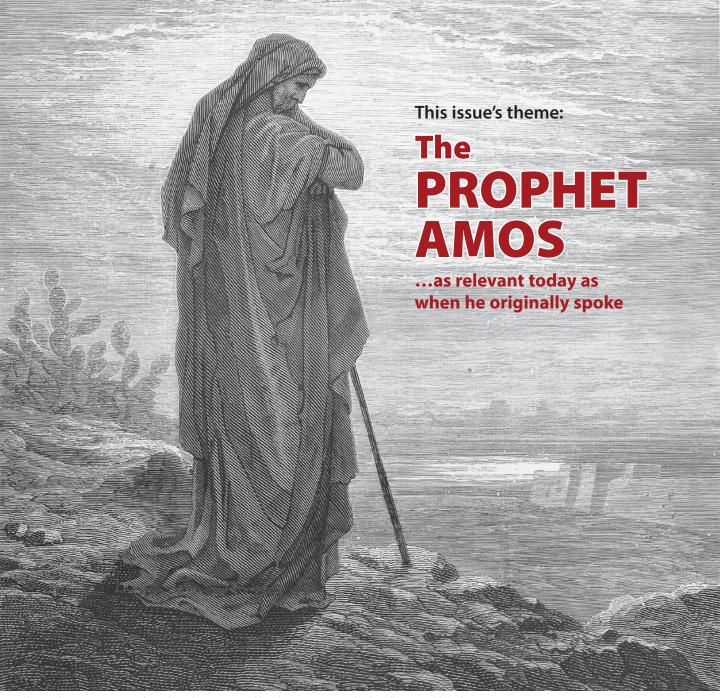


Vol. 84, No. 3

#### TORONTO, ONTARIO

**March 2019** 



The Prophet Amos – Picture from The Holy Scriptures, Old and New Testaments books collection published in 1885, Stuttgart-Germany. Drawings by Gustave Dore.

# Introducing Amos Thayer Salisbury

mos had a short preaching career, certainly not longer than **L**two years and possibly as short as a few days. That it was a short but lasting ministry is borne out by the fact that we are dedicating an issue of the Gospel Herald to the message of Amos more than 2,700 years after he died.

The ministry of Amos was to the Northern Kingdom (Israel), although he was from the Southern Kingdom (Judah). He did his preaching at a time of great prosperity. These are significant facts. Times of prosperity call for a different kind of preaching than is needed in times of trial. Preaching in a land that is not one's native land may call for adjustments as well. Modern evangelists might do well to consider how Amos handled his situation as they seek to adapt their presentation to different situations.

Amos was not a prophet by trade, but a shepherd and a pruner of syca-

more figs (1:1 and 7:14). Most scholars believe that he was a poor man, herding only a few sheep (why else would he prune trees as well?). A few scholars maintain that Amos was in business for himself breeding sheep and managing a large orchard of trees.

The point is not critical, but we must understand that he was NOT a person who earned his living by preaching. Amos, like Paul at a much later date. was capable of earning a living by means of regular employment. He was not dependent on those to whom he preached for his livelihood. We need more preachers of this type. While there are clear advantages to being supported in the work, and supporting preachers is clearly Biblical (1 Cor 9:3-13), there is a decided advantage to being able to

speak the truth without fearing that one might lose his income thereby.

It is very important that we realize the foundation of Amos' message. He does not just call for justice; he calls for justice based on the nature of God.<sup>1</sup> His message was thoroughly theocentric.<sup>2</sup> It is the Lord who roars from Zion and condemns their sins (1:2). More than 80 times Amos will refer to the Lord either as the one who condemns their sin, or as the one can deliver them, if they will repent.

Too often we become man-centered in our preaching. We drift into exhorting people as if they could somehow "pull themselves up by their own boot straps." Too often our arguments in favor of moral reformation are based on pragmatics rather than on a "thus sayeth the Lord."

#### **Justice**

The focus of Amos' message is the justice or righteousness of God. In



times of plenty people often develop materialistic attitudes that justify mistreatment of others. Such seems to have been the case at this stage of Israel's history. Amos chapter five especially emphasizes the call to just living, but the theme is found throughout the book, even in places where the word itself may not be found.

From a New Testament perspective, we too ought to place an emphasis on doing what is just or right (not merely what we can get away with based on legalistic reasoning). Jesus placed justice first among the three "weightier matters of the law" (Mt 23:23). It should be more prominent in our preaching and teaching. Amos might serve as a model of how to do that. But a caution may be needed here.

#### Judgment

Although Amos has a little bit of hope at the end, it is mostly a book of doom. Amos was preaching to a people whom the Lord had, for now, given up to be exiled. Childs comments that. "Amos' role was not to evoke repentance, but to pronounce the total judgement of God on that Israelite kingdom at that particular moment in history."3 Later Childs comments that Amos is not intended as a model for how we ought to preach, for our situation is different and our call is different.<sup>4</sup> But perhaps Amos does remind us that there is such a thing as placing

- 1 William Sanford LaSor, David Allan Hubbard, and Frederic William Bush. Old Testament Survey (Grand Rapids: Eerdmans, 1982), 326. 2 Brevard S. Childs,
- Introduction to the Old Testament as Scripture Philadelphia: Fortress Press, 1979), 410.
- 3 Childs, Introduction, 409.
- 4 Childs, Introduction, 410.

oneself beyond the call of repentance. That is a warning that is needed.  $^5$ 

The New Testament also warns that it is possible to place oneself beyond repentance. God can, and does, justly make fools of some who have continually rejected him (2 Thess 2:1-12). This warning is needed today, as it explains the recent dramatic increase in sexual perversion (Rom 1:18-31), and much of what is happening in our world. But we are not in the position of Amos. God has not revealed to us which people he may have given over to exile. So we preach to all, even the most reprobate, with a degree of hope; and the New Testament certainly encourages us to do so (see 1 Cor 6:9-11).

#### **Universal justice**

The message of Amos is of God's universal call for justice. Amos very

5 See also Peter C. Craigie, *The Old Testament: Its Background, Growth, and Content* (Nashville: Abingdon, 1986/1990), 183. clearly holds all people responsible before God, not just the covenant people.

The nations are condemned for sins like cruelty (1:3, 6, 11, 13; 2:1), greed (1:13), and the breaking of promises (1:9). These are fundamental moral principles that everyone is held to, regardless of their nationality or religious background.

On the other hand, Judah and Israel are judged for their rejection of the law of God, which they had received through Moses. To Judah he says, "Thus says the Lord: 'For three transgressions of Judah, and for four, I will not revoke the punishment, because they have rejected the law of the Lord, and have not kept his statutes, but their lies have led them astray, those after which their fathers walked" (Amos 2:4, ESV). And to Israel he makes it clear that the fact that they are his chosen people, far from excusing them, actually makes their sin especially sinful (2:9-16).

We close this introductory article with a brief outline of Amos, and with the prayer that his courage in preaching to a hostile audience in his day will inspire us as we face an increasingly godless and hostile world today.

Toledo, Ohio

#### **Outline of Amos**

- A. Opening sermon (1:2-2:16)
  - 1. Judgement on the nations (1:2-2:3)
  - 2. Judgement on Judah (2:4-5)
  - 3. Judgement on Israel (2:6-16)
- B. Other sermons against Israel (Chapter 3-6) 1. "You only have I known" (Chapter 3)
  - 2. "Hear this, you cows" (Chapter 4)
- 3. "Fallen, no more to rise" (Chapter 5)
- 4. "Woe to those at ease" (Chapter 6)
- C. Visions of Amos (chapter 7-9)
- 1. "Neither locust nor fire, but they will collapse" (7:1-9)
- 2. Amaziah interrupts Amos (7:10-17)
- 3. "Ripe for destruction" (Chapter 8)
- 4. "The Lord is standing" (Chapter 9)
  a) to supervise the destruction of the wicked (vv 1-10)
  - b ) to see that the righteous few will prosper (vv 8-15)

## What is God up to in . . . Baptism, Lord's Supper & The Worshiping Assembly

### 57<sup>th</sup> Annual Training for Service April 19, 2019 Hosted by the Newmarket Church of Christ

### Featured Speaker: John Mark Hicks

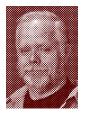
Author of *Come to the Table* (2002), *Down in the River to Pray* (2004), *The Gathered People* (2007) and Enter the Water, *Come to the Table* (2014)

### More details to follow . . .



### God's Voice from Tekoa

Wayne Turner



ave you ever heard a preacher being criticized for preaching from the Old Testament? In such a scenario, the critic points out that Christians live under the new covenant of Christ, not the old Mosaic law. They claim that the Old Testament is

not relevant to us today.

Such an idea shows that these critics do not really even know the New Testament. The apostle Paul, in Romans 15:4 wrote, "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope." (NASV) The Old Testament is very relevant for Christians today. We just have to pay attention.

The prophet Amos is a good example. First, we need to be aware of the situation in which he spoke. The NIV Study Bible (Kindle edition) introduces the time of Amos as one where Judah and Israel "were enjoying great prosperity and had reached new political and military heights." More relevant, it was "a time of idolatry, extravagant indulgence in luxurious living, immorality, corruption of judicial procedures and oppression of the poor." Israel "was politically secure and spiritually smug." Does this sound even remotely familiar? Does it describe the culture in which we live today? Are people giving their lives to virtually everything but God and His righteousness? Has the world around influenced God's people to distract them from commitment and devotion to Him? If so, Amos has much to say to us today.

