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THIS ISSUE'S THEME:  
**What We Stand For**

FROM:

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# What We Stand For: Our Saviour

Paul Birston

Jesus is the most famous person in history. His impact on the development of His world over the past 2,000 years is unparalleled by any other person in countless areas of influence. Yet there is so much misinformation about Him. Some misunderstandings come from simply not taking the time to learn who He truly is. Much misinformation comes from the wilful intent of His opponents in heavenly and earthly realms. Ironically in the western world, which has been so profoundly shaped by Jesus, He is increasingly and sadly ignored by multitudes growing up with no true knowledge of Him.

In a climate of misinformation, antagonism and apathy, a clear understanding of Jesus' true identity is desperately needed. If we as the people of God stand for anything, surely we must stand for our Saviour Jesus Christ as He reveals Himself in Scripture inspired by His Holy Spirit.

## **Creator, Redeemer, King**

The Bible teaches us about our Saviour from beginning to end. One of the clearest and most concise summaries of Jesus' true identity and His creative power and redeeming work is from Paul's letter to the Colossians: "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn

from the dead, so that He Himself will come to have first place in everything. For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven" (Colossians 1:13-20).

Our Saviour Jesus is King of His kingdom. Jesus reigns over those in His body the church who have surrendered to His will, whom God has delivered from the domain of darkness and saved from the domina-

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***In a climate of misinformation, antagonism and apathy, a clear understanding of Jesus' true identity is desperately needed.***

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tion of sin and the rule of the devil. Beyond being King of His kingdom, He is "King of kings and Lord of lords" (Revelation, 19:16). Jesus is Sovereign over all nations in time and eternity.

Jesus is the Great Redeemer who buys us back to God and brings us home to Him, to the place He has already prepared for us in heaven. The redemption He accomplished by His death, burial and resurrection forgives of all our sins and gives us a new standing in grace with God.

Jesus is the image of the invisible God (Colossians 1:15). It's hard for most of us to imagine what God is like. Through Jesus' incarnation we are able to grasp His character and see Him in relationship to people whom He ministered to and those He lead and taught while on earth. This physical reality of Jesus' presence is critical to grasp. Jesus is unlike any other notion of God people may pro-

fess. Jesus is fully God and became fully human: "In the beginning was the Word, and the Word was with God, and the Word was God," and "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life" (John 1:1; 1 John 1:1). Jesus is the source of eternal life. As God and Son of Man Jesus is the perfect High Priest, able to communicate God to us and represent us to God. He is the "author and perfecter of our faith" (Hebrews 12:2) that brings us eternal life. He is a king and priest who speaks prophetically.

Jesus is the Creator of everyone and everything seen and unseen. This is a powerful dimension of His person many miss because they think of Him as beginning His existence as a baby born in Bethlehem. Jesus, however, has always existed throughout eternity before time began. Jesus is creative by His very nature and His creativity is evident everywhere around us (Romans 1:19-20; Psalm 19:1ff). God created everything in the universe by and through Jesus. This includes the wonderful things we see and all the realms we don't: "All things came into being through Him, and apart from Him nothing came into being that has come into being" (John 1:3). Imaging spiritual powers is difficult for us due to our physical and perceptual limitations. Since we can trust God for what we can see on the basis of His amazing displays of power in the physical universe and history we can trust Him and believe what He says about the unseen. All of this is ultimately for Him and His glory.

Jesus is supreme over everything. He is "the first born of all creation" (Colossians 1:15) and "before all

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things" (1:17). Not only has Jesus created everything, "in Him all things hold together" (1:17). He is not like the Deist god who sets the clock of the universe in motion and then distances himself from it. Jesus sets everything in His creation in its place together and maintains it. Physics tells us the universe is made of and governed by energy and coded information that directs everything from the movement of atoms to the shape of galaxies. Jesus is the unseen power and wisdom behind it all.

Of all He has created, Jesus' church has a special place in God's will for the universe. This is where Jesus' eternal and human practical dimensions meet in the most profound ways. He is the "head of the body, the church" (1:18). As our heads guide and care for our bodies, Jesus feeds and guides His body with the spiritual food of truth and wisdom and the power of His Spirit. Our deepest need for eternal life He proves through His resurrection. He is the firstborn of creation and from the dead. He proved this by raising others from the dead and ultimately by being raised from the dead by God. He rightly deserves first place in everything.

Jesus is in a unique relationship with God the Father that explains His supremacy in all things: "For it was the Father's good pleasure for all the fullness to dwell in Him" (1:19). The fullness of divine power literally lives in Jesus Christ. This is His Father's will and He was pleased with this manifestation of His power.

A major purpose and focus of God's power working through Christ is the reconciliation of a fallen world back to Himself. Of all the ways He could have chosen to do this, He "made peace through the blood of His cross" (1:20). Jesus' death, burial and resurrection made the forgiveness of sins possible along with the ultimate reconciliation of all He has created on earth and in heaven. Whatever we may think of the state of the world today, we can be sure that what God accomplished in Christ on the cross is leading to the

ultimate reckoning of all accounts and redemption of those trusting in Him, our Saviour.

### **Our Eternally Present Victorious Saviour**

This eternal work of God in Christ and Jesus' presence throughout history are evident from the opening verses of Genesis to the closing of Revelation. Genesis 1:1 speaks of God whose name is the plural Elohim and in verse 2, "the Spirit of God was hovering over the waters." Genesis 1:26 says, "God said, 'Let us make man in our own image, after our likeness.'" Immediately following the Fall from grace in the Garden of Eden, God promises redemption and acts through every subsequent moment of history to bring it about in Christ. Jesus is present with the people of God throughout the Old Testament period as they journeyed: "and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ" (1 Corinthians 10:4). His Kingship and Lordship are recognized prophetically in the writings of Moses and the Prophets as we

see in Psalm 110:1, one of the most frequently quoted passages from the Old Testament in the New Testament:

The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for Your feet" (Psalm 110:1).

Jesus Himself affirms His presence with the people of Israel before the Patriarchs and onward: "Jesus said to them, "'Truly, truly, I say to you, before Abraham was born, I am'" (John 8:58).

We see the power and majesty of Jesus as we look back from creation onward. We see Him victorious as we look forward. The Revelation of Jesus Christ given to John enables us to visualize and hear the supremely powerful Victor who fulfills the prophetic words of Psalm 110 as the Lamb of God and Lion of Judah. In 1 Corinthians 15:24-28 we learn that He will deliver up His kingdom to God the Father who will "be all in all."

As we await for this full and complete revelation of our Saviour, we have His promise and assurance that He is present with us and caring for us now as He always has been with the people of God: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever lives to make intercession for them" (Hebrews 7:25). "Go therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the age" (Matthew 28:19-20). Our work with Him is to fulfil His charge that as many people as possible may know who He truly is and may be delivered from the domain of darkness to come into God's kingdom through Him. What we stand for is profoundly a matter of Who we stand with. We can stand for our Saviour because we stand with Him in His power and He is with us forever.

Winnipeg, Manitoba

## **BARRIE LADIES' DAY What's In A Name**

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## What Do We Stand For?

Wayne Turner



**Y**ou've likely heard the story of the man who opened a fish stand by the ocean. He put up a sign that said, "Fresh Fish Sold Here Today." The first person who came by the stand told him that the word "Today" on his sign was unnecessary, since the stand was obviously open. So, he painted over the word. A few minutes later, another person came in telling him that he didn't need the word "Here." Again, he painted over that word. A third person came in saying that since it was obviously a fish stand, the word "Sold" was not needed. He deleted the word, so the sign said simply, "Fresh Fish." A little while later, another person came in to point out that since it was a fish stand, customers would expect the fish to be fresh. Again, the word was removed. Finally, another person came in saying that the word "Fish" was unnecessary. People could tell what he sold by the smell that it was a fish stand. So, the final word on the sign was removed. Is it a surprise that in a very short time, the stand went out of business because it didn't have any customers?

It is important that any business, organization or other body of people know what it is and why it exists. What is its purpose and what does it stand for? Without a clear understanding of these basics, it is likely to drift, ultimately ceasing even to exist. It also needs to communicate these, not only within its own organization, but also the community around. How well this is done will have a major impact on how effectively it is able to influence others. It may be that the organization may be known more by its quirks and public misperceptions. In how many places are we known only as the group that doesn't use instruments? Or negatively, as those who can't get along with each other and keep splitting? Or those who are argumentative and judgemental? How many people in a community know the local congregation(s) by the negatives? Or have an impression of the church based on an assumption.

Consider the story of the teacher who asked the children in her class to bring to school a symbol of their religion. The next day, the first child held up a Star of David and said, "I am Jewish. This is the symbol of my faith." The second held up a crucifix. "This is a symbol of my religion. I am Catholic." The third child said, "I am from the Church of Christ. This is a symbol of my church" then held up a casserole dish. This is a harmless perception. However, given the things that we might prefer to be known for, relatively superficial. (Yes, we want to be known for our love, and table-fellowship is an important expression of this.) There are some greater things that we need to be known for—that we should stand for. People can find pleasant relationships almost anywhere, including the local coffee shop.

Near the beginning of 2013, Lisa Sharon Harper wrote a webpage column for Sojourners entitled, "What Do We Stand For?" She suggested that many of the people in the pews of the various churches across the U.S. feel they are drifting. "I think it's a question many people are wrestling with in their daily lives. There are so many issues out there. There are so many hills to die on. There is such deep division in our politics and in the church. Wading through the sound bites gets tiring. How can one make sense of it all? It's tempting to just give up and disengage...People are looking for something worth standing for—worth dying for."

Every day, people are being bombarded with ideas, thousands of messages every day. Most are quite trivial: what product to use, what car to drive, even what organization to donate to. Generally, most of us ignore these messages, because, despite the fact that advertisers want us to believe that life would be better if we would only listen to them, we know it really doesn't matter what brand we use. The problem is that, as Harper suggests, we aimlessly drift from one thing to another or risk disengaging from the most important things.

So, we come back to the question, "What Do We Stand For?" What lies at the core of our faith, our lives and our congregations? It may be that we (and the community around us) think more in terms of our actions, our practices.

Consider what our buildings communicate. Typically, there are three focal points in our auditoriums: pulpit, communion table and baptistery. In our thinking, these point to the importance of preaching and teaching the Word of God, remembering the death and resurrection of Jesus through the Lord's Supper, and the significance of baptism in our

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# What We Stand For: Salvation

## *We Stand in the Gospel by Which We Are Saved*

Roy Davison

**M**oreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you" (1 Corinthians 15:1, 2).

The basic stance of churches of Christ is that believers may not participate in human denominations, but must serve God in local congregations of the church that Jesus built, guided solely by the word of God.

