradition is uniform in attributing this book to Isaiah.

3. The Septuagint, translated about 250 BC, shows no distinction between the two halves of the book.

4. Ben Sirach, writing at about 280 BC, knew of one Isaiah.

5. The two complete Isaiah manuscripts among the Dead Sea

continued on page 5

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“The Lord Saves”

Wayne Turner

With this issue, March 2016, the Gospel Herald marks its 80th year of publication. Given the desire of the editors and writers for this publication to be an active voice for God and His word, it seems very appropriate for the theme of this issue to be the prophet Isaiah.

Unfortunately, many people only think of prophets as those who predict or foretell the future. In *My Servants the Prophets (vol. 1)*, John T. Willis, after explaining that the most common words for prophet in the Old Testament can be translated as “spokesman” and “seer,” states that “the prophet’s task was not to please the people by voicing ‘popular opinions’ or their ‘traditional beliefs,’ but to faithfully declare the message which God had given him.” A prophet, literally, was a mouth through which God spoke. God put His words into a human vessel. That is why Jeremiah said that God’s word was a fire in his heart and he was unable not to speak. (Jeremiah 20:9)

Isaiah’s vision of the enthroned Lord in the temple and the angel touching his lips with the live coal from the altar led to his commission, “Go and tell this people.” His was not to be an easy task. He would go to a people of calloused hearts, dull ears and closed eyes – a stubborn, rebellious people who “consult mediums and spiritists” instead of God – a hopeless people facing “distress, darkness and fearful gloom.” Isaiah’s mission would completely involve his life and family. Even his sons would be “signs and symbols ... from the Lord Almighty.” From a worldly standpoint, his ministry would be a failure – the cities would be empty, only a tenth of the “flock” would remain. The nation was facing the terrible consequences of sin and the judgment of a holy God. But, no matter the cost, he would faithfully proclaim God’s word.

Given such a future, one might wonder why Isaiah would even bother to try. The reason was that in addition to his message of judgment, he was also able to foretell a future restoration and hope. His name, Isaiah, meant “the Lord saves” and that was his message. He presents a high view of God from the description of his vision of God in the temple to his recurring reference to God as “the Holy One of Israel.” God is faithful and will not abandon His people. So it is Isaiah who tells of God’s servant through the Servant Songs. Culminating, for us, with the Suffering Servant in Isaiah 53, one of the great Messianic prophecies and was the starting point for the Ethiopian Eunuch’s conversion. Isaiah is frequently quoted in the New Testament so is a very important part of the background for understanding it.

It is important for us today to be well familiar with the

words and work of this great man of God. Paul Birston, as always, has put together an collection of articles that should inform and encourage you. The response to his request for articles about Isaiah was such that there were too many for one issue. Therefore, we will carry two over to next month, but will mention all of them here. David Knutson offers us an introduction to Isaiah, “Getting to Know Isaiah.” He writes about Isaiah’s historical context, who he was and his work and message as God’s prophet. Despite their sinfulness, “the message of Isaiah is that God wants to save Israel.” George Mansfield explores Isaiah 1 in “When Proper Form Is Not Sufficient.” He explores the need for our worship and service to be from the heart and genuine, rather than empty form. “We cannot fool God into accepting worship that comes from our learning or our earning, no matter how well it is do, if we do so with an ulterior motive.” In “Isaiah’s Vision of God,” Tim Johnson takes us to Isaiah’s vision and commission. “God uses people who are grateful for salvation, trust him for help, and are willing to go.” Isaiah 7-12 form the basis for “Faith in Perilous Times” by Edwin Broadus. He especially focuses on Isaiah’s prophecy to Ahaz who was concerned about the threat of war from the kings Pekah and Rezin with the familiar words, “The Lord will give you a sign...” He explores the concept of type and antitype, which offers meaning and hope for both the kings he addressed and us today. He concludes, “it tell us that we, like Ahaz, need to focus our minds on far bigger pictures and not merely on the temporary peril at hand. God is the Lord of history.” Next month, we will see articles that

continued on page 10

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Scrolls indicate no break at the end of chapter 39. These manuscripts date to about a century and a half before Christ.

6. Josephus attributes the Cyrus prophecy of 44:28 and 45:1 – the most controversial prophecy in the book – to Isaiah the son of Amoz. 1-8

7. Jesus in the synagogue at Nazareth read from Isaiah 61 and attributed it to Isaiah (Luke 4:16ff.).

8. In the New Testament several passages from the second half of the book are attributed simply to Isaiah.⁷ Perhaps the most conclusive new testament citation is John 12:38-41. Verse 38 quotes Isa. 53:1 while verse 40 quotes Isa. 6:9-10. Both are attributed to Isaiah the son of Amoz who saw the glory of God in the temple at his call.

9. The literary style of the second half of Isaiah is so similar to the first that even critics admit that “Deutero-Isaiah”⁸ must have been a disciple of Isaiah who tried to imitate his master.

10. A certain circle of ideas appears throughout the book binding it together as the work of one author. The concepts of a highway, Zion, the Holy One of Israel, and pangs of a woman in travail are but a few of the many which might be listed.

11. Many of the passages found in “Deutero-Isaiah” are totally unsuitable to the period of the exile of Judah where they are placed by the critics, but totally appropriate to the days of Isaiah son of Amoz.

The Message

In the year that king Uzziah died, Isaiah saw the Lord in his glory. He trembled as the voices of angels declared that there is no holiness *beyond* the holiness of God. Right away Isaiah was aware of two problems. The first was that he, a man had seen the “King, the Lord of Hosts” (6:5). After all, who can see God and live? Even more troubling was the fact that Isaiah was a sinner.

He felt spiritually undone, exposed and ruined by all that God is.

Now when the seraphim declared the holiness of God, they were saying two things. God is holy in the sense that he is eternal spirit, and other, in the essence of his being. Since there is only one eternal God, he is set apart and transcendent from everything else. There is no one like him. God is also holy in the sense that he is pure and good, righteous through and through. By contrast, Isaiah was just man and a sinful one at that.