It is particularly striking that Amos, the shepherd and vine-dresser of Tekoa, was called to be the voice of God. Today, he might be called a "lay" preacher self admittedly "neither a prophet nor the son of a prophet." His main qualification seems that he was called by God to speak His word to His people. So, he went North from his home in Judah to speak

#### NOTICE:

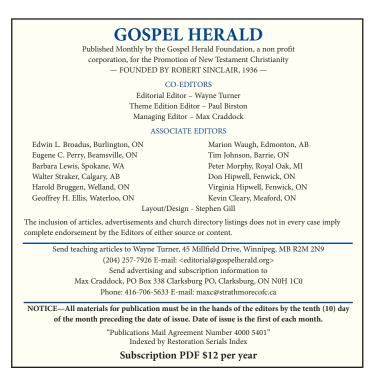
All materials for publication must be in the hands of the editors **by the tenth (10th) day of the month** preceding the date of issue. Date of issue is the first of each month.

to Israel. His opening condemnations spoke of the evils of the surrounding nations. One might imagine the amusement of the people of Israel as they heard Amos preach against their enemies. Then, Amos spoke of Judah. Finally, he turned to Israel. Audiences tend to like it when speakers criticize their neighbours, but they recoil when their own sins are exposed and condemned. Amaziah, priest of Bethel demanded that Amos return to Judah and confine his prophetic activities there. Amos replied that the Lord "took me from tending the flock and said to me, 'Go, prophesy to my people Israel.'" The command of God must take precedence over the will of man, even if he was priest or king.

Amos repeatedly calls on God's people to seek God. One of his most powerful statements is found in Amos 4:12b-13, "... prepare to meet your God. He who forms the mountains, who creates the wind, and who reveals his thoughts to mankind, who turns dawn to darkness, and treads on the heights of the earth— the LORD God Almighty is his name." (NIV)

Amos is as relevant today as over 2,700 years ago when he originally spoke. This edition of the Gospel Herald offers a look at Amos. We appreciate the efforts of Thayer Salisbury, George Mansfield, Kevin Cleary, Paul Birston and Virginia Hipwell for the articles they have prepared. May their words help teach and encourage us. Also, we thank Paul for his work planning and preparing this issue.

Reading Amos, we can see that God truly "reveals His thoughts to mankind." May we truly listen.



#### A God-Fearing Man's Gotta Do What a God-Fearing Man's Gotta Do

A glance at the prophet Amos, from Amos chapter 7

It is a well-worn saying that "doing God's will could be dangerous to one's health." Amos, a prophet from the south, came to visit the north for the singular purpose of getting a message to King Jeroboam II. He was intercepted by Amaziah, the Priest of Bethel who first notified the King and then informed Amos where he ought to be and what he was to be doing.

A touch of history. For many years the United Kingdom called Israel, represented God. The people were not flawless but were acceptable. Then the fun and futility of sin set in to a degree that God was not pleased with *"the apple of His eye."* 

After the death of the third king of Israel, Solomon, the Kingdom became two, Israel in the north and Judah, in the south. God sent His prophets to both places to warn, plead with and to even threaten them with specific punishments. Bottom line was Israel in the north would go away into Assyrian captivity never to return, and Judah in the south would go, at God's bidding, into Babylon with the promise to return after 70 years.

Amos, the prophet singled out in this article, came from Tekoa, a small community just south of Jerusalem in the Southern Kingdom, but was sent by God to warn the king of ungodly Israel, the inhabitants of which were now deep into idolatry!

A Bible in hand would be helpful at this moment. Amos 7:7 tells us:

"Thus He showed me, and behold, the Lord was standing by a vertical wall with a plumb line in His hand. The Lord said to me, '*What do you see, Amos?*' And I said, '*A plumb line.*' Then the Lord said,

'Behold I am about to put a plumb line in the midst of My people Israel. I will spare them no longer. The high places of Isaac will be desolated and the sanctuaries of Israel laid waste. Then I will rise up against the house of Jeroboam with the sword.'" George Mansfield

A plumb line is a measuring device. Is Israel square with God? Do the people do what God desires and demands?

The answer of course is "*No!*" Therefore, judgement is on its way!

It would be wise for each reader to think about the 8th century B.C. when these things were taking place for the reigned-over common folks and king alike. Then we should ask ourselves two simple, honest questions: Are our behavior and beliefs God-honouring? Is the Lord of heaven and earth pleased with you and me, or is there a plumb line in His hand?

The "*priest of Bethel*" named Amaziah sent word to Jeroboam the king of Israel to inform him of the unwanted disclosure the king hadn't heard about.

"Amos has conspired against you in the midst of the house of Israel; the land is unable to endure all his words. For thus Amos says, 'Jeroboam will die by the sword and Israel will certainly go from its land into exile."" Amos 7:10-11

But "a God-fearing man's gotta do what a God-fearing man's gotta do." Amos, who was from the south, made his way to the north and indirectly warned the king through this ungodly priest of their future. His message is amusing... and true!

Then Amos replied to Amaziah, "'I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs. But the Lord took me from following the flock and the Lord said to me, 'Go prophesy to My people Israel.'"

The humble but true and authoritative sermon from this farmer-preacher must have caused some discomfort for the king, if he had any remembrance of a nation that God had formed, directed, listened to and blessed. Here was a plain farmer telling the king the future was not a time to look forward to and that his message didn't come from class notes when he was a student in *"prophet school!"* This prophet was a man of God and his message was as if God were standing in Amos' shoes that moment!

When we hear Jesus speak, saying, "Do not lay up for yourselves treasure on earth...'" does this sink in and cause us to change? The rest of the verse, where this is found, is clear that one thing is wrong and the other is right. Absolutely! See Matthew 6:19,20

#### Be thinking...

1) Does it impress you Amos was standing in God's shoes but it was as if God was in the shoes of Amos?

2) How do you feel when you read The Sermon on the Mount, Matthew 5-7 and find that it concludes with "When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes."

3) When you read or hear the news on TV of the awful social injustices, ungodly behavior, insertion of once condemned practices which were so named due to the Bible's authority (for example, I Corinthians 6:9-11), do you wonder if we could benefit from another "Amos" message?

4) Finally, recalling that the audience to whom Amos the farmer/prophet spoke were the children of those set free from slavery, carefully guided over many miles to a *"land of milk and honey"* (Exodus 3:8) while they complained about the accommodations and wished for the cucumbers and other niceties back in Egypt, we are driven to think of these verses from Hebrews 2: 1-3,

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Grimsby. Ontario

### I'm No Prophet

Kevin Cleary

hen all is well it's easy to forget about the role of God and our relationship to Him. This is true today and it was true for Israel. Everything was going fairly well in Israel in 750 BC and as such the people had allowed their devotion to wane and compromise to become the order of the day. They were happy to give lip service to God just not real service.

During this time of spiritual weakness there was a man living and working as a herdsman and dressing sycamore trees (Amos 7:14-15). His name was Amos. Like most of us,

Amos; likely went about his daily life aware of God and faithfully worshiping and observing covenant Judaism like many in his community. One day though, that all changed for Amos, he left his flock and his trees and took up the work of a prophet.

It wasn't a midlife crisis or a tragedy or some special epiphany that changed Amos from a farmer to a preacher. It was the voice of God. Amos tells us in his own words "The Lord said to me 'Go Prophesy to my people Israel,'" and he did (Amos 7:15).

After all there are some things that demand a response. Imagine yourself, if you can, deciding to go on a camping trip into the African svanna. While relaxing in your tent as you prepare for your night's sleep you hear the unmistakable roar of a lion. What emotional response will you experience? Fear of course. Perhaps as you read this you also feel resolved not to embark on a camping trip on the svanna. Amos uses this truth to explain his motivation, "'a

#### lion has roared who will not fear? The Lord God has spoken; who can but prophecy?'" (Amos 3:8). For Amos the response to the voice of God was obvious and maybe today we say the same. "Well if God spoke to me of course I would do whatever He said." Would You? Better yet, do you?

The fact is God has spoken. Paul explained that what he wrote didn't

Even though Amos was not what one would call a professional prophet, he addressed a number of important concerns for God's people.

> come from him but from God (I Cor 2:12-13). Jesus explained that the Holy Spirit would give the apostles His continued revelation (Jn 16:12-15). So God has spoken and you have His words available to you



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all the time. In what are favourite verses for many, myself included, we read, "All Scripture is breathed out by God and is profitable for teaching for reproof for correction and for training in righteousness that the man of God may be competent equipped for every good work" (2 Tim 3:16-17). So God has spoken, and we can hear and know His will on any number of things, above all

> His work to redeem mankind. Today just as in the days of Amos people need to hear what God has said. It's as true for us today as it was for Amos.

Even though Amos was not what one would call a professional prophet, he addressed a number of important concerns for God's people. You who are reading this may not be a professional preacher but if God has spoken, and He has, you and I like

> Amos can and should share His will with those who need it. Maybe you don't need to leave your home and current job but you do need to respond to God's revelation and make sure that you are sharing it in whatever way you can with His people.

> First though, a warning. What do you suspect happened when Amos began to preach? Sometimes people respond well; consider this reading. "Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink. But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from His fierce anger so that we will

not perish" (Jonah 3:7f-10). But we would not be reading from the book of Amos. This is actually how the Gentile city of Nineveh responded to Jonah's preaching.

For Amos it didn't go nearly as well. Instead, Amaziah a priest who served at Bethel (remember Jeroboam has set up an idol there to keep the people from going to worship at the temple in Jerusalem) sent a message to Jeroboam the King of Israel telling him that Amos was saving bad things about him and the nation of Israel (today he would have been accused of hate speech). Amaziah then made an attempt to send Amos away telling him to go and prophesy in Judah and not to prophesy any more at Bethel. So Amos didn't get a thank you and a pat on the back for sharing God's message. Instead, he was met with opposition. We may be as well. That can be disheartening but listen to how Amos responded: "'I'm not a prophet nor a prophet's son, but I was a herdsman and a dresser of sycamore figs. But the Lord took me from following my flock and the Lord said to me, 'Go and prophesy to my people Israel. Now therefore hear the word of the Lord...'" (Amos 7:14-16a). For Amos, the fact that God has spoken, empowered and encouraged him. God had a message for Israel and Israel was going to hear it. Amos goes on to double down on his message of judgement first against Amaziah and then on all Israel because of their wickedness and injustice.

This raises an important point that we too must remember. It wasn't Amos's job to control how people responded to the message it was his job to share it. We too have been asked to proclaim the Good News of what God has done. We must do this in the best and most effective way that we can (Col 4:5-6) but how people respond is ultimately up to them not us. What we should remember is that truth will get a response. Consider Paul's words, "For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?" (2 Cor 2:15-16). We can be fairly confident that for some, the truth will be distasteful even when delivered with love and compassion. Take an example from Amos and don't become disheartened when some respond negatively to God's word, even His own people.