To be a church of Christ we must "stand" in the gospel: we must believe, obey and preach the gospel of Christ, "the power of God to salvation for everyone who believes" (Romans 1:16). Anyone who preaches "a different gospel" is accursed (Galatians 1:6-9).

After the church was established, "the Lord added to the church daily those who were being saved" (Acts 2:47). By definition, the church consists of the saved. Thus, to be that same church today, we must correctly define "those who are being saved."

From the Scriptures we learn that God's scheme of redemption involves man's lost state, God's gracious proffer of salvation and man's acceptance by faith.

### **We Are Lost Because of Sin**

Our sins separate us from God (Isaiah 59:2). We "are all under sin" (Romans 3:9), "for all have sinned and fall short of the glory of God" (Romans 3:23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

And what are the consequences of sin? "The wages of sin is death" (Romans 6:23).

### **God Offers Salvation Through the Sacrifice of His Son**

The preceding quotations showing man's need for salvation, are excerpts from passages explaining God's solution!

Since salvation is not attainable by law-keeping, God has made righteousness available to all who believe. "For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith" (Romans 3:22b-25a). This blood-sacrifice was necessary "that He might be just and the justifier of

the one who has faith in Jesus" (Romans 3:26).

God is righteous. He cannot allow sin to go unpunished. Because He loves us, He sent His Son to pay the penalty for our sins so we might be saved. Because He is just, this redemption is proffered to all. Anyone can be justified on the basis of a living, obedient faith.

"If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:7-9).

God cleanses us by the blood of Christ on condition that we confess our sins and walk in the light.

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).

Jesus came "to seek and to save that which was lost" (Luke 19:10). Through the sacrifice of His Son, God has graciously provided a means of salvation for sinful man. "This is the true grace of God in which you stand" (1 Peter 5:12).

### **Man Must Believe and Obey the Gospel to be Saved**

There is broad agreement in Christendom that man is lost and can be saved only by the grace of God.

There is much confusion, however, with regard to man's required response



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to the gospel. Since “God is not the author of confusion” (1 Corinthians 14:33), this confusion is not caused by a lack of clarity in His word.

When Paul spoke of the saving power of the gospel, a prerequisite was included: “by which also you are saved, if you hold fast that word which I preached to you” (1 Corinthians 15:2).

To be a church of Christ we must preach the same gospel preached by the apostles. To be saved we must believe and obey that gospel in the same way it was believed and obeyed by “those who were being saved” and who were “added to the church” by the Lord (Acts 2:47).

The response God demands of man is clearly defined in the New Testament, and examples of conversion are given in the Book of Acts.

### **The Gospel Must Be Obeyed**

Paul writes: “But they have not all obeyed the gospel” (Romans 10:15). When Christ returns it will be “in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel” (2 Thessalonians 1:8). “For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?” (1 Peter 4:17).

### **How do we obey the gospel?**

We must believe. Through Christ “we have access by faith into this grace in which we stand” (Romans 5:2).

We must believe in God. “Without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him” (Hebrews 11:6).

We must believe God. Many people who believe in God, do not believe God. They reject portions of His word. “He who does not believe God has made Him a liar, because he has not believed the testimony that God

has given of His Son” (1 John 5:10).

We must believe in Christ. We must believe that Jesus is the Christ, the Son of God (John 11:27) and “that God has raised Him from the dead” (Romans 10:9).

We must repent. Jesus said: “Repent, and believe in the gospel” (Mark 1:15); “Unless you repent, you will all likewise perish” (Luke 13:3). Peter preached: “Repent therefore and be converted, that your sins may be blotted out” (Acts 3:19). Paul

***By definition, the church of Christ today believes, obeys and preaches the same gospel of salvation that was preached, obeyed and believed by the church in New Testament.***

preached that God “now commands all men everywhere to repent” (Acts 17:30). Repentance is remorse for past conduct accompanied by a determination to turn away from sin and to serve God.

We must confess Christ. “For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation” (Romans 10:10). Paul charged Timothy, “Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses” (1 Timothy 6:12).

We must be baptized. “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:3, 4).

Baptism for the forgiveness of sins was preached when the church was established: “Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins’”

(Acts 2:38). “Then those who gladly received his word were baptized; and that day about three thousand souls were added to them” (Acts 2:41). “And the Lord added to the church daily those who were being saved” (Acts 2:47).

Thus, those who believe and obey the gospel are saved and are added to the church by the Lord. They must believe that Jesus is the Christ, the Son of God and that He rose from the dead. They must repent of their sins and confess their faith in Christ. To have a part in His redeeming sacrifice, they must be baptized into the death of Christ that they might rise to walk in newness of life.

We stand in the gospel by which we are saved. By definition, the church of Christ today believes, obeys and preaches the same gospel of salvation that was preached, obeyed and believed by the church in New Testament.

Alken, Belgium.  
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## **Pictures and 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

# What We Stand For: Worship

## *We Stand to Praise You*

Kevin Cleary

I was recently asked to develop a list of things that people (especially Christians) struggle with. As I thought about this I couldn't help but remember Andy Stanly saying his experience was that when someone comes with a big problem it usually involves sex or money. I think Stanly is right about that. However as I thought about the question more I felt there was one more item that needed to be on the list and that is worship. I get lots of questions about lots of things in a given week. However, the questions and comments that arise the most have to do with worship. I may have one person saying we should get rid of the pews, then another who says we should embrace more prayer postures, then what about the sound system, the people leading and the style of music. In fact, there is so much discussion about worship that one author has written a book called *Worship Wars*. The book suggests a war over worship between older and younger, traditional and contemporary, conservative and liberal. I don't entirely disagree with the idea that there is a real fight going on surrounding worship. However the fight is not between factions of people but between man and God. The war is one of the heart, in which we will have to decide whether personal preference, entertainment, convenience and mass appeal will win out over the sincere desire to express love and devotion to God. What many of the complaints, comments and suggestions reveal to me is that we have a tendency to think that worship is about us.

To help us think about this consider some common practices in human relationships.

First have you ever written a love letter? For those of you who have not, what about a complaint letter to a business you've been dealing with. In these letters the intent is the same. You want to get what you're feeling out into a form that can be perceived by the recipient. You are

trying to take the feelings you have about an individual or situation and put them on paper so they can be shared. In worship we are taking the love, devotion, reverence, appreciation and desire we have for God and communicating it in a way that can be perceived by Him.

Sadly when left to our own devices we are really bad at this. Think of some of the practices humans have come up with and called worship. One

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***Is there something happening in our hearts and minds that needs to be expressed in worship? How do we show our love?***

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good example would be the priests of Baal in I Kings 18:28-29. We try and fail to find appropriate and effective ways of reaching out to God. Paul describes it as groping (Acts 17:27). I can't help but think of my son Joel as I describe our efforts to reach God. Joel is almost three and wants to do everything. Imagine if I as a father left him to figure out how to get his

own drink or prepare cereal or oatmeal all on his own. No parent does that, instead we direct and instruct slowly and patiently helping our kids do what they are trying to do. When Joel reaches up to me guess what I do? Of course, I reach down and pick him up. Again imagine a loving parent waiting for their child to climb up to their level. In the same way God does not look on humanity vainly trying to climb to heaven and say 'figure it out'. Rather, God reaches down to us and reveals Himself. God tells us how to reach Him to live with Him and even to be a part of what he is doing (2 Pet 1:3; Heb 1:1-2; 2 Tim 3:16-17). Paul calls this Grace in Titus 2:11-12. It only makes sense that we would need to be told how to approach a holy and righteous God. In fact through all of history God has communicated to us how we are to express our love and devotion in worship.

The question now becomes do we really love him? Is there something happening in our hearts and minds that needs to be expressed in worship? How do we show our love?

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Imagine for a moment that I have made arrangements to have a date night with my wife Nancy. Joel is at the baby sitter and I call Nancy at work and say I have a special evening planned just for you to show you how much I love you. Nancy excitedly comes through the door anticipating the evening I have planned. I come into the kitchen to meet her and say look at this, I have three new Xbox games and four pounds of hot wings this is going to be great. For those of you who missed it I like Xbox and chicken wings. Nancy is not crazy about either one. We all know this would be a total failure in my romantic efforts as a husband.

Even though we understand this perfectly in human relationships we continually want to come to God with what we like and want. This has been our way for a long time (Gen 4:1-5). No wonder Jesus said "If you love me you will keep my commandments" (John 14:15). If we want to effectively communicate our love and devotion to God then we will listen to His direction so that we can achieve that. I want to repeat again that this point needs careful consideration. If we don't have any desire to communicate our love for God to Him, then we need to have a very different discussion. We will proceed under the assumption that our sincere desire is to worship.

If we are to do that then, we simply

need to look at the New Testament and see how it directs us, how God is helping us to reach him. Once we have reached this point things actually get fairly easy, which you would expect, considering that God wants us to reach him. As we consider the New Testament we can find a few acts being regular parts of Christian worship. We find prayer (Acts 2:42; 1 Tim 2:8; 1 Thess 5:17), singing (Eph 5:19; Col 3:16; James 5:13; 1 Cor 14:15), giving (1 Cor 16:1-2; 2 Cor 9:6-8), reading and teaching about

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***How blessed we are  
to approach His throne,  
and how gracious He is  
to show us how.***

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scripture (Acts 2:42; Acts 20:7-9; 1 Cor 14:26; 2 Tim 4:2), and taking the Lord's table (1 Cor 11:17-34; Acts 2:42; 20:7). This is not an exhaustive list of every mention of worship or even of each of these activities but it is an exhaustive list of the individual activities done in worship. One who is doing these things can be confident that he or she is doing what the Bible teaches is directed by God for worship. When we add to the list we place ourselves in the position of determining what worship will be and what God will accept from us. Remember we read above that the scriptures have everything we need to know to serve God in this life including

how to worship. I am well aware of the fact that some of these practices are somewhat different than what is sometimes practiced by believing people around us. This will sometimes cause questions or even challenges, but that's okay. Remember we are not worshiping to please the neighbors, or our religious relatives, or our friends, we are worshiping to express our love and devotion to God. When we do something for the benefit of someone else then we should consider what will make them happy, comfortable and welcome. When we worship, that's a special time to focus on God as we open our hearts and minds and direct our activities toward Him.

There are all kinds of things that we share as human beings. The need for love, acceptance, food and shelter, among these is the drive to worship. There has never been a group of people who have not sought to reach out to a being greater than themselves. We somehow know instinctively that we owe our existence and continued success to something. As Christians we know what that something is and rightly want to reach out to God with our worship (Rom 1:18-32). Consider that the known universe (what we can observe and therefore know about) is, by some estimates, a span of 46 billion light years. That's more than we can even imagine but God created it with a word. No wonder the psalmist asked, "What is man that

you are mindful of him?" Yet the God that created our universe hears and acknowledges our worship. How blessed we are to approach His throne, and how gracious He is to show us how. "Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship with reverence and awe, for our God is a consuming fire" (Heb 12:28-29).