This is the dilemma of the book and of God’s relationship with his people. The distance between the righteousness of God and human sinfulness has always been a bigger problem than the distance between his eternity and our finitude. The message of Isaiah is that God wants to save Israel. He wants to save them from sin in order to bless and protect. But because of what sin is, God cannot rescue them against their will. They must stop loving sin and love God instead. They must act in good faith, burning the bridges to idolatry on their way back. They must also

ask for forgiveness throwing themselves upon the mercy of God. They must do this understanding that God is under no obligation to say yes. Yet God sent Isaiah because that’s what he wanted to do.

The book of Isaiah anticipates God’s plan of salvation. God would take us all to be with him eternally should a solution ever be found to the problem of sin, and should that solution find acceptance in the hearts of sinners. Isaiah assures us that this is just what God has in mind in the days ahead. Salvation is what it is because of the alternative. Divine judgment is inevitable for those who refuse to repent. God destroys and restores, he judges and saves. As the name Isaiah suggests, God would rather save than condemn.

Waterloo, Ontario

7 Mt. 12:17-18 quotes Isa 42:1, Mt. 3:3 quotes Isa 40:3, Luke 3:4 quotes Isa 40:3-5, Acts 8:28 quotes Isa 53:7-8, Rom 10:16 quotes Isa 53:1 and Rom 10:20 quotes Isa 65:1. All of these N.T. passages attribute these passages to Isaiah.

8 Deutero Isaiah is the name given by critics to the person/persons whom they conjecture is actually responsible for authoring chapters 40-66 of Isaiah.



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When Proper Form Is Not Sufficient – ISAIAH 1:10-20

George Mansfield

Introduction

As members of the church of Christ we would proudly admit that we think very highly of what we do when assembled and believe that this right and should be practiced each and every Sunday.

The Israelites of old had their rituals as well, rituals that were prescribed by God in very specific ways as to times, amounts, number, who to do it, etc. Let's see if we can learn a valuable lesson from the 8th B.C. prophet Isaiah.

We know Isaiah as *"the statesman prophet."*

We know Isaiah as *"the statesman prophet."* His call to ministry came *"in the year that King Uzziah died,"* which was around 740 BC, and he lived long enough to record the death of Sennacherib datable to 681. So Isaiah prophesied during some part of the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, who were kings of Judah.

In the first chapter of this 66 chapter writing we get a not too subtle hint of the spiritual climate of the day. Let's look for clues.

Clue One

Ah, Sinful Nation! – Isaiah 1:4. Isaiah the prophet of God is sad and appalled at the state of God's people to the point of describing them in words and phrases that are applicable to people that God's people classed as wicked. He calls them, *"a people laden with iniquity, offspring of evil-doers, children who deal corruptly."* This extends to *"they have despised the Holy One of Israel."* Imagine that!

Earlier in time the parents and grandparents of those in our text were told:

"For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more in number than any other

people that the Lord set his love on you and chose you, for you were the fewest of all peoples, but it is because the Lord loves you and is keeping the oath that he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt" (Deuteronomy 7:6-8).

The people of God, the Israelites, had lost the distinction that God had freely given them. They had been acting like their neighbors who had not been so privileged. They now were a shame and a disgrace.

We cannot fool God into accepting our worship...if we do so with an ulterior motive

When we read the New Testament seeking to find God's description of Christ's followers, we locate, among many more verses, this small sample:

"But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the praises of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy" (1 Peter 2:9-10 ESV).

Is it possible that we, with our God-given grace, mercy and love, fall to the depth of those in Isaiah?

Yes! Not only is it possible, it is seen to be so. The modern version of Christianity is, at best, an unreasonable facsimile of the faith of the first century.

Let's face it, *"Come to Jesus,"* has been replaced with *"Come to Church!"* The most outstanding difference in these two statements is that the first requires the giving of self 24/7 while the second shouts *"Give us an hour of your time one day each week!"* It is at that hour we try to do things *"decently and in order,"* believing this is the way to God's heart.

Clue Two

"What to me is the multitude of your sacrifices?" Isaiah 1:11.

God, through the prophet, is actually telling them that they might just as well stay home, not offer sacrifices and don't even darken His door!

The clear language is:

"What to me is the multitude of your sacrifices?"

"I have had enough of burnt offerings of rams..."

"I do not delight in the blood of bulls, or of lambs, or of goats."

"Who has required of you this trampling of my courts?"

"Bring no more vain offerings." God is saying, *"I want no more. Quit bringing me the things I created."*

In Isaiah 1:13 we find *"I cannot bear your evil assemblies."*

What was evil about their assemblies? From the beginning of time and worship, God has never, never, never required an animal, bird, sacrifice of grain, etc. separate from the person who is making the sacrifice. Take, just as an early example of God-worship, the case of Noah. The first thing we read that Noah did after coming out of the ark is this:

"Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. And when the LORD smelled the pleasing aroma..." (Genesis 8:20-21 ESV).

Noah and his family were accepted by God not because of the sacrifice of an animal but by virtue of the fact that this righteous man thought of God first and foremost, then slaughtered an animal for sacrifice, thus showing he was himself involved with God. Noah didn't just give God a sacrifice, he gave himself.

Then the prophet makes it clear by saying, from God's mouth, *"I'm not telling you that the sacrifices are in some way neutral, but I hate them!"*

Do you ever think about other things while the preacher is preaching? Do

you ever check your messages on your phone or iPad just because you can get away with it because you “might” be reading a Bible verse on that device?!

Is it not possible that God could say to us “Take away your songs, your communion, your prayers? First offer yourself! Now you are ready.

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Romans 12:1 ESV).

Two acceptable sacrifices of God-worship are found in Hebrews 13:15, 16,

“Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.”

Clue Three

“Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause” (Isaiah 1:16-17 ESV).