Amos didn't stop with Israel. A quick read through the book reveals that God is judge of all and even those who are not His people are subject to Him. Amos speaks to the wickedness around Israel as well and reminds us that God is not blind to the evils of the world. As I write this, some U.S. states are passing laws that would allow for the killing of babies up to and including the day of their birth. Christians need to share God's word-in regards to the sanctity of life, the importance of marriage and the family, sexual purity and conflict resolution, among other things. Many issues that have become problems for the world could be improved by simply hearing and obeying God's will. Ultimately we, like God, want all men everywhere to be saved eternally. That doesn't mean they can't receive some benefit by obeying God's will in other areas of life. These hot issues of our day also need to be discussed, preached about and prayed about in our Churches as any problem that can be found in the world can also be found in the Church.

Maybe like Amos, you're no preacher; that's good, we can't all be. Whether you are or not, you like Amos know that God has spoken. When God speaks we all need to respond; we all need to share His message with all those who need to hear it. No matter how far from God they may be, no matter how much

# 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

they reject and denounce Him, God remains a God of hope who offers a message of hope. Maybe like Amos we are preaching to broken sinful people. They may be people who don't see any way that things could be fixed. Remember tis, that what God has Amos share at the end of his prophecy, "'In that day I will raise up the booth of David that is fallen and repair its breaches and raise up its ruins and rebuild it as in the days of Old'" (Amos 9:11). Maybe you're no preacher or prophet but God is God and His power is never limited by us: Let's take up the message of hope that Amos shared. Let's remember the angel told Cornelius that there was a message that could save him and his whole household. Let's say with Amos I'm no preacher but that's okay because this is God's message not mine and I'm going to share it.

Meaford, Ontario

### **A Vision of the LORD in Action (Amos 9)**

In the days of Amos, Israel had lost sight of the God who had called them, blessed them and taught them how to live. They had lost sight of who they were as His people. They were complacent and hypocritical. They thought they were special, better than their neighbours. But they were crooked, out of plumb. God was so furious, He promised to destroy them. He called Amos to leave his home in Tekoa, in the south, to announce the bad news to his people in the north.

In the north, king Jeroboam II reigned from about 781/782-753 BC. He expanded Israel's bound-

aries almost to where they were in Solomon's day. The capital of Samaria became a luxurious fortress city. But with success their worship

became empty ritual: "'They rejected the law of the LORD'" (2:4d). There was a widening gap between rich and poor. The rich of Israel sinned against the poor of their own people: "'They sell the righteous for money, and the needy for a pair of sandals'" (2:6d-e). There was terrible sexual immorality: "'a man and his father resort to the same girl... In order to profane My holy name'" (2:7c-d).

Into this chaotic spiritual and moral scene, Amos came and delivered God's message through a series of oracles and visions. Chapter 9 contains the climax of the visions in which we see the LORD acting against His people. We hear Amos speaking words of judgment. Watch and listen as we witness God's incredible power. Read through Amos 9 and concentrate on seeing the LORD, the Creator of the universe in action.

Amos sees the LORD beside the altar in Bethel, a place of idol worship for Israel. From there the Lord commands, "'Smite the capitals so Paul Birston

that the thresholds will shake'" (9:1b). The capitals are the ornaments and structural crown of the columns supporting the roof. They will be struck so hard the threshold far below will shake. Then they will be broken over the heads of God's people. Ouch! The remainder God will kill with a sword. No one will escape.

If they think there is an escape, God tells them there is no extremity to which they can flee, Sheol below, heaven above, the summit of Mount Carmel, or the floor of the sea where the serpent will bite them (9:2-3). Imagine the feeling

# We are the people of God. Are our worship services ever less than they could be?

of having God's eyes set against us, "'for evil and not for good!'"

There is no escape from the LORD who makes the earth melt, who founded His vault over the earth and who controls the waters of the sea (9:5-6). "The Lord is his name" (9:6e).

Then God insults his people. He tells them they are just like the others, just like their enemies! Though He brought them from Egypt, He has brought the Philistines from Caphtor, across from the Aegean, and the Arameans from Kir in Mesopotamia. His people have become a "sinful kingdom" and he will shake them like grain in a sieve. He will kill those sinners who are confident "the calamity will not overtake or confront us" (9:10b).

Aren't we sinners too? God is our judge too! What makes us special or different from others around us? Are we any different from Israel? We are the people of God. Are our worship services ever less than they could be? Are our minds elsewhere? Are we always fair and just with the poor around us? Are our consciences free of impurity? Do we ever think the LORD is not looking, that His eyes do not see what we do? He is our judge too. These are things worth thinking about.

Should these visions of judgment drive us to despair? Is this how God and Amos intended it? The very least these questions should do is drive us to examine ourselves in the sight of God. Are we all that He wants us to be as His people? They should inspire us to higher levels of accountability, integrity and devotion to our God as we see just how great and powerful He is.

> Did you see and hear what God said in 9:11-12? "'In that day I (emphatic) will raise up the fallen booth of David...'" There will be a remnant of

this broken down shelter of sticks and branches, the almost worthless remains of "the days of old," that God will "raise up" and "rebuild" himself. The LORD demolishes in order to rebuild!

Brighter days are ahead. The land will be so fruitful that the normal spring harvesting will not be completed before the plowman is ready to go in October! The one treading the grapes will still be busy when it is time to sow new seeds. God declares that He will restore the fortunes of His people and plant them on the land He promised them.

Our LORD is the God who sees, who gives us His vision to save His world. Amos was a man of God's vision. Can we be people of God's vision too? Can we see how great God is? Can we see how vast is His sphere of judgment? Can we see how abundant His blessings are, how great the work He has for us? May God Himself open our eyes and guide us as we learn to see.

Waterloo, ON

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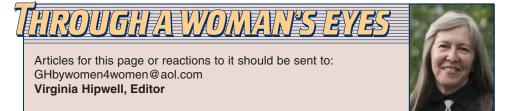
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### **Shooting the Messenger**

s a writer, I find it interesting that many of the prophetic warnings in the Old Testament are written in a somewhat poetic form. The book of Amos is no exception. The first two chapters have something of a sing-song quality about them. Perhaps this is because such rhythmic words stand out and stick with the hearer, which is why advertisers use jingles to tout their wares. Near the end of his writing, however, in chapter 7, Amos inserts an interlude of prose in which he describes visions from God and a personal confrontation.

Amos's message was intended to shake up the people of Israel so that they would realize their sins and return to the Lord. Unfortunately, for the most part, his words fell on deaf ears. However, one man, Amaziah the priest of Bethel, is noted as being angered by them. This man tried to silence Amos – Amos 7:10-17.

Amaziah's first move was to send a message to King Jeroboam II. His message lied about Amos, accusing him of conspiring against the king and pointed out Amos's prophecy against Jeroboam's dynasty.

"Then Amaziah the priest of Bethel sent a message to Jeroboam king of Israel: 'Amos is raising a conspiracy against you in the very heart of Israel. The land cannot bear all his words. For this is what Amos is saying: "Jeroboam will die by the sword, and Israel will surely go into exile, away from their native land" – Amos 7:10, 11 (NIV 1984).

Perhaps Amaziah hoped that his message would stir the king to dispose of Amos in some way. But either Jeroboam ignored Amaziah's message or else he did not act quickly enough to suit the priest as Amaziah then confronted Amos himself in an effort to get rid of the prophet.

"Then Amaziah said to Amos, 'Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there. Don't prophesy anymore at Bethel, because this is the king's sanctuary and the temple of the kingdom" – Amos 7:12, 13 (NIV 1984).

Rather than accepting Amos as a messenger from God and heeding his warnings, Amaziah insulted Amos, referring to him as a for profit prophet—a soothsayer for hire much like modern day psychics. He ordered Amos to leave Bethel and go back to his native Judah. The reasons Amaziah gave were that Bethel was the main worship site for the king and the people of Israel. This showed that he had not paid attention to Amos's warning as to why captivity would soon befall the nation, for previously Amos had shared these words from God:

"No, you served your pagan gods—Sakkuth your king god and Kaiwan your star god—the images you made for yourselves. So I will send you into exile, to a land east of Damascus,' says the Lord, whose name is the God of Heaven's Armies" – Amos 5:26, 27 (NLT).

One can easily understand why Amaziah did not like Amos's message. He should not have been a priest and the sanctuary at Bethel should never have existed. It was part of the major apostasy instigated by Jeroboam I when Israel first separated from Judah. Had Amaziah listened to Amos and heeded his warnings, he would have had to give up his cushy job and prestigious position. He would have had to change his lifestyle, humble himself and worship the One True God. He was unwilling to do that. And so, rather than correct his life, he attacked the messenger sent by God.

Things have not changed much in the millennia since Amaziah tried to shut Amos up. God's words of warning are still unpopular and often result in personal attacks on those who share them. People do not like to be told that they are living sinful lives which will ultimately lead to their destruction. Therefore, they take pot-shots at those who bring God's message because they would rather silence the messenger than to heed the message and change their lives.

"They think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you" – 1 Peter 4:4 (NIV 1984).

The Jewish leaders were constantly attacking Jesus because they did not like His message. The Apostle Paul suffered because his preaching ruffled feathers. We read in Acts 19, verses 23 and following about the riot in Ephesus, sparked by Demetrius and his fellow idol makers because they were upset that many people had listened to Paul and become Christians which threatened to cut into their business.

In our modern society, opposition to God's word and Christian morals has steadily increased. Like Amaziah, people today reject the message of Christ and instead attack the messengers. Because Jesus's followers refuse to view sin as acceptable, they are maligned by the media and by individuals who would rather be popular than to be right with God. Believers will be insulted, labelled as being prejudiced, intolerant, homophobic, hate-mongers, narrow-minded. Jesus warned us that we will not be popular if we are His disciples.

"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you" – John 15:18, 19 (ESV).