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# What We Stand For: Jesus' Church and Its Leadership

## *The Shape of the Church*

Geoffrey Ellis

**E**cclesiology (from *ecclesia*, “called out,” “assembly,” imprecisely translated “church”) is the theology of the church. Included are all subjects pertaining to the church such as worship, salvation, membership, mission and also structure. Polity and governance are important aspects of ecclesiology.

Does the New Testament present a structure for the body of believers? The Puritans of the 16th century thought so. They held that Scriptures alone define structure, prescribing an unalterable form, and that the English church had corrupted that form by not allowing lay elders but by following the Catholic practice of the bishopric.

Several types of polity have developed and are stoutly promoted as appropriate ecclesiology. The main structures are: episcopal with dominant bishops, supported by Catholics, Anglicans, Methodists, Eastern Orthodox and Lutherans; Presbyterian, served by a hierarchy of councils; and congregational, featuring independent congregations that are self-ruling but that may engage in collective action through associations and councils. Widespread among Protestant churches is the leadership of local churches by the ordained pastor/president. From the days of Constantine, the linkage of church and state among the episcopal churches has been common. This was countered by the Anabaptist movement which promoted the “free church.”

Churches of Christ seeking to restore the New Testament pattern hold to autonomous (perhaps better described as accountable) congregations, nurtured by a plurality of elders, served by deacons, and led in their mission by evangelists.

Each of the above practices has a carefully worked out ecclesiology. It is evident that the differing ecclesiologies have contributed to the fracturing of Christianity. The position of this paper is that the shape of the church is to be determined by Scripture alone, and

that an agreement upon the Biblical mandate will result in both unity and an improved accomplishment of the church's commission, “the discipling the nations.”

Three reasons are offered for this position: (1) The church functions in the second phase of God's kingdom on earth; following the carefully structured kingdom of the first phase, the nation of Israel, the church's structure, while linked to the first, is distinctively and consciously different. (2) The God-assigned role of the church is to accomplish significant tasks—the spiritual maturation of each convert, the inculcation of a loving life-style that brings good to all, and the winning of the world to the Lordship of Christ; the structure of the church is crucial to the accomplishment of these serious goals and requires the direction of divine wisdom. (3) The Scriptures are explicit in identifying the structure and characterizing the leaders of the congregations of the New Testament.

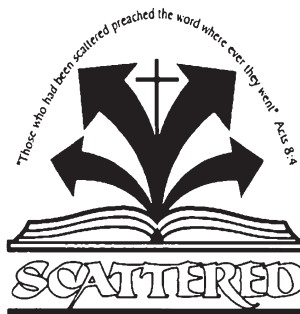
(1) God chose to establish a special kingdom to dwell among the peoples of the earth through which to accomplish His purpose for His creation. It began

with Moses at Sinai and continued with Christ at Jerusalem. The Scriptures are clear in identifying the continuity of this kingdom while indicating the significant differences between the shapes of the first and second Israel (see Gal. 6:16).

The teaching of the continuity of the kingdom, through the “Old” and the “New” is clearly taught in these Scriptures: Gen. 12:2-3/Luke 1:54-55; Mic. 5:2/Matt. 2:6; Luke 2:28-32; John 1:15-17; Zech. 9:9/Psa. 118:26/Matt. 21:5; Matt. 19:28; Luke 22:20; Mark 15:2, 9/John 18:33-37; Luke 24:25-27; Acts 1:3, 6-8; Acts 2:22, 29-30; Acts 4:25-26/Psa. 2:1-2; Acts 13:16-26, 47; Acts 15:15-18/Amos 9:11-12; Eph. 2:11-22; Heb. 8:7-13; 1 Pet. 2:9-10; Rev. 5:5; 7:3.

The contrasting conditions of the two phases of the kingdom are well known: Old and New Covenants, earthly vs. a heavenly focus, descendants of Abraham in the flesh and by faith, the tabernacle and temple corresponding to heaven and the church, animal sacrifice and Christ's sacrifice, ceremonial cleansing and cleansing of

*continued on page 10*



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the conscience, God's special presence and earthly blessings in the first and eternal fellowship with God in the second, earthly kings and the Son of God—the Messiah, type/temporary and antitype/permanent, preparation and prophecy followed with fulfillment, Passover feast and Christ the Paschal Lamb, justification by works of the Law with justification by faith in the blood of Christ, etc. etc.

The purpose of the first phase of the kingdom of God on earth was to prepare for the second and final phase. The final phase is the means by which God will achieve his ultimate purpose for his creation, its redemption. The first phase was carefully structured by God through the first covenant so that it might accomplish its purpose. Included were the tabernacle/temple, the priesthood, the sacrificial system, the twelve tribes, the role of the family, land holding, regulations for cities, a system of justice, dietary rules, the king and his court and armies, etc.

The second phase of the kingdom, God's ultimate objective, was shaped by these earlier conditions but did not perpetuate them. As the ministry and teaching of Christ and His apostles unfolded, there was a conscious move to structure the kingdom under Christ's rule in ways that reflected but did not perpetuate the structure of the Old in the New. Both phases emphasize the spiritual, and both phases function in the earthly context, i.e. the kingdom of God on earth. Structure is a necessary component for both. The structure of the latter is distinctive according to its different mandate.

(2) The commission of the church is more demanding than any known to man. It is to break the hold that sin has upon the earthly populace and win the people to discipleship in Christ. It is to nurture the spiritual life in each believer so that increasingly each one will approach the perfection found in their Lord. It is to promote a lifestyle that repudiates the power politics that dominate the worldly economy and function as those who love their fellows as themselves. A structure that is adequate to nurturing these heady

ambitions is necessary. In short it is to accomplish that which God holds dear, the winning of the creation to walk as those who truly are created in His image. Surely this calls for the wisdom of God to structure His kingdom in a way that is capable of achieving His goals for His people.

Without structure, sensitive ordering and a degree of organization, lofty ideas have little hope of realization. The structure of Christianity must be appropriate to the challenge of its ambitions. It is held that ecclesiologies that have emerged over time have all too often been seduced by the power structures of this world. Some of the

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***We look into the life of  
the early churches for  
evidence of their structure  
and their governance.***

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worst examples include church leaders who attempted to dominate kings in earthly power struggles, crusading armies to gain territorial control, torture chambers to root out heresy, pyramiding councils to decide for the masses, etc. It is held that the New Testament contains the ecclesiology that flows from the wisdom of God. It promotes a structure that is wholly adequate to the grand scheme for which God enlists His citizens.

(3) In turning to the New Testament's description it is important, first of all, to identify the nature of its literature. The writings are almost entirely "occasional." That is they contain responses to existing situations being experienced by the addressees. The twenty-one Letters are certainly directed to specific audiences and situations, including the doctrinal Romans and sermonistic Hebrews. But as well, Acts was addressed to Theophilus; the initial recipients of Revelation were the seven churches of Asia; and it is held that each of the Gospels had a particular audience in view. While NT writings do not include doctrinal code books such as Leviticus and Deuteronomy, they do describe the ministry and teachings of Jesus and His apostles

and record God's commentary on the ongoing life of the churches. Thus we must pay attention to the references given in passing to the various leaders in New Testament churches (cf. Phil. 1:1; Acts 21:8; 2 Tim 4:5) as well as to specific teaching (cf. 1 Tim. 3:1ff; 3:8ff; 1 Pet. 5:1ff).

Because we are given an insight into real churches in real time under the direction of God through the Spirit, the emerging "pattern" of their structure becomes an important element in our understanding the will of God for our time and our churches. We look into the life of the early churches for evidence of their structure and their governance. What emerges is the kingdom's presence on earth in the form of local gatherings of believers, each accountable to their king, the Messiah Christ Jesus, and His servants, the twelve apostles now ruling on twelve thrones in heaven (Matt. 19:28; i.e. the church under apostolic authority), led by "elders/overseers/shepherds/teachers" and "evangelists," and supported in their charitable role by "servants" (cf. the transliterated "deacon").

Considering the early church we are struck by the simplicity of the relationships. Some might even be tempted to suggest that there is an absence of structure in the communities of the first century—and thus each generation is free to formulate its own pattern. However, Paul speaks of the Corinthians "coming together as a church" (1 Cor. 11:18); Acts, in describing the Jerusalem church, identifies the appointment of "servants," the existence of "elders," and holding a church conference (Acts 6:3; 11:30; 15:4); and Hebrews encourages "honouring" and "obeying" the "leaders" (Heb. 13:7, 17). In place of the dominant national Israel of the first phase of the kingdom of God on earth, the second phase is a people movement, open to all the peoples of the world, and structured as a simple family of believers, where each member is a brother or sister to each other with full worth. And each community of believers ("congregation") is an evangelistic cell capable of expansion and multiplication.



“Elders” are spoken of in both phases (but not a “Sanhedrin” in the second!), and the local congregations of Christ seem quite similar to the synagogues. (“Synagogue” is the transliteration of the Greek word that means “gathered together”; a parallel word meaning “come together” and translated “meetings” is used in 1 Cor. 11:17 for Christians gathered.) The synagogue began as simple “gatherings together” for prayer and consideration of the Scriptures by those exiles that had lost their king, their land and their temple. Its use persisted during the 400 years between the Testaments in the absence of a national life and by those of the growing Diaspora who did not have regular access to the temple and its sacrifices. Jesus grew up in the synagogue setting and as an adult it was His “custom” to attend; it was at the synagogue in Nazareth that He announced that He was the promised Messiah (Luke 4:16-19). The synagogue does provide an important preparatory format for the shape of the congregations of the New Testament era.

The structure of New Testament churches is spoken of as Christ’s gift to His church, a gift made possible by his victory over sin and death: “When he ascended on high, he led captives in his train and gave gifts to men...It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be shepherds and teachers” (Eph. 4:7, 11; the latter are two descriptions of the one leader). The comprehensive and successful result of these leaders’ work will be “the preparation of God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the full measure of the fullness of Christ” (vs. 12-13). No more complete statement of governance, leadership and their goal could be contemplated for the church.

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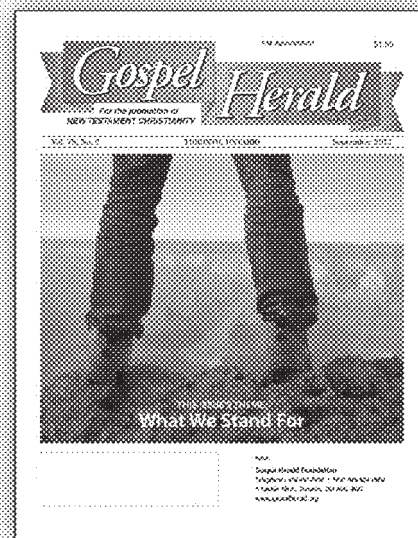
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# Something Old, Something New, Something Borrowed, Something You

Earle Rattai

Once heard a popular, well known radio personality (the Bible Answer Man) rail with indignation over the idea that any one body of believers (specifically the Churches of Christ) would see the multi-denominational church in need of restoration, and then set out to do just that. Reformation, maybe, but restoration? How dare you!