We can all read of these things that make our sacrifices (like singing or reading the Bible) acceptable. Notice that the emphasis is on the personal and often social. God spoke to the Israelites and to us saying, “*Give me you!*” “*Let me see you doing good all week, helping others, practicing fairness and sympathy to the downcast. Then come to me with your ‘acts of worship’ on the Lord’s Day.*”

Now, why not read all of Hebrews 13. It is enlightening.

What We Learn from Isaiah 1:10-17

1) We cannot fool God into accepting our worship that comes from our

learning or our earning, no matter how well it is done, if we do so with an ulterior motive.

2) The so-called “*acts of worship*” cannot replace the sacrifice of the pure heart of a faithful believer.

3) God is always more interested in the person’s heart than his hand. When we meet together to praise and honor God in worship, He looks at the heart, not the polished talk we gave at the Lord’s Table.

4) He is not all disturbed when we read the Bible poorly or drop the money from the basket on the floor by mistake or sing off key.

5) God wants people who *cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause.*”

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Isaiah's Vision of God – ISAIAH 6

Tim Johnson

Isaiah had high hopes for king Uzziah. The crumbling nation had found temporary prosperity and strength under his rule, but his pride ruined everything. The king withered away with leprosy for years, and finally died in 740 BC. The prophet was disappointed and his hopes withered. In Isaiah 6 he was granted a vision in which he saw the real King sitting on his holy throne. All human rulers eventually disappoint, but God is still on His throne! We need to remember this when life is disappointing.

The vision was riveting. Read it and marvel with him. God in his glory sat on an exalted throne in his heavenly temple, his robes filling the place, the smoke of his glory wafting through. Seraphim (literally “burning ones”), mentioned only here in the Old Testament, hovered above him. Their angelic role seems to be to wait on God as aides. Their wings covered their faces and feet, expressing their humility before Deity. Their voices echoed the holiness of God to each other and that the entire earth is full of his glory. Isaiah notes that their cries were so profound, the very doors

of the temple shook. It was an awe-inspiring look into the realm of God's majesty. Uzziah's throne was tarnished by his pride, but God rules in holiness. He will never disappoint.

The vision changed Isaiah for life. It is no wonder he often described God as the Holy One of Israel; he'll use the phrase 26 times in the book. The gulf between this holy God and sinful man was clearly apparent to Isaiah and he was struck with fear. “I am a man of unclean lips, and I live among a people of unclean lips.” Isaiah was a sinner. He'd spent the first five chapters of the book expressing the sinful decadence of the nation, but he was one of them. His friends and associates were sinners. One can't serve God unless he knows he is guilty, and declares that all of his works are really nothing to boast about. We stand in God's presence as sinful people. “Blessed are those who mourn, for they shall be comforted” (Mt.5:4). And comfort Isaiah received!

One of the seraphim brought him a burning coal and touched his mouth with it - a symbolic bringing of forgiveness. Isaiah needed cleansing just like the nation. His mouth was sanctified; now the prophet was ready to speak for God. Isaiah was deeply grateful his sins had been taken away, and when God (note the plural, “who will go for Us?”) asked for a volunteer, he quickly offered himself before the work is even explained. Don't you admire a faith like that? He assumed that whatever God had in mind would not be easy, but he was willing to go - no matter the hardships. Don't we analyze things a little too much sometimes before committing ourselves? God uses people who are grateful for salvation, trust him for help, and are willing to go. And God needs people to go!

Isaiah's vision of God and subsequent decision reminds us that those who preach today must have pure motives. Some do it because they love to sway audiences and gain a reputation. Others may be motivated because it is a paying job by which they can survive. God wants us to see Him on His throne and

fall before His majesty. We are sinners who've been cleansed, then sent to sinners who need cleansing. We can do nothing without Him and must be faithful to the message He wants proclaimed.

The work God sent Isaiah to do must have seemed disappointing. “Go and tell this people: ‘Keep on listening, but do not perceive; keep on looking, but do not understand.’ Render the hearts of this people insensitive, their ears dull, and their eyes dim, lest they see with their eyes, hear with their ears, understand with their hearts, and return and be healed” (v. 9-10). This was no easy preaching job; not just a guest appearance on a Sunday morning or a weekend meeting using favourite sermons. He was to preach repentance, but the cold hearts of the nation would become colder yet. Ears that had heard God's message over and over would become duller. Like children used to hearing pestering parents, they would tune them out. It wasn't that God didn't want his people to repent; they had simply hardened their own hearts and would not! Isaiah's preaching would usher them farther down the path to judgment. Many today hold up their hands to stop the preaching of the message. The very thing that could save them hardens them further. “Strange indeed are the ways of the great God” (Edward Young).

How long, Lord, must I go and preach such a message? God replied, “Until cities are devastated and without inhabitant, houses are without people, and the land is utterly desolate.” He would have to preach until judgement finally came, and it would come in stages (v. 13). Isaiah worked for over 50 years. But there was some comfort in these final verses of the chapter: God told him there would be a remnant, “the holy seed” (v. 13). A smaller number would be faithful. No matter the discouragements, there is always a faithful remnant with whom God is pleased. In our seemingly unresponsive country, we can find comfort that there is yet a remnant, and God is still on His throne!

Barrie, Ontario

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Hosted by the men of the
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Faith in Perilous Times – ISAIAH 7-12

Edwin Broadus

Shortly after Isaiah's life-changing encounter with God and his consequent acceptance of the Lord's challenge to warn his people (Is. 6:1-13), the prophet was told to accost Ahaz, Judah's young king, who was terrified at what to him was an existential threat both to him and his kingdom. King Rezin of Syria and King Pekah of the Northern Kingdom of Israel were conspiring against Judah "to tear it apart and divide it among ourselves and make the son of Tabeel king over it" (7:1-6).

The threat was real, and even though the conspiracy ultimately failed, thanks to help from the Assyrians, at the time Isaiah encountered Ahaz, the outcome was very much in doubt. (See 2 Kgs. 16:5-9 and the more detailed account in 2 Chron. 28:5-21.) Apparently, by the time the two men met, Ahaz had already decided to ask Assyria for help – a move that in the short term seemed to resolve the crisis but which in the long term proved disastrous.