So how are Christians to react to such treatment? Look at how Amos responded to Amaziah's attack. "But Amos replied, 'I'm not a professional prophet, and I was never trained to be one. I'm just a shepherd, and I take care of sycamore-fig trees. But the Lord called me away from my flock and told me, "Go and prophesy to my people in Israel." Now then, listen to this message from the Lord: You say, "Don't prophesy against Israel. Stop preaching against my people." But this is what the Lord says: "Your wife will become a prostitute in this city, and your sons and daughters will be killed. Your land will be divided up, and vou vourself will die in a foreign land. And the people of Israel will

#### **certainly become captives in exile, far from their homeland"** – Amos 7:14-17 (NLT).

Amos stood his ground. He rejected Amaziah's insults and stated that he was following God's instructions and was where God had directed him to be. He then added a personal prophecy for Amaziah. We need to follow Amos's example. We must not allow personal attacks on our character to dissuade us from speaking the truth. Our Lord Jesus said, "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. **Rejoice and be glad, because great** is your reward in heaven, for in the same way they persecuted the prophets who were before you" -Matthew 5:11, 12 (NIV 1984).

And Peter gives us these words of encouragement. "But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts regard Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame" – I Peter 3:14-16 (ESV).

"With all these things in mind, dear brothers and sisters, stand firm and keep a strong grip on the teaching we [Paul] passed on to you both in person and by letter" – 2 Thessalonians 2:15 (NLT).

"Be on guard. Stand firm in the faith. Be courageous. Be strong. And do everything with love" - 1 Corinthians 16:13, 14 (NLT).





# **11TH ANNUAL BARRIE YAW** May 3-5, 2019

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People,

### **Off With the Old** – Colossians 3:5-11

The Christian life begins with the ceremonial death of baptism. This should be a fundamental given. It should be known by all. But what about specifics? What about our old life that must go? What part of us must die?

#### **Sensual Sins**

Sensual sins must stop. God does not promise us earthly happiness, he calls us to holiness. As surprising as it seems to those who think of Christianity as a religion that promises to cater to our desires and give us happiness, the Bible insists that morality really matters to God (5-7).

"Put to death therefore what

is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of

these the wrath of God is coming. In these you too once walked, when you were living in them" (Colossians 3:5-7, ESV).

Sexual relations with anyone you are not married to is a major, soul destroying sin. We try to defend this all too common sin these days, but it is indefensible. This is clear throughout Paul's writings (Rom 13:13; 1 Cor 5:11; 2 Cor 12:21; Gal 5:19; Eph 5:3; Col 3:5; 1 Thess 4:3). It is equally clear in the general epistles (Jude 6-7). It is clear in the teaching of Jesus (Mt 5:32).

Please notice that last verse especially. We tend to say that all sins are equal, but evidently Jesus does not agree. He does not say that a man can divorce his wife if he finds that she is a thief. He does not make laziness grounds for divorce. Both of Thayer Salisbury

these are sins, but they are not grounds for divorce. But sexual sin is grounds for divorce, according to Jesus. If we claim that sexual sin is no worse than any other sin, we would seem to be contradicting Jesus.

All sin is serious. All unrepentant sin will lead us to hell. But some sins destroy the soul faster than others. Sexual immorality is one of these fast destroying sins. Therefore we must flee not only the deed itself, but must avoid feeding the impure passions that will lead to the deed (5b & Mt 15:19).

Sexual sins are not the only sensual sins, of course. Covet-

*Our natural state of self-centeredness and sensuality must go before Christ-centeredness can develop.* 

> ousness is another sensual sin, another sin that appeals to our physical appetites. Covetousness, that fundamental of modern economics, is sin according to God (5c). It too is to be avoided by the grace-saved sinner.

> We are not talking optional here! The wrath of God awaits those who continue in these sensual sins (5-6). We may have done these things in the past (7), we can be forgive of them, but we dare not continue in sensual sins. Although we are saved by grace, continuing in such sin will destroy us.

#### **Sins of Speech**

Not only sensual sins, but sins of speech must be put away.

"But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices..." (Colossians 3:8-9, ESV)

Christians must kill these common sins of the tongue. Few people, and especially few Christians, will express their anger and malice openly. But these things often come out in the form of gossip or slander (8). This must stop.

And, of course, dishonesty has no place in the Christian life. We must not lie to one another (9). We are to put off these past practices and speak the truth, especially to fellow members of the body of Christ (cf. Eph 4:25). Truth is the very nature of God

(Isa 65:16; John 14:6). As we are being "renewed according to his image" (10), we will become people of truth.

#### **Selfishness**

At the heart of it all is the question of what is at the heart of our life. Self-centeredness must be replaced with Christ-centeredness. A baby enters the world totally selfish. Maturity should mean learning to put others first (although in modern life we are often trained to merely cloak our selfishness). For the Christian, Christ must become "all" (11).

If *we* are what matters most, we will find it impossible to refrain from sensual sins and sins of speech. If we, rather than Christ, remain on the throne of our heart we will say, when tempted with sexual sin, "It can't be wrong when it feels so right." That will be our view of sexual morality. If we remain on the throne of our lives our general approach to life will be the consumeristic (covetous) approach. If we remain on the throne of our lives, our talk will be based on what works for us, rather than on what is good for the body of Christ.

But if Christ is at the center of our life, if he is our "all" (11), a different path will be followed. That path will not focus on what is good for me individually but on what is good for the body of Christ. That selfless approach was the path he walked (Philip 2:4-7). It is the path his followers must tread.

We are saved by grace not by works, but having been saved by grace some things will change in our lives. Some things will be added, as Paul will discuss in the verses that follow. But first some things must go, some habits must be removed. As we come to Christ, our focus must change, not because changing our focus earns us anything, but because a changed focus in life is the only proof that we really have died and been resurrected in him. Our natural state of self-centeredness and sensuality must go before Christ-centeredness can develop. We must not merely seek to control our sensual sins, our sins of speech and our self-centeredness, we must seek to put it all to death.

Toledo, Ohio

#### **Questions regarding Colossians 3:5-11**

- The Christian life begins with the death and resurrection of baptism. This lesson is concerned with the ways in which Christians should be transformed. What are the three categories of change discussed in this lesson?
- 2. According to the author, are all sins equal in God's sight? What passages of scripture are offered as justification for his claim?
- 3. Besides sexual sins, what other sensual sin is condemned in verse 5?
- 4. Have you known Christians who would not tolerate sexual sin, but who were very lax concerning of sins of speech?
- 5. How does Colossians 3:8-9 relate to Matthew 12:35-37, Ephesians 4:25, Isaiah 65:16, and John 14:6?
- 6. According to the author, what is at the heart of the transformation that needs to take place as we experience the death and resurrection of Christian baptism?

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### Let's Get Dressed – Colossians 3:12-17

In our last study we considered some things we must put to death or put away as Christians (5,8). But the Christian must not define himself wholly in negative terms. We must not only put to death that which is wrong, we must seek that which is right.

As we continue to examine Paul's instructions to the Colossians, it is time to consider getting dressed. Having shed the garments of worldliness, what should we "put on?"

#### Attitudes

First, we notice that there are certain attitudes which the Christian must strive to develop. These attitudes are compassion, kindness, humility, meekness, patience. We recognize these as good attitudes. We recognize the similarity between this list and those found in other passages (i.e. Gal 5:22-24; 2 Pet 1:5-7). But how do we go about developing these attitudes?

Attitudes are developed by what we hold before our minds as the ideal. Tell me who a man takes as his models, and I will tell you the attitudes he will develop. Tell me the role models of a nation's children and I believe I can predict the future of that nation with a fair degree of accuracy.

Godly biblical models are, of course, the best in many respects, but contemporary models are needed as well. Contemporary models help us see how Christian values can be lived out today. If all we have are the biblical role models, if we have no contemporary models, godly morality is likely to Thayer Salisbury

seem remote, unattainable, and even irrelevant. We need current day role models who will help us learn to apply biblical teaching in our current setting.

As a boy, I had such. I was blessed not only with good parents but with grandparents, aunts, uncles, and good family friends who all modeled godly behavior. Sadly, many kids today have very few good models, and an endless supply of bad models.

Yet even those who have some good role models fail to make the use they should of this blessing.

#### Having shed the garments of worldliness, what should we "put on?"

Models are of use as we strive to imitate them. Merely looking at them does very limited good. It is only when we imitate good models that we make progress in developing good attitudes. A fact that leads naturally to Paul's next point.

#### Actions

There are actions to which these attitudes will naturally lead. Paul continues, "bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive" (13). In fact, until we attempt these actions it is very doubtful that our attitudes are changing.

Exercising forbearance is the first action (or perhaps I should say non-action) that is commanded. Forbearance is the decision to not exercise a right. We may have the right to be angry, but we choose not to be. We may have the right to sue for damages, but we choose not to do so. Frederick Danker said "Forbearance is the opposite of the English expression 'I have had it." Forbearance may sometimes mean not even mentioning the just cause of irritation that we may have. But it does not always mean that. Jesus shows us that we can bear with others even while stating that doing so is a burden to us. Jesus said, "O faithless and twisted generation, how long am I to be with you? How long am I to bear with you?" (Matthew 17:17, ESV) He bore with them, but he did point out their failings.

We also should realize that there are some things with which we should not forbear. Paul's repeated

> use of the term in 2 Cor 11 reminds us of this. He asks that they 'bear with' a bit of foolishness from him (2 Cor 11:1,4), but he reproves them for bearing with those who

are presenting a false gospel (2 Cor 11:20).

It is not always easy to know when to forbear and when to refrain from forbearance, but Paul's use of the word in Eph 4:2 suggests that love will choose the right times. More on this later.

Forgiveness is the next action he commends to them. Forgiveness is a step beyond forbearance. In forbearance we do not demand our rights, but in forgiveness the matter is set aside and not called again to mind.

Forgiveness is something to which the gospel itself should lead us (13b). We forgive because we have been forgiven. One always suspects that those of an unforgiving nature are themselves people who have not yet tasted the forgiveness of God.

#### Love

There is one attitude that binds all of this together. That attitude is love. "And above all these put on love, which binds everything together in perfect harmony" (Co-lossians 3:14 (ESV).

Biblically speaking, love is an attitude we decide to have, not an emotion that overcomes us—a matter of the will, not of the hormones. Love is the decision to bless. The wise Christian decides to put this attitude on, to make it the outer garment that holds all of his other garments in place. The foolish sit around wondering if love will someday overcome him. As long as we think of love primarily in emotional terms we will be unable to grasp the biblical concept.