You may have noticed that the world applauds any man who seeks the truth, and then condemns him as bigoted and narrow minded when he claims to have found it. However, truth is objective. It's recognizable and easily defined as it applies to religion. I would be happy to debate anyone on that point. Man's subjectivity to his own (group and individual) biases are what stand in the way of universal acceptance of a singular truth. Truth is also very old. That's because Scripture tells us that "the sum of God's Word is truth" and the oldest thing known to man is God's Word. In the beginning God created the heavens and the earth. As old as it is, man has always had God's Word to buttress his acceptable behaviour and to chastise the unacceptable. This especially applies to the worship of God, the identity and nature of God, and the relationship we are to have with God. We are able to take an adherence to God's Word with us on into eternity, that and our relationship to God, Jesus Christ, the Holy Spirit and nothing else. God's Word should have a purely unifying and consolidating effect, but it does not. His Word should be understood universally and similarly on all major points, but it is not. And at this point one must ask himself; why not? Now I know that many (including some within the brotherhood of the Church) see this as sectarian banter to be avoided at all costs... and it is avoided at enormous costs. The human race has never possessed the right to invent ideas concerning religious truth. As a

matter of fact, man has always been judged on that very point. However man seems to always find a way to challenge God's sovereignty on that very point. The odd part is that no other doctrine is underscored so frequently in Scripture as the notion of authority.

As we read the pages of the Bible which is God's only written correspondence with man, we quickly see that man has rarely been satisfied with what has been laid out for him

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***The contrite sinner is  
allowed to approach  
God's throne of grace  
through the work of Jesus  
Christ. We need not be  
perfect for He is perfect.***

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in this respect. It has gotten much worse recently because our current North American culture defines itself by a blatant disrespect for authority. It's hit the Christian community hard. In the last thirty or forty years, and under the guise of being "seeker friendly", churches of every stripe have engaged in a race to the bottom where the authority of Scripture is thrown under the bus to accommodate compromise. We will go in a circle here for a moment in order to make a point. Churches see the "apparent value" in allowing into doctrine whatever walks through the door next because that's where the constituency is theologically. Libertine notions die hard. The ironic part is that people (by their very nature) cannot be spiritually fulfilled *unless* they are also abiding in the will of God. The mere assumption isn't enough. The commercial slogan "there's no life like it" could be directly applied to being filled by the Spirit and living in the Will of God.

So now, what would be a good model to ensure that "as much as it depends upon me, I will serve

the Lord"? Well, in order to restore something old, the Churches of Christ during the 19th century adopted something radically new. That was the idea of pattern theology and it stated "why not look to Scripture and teach what they taught and do as they did"? It turned out to be the easiest model to follow. It was certainly the least expensive (monetarily) and the most valuable spiritually. We had at our disposal the litmus test for Church activity in the form of God's own Word. There's no need for manmade creed or doctrine because we have in written form what those creeds and doctrines will be judged by: His Word. If you have ever built anything, you will know that the simplest ideas are the best ideas. Wow, does that apply to Church (or what)? Not only is it simple and expedient, it is according to instruction as read in 2 Timothy 1:13 which states "What you have heard from me, hold as the pattern of sound teaching, with faith and love in Christ Jesus."

Now it would seem that we are allowed to borrow from the technology of society where we have no pattern or directive. The Bible is full of examples of this. For instance, such is the case with Bibles that are mass produced and even personalized. The same would apply to electronic media, modes of transportation and innovations in terms of evangelism. The same applies to efforts in benevolence that does not violate scriptural principles.

The absolute main consideration, however, is you. The contrite sinner is allowed to approach God's throne of grace through the work of Jesus Christ. We need not be perfect for He is perfect. We need not be a theologian but minimally know the simple gospel. God accepts you where you are, but He is not content to leave you there.

Kenora, Ontario  
erattai@sympatico.ca



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



## O Worship the King

The tiny face was barely visible snuggled in the swaddling blanket. There was nothing remarkable or unusual about this wee one. He appeared to be a typical newborn nestled contentedly in his mother's arms. You could not tell it by looking at the picture of his innocent face, but this infant was special. His arrival had been eagerly anticipated and his birth lavishly celebrated because His Royal Highness George Alexander Louis of Cambridge was born to be king.

Although honoured as head of state, the British monarchy is devoid of any true ruling power. Long gone are the days when a king or queen could "off with your head" at the slightest whim. Gone, too, is the veneration and reverence once accorded to royalty. Perhaps our lack of familiarity with a sovereign ruler has hindered our appreciation for the majesty and pre-eminence of the omnipotent King of Kings. The casual use of the word "awesome" has watered down our perception of the reverential fear <sup>1</sup> due the Creator of the universe.

In recent years there has been an emphasis on relationship with the Heavenly Father and His son Jesus. There is certainly nothing wrong with encouraging a strong personal bond between saint and Saviour and for the most part the shift has been a good thing. We need a strong sense of God's love for it is the knowledge of God's incredible love for and acceptance of us that motivates us to serve and love God in return. However, we must never lose sight of the fact that God is God. "—he (God) who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one

has ever seen or can see. To him be honour and eternal dominion. Amen." (1 Timothy 6:15 b, 16 ESV) We need a healthy balance between Abba, Father (Romans 8:15) and El-Shaddai (Genesis 17:1).

"The Christian's instincts of trust and worship are stimulated very powerfully by knowledge of the greatness of God. But this is knowledge which Christians today largely lack: and that is one reason why our faith is so feeble and our worship so flabby. We are modern men, and modern men, though they cherish great thoughts of man, have as a rule small thoughts of God. When the man in the Church, let alone the man in the street uses the word 'God', the thought in his mind is rarely of divine majesty." <sup>2</sup>

Is your worship flabby? The dictionary defines worship as "the adoration, homage, or veneration given to a deity or to something regarded as sacred".<sup>3</sup> Is that the way you spend

your time during Sunday morning service? It saddens me when I hear someone say, "I didn't get anything out of that service" or when some insist that we must do this or that to make our services more appealing (read "entertaining") to our young people. Sunday gatherings of the Lord's church are intended to be a time of communal worship. We do not meet to "do church", to fill our own neediness cup, to entertain or be entertained. We are gathered to glorify God and honour Jesus Christ as Lord. That we leave enriched and encouraged is a perk not the purpose of our meeting together. This fact needs to be impressed on our children as young as possible, but that won't happen unless the adults understand and model sincere worship.

Each Sunday we join our heart with the hearts of fellow believers to remind one another of who God is, who we are and what we once were, and to unite in grateful praise for His amazing grace. This is why we come together. This is what gives us the strength and encouragement to go back into battle for another week. The growth and fellowship that naturally spring from our communion are added blessings, not the main goal of our meeting together.

*continued on page 14*

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When we focus on pleasing the participants rather than glorifying God can we honestly call our meetings worship? Consider the fact that a careless approach to worship brought about the demise of Nadab and Abihu and Eli's family. (See Leviticus 10:1-11 and 1 Samuel 2:27-36) Through Malachi, God said of the Israelites pretence to worship, "Oh, that one of you would shut the temple doors, so that you would not light useless fires on my altar! I am not pleased with you," says the LORD Almighty, "and I will accept no offering from your hands" (Malachi 1:10 NIV 1984).

By their sham sacrifices they were belittling God rather than honouring Him. "But my name is honoured by people of other nations from morning till night. All around the world they offer sweet incense and pure offerings in honour of my name. For my name is great among the nations," says the Lord of Heaven's Armies. "But you dishonour my name with your actions" (Malachi 1:11, 12 a NLT). We need to be cautious that we do not do as they did. How genuine are our sacrifices? "Through Jesus, therefore, let us continually offer to God a sacrifice of praise--the fruit of lips that confess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased" (Hebrews 13:15, 16 NIV 1984).

Can we have both a close personal relationship and deep reverence? The apostles did. Take a look at John, for example. Beloved by Jesus, he was entrusted with Mary's welfare (John 19:26, 27) and privileged to be part of special events, such as the Transfiguration, that only the inner circle of disciples experienced (Matthew 17:1-8). At the last supper, it was John who held the intimate position of reclining next to Jesus. He was so

close that when he questioned Jesus about the betrayer he was leaning against Jesus. (John 13:23-25) Few on earth had as close a relationship with Jesus as John, yet take a look at his response to a glimpse of the glorified Lord. "When I saw him, I fell at his feet as if I were dead. But he laid his right hand on me and said,

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***Can we have both a close personal relationship and deep reverence? The apostles did.***

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"Don't be afraid! I am the First and the Last." (Revelation 1:17 NLT) Now that is awe-struck! Relationship and reverence. Not only is it possible to have both, it is essential.

"I pray that from his glorious, unlimited resources he will empower you with inner strength through his Spirit. Then Christ will make his home in your hearts as you trust in him. Your roots will grow down into God's love and keep you strong. And may

you have the power to understand, as all God's people should, how wide, how long, how high, and how deep his love is. May you experience the love of Christ, though it is too great to understand fully. Then you will be made complete with all the fullness of life and power that comes from God. Now all glory to God, who is able, through his mighty power at work within us, to accomplish infinitely more than we might ask or think. Glory to him in the church and in Christ Jesus through all generations forever and ever! Amen" (Ephesians 3:16-21 NLT).

Our challenge as Christians is to get rid of the flab—to offer to God the worship He deserves realizing that our Sunday meeting is to be a time of worship. The challenge for church leaders is to facilitate and stimulate true worship. The challenge for each congregation is to evaluate their various programs and curriculum to determine if they are effective in promoting true and sincere worship.

*O worship the King, all glorious above, And gratefully sing His wonderful love;*

*Our Shield and Defender, the Ancient of Days, Pavilioned in splendour and girded with praise.*

*Frail children of dust, and feeble as frail, In Thee do we trust, nor find Thee to fail;*

*Thy mercies, how tender! how firm to the end! Our Maker, Defender, Redeemer, and Friend!*

*("O Worship the King" by Robert Grant, 1833)*

<sup>1</sup>awe: reverential fear; dread mingled with veneration (as defined in Funk & Wagnalls Canadian School Dictionary; pub. 1980 by Fitzhenry & Whiteside Ltd.)

<sup>2</sup>cited from Knowing God; by J.I. Packer; published 1973 as found on [www.lamblion.net](http://www.lamblion.net)

<sup>3</sup>Funk & Wagnalls Canadian School Dictionary; pub. 1980 by Fitzhenry & Whiteside Ltd.)