What Isaiah said to Ahaz dealt not only with the current crisis but, more importantly, took in the big picture of God's dealings with the whole world for all time. This entire section of the book of Isaiah (chapter 7-12), contains some of Isaiah's best known Messianic prophecies (see 7:14; 9:1-3; 9:6-7; 11:1-5). God's message through Isaiah to Ahaz began with an encouragement to "keep calm and don't be afraid." He reduced the threat to size, telling Ahaz that the two kings, Pekah and Rezin, were nothing but "smoldering stubs of firewood," soon to be extinguished, and their kingdoms were destined to fail.

But none of this had happened yet. How could these words help Ahaz? The answer was, "If you do not stand firm in your faith, you will not stand at all" (7:1-9). But faith in whom? Ahaz knew he needed help, and so he was ready to put his faith in Tiglath-Pileser of Assyria, arguably the most pow-

erful king in the world at that time. God offered to give Ahaz proof of his own power with a sign, but Ahaz responded with hypocritical piety that he would not "put God to the test." His mind was made up. His faith was not in God but in the king of Assyria. Then Isaiah rebuked him for putting God to the test in another way – by trying his patience" (7:10-13).

*In times of peril,
then, now, and always,
"the Lord is salvation."*

At this point Isaiah began revealing the far bigger picture – one valid not only for Ahaz but for people far into the future. "The Lord will give you a sign. The virgin will be with child and will give birth to a son, and will call him Immanuel." This was a sign for Ahaz, for he was told that "before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste" (7:14-16). As Christians we know that this was a prophecy about the Messiah (Matt. 1:20-23), and thus a message as much for us as it was for Ahaz.

How can the message refer to two different persons and events? This

has challenged interpreters. Some call it a prophecy with double fulfillment, which has some truth to it. But it is far more in keeping with similar examples from Scripture to understand it as involving type and antitype. In Scripture David as king often typifies Jesus as Messiah. Melchizedek, as "priest of the Most High God," typifies Jesus as our High Priest. The Most Holy Place in Israel's tabernacle typifies the Heavenly Sanctuary. Since all this is true, a child named Immanuel in Isaiah's day could well typify Jesus, who is "God with us."

Further evidence for this interpretation is found in Isaiah's assertion in this section that he and the children God had given him were "signs and symbols in Israel from the Lord Almighty" (8:18). Isaiah's own name means "the Lord is salvation" – the heart of the message the prophet proclaimed, not only to Ahaz, but throughout his ministry of forty or more years. Isaiah had sons with symbolic names that encompassed parts of his message. His first son was named Shear-Jashub, which means "a remnant shall return" (7:3; cf. 11:20-21). Another son was named Maher-Shalal-Hash-Baz," which means "quick to the plunder,

continued on next page

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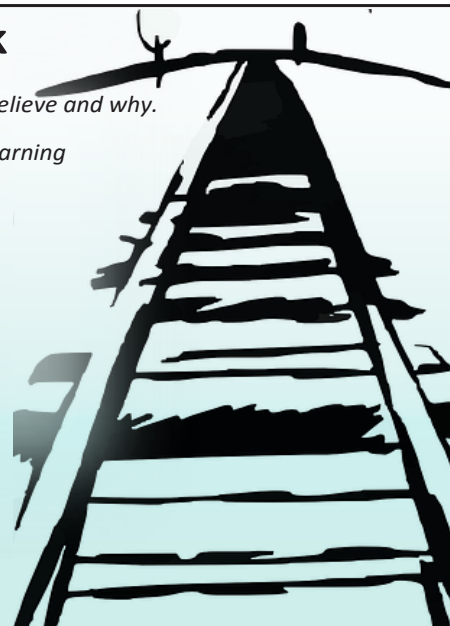
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Faith in Perilous Times!... continued from page 9

swift to the spoil,” a reference to what would happen to Syria and the Northern Kingdom at the hands of the Assyrians (8:3-4). But what happened to those two kingdoms would eventually happen in turn to Assyria and to numerous other kingdoms (10:12-19; 11:13-16). Immanuel, whose name means “God with us,” may have been a third son of Isaiah, or else another child born in that time who typified Jesus Christ.

Whatever might be the difficulties in understanding how Isaiah’s message could have referred both to events in the Eighth Century B.C. and also to those in the First Century A.D., it tells us that we, like Ahaz, need to focus our minds on the far bigger pictures and not merely on the temporary peril at hand. God is the Lord of history. Troublesome rulers come and go and are no more than “smoldering stubs of firewood,” while God remains in control. Yes, the world is a dangerous place – far more dangerous in some

places than others. We can either let fear dominate our lives or we can choose to stand firm in our faith, placing our trust in God and not in human governments that come and go. This faith is based on what we know about God – faith in the God of purpose, the God of history, the God of power, the God who ultimately will triumph over all evil and over death itself and who finally will make all things right.

This section of Isaiah’s prophecy ends fittingly with a song of victory and praise:

“Surely God is my salvation.
I will trust and not be afraid.
“The Lord, the Lord, is my
strength and my song;
He has become my salvation”
(12:2).

In times of peril, then, now, and always, “the Lord is salvation.” Unless we stand firm in this faith, we will not stand at all.

Burlington, Ontario

Editorial... continued from page 4

explore two of the most significant ideas in Isaiah, the Servant Songs and the Messianic themes. In “The Servant Songs of Isaiah,” Geoffrey Ellis discusses different applications of the term, but shows the servant as king, sufferer and saviour – all which ultimately point to Jesus as the servant. “The New Testament is Isaiah rewritten.” Richard Kruse shows “Isaiah and the Messiah.” He lets the text of scripture speak for itself as he interweaves Isaiah and the New Testament and concludes, “You can clearly see that Jesus the Messiah is reflected in the word picture that the prophet Isaiah painted about 700 years before Jesus was born.