#### Reign

There is a reign that must be established in our hearts if we are to successfully adopt these attitudes and actions. "And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful" (Colossians 3:15, ESV).

Many foolish people think that peace will come where there is no government. I am among those who sometimes joke, "I wish the government would go ahead and shut down." But no, the absence of government

Our lack of peace is largely a result of our refusing the rule of Christ. The child submitting to godly parents, the horse submitting to a skilled rider, the Christian submitting to the Lord, is at peace. The rebellious child, the wild horse, the unsubmissive Christian is in turmoil and danger.

would not bring us peace.

#### **God's Word**

All of this is grounded in the continual speaking of God's word. "Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God" (Colossians 3:16, ESV).

The rule of Christ is not properly established according to what we think Jesus might have said, or what we decide he ought to have said, but by what he really said. Those who do not know his word, those who do not speak his word, will never be successful at carrying out his word.

Of course, one might know it, and even speak it, without ever doing it. But one will never do it without first knowing and speaking it.

#### A Way, a Walk

And all of this is a continual way of life, rather than a stationary position or an occasional effort. "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him" (17).

How much of our life is lived in the name of the Lord? For many I fear that it is very little. Would an observer conclude that we are Christians from observing us on the job? Would an observer conclude

#### **Questions regarding Colossians 3:12-17**

- 1. Have you known Christians who seemed almost completely negative in their approach to the faith? Are there people who make it clear what they are against, but not clear what they are for? How does this kind of attitude affect our spiritual progress and that of others around us?
- 2. We need to "put on" new attitudes to replace the ones we are trying to "take off." How do we develop better attitudes? What practical steps are recommended for accomplishing this change?
- 3. How is the word "forbearance" defined in the lesson?
- 4. What other action is mentioned as a natural result of our change in attitude?
- 5. What is it that will bind all of these new attitudes and actions together?
- 6. How do passages such as Zechariah 14:20-21 and Luke 9:23 relate to Colossians 3:12-17?

that we are Christians from our entertainment choices? Would an unprejudiced observer conclude that we are Christians from our Tweets, our Facebook posts, and our other online activity?

In the preface of his book, The Everlasting Man, G.K. Chesterton said, "It is impossible, ..., for any Catholic to write a book on any subject,..., without showing that he is a Catholic;...." I don't know about that exactly as it stands, but if you change the word "Catholic" to "Christian," I believe the statement would be true. No matter what we are doing, the fact that we are Christians ought to be noticed.

Passages that deliver a similar message would include Luke 9:23, where Jesus tells us to take up our cross and follow him "daily." The emphasis on God's being prominent in our daily life in Deuteronomy 6 leaves a similar impression. Zechariah's vision of the day when every pot and pan in Jerusalem would be holy, and even the horses' harnesses would be inscribed "Holy to the Lord" (Zech 14:20-21) is meant to

impress on us that the right kind of life is the life wholly devoted to God.

So maybe we have put off some of the sinful actions and attitudes of the world. But it is time to get dressed. Maybe we have shed some of the sinful habits of our past life; but if we do not fill our lives with something better, in the end we may be worse off than we started (Mt 12:43-45). Don't let vour Christianity be primarily negative. Yes, there are things we need to "put away" and even "put to death." But if we do not replace those with the positive virtues, little will have been gained thereby.

Toledo, Ohio

# Genesis: Understanding Our Roots Genesis 1-12 Men's Day Saturday, April 13, 2019 Speaker: Steven Turner

Hosted by the Fenwick Church of Christ at Wellandport Community Centre, 5024 Regional Road 63, Wellandport, ON

**Registration & refreshments – 9:30** 

Session 1 – 10:00 – Origin: Understanding the events of creation (Gen 1-2)

Session 2 – 11:00 – Deluge: Is there evidence of Noah's ark & the flood? (Gen 6-9)

Lunch (provided) – 12:00

Session 3 – 1:00 – Civilization: Understanding the origins of civilization and is there evidence of the tower of Babel? (Gen 10-11)

Session 4 – 2:00 – Father of the Faithful: Who was Abraham and from where did Israel come? (Gen 11-12)

(Looking at the subject largely from an historical, archaeological and cultural perspective, as well as the Biblical text)

Preregistration is helpful for lunch preparation. Please call 905-386-6916 or E-mail dandelionacres@gmail.com by April 6, 2019 Donations gratefully accepted to offset costs

### **Practical Principles for Daily Living - Colossians 3:18-4:1**

In preaching it is not possible to apply the principles covered to every conceivable situation. Nor is it practical to go into great detail in applying the principles to any particular situation. The best a preacher can do is present the general principles and suggest a few sample applications. The same must have been true in writing an epistle.

In Colossians 3 Paul has stated a general principle in verse 17, "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." He goes on to suggest how this principle manifests itself in various situations. But he cov-

and does not cover every conceivable situation—although he covers a lot.

ers none of them in detail

In practical terms, what does it mean to "do everything in the name of the Lord?" What does that mean for wives, for husbands, for children, for fathers, for servants?

#### **Submission**

Doing things in the name of the Lord means learning to submit. Submission is mentioned most with regard to wives, children, and servants (18, 20, 22). Many might ask, "Why is this mentioned with regard to these and not just commanded in general terms to everyone?"

One possible reason is that, with regard to wives, children, and servants the temptation to insubordination would have come up more often. Certainly fathers (21), and masters (4:1) were also expected to submit to those in authority over them, and elsewhere Paul makes it clear that submission is expected of every Christian in one way or another (Eph 5:21). But those whose life situation constantly calls on them to submit to another will find greater need for reminders on this point.

It is unfortunate that, in our society and even in the church, a great deal Thayer Salisbury

more teaching is done on leadership than is done on followship. Yet leadership is useless where people are unwilling to follow. Even where there is a theoretic willingness to follow, those who have not considered the nature of followship will often find it difficult to submit as they ought.

The lack of experience in submissive roles is one of the reasons our leadership is often ineffective. One of the huge problems we have in our lives today is people who are poor followers expecting others to obey them. Wives, if you are not respect-

#### ... if we think that submitting implies inferiority, then clearly we are not his followers.

ful toward your husband, get ready. Someday your children will treat you like dirt. Fathers, if you are constantly complaining about your boss, get ready. Someday your children will speak of you as they have heard you speak of your boss.

The best leaders always start out as good followers. David was as loyal of a follower as Saul ever had. David was loyal to Saul even when Saul was in the wrong. He served Saul faithfully even when Saul treated him unfairly. David was far from a perfect leader, but his service under Saul made him a much better leader than he would have been if he had insisted on receiving the kingship right away, or if he had been a lukewarm servant while in a role that called for submission.

Submission was fundamental to the life of Jesus. He was good at submission. Jesus was greater than Joseph and Mary, yet he submitted to them (Lk 2:51). He was more righteous than the collectors of the Temple tax, yet he paid that tax (Mt 17:27). Right to the end, submission was a fundamental characteristic of the greatest being that ever walked this earth (Mt 26:39). If we are too proud to submit, if we think that submitting implies inferiority, then clearly we are not his followers.

We are talking about how to live in honor of the Lord. One way we do so is by submitting to those in authority over us.

#### Love

Doing things in the name of the Lord also means doing what we do in love. Here it may be husbands (19) and fathers (21) that stand the most in need of instruction. Yes, women are to be taught to love their husbands and children (Titus 2:3-4). But

> Paul generally assumes that women will love. It is the males who will have more of a problem with the love side of the equa-

tion, while the females may need to be encouraged to show greater respect (Eph 5:33).

In doing things in the name of the Lord, we must be willing to submit to those in authority, because Jesus did; but we must also learn to love if our lives are going to point to his life. He loved when giving difficult instructions. He loved the rich young ruler, but that did not keep him from giving that difficult instruction, "sell all you have and give to the poor" (Mk 10:21). Love does not mean going easy on the beloved, it means calling them to their highest potential. Jesus loved when dealing with those who were wandering about as sheep without a shepherd (Mt 9:36).

#### **Our Best**

Doing things in the name of the Lord means always doing our best. "Whatever you do, work heartily, as for the Lord and not for men, 24 knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ" (Colossians 3:23-24, ESV). Did Jesus feed 5000 with day-old loaves? Did he turn water into 2nd rate wine? No, we know that his wine was the best (Jn 2:10). Doing all things in his name means always doing our best. This

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is a fundamental teaching throughout scripture. The Israelites were to bring the best of their firstfruits (Ex 23:19). They were boldly condemned when they failed to bring their best (Malachi 1:6-8, 14). Christians are to do their best with whatever the Lord has given to them. Only thus is God glorified in their lives (1 Peter 2:9-12; 4:10-11).

"Whatever you do, in word or deed, do everything in the name of the Lord Jesus." This should be fundamental to our approach in life (17). To do things in the name of the Lord means willing submission, acting in love, and always doing our best. That was how Jesus lived and died. What more do we need in the way of motive?

Toledo, Ohio

#### Questions regarding Colossians 3:18-4:1

- 1. What is the general principle that is being applied in this lesson?
- 2. Are husbands, fathers and employers expected to submit, or is submission just something for women and children? Defend your response from scripture.
- 3. The author is of the opinion that "The best leaders always start out as good followers." What biblical examples does he offer to support this claim?
- 4. It sometimes seems as if the Apostle Paul commands men to be loving more often than he commands women to be loving (Eph 5:33 would be an example). The author offers a possible explanation of this disparity. What is his suggestion?
- 5. How can it be loving to insist that someone give up everything that they own?
- 6. What is the significance of the fact that, when Jesus turned the water into wine, he turned it into very good wine? How are we doing at living out this principle in our lives?

### **Upward and Outward in Focus** – Colossians 4:2-6

Thayer Salisbury

S hifting our focus is perhaps the greatest challenge we face. We enter this life totally self-centered, and many never succeed in significantly changing that focus. The call of Christ is a call to put others first (Phil 2:4-5). It is a call to make God's will our will (Mt 26:39). But it is a call that the best of us imperfectly realizes. This text from Colossians points out some primary areas where we may need to shift our focus.