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# NEWS

## - EAST -

by Don Hipwell and Harold Bruggen  
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### ONTARIO

**Barrie:** We had an excellent Young Adult Weekend in May with Edmonton's Garth Johnson as our speaker. Recent baptisms: Georgette Mink who is a member of the Canadian Armed Forces based in Borden, and Alyssa Shurvell who was visiting from Edmonton. About \$500 was sent to the Strathmore congregation to help a Haitian church orphanage. The entire amount was raised by church members donating their obsolete pennies every Sunday for several months.

**Bramalea:** Thora Whittington celebrated her 80th birthday on July 13, 2013, at Camp Omagh with most of her family present. (The actual date is August 26). Ross Hearn (50), son of Flo Hearn and brother of Vince, passed away on Saturday, July 20, 2013. We are happy to have Aileen Glinski, of Wilberforce, Ontario, who has moved into our area, attend Bramalea services. On Sunday, July 28, the congregation's youth took the worship service. The young men did a great job. On Sunday, August 3, Matthew Burrows, summer intern, presented an excellent sermon entitled: "Open Our Eyes That We May See."

**Fenwick:** Shawn Redding's application for the preaching position in Fenwick has been accepted. Shawn and Donna will begin working with the congregation in mid-October. Upcoming events: Corn roast, neighbourhood barbeque, Kids for Christ funfair, Kids for Christ classes, information night regarding funeral planning, Wainfleet Fair and homecoming.

**Stoney Creek:** Fran Groves gave an interesting report to the congregation in July about her mission trip to Georgetown, Guyana, along with 31 other Christians, June 29 – July 6. This trip was coordinated by the Jacksonville Beach, Florida, Church of Christ. There were eye, dental and medical clinics as well as Bible studies during the day and gospel meetings in the evening. The clinics were conducted around the perimeter of the building of the Melanie Church of Christ in Georgetown, with Bible studies in the centre. The evening meetings included a half hour of singing and

prayer, followed by preaching. Fran, who is a nurse, worked in the medical clinic. A dentist worked in the dental clinic pulling teeth, while in the eye clinic people were given glasses after their vision was tested. Altogether, 1,060 patients were served that week. The main reason for these clinics was to share the gospel of Jesus in the Bible studies and the evening meetings. Thirty-one were baptized. Fran was involved in one study that led to a man being baptized. While waiting to be baptized he told her he was there only because his job had been cancelled until the following Tuesday. He asked, "Do you think God wanted me to be here?" She was able to witness his baptism and then see him at every evening meeting afterwards. Fran also told about a man who came to the clinic and said he was trying to follow the Bible and had established a church in keeping with the New Testament. He had been following a pamphlet published by some of our brethren. When he attended the clinic the previous year he learned in a Bible study that communion should be observed each week, so he corrected this in the church he led. Later that day his daughter and son-in-law came to the clinic and were baptized.

**Toronto (Bayview):** Through the summer months some of our members have enjoyed holiday time away from the city. Despite their absence, we have been encouraged by visitors who have come to Toronto on holiday and worshipped with us at Bayview. Our full slate of ministry teams continues to function. These include the missions and care ministry, fellowship, building and property, safe church and worship and education. We are thankful to our members for their service in these important areas.

**Toronto (Strathmore Blvd):** The congregation rejoiced at the baptism of Victoria Leticia, daughter of Victor and Leticia Montano. Jerry Rushford, in the area for the Historical Society Meeting, visited Strathmore on Sunday, August 25. He has researched the story behind the writing of the songs and hymns used in our worship. At the Sunday School hour he shared some of these under the title "I Heard the Song and Strove to Join" (Rediscovering the Power of Forgotten Hymns). At the worship service his lesson was "When I Survey the Wondrous Cross". Both these lessons were uplifting and greatly appreciated.

**Waterloo:** We are rejoicing with Cecilia Rojas and Vinna Tan who were both baptized in July. The Southwest Kitchener

church of Christ will begin meeting October 6 in the Williamsburg Town Centre located at 1187 Fischer Hallman Road. The location holds approximately 60 people.

**Windsor (West Side):** Doris Labelle was baptized into Christ on Monday, July 22. Our third annual Back to Church Sunday will be September 29. This is a great opportunity to invite friends and former members to experience a church assembly again. Each mid-week Bible Study we watch an episode of the History Channel's series, The Bible, and the following week do a little study on the portion covered. The purpose of this series was to introduce the story of God to a growing population of those who are unfamiliar with it. One of the things that can be done with this series is a small group study in a home. It provides a great way to have conversations about God.

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*Editorial... continued from page 4*

response to Christ and our salvation through Him. However, these should not just be passive symbols of our faith. Rather, each of these should provide an active focus, literally an interaction with our faith and the One we believe in and serve. They should help us engage with Christ. They represent what we stand for. We should never allow these to become routine.

It is with this in mind that this issue of the Gospel Herald is based on the theme, "What We Stand For." (We should note that this is much broader than we can deal with in one issue, but it is where we begin the discussion, to be continued in later issues.) In this issue, Paul Birston focuses us on Christ. He notes, "In a climate of misinformation, antagonism and apathy, a clear understanding of Jesus' true identity is desperately needed. Roy Davison reminds us of the importance of salvation, since in the Biblical sense, the church is made up of the saved. Geoffrey Ellis takes a look at the Church, its organization and leadership. Kevin Cleary writes about worship. He notes the problem in recent years with "worship wars" as people tend to "think that worship is about us" and struggle with the basic nature and purpose of worship. We thank Paul Birston for his work in planning and organizing this issue.



by Marion Waugh  
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(BC news supplied by Barbara Lewis)

### ALBERTA

**Edmonton Northside:** Several attended the Rocky Mountain Wilderness Bible Camp. A warm welcome to Larry and Karen Boswell. After 9 years of teaching and mission work in China they have moved back here. Also a warm welcome to Stan Charlebois, who was recently baptized into Christ. Snezana Lepki visited here. A potluck was held and she brought us up to date on her mission work in China.

### BRITISH COLUMBIA

**Burnaby:** Additions to our membership doubled when twins were born to Ovidor and Tasha Tudor on July 21, the date a baby shower had been planned to welcome them! Erol and Debra Dogan, who were joined by Art and Rose Malm also from Burnaby, travelled to Israel on September 4 for a month of meeting people known by the Dogans and "to allow them to experience the Holy Land, the conflict

between both sides, Arabs and Jews, as well as to get some good biblical perspective to help them in their own walk and studies as they see where the stories happened within its own cultural and geographical settings", according to Erol. First on the agenda is a talk with Minister Joe Shulam to find out the present status of the congregation since their old building has been torn down and rebuilt to be more functional in terms of meetings, teaching and serving the community with the soup kitchen. A Young Adults Retreat at Spruston Road on August 4 and 5 featured Kelly Carter, who at one time preached on the Island, as guest speaker.

**Delta:** Bill Roberts from Bellingham, who has been preaching for us once a month, led our singing and presented, as he put it, his "last edition on August 4. He and his wife are moving to Vancouver, WA, where he has accepted the offer of a position as lead manager in one of the sister communities. While it wasn't his wife, Sheila's, favourite idea to take this position, he said, "other benefits (e.g. 20 minutes to visit grandkids vs. 5 hours) won out." They shall be missed in this corner of the northwest.

**Nanaimo:** Larry Wetton has been asked by Erol Dogan to prepare lessons to be used in home Bible study opportunities that arise when he joins the Dogans and Malms in Jerusalem on Sept. 18. Larry expects to visit in Israel until Oct. 1.

**Salmon Arm:** Our preacher and his family, the Plummers, who came to work with us from Chicago, were happy to learn that their extensions for Visitor Renewal/and Work Permit were granted the first week of August. Cliff is collecting pictures depicting important events in the lives of the various members of the congregation in order to assemble a slide show to be used on special occasions to better acquaint people with all those who worship here.

**Vernon:** Our congregation received an urgent appeal from Jab and Becky Mesa in Papua New Guinea for prayers and financial aid in getting

help for Becky for an on-going medical disorder. After fighting a strong attack of malaria, she suffered the return of a bowel problem and had an appointment for a Cat-scan and treatment in Port Moody in August. The travel and medical fees came to \$5,000, which they urgently need help with paying. Financial aid may be sent to the Becky Mesa Medical Fund, in care of Jackie Meadows, Highland church of Christ, 400 N Houston Levee Rd, Cordova, Tenn. 38018.

### MANITOBA

**Winnipeg (Central):** Our VBS was held August 19-23. The theme was 'Kingdom Rock - Where Kids Stand Strong for God'. August 24- 27 was our annual Youth Survival/Canoe trip. Our annual church picnic was held August 24 at Wayne and Cheryle Knutson's home. Theme of the picnic is "Minute to Win It". It was a fun time with food and games ending with fireworks at sundown.

### SASKATCHEWAN

**Estevan:** Daryl and Janice Tucker celebrated their 50th wedding anniversary at a tea on August 10. The following weekend Bill & Mary Muirhead celebrated their 50th wedding anniversary at a come and go tea August 18.

**Weyburn:** Bible classes are on the book of Judges. The children are focusing on the Days of Creation and Fruit of the Spirit for the Tree of Knowledge over the summer. August 11, Kevin Vance was guest speaker for the worship service.

### The ICE LAKE

Congregation of the Church of Christ is seeking to hire a Biblically sound preacher. We own our building and church house.

To those wishing more information please respond to:

**Ice Lake Church of Christ**  
408B Robertson Rd., R.R. #1,  
Site # 2, Box # 3

**Gore Bay, Ontario P0P 1H0**

Or via email to

[Ian@IWSWoodProducts.com](mailto:Ian@IWSWoodProducts.com)

### If your mailing address changes,

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



# MISSION NEWS

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## BODY AND SOUL MINISTRIES

**ANNOUNCEMENT:** In order to keep all who are interested in the BondS work of treating the body of each person in need of physical help, along with teaching of the gospel for the soul at the same time, this unique organization founded by Dr. John Bailey and serving numerous countries around the world each year, is increasing its ability to keep supporters informed by adding a Constant Contact internet service. Anyone who would like to be kept informed using this format to bring the latest up-to-date news is asked to send an e-mail address to BandS Ministries, P. O. Box 1926, Colleyville, TX 76034 or to Dr. Bailey at <jcb2of3@sbcglobal.net>. This feature will be available this month (September) and is in addition to the website and periodic newsletters.

**KENYA:** Body and Soul Ministries makes a trip to their surgical camp in Malindi almost every year. Some of the team this time left a few days earlier and some stayed later than the June 1-15 time slot, but most were on hand when most needed. As Dr. John Bailey says, "Each trip presents its own challenges, and this trip was no exception. The Tawfig Hospital is in a major construction program, which was part of the reason for some of the challenges we faced this year. Hundreds of people are examined during the screening process. Many are children. However, being diverse and talented, our team worked well together and we were able to complete 105 major surgeries." Several on the team were new, but have already expressed an interest in future trips, he added. Dr. Bailey also wrote about the amount of preparation needed for many of the camps, saying that the ones to Kenya are more challenging than most in this way. The charge nurse for the Kenya mission is Lisa Dale, who spends hundreds of hours getting together all the necessary supplies and equipment.