We appreciate each of these brethren for their contributions to this (and next month’s) issue and to Paul’s efforts in putting these articles together. We pray that you will be edified by these articles and will have a greater understanding of Isaiah and His work.



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by Don Hipwell and Harold Bruggen
Church of Christ, Box 416
Fenwick, ON L0S 1C0
Email: Harold Bruggen at
hbruggen@gmail.com

Barrie: We would like to report the baptism of Anne Nolan back in September. She is 93 years old and the mother of Judi Cober. The Cober family has been encouraging her for many years and were very happy to see her obey the gospel. David Johnson reached his 90th birthday on Feb.19. This winter's Georgian Night project was very successful with 25 student visits. The students attend Georgian College and, through advertising, we invite them to come to the church building for supper, a devotional and games on Friday nights for a month. None of them are members of the church and it has given us a wonderful opportunity to introduce them to it.

Bramalea: Josiah Baird, eldest son of Kernesha Baird, was baptized into Christ on January 7, 2016, by Dexter Philip, a family friend. Greg Toohey, minister from the Stratford congregation, was Bramalea's speaker on January 17; that same day Kevin Hunter preached for the Stratford congregation. Walter Straker preached at Fennell Avenue in Hamilton on January 24 and discovered that Jason Antwi-Boiasiaiko, fiancé of our Afua Oti, was baptized into Christ on November 28, 2015, at Fennell. On January 31 the congregation's Life Groups met together for a "Life Group Mixer." Joel Osborne and his co-worker, Hiro Akahoshi, along with Mito's intern, Takumi Ogawa, spent the month of January traveling through 11 different states in the United States reporting and fund-raising for their work in Mito and Cambodia. The three young men spent the weekend of January 31 in Brampton reporting. The congregation had a muffin reception for them after

Sunday a.m. Bible class to allow Bramalea Christians to "meet and mingle" with the young men and to get more information on the Japanese/Cambodia work. On February 8, they attended Barclay Osborne's, Joel's father, memorial service and, after making a few more presentations in Canada, will return to Mito on February 17. Donations for the Mito/Cambodia work can be forwarded to Bramalea church of Christ, 750 Clark Boulevard, Brampton Ontario L6T 3Y2. Joel can be contacted at joelsensei5@gmail.com; Hiro at hxa04c@acu.edu; and the Bramalea church at mail@bramalea-cofc.ca, or 905-792-2297.

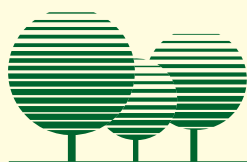
Fenwick: We would like to report that \$30 has been sent to Camp Omagh thanks to our continued collection of aluminium cans. A. J. Howard was guest speaker on January 31. We look forward to our annual Men's Day on April 9. See the ad for details.

Toronto (Bayview): On January 17, after service thirty from our number attended a wedding shower for Elizabeth Hilborn and Brendan Keene. A delicious lunch was provided, followed by games, words of advice to the couple, and a money tree. Now that the Haiti Mission Child Sponsorship Program has begun, Bonnie Porter, Althea Branker and Theresa Brenner have started the process of matching donors to the children at Notre Maison. We thank them for their hard work in this important role.

Toronto (Strathmore Blvd): Strathmore Blvd is hosting the 54th Annual Training For Service on March 25, 2016, 9:00 a.m. - 4:00 p.m. We are happy to have Aubrey and Lisa Johnson from Atlanta, Georgia,

with us for this event. THEN THE NEXT DAY, they will lead a Ladies and Men's Day on Saturday March 26 - 10 am to 3 pm at the Strathmore Blvd building. The theme for the day is leadership in the church with emphasis on the work of women and men. Lisa's lessons will be on the theme "The Softer Side of Leadership". She will present three lessons entitled: "Qualified", "Privileged" and "Resilient". Intended for men who are or will be leaders in the church, Aubrey's theme is "Three tools of Coach-Based Shepherding". His three lessons are: "The Shepherd's Voice", "The Shepherd's Ears", "The Shepherd's Heart". This should be a very excellent day of fellowship, study and challenge for us as we strive to be the people God has called us to be. Lunch will be provided and those planning to attend need to RSVP by Saturday, March 19 to: Max Craddock Strathmore Blvd. Church of Christ 346 Strathmore Blvd, Toronto, ON M4C 1N3 or Phone: 416-461-7406 Email: maxc@strathmorecofc.ca

Windsor - West Side: We have made blankets for our shutins who have voiced their appreciation for the blankets that were made for them by some of the members here at West Side. We want to thank Kayley Hodges and her leadership in this. It is good that we continually remember the shut-ins in our busy schedules. Our annual couples Valentine's get together was Saturday, February 13th. We had supper at Applebee's and then dessert & games at the church building. Dr. Tyson, President of Rochester College delivered the inspiring morning lesson on Sunday, February 14.



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(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton northside: We rejoice with David Liao who was baptized and added to the Lord's church. Emanuel Burnstad has been hired to work part time as an intern. Welcome Emanuel! Beat the Blues Banquet was held once again this year. A Fellowship Feast was held as an introduction to a new teen program."

Abbotsford (Central Valley): "Our home congregation, the Central Valley church of Christ, sees many visitors to our Sunday worship services. Some are traveling through on vacations from other provinces, BC towns, or even from other countries, such as New Zealand and Japan. Some are visiting relatives in the area, some are from the community. We have a lady from the community who was attracted by our a cappella singing. She has been coming for a couple of months and is now bringing a friend. She wants to come to our ladies class. Although in a wheel chair, she does drive. A young man from India is going to university here. His father is a minister for the church in northern India. Mid-week classes are held in our home. We also bring a van load of seniors from Abbotsford (most of our members are seniors) to Burnaby once a month for fellowship with other members in the Vancouver area. Supporting the Abbotsford Right to Life organization is big, not only on our personal agenda, but also with several of our members. Canada, very unfortunately, has now passed a law that permits euthanasia of anyone who requests it. Our new Prime Minister, who was voted in in October, promises to legalize marijuana. As others before us- we are sure- we wonder and ask 'Lord, how long? Come quickly!' – (From Jen Weir's End of Year 2015 newsletter)

Delta: Larry Hoff, who has been one of our elders since 1999, resigned at the beginning of this month. We are grateful for his dedication to the group of Christians who meet here and his leadership over the years. We appreciate the fact that he and Jim Hawkins, a former elder as well as preacher, took advantage of opportunities to learn about the eldership and how to become good stewards by attending lectureships devoted to that theme.