#### **Thankful Prayer**

In it we are exhorted to be continuously engaged in prayers of thanksgiving. "Continue steadfastly in prayer, being watchful in it with thanksgiving" (2).

To fail to be thankful is to demonstrate immaturity and self-centeredness. It is to treat the good that comes to us as an entitlement rather than an undeserved blessing. We should "continue steadfastly" (or "devote ourselves," NIV) to this kind of prayer.

If we attempt to trace this word for devotion or steadfastness (proskar-

tereite), it is interesting to see that it often occurs in passages concerned with prayer. Prayer was a constant activity of the Jerusalem church at the time of its establishment (Acts 1:14; 2:42). And the Roman congregation was exhorted to be "constant in prayer" (Rom 12:12).

And these prayers should be decidedly marked with thankfulness. Christians should be thankful not only for gifts already received, but for gifts not yet fully realized (1 Cor 15:57). Knowing the nature of our Lord, his promises regarding future blessing are as real to us as our enjoyment of past and present blessings.

#### **Evangelistic Prayer**

But thankfulness is not to be the only note in our prayer. We should also be engaged in evangelistic prayer. "At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison— that I may make it clear, which is how I ought to speak" (Colossians 4:3-4, ESV).

# Weyburn church of Christ, Weyburn, SK is seeking a

### Summer Youth Minister For summer 2019

College age or older please apply with resume to **weyburnchurchofchrist@gmail.com** or in writing to 1115 – 1<sup>st</sup> Avenue NE, Weyburn, Sk. S4H 0N2 Attention: The elders Our evangelism fails more often due to a lack of prayer than due to incorrect methods. As Dick Lucas said, "Effective evangelism begins with persevering prayer" (The *Message of Colossians & Philemon*, 171).

There is no secret method for surefire success in evangelism. We should choose the best methods we can, but the power is in the word, not in our methods (Lk 8:11). The most carefully planted pebbles will produce no crop. Good seed, even incompetently sown, might.

For the word to be received, hearts must be opened. Hearts may be opened to some extent by our behavior (1 Pet 3:1, 14-15; ). But hearts are also opened by the Lord, according to verse 3. Paul seems to indicate something similar in 2 Timothy 2 when he says that God may "grant them repentance leading to a knowledge of the truth" (2 Tim 2:25).

Sometimes we seem to be trying to convince people of the truth, thinking that a change in thinking must always come before a change in behavior. We always say "hear, believe. repent ...." But the scriptures sometimes put repentance before faith (Mk 1:15), indicating that a continuance in sin blocks the ability to believe. People cannot think right until they at least begin the attempt to do right. For this "repentance leading to a knowledge of the truth," we must pray. It is something that God grants, not something produced by our brilliant methods.

The Colossians are also to pray that God will be active in granting Paul the right words in which to couch the message at a given time (3-4). Similar teaching is found in Matthew 10:19-20 and Ephesians 6:18-20. We should study and prepare our lessons, but we must also pray for the Lord's intervention if we would be successful in teaching others.

So we should pray thankfully, but also hopefully. We need churches where thankful prayer and evangelistic prayer are at least as common as wish list prayer.

#### Walk Wisely

Paul also exhorts the Colossians to walk wisely, for the sake of reaching outsiders. "Walk in wisdom toward outsiders, making the best use of the time" (Colossians 4:5, ESV). It is one thing to walk wisely in order to save our own sorry souls, it is something different to walk wisely for the sake of others. Trying to walk wisely, thinking that by doing so we save ourselves, is nothing but legalism. It is the antithesis of Christlikeness. He lived and died as he did for the sake of others (Mt 16:24-25; 20:26-28). We are not called to follow his path just to save ourselves, but to walk in his steps for the sake of others. We should use our time wisely, not wasting or misusing time, but always considering how we can best help others know the Lord. Our actions should be designed to "adorn the doctrine of God our Savior" (Titus 2:10). Our lives should make Christianity attractive to those we meet.

#### Wise Talk

Our talk as well as our walk should also have this attractive character. We should always speak graciously, for the sake of others. "Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person" (Colossians 4:6, ESV).

It should be our goal to be prepared to speak to others about our Lord. Too many Christians think that they know enough Bible to get themselves to heaven. They are not interested in learning how to speak so as to draw others to Christ. We do not have to desire the status of "teachers" (James 3:1), but Colossians 4:6 and 1 Peter 3:15 both teach that we ought to prepare ourselves to answer people's questions.

Too many Christians know their rights, their Christian liberties, and they will exercise them to the detriment of others. We ought to be ready to forgo our rights, as regards both talk and walk, if our doing so will help others (1 Cor 9:19). Prayer, walk and talk, all of these take constant effort. We will never get it right 100% of the time, but we will never even improve if we are not making a constant effort.

Why should we put forth a constant effort to transform our focus from self to others? Why should our prayers, our walk, our speech be tailored to their needs instead of ours? Not so that we might be saved, but in thankfulness that we have been saved. Not just for our own sake, but for the sake of others. Our Lord focused on others in how he prayed, walked and talked. In short, it is how he lived and died. The disciple does not have the option of following or not following, he only has the option of being or not being a disciple.

Toledo, Ohio

#### Questions regarding Colossians 4:2-6

- 1. According to the author, "we enter this life totally self-centered." Do you agree with that claim?
- 2. Why is it difficult for us to shift away from this self-centered approach?
- 3. What connection does the author claim exists between steadfastness and prayer?
- 4. Discuss the quote from Dick Lucas, "Effective evangelism begins with persevering prayer." Do you think that the church today realizes this? What might we do to shift our evangelistic focus?
- 5. Which is the biblical order of the words: "believe and repent" or "repent and believe?" Might this order be significant?
- 6. Many very religious people try to live right so as to save themselves. The author calls this "the antitheses of Christlikeness." How do you evaluate his statement?



# Full Time Ministry Position Starting May 2019

### About Us

The Tintern Church of Christ is a congregation of 200 people served by six elders, twelve deacons, a Senior Minister, part-time Children's Minister and a full-time Administrative Assistant. The Tintern family includes a blend of all ages (including 65 children ages 18 and under).

### **Our Ministry Opportunity**

We are looking for an Associate Minister with good personal and relational skills to join our ministry team. In addition to having a passion for the Scriptures, as well as teaching skills, a successful applicant will have a practical understanding of missional theology, and the ability to work cooperatively with established ministry teams are also an asset.

### Details

- Salary is flexible and includes:
  - o a travel allowance, a matched Retirement Savings Plan,
  - funding for Professional Development
- Position is available in May 2019

Please send applications and contact information to: <u>tinternchurchofchrist@gmail.com</u>

Hiring Committee Tintern Church of Christ 4359 Spring Creek Road Vineland ON LOR 2C0

### **The Personal Touch** – Colossians 4:7-18

am not in agreement with those who claim to believe in a doctrineless Christianity. There is no such thing; it is an impossibility. Even the teaching that there should be no teachings is itself a teaching. It is a doctrine.

I am reminded of Dr. Arlie Hoover telling a class at ACU about a mailing he had received from a textbook company. They were trying to sell textbooks on ethics, and they opened their advertisement with the incredible statement, "We cannot teach values, but we must discuss them." Excuse my plain speaking, but that is the statement of a moron. While saying that we cannot teach values, they used the word "must," a term that is clearly value judgment.

Those who deny the idea of values and doctrines are self-contradictory.

Certainly Paul's epistles are full of doctrine. Most of his earlier epistles (1 & 2 Thessalonians) emphasized his teaching concerning last things. In Galatians and Romans there is a strong emphasis on the doctrine of salvation. The Prison Epistles emphasize correct teaching about Christ. The Pastorals focus on the doctrine of the church. His doctrine, in contrast to much of what is taught today, is straightforward, clear and forceful. He is not fuzzy or obscure; nor is he needlessly detailed. But Paul taught doctrine (for it is, of course, impossible to teach anything else).

But there is another side to Paul's writings, and biblical teaching in general, that must never be overlooked. Paul's epistles include greetings, and these greetings have been preserved through the centuries. The greetings are included in the manuscripts for a reason. There is a personal side to working together as a church. It <u>is</u> about believing the right ideas and rejecting the false ones, yes; but <u>it is also about treat-</u>ing people the right way. Thayer Salisbury

#### Recognition & Encouragement

These greetings show us that people need recognition & encouragement.

Those engaged in an official capacity need to be recognized. Tychicus is an example of this. Paul writes, "Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant in the Lord. I have sent him to you for this very purpose, that you may know how we are and that

#### It is about believing the right ideas and rejecting the false ones, yes; but it is also about treating people the right way.

he may encourage your hearts" (7-8, ESV). By including this statement the apostle both encourages Tychicus and signals to the readers that they need to listen to this brother.

Epaphras is another example. Of Epaphras Paul writes, "Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God. For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis" (12-13, ESV).

Paul also speaks a word concerning Archippus. "And say to Archippus, 'See that you fulfill the ministry that you have received in the Lord'" (17, ESV).

All of the above named brothers may have been official church workers of one kind or another. But Paul also gives recognition and therefore encouragement to one from a humble walk of life. He speaks of the runaway slave, Onesimus, and calls him "our faithful and beloved brother, who is one of you" (9). History seems to hint that, at a later date, Onesimus may have become a church leader, but that certainly was not the case at this point in time. Still, Paul gave him recognition and encouragement.

#### **People Can Change**

This text also makes it clear that people can change.

Mark is an example of one with whom Paul had disagreed in the past (Acts 15:36-41), but he has become a valued coworker of whom Paul writes, "concerning whom you have received instructions—if he comes to you, welcome him" (10).

> Luke is also mentioned in this text. At this point Luke is the "beloved physician" (14). It will be through Luke that more than 20% of the New Testament will be written. But

that is all in the future at this point; and we have no indication that Paul was given supernatural foreknowledge regarding Luke's future. Paul is simply recognizing and encouraging his current sphere of service.

There is, of course, another side to the story. Not every coworker, not everyone we try to encourage will remain faithful and go on to greater things. Demas is also mentioned here in verse 14, as he had been also mentioned in Philemon 24. But sadly, Demas, in love with this world, fell away (2 Tim 4:9-10). We should recognize and encourage others, but we must not imagine that our doing so is a magic formula that guarantees future faithfulness.