This requires filling out detailed application forms needed to get the many items necessary that suppliers donate to the cause, and even more time in searching for the best prices for whatever is lacking that must be purchased. By her careful shopping, thousands of dollars are saved on each trip made. When all of the supplies are assembled, her next job is to sort and repackage them into the appropriate-sized shipping cartons to be sent air express to Kenya. She leaves a couple of days ahead of the team to be at the hospital when the large containers arrive, and unpacks these into a well-organized storage area for immediate use when the action starts. Even then her job is not over, as she must close out the mission. All of the equipment and supplies are moved from the hospital to a facility labeled "Caris Kenya" to be kept securely stored and ready to use on the next camp. Upon her return home, she spends many hours filling out forms and making reports to each of the corporations and companies who donated to this particular project, which helps them decide how worthwhile their help has been and aid them in making future decisions. This coming year, Dr. Bailey will be accompanied by one of his grandsons, Hutton Brown, who graduated with high honors from ACU in May. He is taking a year off before going to medical school in order to travel with him on each of the trips being made this coming year. Hutton has already had experience in missions to Kenya, China, Cambodia, and Nicaragua. Although he refuses to let it slow him down, Dr. Bailey is not quite as young as he was at the time he started the BandS Ministries several years ago! Dr. Bailey's family are pleased to know that Hutton will be with his grandfather to help wherever he is needed, including the long plane travels to and from their destinations.

**VIETNAM:** A Vietnamese girl is an outstanding example of what people can accomplish if they make up their mind to do it. Born in the village of Can Tho, Ngan Huynh was raised in a Buddhist family. She was determined to get an education and found her way to Harding University, while there becoming a Christian in 2007. She overcame all

cultural problems and language barriers to graduate with a degree in Accounting and a GPA of 3:46. She went on to get her Masters at Oklahoma Christian, doing even better with a perfect score of 4.0. With future plans already decided in her mind, she returned to her home in Vietnam this summer, determined to live a life of service to her people and the Lord.

**CAMBODIA:** The local government has promised Partners in Progress to pump water to the large lake where our purification system is located if the lake's water level drops too low to get water where the filter is located. As the level has dropped more than 50 feet this year, the filter is more important than ever because the lower it gets, the more contaminated it becomes. Women from the Kampong Khleang Village who have been coming to get their water regularly from the water purification raft say that their children's health has improved dramatically since they started using it for their families. The children no longer have diarrhea and stomach problems. Their grateful mothers also send them to the raft to hear Bible stories and learn English. Two young men who have been baptized into Christ are now enrolled in the Bible School, while others come to the raft to learn from the young men who maintain the system and live on it.

**JAPAN, MITO:** Joel Osborne plans to be in Canada from August 30 till October 9, 2013. He would like to contact and report to individuals and churches currently supporting him AND those who supported him in the past. If you or your congregation can meet with him, please contact Bramalea church of Christ at mail@bramaleacofc.ca ASAP so he can make up his schedule. New Christian, Hiroaki Akohoshi, will accompany Joel. Hiro would like to continue working alongside Joel in reaching out and mentoring young adults and then to continue with Joel in the Cambodia work.

**NEW ZEALAND:** Gip Woothitha writes: "Please continue to pray that God will open doors for me in the future and give me courage to follow where He will take me. Pray that He will use me to bless others during the rest of the time I have here in New Zealand."

# The Bible in the Home

John Crow

*(This article was first published in the Gospel Herald in January, 1960)*

**T**he statement made by Jesus in Matthew 19:6 could very well apply to this subject also. Jesus said,—"What therefore God hath joined together, let not man put asunder." Divine revelation tells us that there are some things which God has joined together. The Bible and the home are two of these things which are inseparably linked together. Just as a "home" without the Bible is in reality no home at all, so also a "Bible" with those passages deleted which teach concerning the home would in reality be no Bible at all. God has joined the Bible and the home together and man cannot separate them without destroying both.

Without the Bible a home is only a house built upon the sand. Rains will descend, floods will come and winds will blow and beat upon this house. It will fall because it is not founded upon the rock. A home that is founded upon the Bible has protection in time of trouble.

But this does not mean that the mere physical presence of a book of paper, ink and leather, called a Bible, will, in and by itself, guard the home from destruction. As a relic or charm, the Bible has no preserving power whatsoever for the house in which it may be found. If it is never studied or obeyed, its mere presence will not bless. It is not to be used as those engaged in witchcraft use a horseshoe, or as the superstitious person uses his relic or crucifix. Its value is found in living by it daily.

The marriage with which a home begins must be according to the principles given in the Bible. Many a home has been destined to ruin from the very beginning because it was not started right. The Bible has no special value as a wedding accessory for a bride. Carrying a Bible at your wedding does not necessarily mean that your marriage is founded upon the Bible. It is sad to realize that in many houses in which I have visited

personally, the Bible serves no greater purpose than an article of furniture.

Some of these Bibles are so large that they are rarely ever opened. They may have beautiful designs on the binding, but they serve only to decorate the room, not the soul.

They are too bulky to be easily handled and studied. About the only time they are moved is when they are dusted. The Bible makes very poor furniture in this sense.

It is said that in many houses the only time the Bible is opened and read is when one of the members of the family is on his death bed. Then the Bible is requested. Remember, it is too late for the Bible to help you when you are a corpse.

In far too many houses the Bible is only used as a bedtime story book for the children. Now, do not misunderstand. It is good and proper to teach our children the Bible, but it is meant far more than just bedtime stories. It is for parents also. It is a book for all to live by. It is not a book of fairy tales and fables.

When the Word of God is studied and obeyed by every accountable member of the family, the home will then be fortified against such enemies of the home as adultery and divorce. Husbands will love their wives as Christ loved the church. Fathers will not provoke their children to wrath, but will bring them up in the nurture and admonition of the Lord. Wives will submit themselves unto their own husbands. Mothers will be keepers at home and will love their children. Children will obey their parents.

The home living under the guidance of the Bible will be a Christian home. The Christian home is an asset to the church, the community, the nation and the world. No nation can long survive when its homes are in decay. Destruction and decay can result only when the Bible is removed from the home. Let's leave the Bible in the home. This is as God intended. Any other system is artificial and can only lead to unhappiness and death.

I remember reading the story a few years back of the joy that came to a Russian home when they obtained their first Bible. The name of this family who lives in the Ukraine was Gorbachoff. There were no Bibles in the community in which they lived. The only Bible was several miles distant. But Mr Gorbachoff walked this distance once each week in order to read the Bible. He prayed that God might send a Bible into his home village.

Finally, Mr Gorbachoff heard that a few Bibles had been printed in the city of Leningrad. He could scarcely believe what he heard. He borrowed the money from a neighbor to buy a copy of this Bible. When he arrived home with his precious package, his family eagerly gathered around 11am to see this new treasure. "Here it is, the Bible!" he exclaimed as he pressed it to his breast with great emotion. The entire family joined in singing praise to God for giving this opportunity to own a Bible in their home. They all put on their best clothes for dinner and celebrated with a thanksgiving dinner. After dinner Gorbachoff wrote this letter to the Bible society which had published the Bible in Leningrad during a brief time of religious freedom in Soviet Russia in the latter part of 1926.

"Oh, my dear brethren! How happy I am that the Lord has heard my prayer and answered it! For a long time I have been without a Bible. I asked many people where I could get one, but no one could tell me. I thank the Lord for having disposed your hearts to print the Bible! If you only could know what a joy it has brought to my house! And now our family possesses the Book of books!"

How thankful are we that we live in a land of Bibles? Each member of your family should have his own personal Bible. Each should take time each day to join the family unit in the home in studying its wonderful pages.

Regina, SK



# **Weyburn Lectureship 2013**

## **Finding God: Understanding His True Nature**

### **October 18–20**

### **Keynote speaker: Allen Close**

#### **Friday, October 18**

**7:00** Singing

**7:30** Keynote: **The Creative Nature of God**

#### **Saturday, October 19**

##### **Adults**

**9:00** Singing

**9:30** Adult Classes

**10:30** Keynote: **The Intimate Nature of God**

**11:30** Lunch

**1:30** Adult & Teen Classes

**2:30** Break

**2:45** Adult & Teen Classes

**3:45** Coffee and Cookies

**4:30** Singing

**5:00** Keynote: **The Forgiving Nature of God**

**7:30** Dessert and Fellowship

##### **Children (Grade 6 and Down)**

**9:00** Sing with Adults

**9:30** Children's Program (includes snacks)

**11:30** Lunch with Parents

**1:30** Children's Classes and Activities

**3:45** With Parents

**4:30** Sing with adults

**5:00** Children's Program (includes light supper)

#### **Sunday, October 20**

##### **Adults**

**9:30** Keynote: **The Strong Nature of God**

**10:30** Worship

##### **Children (Grade 6 and Down)**

**9:30** Tree of Knowledge

**9:40** Classes

**10:30** Worship with parents

Keynote: **The Suffering Nature of God**

#### **Saturday Class Teachers and Topics:**

(Each class will be offered three times on Saturday.)

**Scott Laird**  
**Dave Phillips**  
**Jamie Lobert**  
**Tim Pippus**  
**Darrell Buchanan**  
**Chad Celaire**

Sharing God in the Community  
Communicating God within His Body  
God in Your Family  
Finding God in the Little Things  
God in the Age of Technology  
Teen class

## Contentment A Thought For Today

Alan Smith

There was a father who was known by his family to be a chronic growler. He complained about everything. He was sitting one day with his family in the presence of a guest in the living room when the subject of food came up.

One of the children, a little girl, was telling the guest what food each member of the family liked best.

Finally, it came to the father's turn to be described. "And what do I like, Nancy?" he asked.

"You," said the little girl slowly, "well, what you like most is anything we haven't got."

There are some people like that, who simply are never content. If they're served one food, they want something else. If it's hot outside, they want it to be cold. If it's cold, they want it to be hot. And they'd rather be ANYWHERE else other than where they're living right now!

To the young man Timothy, Paul wrote, "Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, we shall be content." (1 Timothy 6:6-8). Since most of us seem to need far more than that to be content, we are challenged by Paul's words!

But, to Paul, they weren't just words to be spoken and discussed. They were words to be lived out. Despite the fact that Paul was writing from prison, he was able to say, "I have learned in whatever state I am, to be content." (Philippians 4:11). In the next verse, he said that he had learned to be content with a lot (which would be easy for most of us), but he was also content with little. The reason he could be content was because he had Jesus Christ, and that was all he needed to bring contentment.