Oakridge (Vancouver): Ty and Doris Johnson hosted a get-together for people willing to become children's teachers, advertising that no experience was necessary: "The only qualification was to have love for our children." A "Strategies for Evangelism in Canada" course will be offered here this spring.

Salmon Arm: There have been two fundraisers since the New Year to help pay for the hospital chemo treatments and bone marrow check that Megan Senn required. Her two sisters sponsored a Star Wars animation movie in January which included pop and hotdogs. In February, money made by a baked goods sale in the mall was donated by two churches in Sicamous, B.C. We are remembering Sunday, Akpan Charlie, the preacher we support in Nigeria, as we have heard that parts of the country where our missionaries are working are under gang siege.

Surrey: "The wife of a man who is taking our WBS course, has come with her husband at times, but prefers the Baptist church where she enjoys the instrumental music. Her husband, however, loves the more traditional songs that we sing and doesn't miss the instruments. Unfortunately he works on Sundays, sometimes in the morning and other times in the evening so is not always able to attend, but always assures us he will be back. Another man, Uriel Ruiz, who is attending regularly, recently went back to Nicaragua for a holiday. He told me that there is no church of Christ in his village and he would like to help establish one there. I was able to find a contact for him in Nicaragua so I am praying that things will work out for him while he is there. Uriel said that he has spent his life searching for the true church and feels he has found it. He told me about some of the many groups he has visited and studied with.

He has taken all of our courses and took a complete set of each with him. It is so thrilling to see his enthusiasm. Another student in India, Das Kumar, told me that he wanted to be scripturally baptized. Through World Bible School I was able to find a local contact who visited him. Last week Das Kumar emailed me to say that he has now been baptized for the forgiveness of his sins. What is even more exciting is that he is an evangelist so we don't know how far reaching the Good News will be spread through him. He recently sent a picture showing several people in a river as one was being baptized." (From a news report from Joann Siimonsen)

MANITOBA

Winnipeg: Five of our youth attended the Niagara Falls Stand Conference. Then they went to Great Lakes Bible College where they attended a College Bible Class, were given an introduction to life at GLBC and a tour of the college. The Mountains of Fun Youth Rally was a success with about 110 present. Theme for the weekend was "Follow and Share Living as True Disciples of Jesus Matthew 28:19-20." Guest speaker was Jay Manimtim of Edmonton, AB. Lesson 1: Introduction: What is True Discipleship? Through God's amazing grace, we can now choose to be disciples of Jesus. We started the weekend by preparing our minds to grasp this blessing that we enjoy today. Lesson 2: Following Jesus. Jesus says, "if you abide in my word, you are my disciples indeed." (John 8:31). What does following Jesus entail? Lesson 3: Sharing Jesus. Jesus tells us to make disciples of all nations (Matthew 28:19-20). This starts with us sharing Jesus with those around us. In this final lesson, we explored practical ways through which we can tell people about Jesus.

SASKATCHEWAN

Weyburn: We hosted an Old-Time A Capella Gospel Hymn Sing. We enjoyed hymns sung in our churches for the last 100 years. "A hot meal open to anyone in the community" is now being served in downtown Weyburn one Saturday evening a month. This service is being extended to other Saturday evenings. Jane and John Smith are planning on organizing a meal for one evening. Others are encouraged to help with this ministry opportunity.



Being God's Lighthouse in the Storms of Change

1 Cor 16:13-14 – Be on your guard; stand firm in the faith; be men of courage; be strong. Do everything in love.

Men's Day – Saturday, April 9

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Registration & refreshments – 9:30

Session 1 – 10:00 Session 2 – 11:00

Lunch (provided) – 12:00

Session 3 – 1:00 Session 4 – 2:00

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Speaker: Scott Laird – Scott has served the church in Saskatoon, Toronto and Edmonton. He is currently minister at the Great Falls Church of Christ in Montana. He is a graduate of Harding School of Theology. Scott's specialty is in congregational growth through small groups and personal evangelism. He often works with interns to prepare them for ministry. Scott has worked alongside Evertt Huffard with several congregations resolving contentious issues both in Canada and throughout Montana.

MISSION NEWS

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



NICARAGUA: In 2008, a third location for the Bible Institute of Central America (which is designed to train young people to become evangelists and church leaders) was established in the city of Jinotape, Nicaragua. After first implanting this concept in El Progreso, Honduras, in 1998 and beginning with seven students, the school was extended in 2004 to Guatemala City, Guatemala. By the end of January, 2015, 451 students had finished the courses in evangelism and graduated as qualified, capable and enthusiastic preachers, teachers and leaders in establishing numerous congregations in the three countries. This year, enrollment in the three schools has topped 100. Nicaragua has been of special interest to the Surrey, B.C. church in the past few months because a man from this country started taking correspondence Bible courses, and eventually began attending the services. When he left for a trip home to visit his brother, he carried with him copies of all of the courses he had taken with the hope of establishing a church of Christ in his hometown. Because Spanish is his first language, Milton Diaz has been of help in translating English for Joann Simonsen's exchange of messages to various people involved in Central America. There is also a congregation in California which has adopted Central and Latin American countries as their special project. Their motto expresses it well: "A Going Church for a Coming Lord".