#### **All Involved**

Paul sets the example with his greetings. He takes the time to recognize and encourage others. But he also uses the greetings as a means of indicating that the whole church should share this focus on encouraging others. He expects the Colossian church to encourage Archippus to fulfill his ministry (17). And he calls on the Colossian church to open up friendly communications with the church at Laodicea (16). Too many congregations, and too many individual Christians, try to live the Christian life in isolation. Satan does not need to get us into open and obvious sin to defeat us. Isolation will usually accomplish his goal just fine.

The biggest difference between the way my parents raised their children, and the way other people in the church raised their children, had to do with the relationships we built. We were not forbidden to have non-Christian friends, but the majority of our friendships and the closest of our friendships were within the church. And many of those friendships were cross-generational. We not only had friends in the church who were our same age, we were encouraged to build relationships with older Christians.

Satan would like to lead us into doctrinal error if he can, but he does have other ways of defeating us. All Satan has to do to defeat us is to keep us too busy for Christian fellowship. Age segregation and over-commitment of our time may be his best postmodern weapons.

We need to remember the doctrinal lessons of Colossians. It is important what we believe about Jesus and the nature of his leadership. But it is also important that we not forget the personal touch that is modeled in these greetings. The kind word, the listening ear, the friendly greeting, the encouraging note all have their place in Christianity.

Toledo, Ohio

#### **Questions regarding Colossians 4:7-18**

- 1. Why does the author say that it is impossible to teach anything other than doctrine?
- 2. The people greeted in the various epistles are now long dead. Why have these greetings been preserved in the manuscripts and in our printed Bibles?
- 3. Is there anyone among those named in the greetings in Colossians that might have been a surprise (anyone whom the world in general would have considered beneath notice or anyone with whom Paul had previously been at odds)?
- 4. What is your reaction to the following statement by the author? Do you agree or disagree? If you agree, what can we do to overcome Satan in this matter? "All Satan has to do to defeat us is to keep us too busy for Christian fellowship. Age segregation and overcommitment of our time may be his best postmodern weapons."
- 5. Rather than discussing more questions, why not engage in an activity that will put to use the teaching of this lesson? Is there anyone to whom we could send a note of recognition and encouragement?



BIIDARIES

On January 31, 2019 a family graveside service was held in St. Catherines. This date would have been Alvin and Maries' 60th wedding anniversary. Their son, Kevin, passed away just forty-three days before his Mom. Mourning their passing is Kevin's Family – Matthew: Arianna, Tianna, Mason and Kale; Chris's Family: Stephanie, Liam, Jackson, Emmie and Travis. Shawn's Family: Angela, Clayton, Shawnee, and Heather's Family: Terry, Cassidy, Beau, Gage, and Sienna. They were predeceased by grandson Nash.

We all share so many fond and delightful memories of this family. Through all their trials and tribulations, they lived their faith, displaying an example to each one of us. In an email, former preacher at Griersville, Ray Miller, said it best, "It was always a Joy to see them". Another former Griersville preacher, Harold Byne, shared in his email, "You were born original, don't die a copy". "GO REST HIGH ON THAT MOUNTAIN".

> – Submitted by Peter McDonald, Meaford Church of Christ

#### McPherson, Jean Martha

Jean Martha McPherson passed away peacefully at Shorthills Villa in Fonthill. ON. on Thursday. January 31. She was in her 96th year. Jean was the loving mother of Diane Reed. Beverly Letford (Duart) and Ron. She was grandmother to Michael (Joanne), Jason (Kim), Adam (Kimberly), Amanda (Cory), Ezra and Leah. She had four great grandchildren: Christopher, Nicholas, Elise and Bridget. She was predeceased by her husband Clair, brothers John and Arthur and a son-in-law, Tom. She has two surviving sisters: Lillian Scott and Milly Peitsch. The funeral took place on February 5 at the Fenwick church building. The building was filled to overflowing as so many wished to pay tribute to this amazing woman.

Jean came to Canada from Poland at the age of 15. With the help of God, the church, her children and by her own determination, she learned to read and write English. Her reading material was the Bible. She never missed a day. Near the end of her life her eyesight failed so she enlisted people to read the Scriptures to her.

Jean was a great evangelist. She could work God into any conversation and led at least two people to Christ. She was a loving, compassionate woman. She was a true Christian lady. Her constant prayers in the last few months was that she go home. Her prayers were answered, and we know she is where she longed to be and is happy but she will be missed at Fenwick.

- Don Hipwell

# UNDERSTANDING OUR TIMES (3) What Is Truth?

Edwin Broadus

hen Jesus stood before Pilate he said, "For this purpose I was born and for this purpose I have come into the world – to bear witness to the truth. Everyone who is of the truth listens to my voice." Then Pilate replied, "What is truth?" (John 18:37-38).

In two previous articles about understanding our times we observed that, although Christians, we live in a secular age that Charles Taylor has called an "Age of Expressive Authenticity," where individual choice, whether right or wrong, is of prime value. N. T. Wright has called this an "Epicurean Age," because, like the Epicureans of old. God has been pushed out of the picture, leaving humans on their own. But, unlike the Epicureans, who at least believed there is a God (or gods), modern secularists often deny the very existence of God and are left with the alternative that we are here by chance rather than by divine creation and that what we do with our lives is a matter of choice rather than being what our creator intended us to be.

Along with these changes there have also been significant changes in the attitude toward truth. What is truth? Can we know it? Philosophers put these questions under the heading of epistemology – how do we know or even know that we can know anything for certain. In this regard, some trends in philosophy have tended toward skepticism, which is reflected in the changes from modernity to post-modernity to post-truth.

Modernity was the product of the Enlightenment and the scientific age. Those of us who are older grew up with this as the prevailing view in Western culture. There was a strong belief that eventually science and education would change the world. It was optimistic about the quest for truth and about human progress. But it was overly optimistic, for we are often blinded to the truth by our background and environment, and consequently progress has sometimes been elusive.

Post-modernity grappled with these problems, questioning whether we can actually arrive at truth. What can we know with certainty? A good side of post-modernity was the reminder to be more humble about our own objectivity, but the downside was leading many people to believe that humans are incapable of finding truth. It also proved to be inherently self-contradictory, for it maintained that the only thing we can know for certain is that we cannot know anything for certain.

While this should have led people to seek truth more objectively and to be alert to biases, it has led many into what has been called the post-truth era, where truth is no longer important. ("Post-truth," a relatively new term, was the 2016 word of the year for Oxford dictionaries.) Abdu Murray,

### The Carman church of Christ is looking for a full time Evangelist.

Our congregation of approximately 85, is seeking a Godly man true to the word who is willing to work under the direction of the elders and interested in sharing the Gospel in this community. The candidate would be fully supported. Carman is a prosperous community located in southern Manitoba and within an hour of Winnipeg. Please submit an application to Wayne Taylor phone number 204-745-0290. Email **wctoakview@gmail.com** or mailing address Carman church of Christ Box 955 Carman MB R0G0J0. in his insightful book, Saving Truth, published in early 2018, speaks of two kinds of post-truth. The soft version acknowledges that truth exists but chooses to ignore it if it gets in the way of our preferences. The hard version, by contrast, entails a willingness to tell blatant falsehoods if doing this serves what one deems to be a higher agenda (11-12). Whether these views become more common or whether there will be societal reaction against them remains to be seen, for post-truth goes beyond post-modernity in its degradation of truth.

The exaltation of personal preferences over truth is obviously abetted by the false view that equates freedom with autonomy (where self is the standard of right and wrong) which has become a distinct choice in our culture when secularization pushes God out of the picture.

Any view that denies either the possibility or the importance of truth is anti-Christian. The fundamental question in Christian faith and teaching is not merely whether it works but is it true. Paul said that if Christ was not raised from the dead then both our faith and our preaching are in vain and that if our hope in Christ is only in this life then we are of all people most to be pitied (1 Corinthians 15:14-19). He also said in the same context that if there is no resurrection, "Let us eat and drink, for tomorrow we die" (v. 33, ESV).

Truth about Jesus not only gives certainty to our faith and to the way we spend our lives, for Jesus taught that true freedom is possible only when we know the truth, which sets us free (John 8:32). He had said in the previous verse that the only way to know the truth is to be his disciples. This is a very bold claim, but when we are his disciples we know the one who is truth, as well as life and the way (John 14:6). He is the one full of grace and truth (John 1:14), both of which we drastically need. When Jesus and his truth are left out of our lives and our thinking, there is no ultimate truth and no real freedom, but only slavery to sin and error, leading in the end to death.