Do you have food? Do you have clothing? More importantly, do you have Jesus?

Fayetteville, North Carolina

## QUESTIONS PEOPLE ASK

### Is anger always wrong?

Bill Craddock

Anger is a destructive emotion that has often led to every various kinds of sin. The elder brother of the prodigal son "was angry, and would not go in" (Luke 15:28). Paul wrote, "Be angry, and sin not: let not the sun go down upon your wrath" (Ephesians 4:26). So yes, it is possible to be angry without sinning, but it can be very difficult.

When Jesus saw the moneychangers cheating people in the temple, He made a scourge and drove them out of the temple saying, "Take these things away; do not make my Father's house a house of trade" (John 2:16). Jesus acted out of righteous indignation. Undoubtedly He was angry, but He did not sin because He was zealous for God's glory. The child of God ought to be angry when the glory of God is challenged, and it is a tragedy for Christians to be so tolerant that nothing makes them angry. At the same time, it is a tragedy to see a Christian who is easily angered.

James gives a simple prescription for dealing with anger: "Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness that God requires" (James 1:19, 20). To be "slow to speak" means to control the tongue, which is often a difficult task. James said, "...but no human being can tame the tongue. It is a restless evil, full of deadly poison" (James 3:8). Solomon said, "Do you see a man who is hasty in his words? There is more hope for a fool than for

him" (Proverbs 29:20). Hasty words spoken in anger will almost always be regretted.

To be "slow to wrath" is also difficult. We can slow the anger process by counting to ten. Prayer is also helpful as is the realization that we can control our reactions to a problem. The "new man" in Christ lays aside worldly anger. "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 and have put on the new self, which is being renewed in knowledge after the image of its creator" (Colossians 3:8-10).

No, anger is not always wrong, in fact it is not expressed enough in relation to the sin we see around us every day. We will never make a difference for good until sin makes us so angry that we act out against it. We must not be angry with the sinners, but the sin that dominates their life. If God's people won't speak out against sin, who will?

— North Canton, Ohio

## "Hud's" Recipe

Tom Butterfield

I first met him in 1968. I loved him from the start. He was an inspiration to all who knew him. He had a smile that never quit. His humility and sweetness were so evident. I believe it was true that he had no enemies. All who knew him loved him. We just knew him as "Hud" McGee. His likeness and image speak to me even now after all the years.

I finally asked him, "Hud, you have so many friends, how do you do that?" His answer came in an expected humble and quiet way.

"Well," he said, "through the years I have tried to make as many new friends as possible, and I've done all I could to keep all my old friends, too." Is that a profound answer? Well, maybe and maybe not. Perhaps the profundity lies in its simplicity!



Friends are such a valuable commodity. Friends, to me, are worth more than all the money and wealth in the world. My friends keep me going. I couldn't make it without them. I want to make as many new friends as possible. And I don't want to lose even one of my old friends.

Thanks "Hud," for the lesson! I hope to see you again, old friend!

– Tom Butterfield  
Pursley, West Virginia

## Good News About Temptation

*Ray Miller*

I heard a guy say one time, "I can resist anything except temptation!" We may laugh, but there is a lot of truth in that statement. The fact is, every one of us faces temptation on a daily basis. While He walked on earth, our Lord Jesus was no exception. We are all familiar with the account in

Matthew 4 where Jesus faced three onslaughts of temptation by the devil. In each case, Jesus responded to the temptation by telling Satan, "It is written..." and then quoting scriptures that forbade the thing Satan was attempting to get Jesus to do. This is a wonderful example of what the writer of Psalm 119 meant when he wrote, "I have stored up your word in my heart that I might not sin against you".

Jesus here offers a marvelous example of how temptation can be overcome. "For because He himself has suffered when tempted, He is able to help those who are being tempted" (Hebrews 2:18). This is great news for us because He "in every respect has been tempted as we are, yet without sin" (Hebrews 4:15).

Here is more good news about temptation; "No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your

ability, but with the temptation He will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13).

So, let's review what we have learned that is good news about temptation...

1. Jesus is our perfect role model in dealing with temptation. He has faced it and beat it and we can, too!

2. The key to beating temptation is knowing the Word of God. The more Scripture that we have in our heart, the less likely we are to sin.

3. Any form of temptation that we might face is "common to man". We are not the only ones to face it; others have beat it and we can too, with God's help!

4. Every time the devil tempts us, God makes sure that there is a "way of escape". A way to win. A way to say "no way" to Satan!

5. That really is good news!!

## Remember Someone Special

You may honour a friend or family member by making a contribution or you may want to make a memorial gift in memory of a special person. In either case, we will send an appropriate letter to the honoured person or to a family member acknowledging your thoughtfulness. You are welcome to use the convenient form below to let us know your wishes.

### HONORARY AND/OR MEMORIAL GIFT(S)

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|-----------------------------|----------------------------|
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| City _____                  | Notify: _____              |
| Province Postal Code: _____ | PO Box or Street: _____    |
|                             | City _____                 |
|                             | Province Postal Code _____ |

Send your Tax Deductible Contribution to:

Key To The Kingdom, Strathmore Blvd Church of Christ, 346 Strathmore Blvd., Toronto, ON, M4C 1N3  
(Please make cheques payable to: **Strathmore Boulevard Church of Christ** with **Key** on the memo line)

# DIRECTORY OF CHURCHES

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

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

## PROVINCE OF ALBERTA

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

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

**SOUTH EDMONTON:** Southwood Community Centre 1880 – 37 street NW, Edmonton, AB; Mailing Address: P. O. Box 42126 Edmonton, AB T6K 4C4; Minister: Roy Graneau; Contact: 780-902-1329

**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:** 68 Donlevy Ave., T4R 2Y8; Sun. 10, 11, (evening • call for information); John Smith, ev. (403) 347-3986

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

## PROVINCE OF BRITISH COLUMBIA

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

**CAMPBELL RIVER:** 226 Hilchey Road V9W 1P4 Contact: Off (250) 923-5233; Charles Witty (250) 923-6396; Jim McGeachy (250) 286-3780; besijim2@hotmail.com

**CHILLIWACK:** Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; PO Box 327; Sun. 10:30, 11; Mid-week, call - John Forman 604-792-7806; Al McCutcheon, sec. 604-824-6703

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

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

**DELTA:** Delta Christian School, 53rd & Ladner Trunk Road, Ladner; 9:45, 10:45; Midweek: Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; contact Jim Hawkins, (604) 581-2169.

**KELOWNA:** Spring Valley Church of Christ, 847 Wayne Road, Kelowna, V1X 1A4. Sun. 10:30, Charlie McKnight, ev., Ph. 250-862-8739, email: ch8739@telus.net

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

**NORTH BEND:** North Bend Community Hall; Sun. 10:30 am; SS 1, Boston Bar, BC V0K 1C0; 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:** 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sunday Bible classes 11:00 am, worship 10:00 am; Thurs. 7; Dick Brant, ev. (250) 624-4449 (off), 624-5834 (res)

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

**SOUTH BURNABY Church of Christ (Metro Vancouver):** 7485 Salisbury Ave., Burnaby BC V5E 3A5; Sunday worship: 10 a.m.; Bible classes for all ages: 10:45; Midweek groups meet in homes. Midweek adult Bible study at the building: 7 p.m. Kirk Ruch, ev.; K.M.Ruch@SBChurch.ca; Conor Wilkerson, youth; Office: our.office@SBChurch.ca; (604) 522-7721 Website: www.sbchurch.ca

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

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

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

**VICTORIA (South Island Church of Christ):** Mailing address: South Island Church of Christ, c/o 108-800 Kelly Road, Suite 257, Victoria, BC, V9B 6J9; Meeting address: Westshore Chamber of Commerce, 2830 Aldwynd Rd., Lanford, BC.; Worship service 11:00 am – 12:00 pm, Contacts: Dick Morton 1-250-479-8480, L/S Walters 1-250-478-7275, Kent Malm 1-250-642-3460 (pls leave message); e-mail SICOC@shaw.ca

## PROVINCE OF MANITOBA

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

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

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

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

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

## PROVINCE OF NEW BRUNSWICK

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

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

## NEW YORK STATE

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

## PROVINCE OF NOVA SCOTIA

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

**SHUBENACADIE:** 3557 Indian Road, Mill Village B0N 2H0; Sun. 9:15 Fellowship Time, 10:00 Youth Classes, 10:15 Adult Bible Study, 11:00 Worship; Mon. 12:00 p.m. Ladies Bible Study; Tues. 7:00 p.m. Bible study (call for location) Church building (902) 758-4252 (leave message); J. Mackey (902) 758-2633; email natbrown@ns.sympatico.ca

## PROVINCE OF ONTARIO

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

**AURORA:** 15216 Yonge St. S.; (entrance beside Benjamin Moore Paints); Sun. 9:30, 11:00, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail: aurorachurchofchrist@hotmail.com or Clare Preston, (905) 895-0954

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

**BEAMSVILLE:** 4900 John St., L0R 1B6; Sunday 9:30 am Bible classes and Discussion Groups, 10:30 worship, 6:00 pm Contemporary worship, Small groups meeting throughout the week.; Don Smith, ev. 905-563-7655 (off); e-mail: beamsvillechurchofchrist@bellnet.ca website: www.beamsvillechurchofchrist.ca

**BRAMALEA:** 750 Clark Blvd., , L6T 3Y2; (905) 792-2297; mail@bramaleacocf.ca; Sunday worship 10:00, 6:00; Bible class 11:15; Thurs. 7:30; Kevin Hunter, ev (905) 455-5796 (res); Walter Straker, ev (905) 789-1632 (res); www.bramaleacocf.ca.