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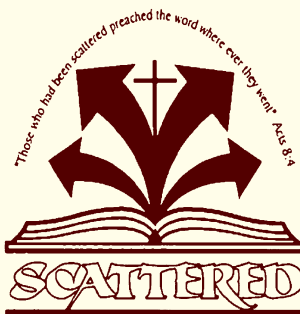
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The pictures above are of the Maneadero area during a windstorm with heavy rains. The area also includes Zorrillo where we have built schools and repaired homes. Please pray for the people of the area. The forecast was for one more day of very high rainfall.

School was cancelled. Many people living in very poor homes lost their roofs that had only recently been replaced as well as damage to their few possessions.

The retaining wall built by Randy Archer and crew last summer, as well as the one built by Kyle Froses and his crew during the week between Christmas and New Years were being tested, but held. Also the new school built by the 24 people who traveled here to work between Christmas and New Year's withstood the onslaught, including one of the old school buildings that was repaired. (Pictures and report from Patty Kunkle, Vancouver, WA.)



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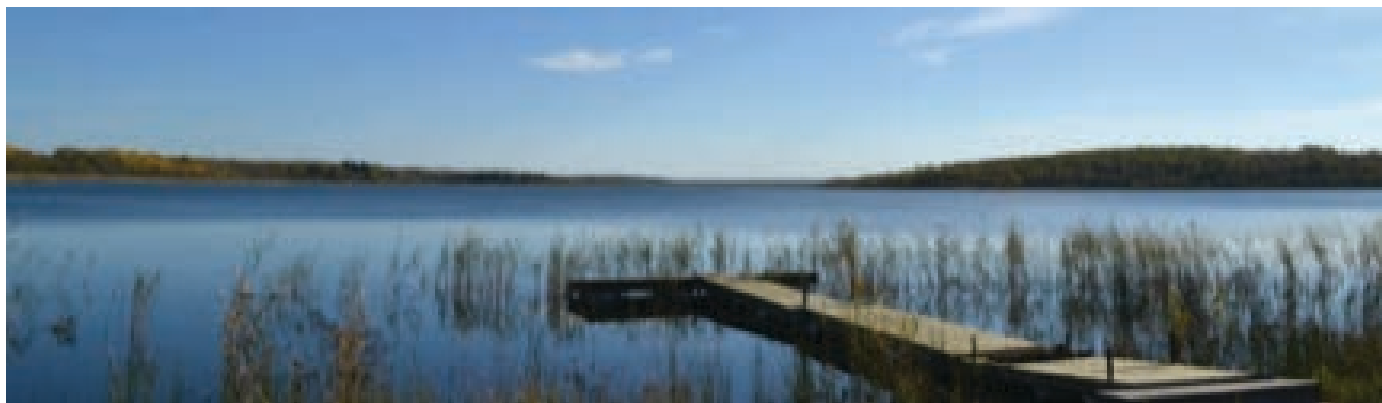
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OBITUARIES

Coach, Rose Ellen

(1922 – 2015)

Rose Coach passed away peacefully at the Grey Bruce Regional Health Centre in Owen Sound on Wednesday evening, November 18, 2015. Rose Coach (nee McIntosh) was in her 94th year.

She was the loving wife of the late Norman Coach who passed away in 2005; the loving mother of Raymond and his friend Marilyn Henning of Meaford and Ron and his wife Mary-Anne of Owen Sound. She is lovingly remembered by several grandchildren and great-grandchildren and fondly remembered by many nieces and nephews. Rose is survived by her brother Lloyd and his wife Joan McIntosh of Richmond Hill and sister Ruth Perkins of British Columbia. She was predeceased by sisters Sadie Douglas and Edna McIntosh.

Rose was born in Swift Current, Saskatchewan on August 18, 1922. She and Norm met in Barrie while Norm was stationed at Camp Borden near Angus. Previously Norm had enlisted in the army during WWII in Winnipeg. A friend of Rose introduced her to Norm and the rest is history. They were married on November 26, 1943 in Virden, Manitoba and were blessed by God with two sons, Ray and Ron.

Rose & Norm were baptized into Christ by Stuart Bailey around 1976-1977. Rose has been a faithful and active member of the Lord's church ever since. She rarely missed senior activities of the church or a worship service until poor health from a fall disallowed her from continuing. However, she partook of the Lord's Supper just three days before she passed away and it was the last cognitive thing she did before her passing. Special thanks to Tom & Lillian Riley for providing her communion every Sunday.

She loved to serve others and have them in her home. She had a sweet,

independent spirit and always put others first.

The funeral service was conducted by the writer; the hymns were led by Al Muzzell and some special memories from Bernard Hartung, Tom Riley and Kathy Padfield were shared.

We'll miss Rose but knowing she is with Norm and the faithful is such a wonderful comfort. May all of us remain faithful to God as she was and then one day we'll all be reunited in the very presence of our loving Father in heaven.

– Submitted by Brian Thompson

Whitehead, Morris Everett

On January 12, 2016, the Thessalon congregation lost a highly respected and dearly loved brother when our loving Father called Morris Whitehead home to rest. Morris' gain is our loss. We thank God for having given him to us; and we rejoice in his victory.

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Contact:

Devon D. Bennett Cell: 416-970-3835

Email: devonben@gmail.com

www.exteriorfinancial.com

on November 24, 1933. He was one of four sons who were born to Amos and Loretta (Retta) Whitehead; and was the last surviving of the siblings. Morris was raised in the Thessalon area and spent most of his life in the Sault Ste. Marie/Thessalon/ Bright Lake (Iron Bridge) area where he spent his career of thirty-four years working for the MTO. He was a faithful, devoted member of the congregations in Thessalon and Sault Ste. Marie; and could be counted on to contribute to the fellowship and work of the church in any way possible. He was a wonderful example and inspiration to all of us. He is certainly missed.

On December 31, 1955, Morris married his beloved Goldie (nee Whitfield) with whom he would share 60 years. Morris used to joke about having gotten married the last day of the year so he could get a full year's spousal deduction without having to claim any income. Thankfully, Morris and Goldie were able to celebrate their sixtieth anniversary with family and friends at a come and go reception held at the Thessalon

church building on January 2, 2016. It was only two weeks later that many of these same people gathered at the same building to celebrate Morris' life and to extend their sympathies to Goldie and the rest of the family. Four children were born to Morris and Goldie: Debbie, Don, James, and Lori.