– Burlington, Ontario

### 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. 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 Northwest of city, 13015 – 116 Avenue NW; Ofc 780-455-1049; Mail: 11532 – 130 Street NW, Edmonton AB T5M 144; Sun 9:30 am Bible classes; 10:30 am Worship; Wed 7 pm Bible study CARE groups at the building and in seven homes (phone for location and other times); Elders: Henri Bouchard, Walter Hreczuch, Kirby Salter; Evangelists: Bruce Boland 905-380-8479, Emanuel Burnstad 587-599-9445; Email: church5@telus.net; Web: edmontonchurchofchrist.org

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

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

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

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

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

#### PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): Sun. 10:30, 11; Please call for Thursday evening bible study and Wed. morning ladies class locations. Meeting place for Sunday mornings only is: 32026 George Ferguson Way, Abbotsford, in the Clearwood Room. Mailing address: #4 – 3292 Elmwood Dr.; V2S 6B2; Norm Weir, ev. 604-850-8670 (off); 859-5973 (res). If no answer 604-855-2394; email: normjen@shaw.ca

CAMPBELL RIVER: 226 Hilchey Road Campbell River, BC V9W 1P4; Contact: Office (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besijim2@hotmail.com COURTENAY: Tslolum Building, Lewis Park, Courtenay; Worship 10 am; Ev. Bill Pakosz, ph. 250-923-6176; Website: www.churchofchristcourtenay.org, Email: Churchofchristcourtenay@shaw.ca Mailing address: 2239 Oyster Garden Rd, Campbell River. BC V9H 1E7

CRESTON: Call for service times and place: David & Diane Phypers: 250-428-5937 CROFTON: 1288 Smith Rd. Box 45. VOR 1R0:

Phone for time; (250) 246-3659. **DELTA:** Delta Christian School, 53rd & Ladner Trunk Road, Ladner; 9:45, 10:45; Midweek: Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; contact Larry Hoff (604) 943-1468;

Ron Bailey (604) 943-7517 **KELOWNA:** Spring Valley Church of Christ, #106 - 1580 Springfield Road, Kelowna, B.C. V1Y 5V4 Sun. 10:30, Charlie McKnight, ev., Ph. 250-862-8739, email: McKnight8739@shaw.ca

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

#### NORTH BEND Church of Christ:

North Bend Community Hall, 48846 Highline Road, North Bend, Sun. 10:30 am; Mailing address: 47220 Green Ranch Road, North Bend, BC, VOK 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: 490- 5th Ave, S.W. V1E 1V4; Sunday 10:00; Call for times and locations of other meetings; 250-833-0927; Doug Kendig, and Gordon Parmenter, elders; website: sa4CHRIST.com

#### SOUTH BURNABY Church of Christ (Metro Vancouver): 7485 Salisbury Ave., Burnaby

(Werto Valicuter): 7463 Salisbury AVE., bulliady 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 326; 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 1600 Charlton Rd. Victoria, B.C. V9E 2C8; 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: southisIsndchurch@gmail.com

#### 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, ROG 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 279; Sun. worship 10:00; Sun. & Wed. nights call for details; 204-638-6321 (off), Fax: 204-638-0872

MANSON: Box 2, Manson, MB, ROM 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 Starres, 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; Maii: 170 St. Mary's Road, Winnipeg, MB R2H 1H9; Website: www.winnipegchurch.ca Jim Hobbs, sec. for elders (204)261-9861 Jay Manimtim, ev. (jay@winnipegchurch.ca)

#### WINNIPEG (Portage Ave):

Portage Avenue church of Christ: 4000 Portage Avenue, Winnipeg, MB (Chapel at "Chapel Lawn Memorial Gardens & Funeral Home"): Mailing address is 629 Muriel Street, Winnipeg, MB R2Y 0Y1 Worship time at 10:00 a.m., Bible study immediately after; Contacts are Scott Johnson 204-295-9712, Shawn Leblanc 204-887-6407, Gerald Knutson 204-471-2935

#### 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/ Added/MembersOfChurchOfChrist

SAINT JOHN: Meeting in the home of Fred and Linda Nelson at 10:00 AM. Call 506 847 1780 for directions Mailing address: 61 Bel-Air Avenue Rothesay, N. B. E2E OL5 Thursday night Bible study at 6:30 p.m.

#### 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, Wed. 7 PM. Minister Eddie J. Cornelius; cell:716-478-5278, e-mail: niafallscofc@aol.com; website: www.niagarafallscofc.com

NIAGARA FALLS: LaSalle church of Christ 1121 North Military Rd, Niagara Falls NY 14304 Phone: 716-283-1214; Sun. Bible Study 9:45 a.m., Worship 11:00 a.m., Wed. 7:00 p.m. Evangelist: Mark R. Dailey (716-754-2752) Email: minister@lasallechurchofchrist.org Website: lasallechurchofchrist.org

#### PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy Ave., B3N 2P8; Sun. 9:45 & 11 am; Tuesday 7 pm David Cariaga, ev. (902) 443-9628 (off), Cell (902) 410-8496 Wayne Taylor, 9sec. (902) 876-7402

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Box 26, B4N 3V9; Contact Jack Bearden; (902) 538-3329 or Ray Fisher cftisherofmen@gmail.com www.live4jesus.ca

MILL VILLAGE: 3557 Indian Road Shubenacadie, NS BON 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: ajaxoccentennialroad@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., LOR 1B6; Bible Classes: 9:30 am, Worship: 10:30 am, 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@bramaleacofc.ca; Sunday worship 10:00, Bible class 11:15; Adult Bible Study Thursday 1:30 pm, Kevin Hunter, ev, (905) 455-5796 (res); www.bramaleacofc.ca

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

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

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

CORNWALL: 105 3rd St W Cornwall, ON K6J 2N9 Mid-week study: Wednesday 7 pm Sunday Service: 10 am Bible Study/Children's Classes: 11 am Service website: churchofchristcornwall.ca ph: 613-933-1825; email: albojarski@hotmail.com Evangelist: Allen Bojarski Chairman: Jeremy Bojarski Chairman: Jeremy Bojarski

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

GRIMSBY: 164 Mountain St, Grimsby, ON L3M 4E7 Sun: Worship: 10:00 am, Bible Class: 11:00 am Wed: Bible Class: 7:00 pm Minister: George Mansfield; Phone 905-945-9066

GUELPH: Sun. 10:00, 11:00, Wed. 7:00 evs. Johnathan Ledbetter (226) 343-0925 Jason Rollins (519) 760-4694 Call for meeting locations. www.GuelphChurchOfChrist.com

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, POJ 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.); Randy Morritt, ev. 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; meetings at YMCA building, 79 James St. S. Wednesday Bible Study 6:30–7:30 For information re. place of meeting, please call 905-389-8308 c/o Winston Sandassie, 286 East 26th Street, Hamilton ON L8V 3E1; email: rjwss@cogeco.ca HAMILTON (Stoney Creek): 105 King St. E., L8G 1L1 905-664-1130 (off): Sun. 10, 11; (summer worship 10) Contact Ben Wiebe; Website: www.patchworkinthecheek.com

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 2NS. 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 mile South of Hwy 540, Ice Lake, ON); Mailing address: 408A Robertson Rd., Gore Bay, Ontario POP 1HO; Sunday: classes 10 am, Worship 11 am; midweek call for information: David Cariaga 905 872-2098

**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 10, 11 a.m.; (off) 613-546-5409, KingstonChurchofChrist@yahoo.com

KITCHENER (Southwest): Sunday 10:30 AM, Please find us at http://swkitchenerchurchofchrist.org/ or Facebook.com/swkcoc.

LONDON: 186 Gammage Street, London ON N5Y 2B3; (519) 672-2426; Sun. Worship 10 AM, Contact: M. Pennington, 519-872-7629; Email: pmpennington40@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 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 ON L5M 0H3; Worship: 10:30 – 11:30 AM; Bible Class 9:30 to 10:15 AM; Contact Marc Mattadeen; Email: reed5000@gmail.com Phone: 647-473-6972; Bill Currie: 905-826,4816 Email: wijcurrie65@gmail.com 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@htmail.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 L9E 0E4; 10, 11; website: www.omaghchurch.org, 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, 6 pm; 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 KOL 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

REXDALE: Thistle Town Community Service Centre 925 Albion Rd, Etobicoke, ON Bible Class: 10:00 AM Worship: 11:00 AM Minister:Derrick Grant Contact: 416-893-2241 email: derrick.grant101@gmail.com

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 Rd E N7V 2G7 Bible Study Sunday 9:30 am Worship 10:45, Bible Study Wednesday 7:00 pm Mail to: sarniachurchofchrist1@gmail.com Phone (519) 339-1161

**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; http://pinehillcoc.ca

**SELKIRK:** 1/2 km n. of village 58 Erie St. N., Selkirk, On. NOA 1PO 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

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: #10500 Hwy. 124 N. Sunday School 10:00, Worship 11:00, Wed. 7:00 Robert Gieg (705) 380-0907 Email- rögieg@gmail.com Don Preston (705) 384-7058 THESSALON: 8 Albert St. off Hwy. 17; Sun. 10-11, Wed. 7 pm; Mailing address: Rick Klazinga, sec, Bill Bunting, interim ev; Box 708, POR 1L0; 705-254-9012(Bill); 705-842-3340(O/F); email: rick.klazinga@gmail.com

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

TINTERN: 4359 Spring Creek Rd., Vineland, ON LOR 2C0; Worship at 9:45 a.m. with classes to follow; Sunday p.m. call for times and locations; Wed. 7:00 pm; Noel Walker ev.; Cindy Whitfield, Children's Minister; Matthew Burrows, ev.; (905) 563 6311 (off.) tinternchurchofchrist@gmail.com.

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;

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 647-350-3755 x 269, Moises Velasco 905-591-0361, Jean Volcy 905-237-3312; Bob Hibbard, ev. 416-461-7406, bobh@strathmorecofc.ca; Max Craddock, ev. (Key To The Kingdom); 647-346-2076, e-mail maxo@strathmorecofc.ca; Marlon Molina, ev., marlonm@strathmorecofc.ca; Santiago Molina (Spanish) ev, 416-751-6879, websites: www.strathmorecofc.ca; www.keytothekingdom.ca

VANDELEUR: Now meeting in the home of Morgan and Diann Petch, 43 Brackenbury Street, Markdale. Phone 519-986-2449; Sunday 10 and worship at 11; Gordon Dennis, PO Box 274 Mount Forest, ON NOG 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: churchofchristwaterloo@gmail.com

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

#### PROVINCE OF QUEBEC

MONTREAL: (English/French/Ashante): 5611 RUE ANGERS COTE-ST-PAUL (MONTREAL) QUEBEC H4E 4A7 Sunday 10, 11, 6:30; Wednesday 7:00 (English) Ph 514-564-6780; Fax 514-564-6781, Email: churchofchristofgm@videotron.com, Website: www.greatermontrealchurchofchrist.com

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 minute s 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, 1745 Ave. Fournier; Sun. 6.00 & 7.00 pm Ev.Yvon Beaudoin,(418)728 5240; e-mail: ybeaudoin@oricom.ca; Mailing Address: c/o André Coté, 2069 Ave. St-Louis, Plessisville, QC G6L 2N8

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 Coroluick, 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: 3**00-2nd Ave. E., Box 507, S0H 1X0; Sun. 10:30; (306) 648-3435 Darrell Buchanan, ev

KENOSEE VILLAGE: Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenosee Village, SK S0C 2S0; Sunday 10:00; Office (306) 577-2477 Mid-week: or 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.); mjcoc@sasktel.net Call for times of worship.

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 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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