**BRANTFORD:** 267 North Park St., N3R 4L2; Sun. 10, 11, Mid-week, call for times; contact Ray Knight (519) 754-0401; 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: 519-907-5070; Ron Zavitz: 519-363-6952

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

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

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

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

**HAILEYBURY:** Meeting at 607 Christian Avenue, usually Sundays at 4 PM but call to confirm place and time. Week day Bible studies by appointment, Mailing address: Box 702, P0J 1K0; Mike & Judy Tinney 705-672-9241 or e-mail: can@parolink.net

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

**NORTH HAMILTON:** YMCA building, 79 James St. S.; Sun. 9:30, 10:30; Wed. 7; c/o Joe Sandassie, 286 East 26th Street, Hamilton ON L8V 3E1; 905-389-8308, email: rjwss@cogeco.ca

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

**HUNTSVILLE:** 36 Hilltop Dr., P1H 1C5 (off Hwy. 118N); Sun. 9:45, 11, 7; Ken Skinner, 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

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



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

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

**LONDON:** 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. Worship 10 AM, Bible Study 11 AM

**MEAFORD:** 113 Nelson St.W. N4L 1G3; Sun. 9-45, 11, 6; Wed. 7:30; Kevin Cleary, ev.; (519) 538-1750; e-mail: meaford-cofc@brucetelecom.com website: <http://www.meafordcofc.ca/> Check website for monthly changes

**MISSISSAUGA:** Mail address: Mississauga Church of Christ; PO Box 42264; 128 Queen Street S., Mississauga ON L5M 5Z5; Place of Worship: McKinnon Public School, 3270 Tacc Drive, Mississauga (10th Line & Tacc Drive); Worship: 10:30 – 11:45 AM; Bible Class 9:30 to 10:15 AM; Contact name: Phillip Brown, ev, cell 289-200-9160; email: phillikare@gmail.com. Tony Lourenco (905) 829-8312; tlourenco@cogeco.ca; Bill Currie, 905-826-4816, Email: wjc@7leaf.ca Web address [www.mississaugacofc.ca](http://www.mississaugacofc.ca) Email: [mail@mississaugacofc.ca](mailto:mail@mississaugacofc.ca)

**MISSISSAUGA (Port Credit):** Church of Christ, Port Credit, 1288 Lorne Park Road, Mississauga, ON L5H 3B1 Sunday Worship: 9:30 AM; Bible Study: 10:45 AM Contacts: Max D'Costa - Phone: 905-949-8793 Email: [mnmcosta@yahoo.ca](mailto:mnmcosta@yahoo.ca) Sabastin Daniel - Phone: 905-216-5344 Email: [sabastin\\_daniel@yahoo.com](mailto:sabastin_daniel@yahoo.com) ALL ARE WELCOME

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

**NEWMARKET:** 230 Davis Dr.; Mailing address: Upper Canada Mall, Box 21581, Newmarket, L3Y 8J1; Sunday worship 10 am, Bible classes 11:15 am; Wednesday, please call for time and location; Nathan Pickard, ev.; 905-895-6502 (off); email: [pickardnathan@hotmail.com](mailto:pickardnathan@hotmail.com) [www.newmarketchurchofchrist.ca](http://www.newmarketchurchofchrist.ca)

**NIAGARA FALLS:** 3901 Dorchester Rd. N., L2J 3A8, (905) 356-3412 (turn E. on Thorold Stone Rd. from Q.E. 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](mailto:darrin@niagaracoc.com); Bruce Boland (youth/involvement minister) 905-356-3412, [bryce@niagaracoc.com](mailto:bryce@niagaracoc.com), website: [www.niagaracoc.com](http://www.niagaracoc.com)

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

**OMAGH:** 9850 Britannia Road, Milton, L9T 7E8; 10, 11; website: <http://omaghchurch.n3.net>, 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; Wed. 7:00 pm; 905-434-1258 (Church) Shig Oikawa 905-420-8414 (res) Find us on face book-Cedar Park Church

**OTTAWA (Riverview Park):** 1515 Chomley Cres., K1G 0V9; Sun. 9:30, 10:30, 6; Wed. 7; Robert J. MacRury, ev., 613-737-0701, 613-733-2580 (off); [www.ottawachurchofchrist.ca](http://www.ottawachurchofchrist.ca)

**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](mailto:westottawacofc@gmail.com)

**OWEN SOUND:** 35 10th Ave. E., N4K 3H8; Sun. 9:45, 11:00, 2pm; Thurs. 7; Brian Thompson, ev. (519) 376-6702 (off.), 372-2155 (res.); email: [oscoc@wightman.ca](mailto:oscoc@wightman.ca) website: [www.owensoundcofc.com](http://www.owensoundcofc.com)

**PETERBOROUGH:** The Board Room, Parkway Place Mall, Landsdowne Street W.; Mailing Address: 323 Lindan Ave., K9L 1K9; Sunday 10 & 10:45; Wed. The Board Room, 7:00 pm, Peter McPherson (705) 742-5349

**PINE ORCHARD:** 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Judy Yaksich, Sec. S12125 Sideroad 17, RR #1, Sunderland, ON L0C 1H0; phone: (705) 357-1224

**PORT COLBORNE:** 700 Steele St., L3K 4Z2; Sun. worship 10:00, SS 10:15, Adult SS 11:00; (905) 834-5775 (off)

**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](mailto:churchofchrist@bellnet.ca); WebSite: [www.stcatharinescofc.ca](http://www.stcatharinescofc.ca)

**ST. THOMAS:** 60 S. Edgeware Rd, N5P 2H6; 519-633-2210 Sun 10,11 Call for midweek date and place; Bob Jackson, 519-633-1123.

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

**SAULT STE. MARIE (Pinehill):** 132 Cunningham Road, P6B 1N4; (705)949-4988; Sunday 9:40AM, 10:40AM; call for Sunday PM time; Wednesday 7PM; Elders: P. Bailey (705) 256-6789), L. Hotchkiss (705) 759-0649, C. Whitfield (705) 254-6153

**SELKIRK:** 1/2 km n. of village, 58 Haldimand Road 53, Sun. 10 & 11. Wed. 7:00; PO Box 247, Selkirk, ON N0A 1P0; Michael Toby: 905-776-0015; [medt@xplornet.com](mailto:medt@xplornet.com)

**SOUTH RIVER:** Jaspar St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, POA 1X0; Jim Nicholson, ev. (705) 384-5215

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

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

**SUDBURY:** 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7 PM; Edward Klym (ev), 705-560-3964, email: [edklym@unitz.ca](mailto:edklym@unitz.ca), Elders Wes Bailey, Don Stringer

**SUNDRIDGE:** Hwy. 11 N.; Sun. 9:30, 10:30 Wed. 7:30 PM; P.O. Box 927, POA 1Z0; (705) 384-5214

**THESSALON:** 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7 PM; Mailing address: Rick Klazinga, sec, Randy Morrirt, ev; Box 708, POR 1L0; (705) 842-2344 (H), (705) 842-3340 (O/Fax); Email: [randy.lois.church@sympatico.ca](mailto:randy.lois.church@sympatico.ca)

**Thunder Bay:** 201 E Brock Street Thunder Bay, ON P7E 4H3 10 am worship, 11:15 am Bible Study Contact: Donald Williams 807-285-5457 Email: [williado1234@hotmail.com](mailto:williado1234@hotmail.com)

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

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

**TORONTO (Bayview Ave.):** 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7; Michael Hilborn, mhilborn@rogers.com; 63 Campbell Ave., M6P 3T9; (416) 489-7405 (office)

**TORONTO (Scarborough):** 2035 Kennedy Road, Toronto, Ontario M1T 3G2 DELTA Toronto East Hotel, (Leaside Suite) Kennedy & 401 East; Sunday 10:00am; 11:00; 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](http://www.scarboroughchurchofchrist.com) Devon Bennett, Minister, 905-686-2486, Cell: 416-970-3835; Fax: 905-428-1579; email: [devonben@gmail.com](mailto:devonben@gmail.com)

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

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

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

**WATERLOO:** 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday), Wed 7:30; David Dunn ev., 519-669-4319; Jamie Azzoparde, 519-578-8553 (res), e-mail: [azzoparde@gmail.com](mailto:azzoparde@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](mailto:westsidechurch@live.com)

#### PROVINCE OF QUEBEC

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

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

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

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

#### PROVINCE OF SASKATCHEWAN

**BENGOUGH:** E. side Hwy. 34; Sun. 10:30, 11:15; Norman Kemp, Box 134, S0C 0K0; (306) 268-4522.

**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](mailto:estevan.cofc@sasktel.net) website: [www.estevanchurchofchrist.org](http://www.estevanchurchofchrist.org)

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

**KENOSEE VILLAGE:** Moose Mountain Church of Christ, Mailing address: PO Box 184, Kenossee Village, SK S0C 2S0; Sunday 10:00; Office (306) 577-2477 Mid-week: call Ray Fisher (306) 575-3207 or Paul Moore (306) 575-0218 info@moosemountainchurch.com

**LLOYDMINSTER:** 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 10:00, 11:00; Off (780) 875-4056; Lee Patmore, ev.; res: (306) 825-2505 cell (306) 821-7446 e-mail: [patmores@sasktel.net](mailto:patmores@sasktel.net)

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

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

**SASKATOON:** Sunday, Worship 10 AM, Wed,7 PM; Phone for summer schedule: Office:343-7922; Lead Minister: Mike Parker; Senior Minister: Bob Parker; Location & Mail: 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; Bob Parker: [toonchurch@live.com](mailto:toonchurch@live.com) and Mike Parker: [mike@skchurch.ca](mailto:mike@skchurch.ca)

**SWIFT CURRENT:** Church of Christ, Box 1103, Swift Current, SK, S9H 3X3; Sun. 10, 11; Wed. 6:30; 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.; 842-6424 (off)

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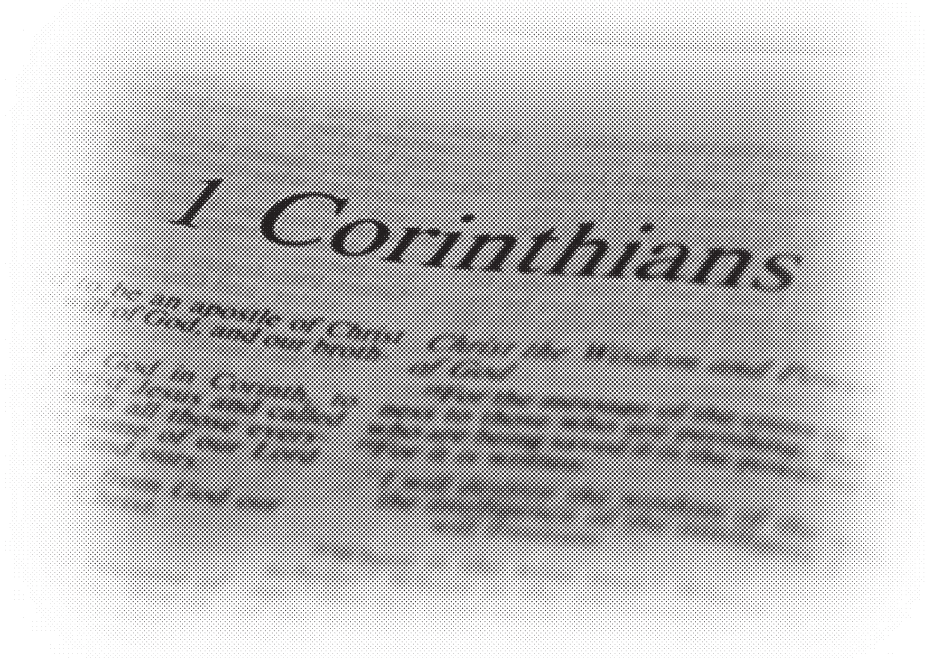
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**NOVEMBER 7-9  
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