Morris is survived by his loving and devoted wife, Goldie, their four children, Debbie, of Sault Ste Marie, Don (Penny), of Bracebridge, and James (Beth), of Beamsville, Whitehead and Lori (James) Macfarlane, of Thessalon. He will also be sadly missed and lovingly remembered by ten grandchildren, Brandon (Abbie), Amanda Lock (Joel), Shanna McBay (Brian), Ryan (Cassie), Sarah, Shaun (Samantha), Christopher, Tyson Macfarlane (Rochelle), Denver (Jamie Lynn), Ben MacFarlane (Talia) and eleven great grandchildren, Liv, Cam, Eli, Rylan, Isaac, Carter, Haley, Lola, Annie, David, and Ezra. He is also fondly remembered by his nieces, nephews, brothers and sisters-in-law, his brothers and sisters in the Lord, and

by numerous friends and neighbours, many of whom were Morris' coffee and card buddies. Morris was predeceased by his parents, his brothers Elmer (Mabel), Earl (Ethel), and Kenneth (Jean) and by his father and mother-in-law, Mervyn and Jean Whitfield.

Morris' funeral was held from the Thessalon church building on January 16, 2016. Family and friends came from all over to pay tribute to this wonderful man and to be with his immediate family. During the service, family tributes were brought by Morris' brother-in-law, Art Ford, on behalf of the Whitfield family, his niece, Robin MacDonald, on behalf of the Whitehead family, and his grandsons, on behalf of the grandchildren. Special attention was paid to Morris' favourite hymn, "Til The Storm Passes By."; and the last song sung, "It Is Well With My Soul". Certainly, for Morris, the storm has passed and it is well with his soul. May God be thanked and praised.

~ Randy Morritt

Please join us for the Great Lakes Bible College
Graduation and Promotion Dinner



April 30, 2016

Speaker: Dr. Geoffrey Ellis

Registration 5:00 pm
Dinner 5:30 pm

Location: Bingemans
425 Bingemans Centre Drive
Kitchener, ON N2B 3X7



**Celebrating 20 years'
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\$32.00 per person *RSVP by April 20*
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DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

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

EDMONTON Church of Christ: meeting place in NW of city; 13015 – 116 Avenue, 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; Thur. 7 PM, Meeting at: Suite 200 - 2445 West Railway Street, Abbotsford, BC; Mailing address: #4 – 3292 Elmwood Dr.; V2S 6B2 Norm Weir, ev. 604-850-8670 (off); 859-5973 (res). If no answer 604-850-9001; email: normjen@shaw.ca

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

COURTENAY: Tslolum Building, Lewis Park, Courtenay; Worship 10 am; Ev. Bill Pakosz, ph. 250-923-6176; Website: www.churchofchristcourtenay.org, 7

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

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. meeting in homes 7:00 PM. Please phone for times and place. Wayne Peckett, (250) 758-6985, wjp.c79@telus.net

NORTH BEND Church of Christ: North Bend Community Hall, 48846 Highline Road, North Bend; Sun. 10:30 am; Mailing address: 47220 Green Ranch Road, North Bend, BC, V0K 1C1 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 Carlow (250) 624-4449 (off) or (250) 624-3347

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

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

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

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

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

VICTORIA (South Island Church of Christ): Mailing address: South Island Church of Christ, c/o 108-800 Kelly Road, Suite 257, Victoria, BC, V9B 6J9; Meeting address: Westshore Chamber of Commerce, 2830 Aldwynd Rd., Langford, BC.; Worship service 11:00 am – 12:00 pm, 7

Contacts: Dick Morton 250-479-8480, L/S Walters 250-478-7275, Don Knox 250-382-0824; e-mail: S1COC@shaw.ca

PROVINCE OF MANITOBA

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

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

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

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

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

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; 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 Convoey Ave., B3N 2P8; Sun. 10, 11; Midweek, check for day and place; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402

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

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

PROVINCE OF ONTARIO

Ajax Church of Christ: 75 Centennial Road, Ajax, Ontario L1S 4L4, 2nd floor, Duffins Room Sunday School 10:00 am-10:45 am, Worship 11:00 am; Wednesday night Bible class in 7

different brethren homes; Steve Chubry, Minister, Residence 905-728-6125; Cell # 647-378-7231 e-mail: ajaxcentennialroad@gmail.com Personal e-mail steve.chubry@sympatico.ca Find us on Facebook at Ajax Church of Christ Centennial Road

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TILLSONBURG: 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; 609-319 Merton St. Toronto, ON M4S 1A5 (416) 489-7405 (office)

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

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; 416-244-9152; contact: Aikins Wiredo, 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 Dvornoh 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 <mx@strathmorecofc.ca>; Marlon Molina, ev., marlonm@strathmorecofc.ca; Fax 416-424-1850; Santiago Molina (Spanish) ev. 416-751-6879, website: www.strathmorecofc.ca

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

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

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

PROVINCE OF QUEBEC

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

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

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 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; Doug Corolulich, 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, S0H 1X0; Sun. 10:30; (306) 648-3435

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

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

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

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

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

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

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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Do You Hear Me, God?

April 30th - May 1st, 2016

WWW.BARRIECHURCH.CA

Speaker: Bruce Boland, Niagara Falls Church of Christ

- Cost of the event is free. All meals have been provided for by the congregation
- For the registration form, send an email to yawbarrie@gmail.com
- Registration opens March 1, 2016 and the deadline is Sunday, April 17, 2016
- Emails will be responded to between 7am and 9pm
- Ages 18-35
- 45 minutes north of Toronto
- Billeting is limited and on a first come, first served basis
- Saturday Registration begins at 8:30am and a continental breakfast will be provided



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Never a dropped call

- For those interested, we will be playing Ultimate Frisbee, so bring change of clothing if you plan on playing